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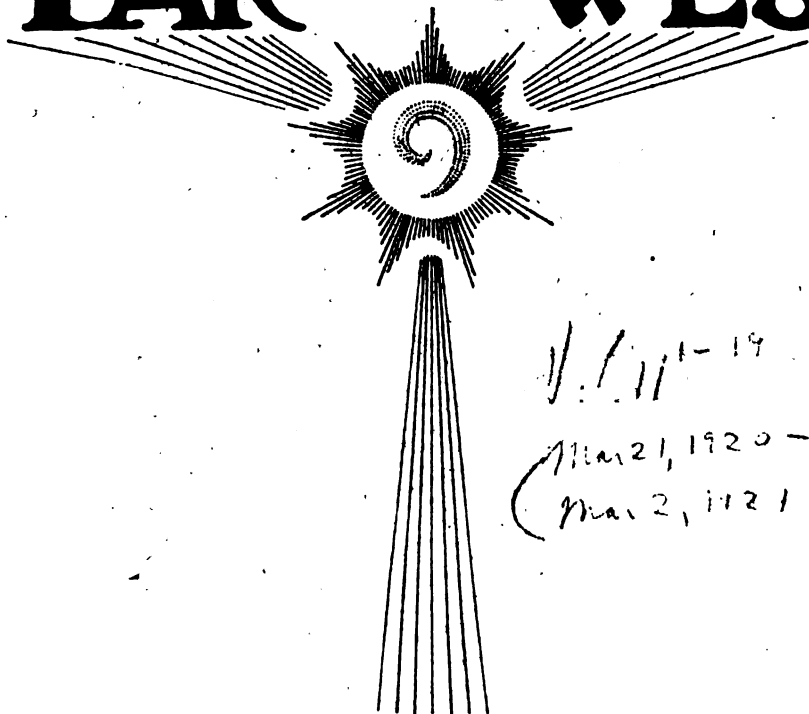
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STAR of the WEST



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

Words of BAHÁ'O'LLÁH.

Published Nineteen Times a Year in the Interest of the Bahai Movement
By the Bahai News Service, Chicago, U. S. A.

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STAR OF THE WEST

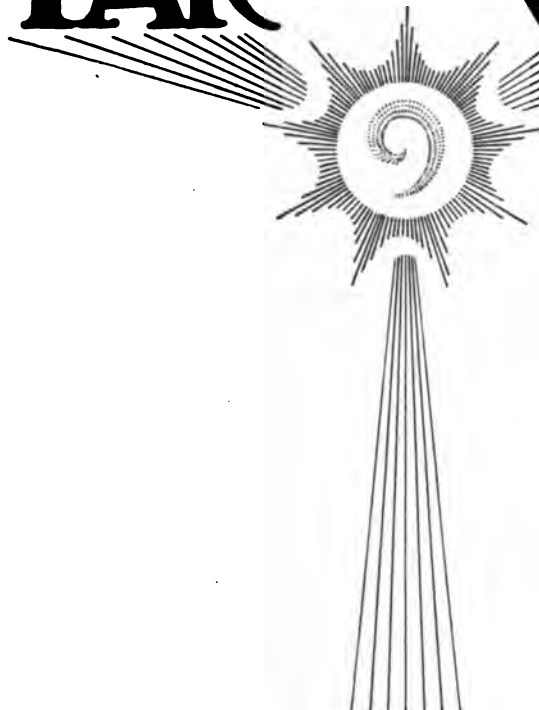
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BAHAI NEWS SERVICE[†]
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The Bahai Movement

RAPIDLY SPREADING THROUGHOUT THE WORLD, AND ATTRACTING THE ATTENTION OF SCHOLARS, SAVANTS AND RELIGIONISTS OF ALL COUNTRIES—ORIENTAL AND OCCIDENTAL

The Bahai Movement proclaims the time of universal peace and provides the base for the universal religion—the hope of the ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of truth under the high banner of justice and mercy.

It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief it inculcates naught but truth; in action, naught but good; in human relations, naught but loving service.

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts

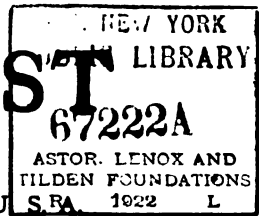
of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishma, and the Atheists—a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustre, supplement, p. 60.

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

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Twelve Basic Bahai Principles

COMPILED FROM THE WORDS OF ABDUL-BAHA

These twelve basic Bahai principles were laid down by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

1. The oneness of the world of humanity.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the economic problem.
11. A universal language.
12. An international tribunal.

1. The Oneness of the World of Humanity

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof . . . while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure tree," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the oneness of the world of humanity—he submerged all mankind in the sea of divine generosity.

2. Independent Investigation of Truth

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

3. The Foundation of All Religions is One

The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple. Therefore the

foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

4. Religion Must Be the Cause of Unity Among Mankind

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

5. Religion Must Be in Accord With Science and Reason

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.

Twelve Basic Bahai Principles

6. Equality Between Men and Women

This is peculiar to the teachings of Baha'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

7. Abandonment of All Prejudices

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

8. Universal Peace

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

9. Universal Education

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10. Solution of the Economic Question

No religious books of the past prophets speak of the economic question, while this problem has

been thoroughly solved in the teachings of Baha'o'llah. . . . Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. . . . Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

11. A Universal Language

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

12. An International Tribunal

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. . . . They are the spirit of this age, the light of this age; they are the well being of this age.

The Bahai Revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Muhammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause. Socialists and Philosophers find their theories fully developed in this Revelation.

The Cause of Bahá'o'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'o'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—ABDUL BAHA.

The Springtime of God

PRAISE be to God, the springtime of God has arrived! This century is, verily, the spring season. The intellectual world and the world of the soul have become verdant thereby. It has resuscitated the very world of existence. On the one hand, the lights of Reality are shining forth; on the other, the clouds of God's mercy are pouring down the fullness of His bounty. On the one hand we have progress of the material type; on the other, great spiritual discoveries are being realized. Truly, this can be called the miracle of centuries, for it is the manifestation of the miraculous.

The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all re-

ligions shall be one religion. The day has dawned in which no racial conditions shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of humankind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light.

Therefore, we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and West may become radiant, that all the nations of the world shall embrace one another, and the real spiritual brotherhood, like the sun of the heavens, may shine upon all the nations.

—ABDUL-BAHA.

(From address delivered by Abdul-Baha before the International Peace Forum, May 28th, 1912, at Metropolitan Temple, New York City.)



ABDUL-BAHA ABBAS
(Photograph taken in 1919, at Haifa, Palestine.)

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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Baha 1, 76 (March 21, 1920)

No. 1

Bahai—A Revelation of the Springtime of God

From *The Progressive Thinker*, May 10, 1919.

BY ALBERT VAIL

BAHAI is but another word for springtime—the springtime of God upon this earth-world. The Bahai Gospel is the proclamation of a new age, a new cycle of spiritual realization and universal brotherhood now breaking upon our consciousness. The signs of the coming of this springtime appeared over sixty years ago in Persia, that home of ancient seers and mighty inspiration. There the great Bahai teacher, BAHAI'O'LLAH, was born in the town of Nur, which being interpreted means "the city of Light." He was a prince of the royal Persian family, a prince of earth, but when the inspiration of the spiritual world poured its glory through his pen, his face, his pure and selfless life, he became the prince of spiritual, of heavenly revelation.

The Persian government and the priests, the church and the vested interests could not tolerate his universal and progressive teachings, and, although "the common people heard him gladly," perhaps because the common people came to him by the thousands to be taught the wonderful new truths which would free them from oppression and ignorance, the rulers of Persia drove him with his family and a little band of followers from prison to prison, and at last, discovering what they believed to be the most pestilential and wretched spot on the earth, they carried BAHAI'O'-

LLAH to the town of Acca, Palestine, and there chained him to the stone floor of a tower cell. They could not believe that there was any power in heaven or earth strong enough to survive such conditions as they there imposed upon him.

But BAHAI'O'LLAH, triumphant and glorious, in a little cell, wrote volumes of Tablets with tempestuous eloquence sustained by a mighty flood of divine inspiration from the unseen oceans of light. From this prison, fifty years ago, he wrote letters, called Tablets, summoning the kings of the world to a League of Nations, the law of mutual disarmament and to universal peace.

He wrote in 1868 to Louis Napoleon predicting his overthrow, and telling him that because of his injustice an enemy would come upon him from over the Rhine, would defeat him in battle, and Louis Napoleon would lose his throne. This prophecy was fulfilled to the letter in the Franco-Prussian war.

In that tortuous prison cell of Acca the doors of the divine and unseen spheres were wide open before the pure spiritual vision of BAHAI'O'LLAH. Wondrous beings from the highest heavens visited him in garments of light. He describes it thus: "The gales of the All-Knowing, the All-Glorious, passed by me and taught me the knowledge of what hath been and is and is to be. I have not studied these sciences which men possess, nor have I entered the col-

leges. This (BAHA'O'LLAH) is a leaf which the breezes of the will of thy Lord the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow? Verily, I was not save as one dead in the presence of His command, the hand of thy Lord, the Merciful, turning me." The inspiration was so rapid, perfect, glorious, that sometimes he wrote in a night a book of a hundred or two hundred pages, each sentence as beautiful as though infinite pains had been spent upon its literary perfection.

In 1873 he wrote to the Emperor of Germany: "Remember! Where is he who was greater than thou and of more honor and dignity (Napoleon III), and where are his possessions? Awake, and be not of those who sleep. Consider his condition and remember those who in past times subdued the countries and governed the people. Verily, God hath made them descend from palaces to graves." "O banks of the River Rhine! We have seen ye drenched in gore, because the swords of retribution were drawn against ye; and ye shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory."

For the next fifty years BAHA'O'LLAH and Abdul-Baha foretold the coming of the great universal war, when a spark left over from the Balkans would ignite the arsenals of all Europe and would produce the greatest conflagration in human history. In fact, BAHA'O'LLAH prophesied one long succession of historical events. He also foretold, nineteen years before it came to pass in 1892, the year of his ascension into the heavenly world.

Abdul-Baha, his son and successor in spiritual guidance and servitude to the new cycle, possesses the same marvelous gifts. Continually BAHA'O'LLAH has sent him messages from the unseen world, and also a perfect glory of spiritual light which has made him celebrated through western Asia for knowledge and divine illumination. Scholars

and sages of many sects and religions have journeyed to his prison door to hear his wonderful inspiration and his forecasts of the new world-order of universal brotherhood, spiritual illumination and the most great peace.

When the prison doors of Acca were opened in 1908 by the revolution of the Young Turks, Abdul-Baha came forth from fifty-four years of prison and exile. His face was furrowed with the lines of humanity's sorrows, yet radiant with universal love; his hair and beard were silver white, but his step majestic and rhythmic with the vigor of eternal youth; his voice was melodious with the melody of the heavenly worlds where his spirit had dwelt in glory. When he visited Europe and America in 1911 and 1912, his message was found to be so modern, so prophetic of the new age, so brilliantly stated, so luminous with the Holy Spirit, that he was immediately asked to speak in the great City Temple, London, and at St. John's Westminster, and in a long succession of churches, synagogues, peace societies, universities, meetings for progressive religion. For three years he traveled, giving public addresses and receiving hundreds of callers daily. In all his addresses he proclaimed the foundation principles of the new Jerusalem, the universal city of God which he and his father, BAHA'O'LLAH had, with their pure spiritual vision, seen descending from the heavens of light into this world of confusion, a glorious Sun of Truth with healing on its wings for all the nations and also light to flood the world with new knowledge, new physical and heavenly sciences, a new hope, a new love, a new and holy power.

"Praise be to God," says Abdul-Baha in a letter to the *Asiatic Quarterly* of London, England, "that the Sun of Reality has shone forth with the utmost brilliancy from the eastern horizon. The regions of the world are flooded with its glorious light. There are many rays to this Sun:

"The first ray is heavenly teachings.

"The second ray is the oneness of the world of humanity.

"The third ray is the establishment of universal peace.

"The fourth ray is the investigation of reality.

"The fifth ray is the promulgation of universal fellowship.

"The sixth ray is the inculcation of divine love through the power of religion.

"The seventh ray is the conformity of religion with science and reason.

"The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

"The ninth ray is the universal spread of education.

"The tenth ray is the organization of the arbitral court of justice, or Parliament of Man, before the members of which all the international and inter-governmental problems are arbitrated.

"The eleventh ray is the equality of the sexes—the giving of the same educational facilities to women as to men, so that they may become adorned with all the virtues of humanity.

"The twelfth ray is the solution of all the economic problems of the world so that each individual member of humanity may enjoy the utmost comfort and well-being.

"The thirteenth ray is the spread of an auxiliary world language.

"Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary only contains a few of its rays.

"The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness and narrowness, and will guide it to the center of all these rays. Then the foundation of warfare and strife, animosity and hatred, will be destroyed from amongst the people, and the misunderstandings existing among the religions

will be dispelled. The foundation of the religions of God is one and that is the oneness of the world of humanity."

When some of us met Abdul-Baha in America, and beheld the brightness of the spiritual light in his face, felt the glorious vibration of divine power from his presence which swept the room, heard him answer questions on economics, politics, physics, history, philosophy, we felt his heart and mind were a veritable fountain of light. He talked with chemists about chemistry, with electricians about electrical engineering, with Elbert Hubbard about the American poets, with politicians about politics, with little children about their games, all with matchless ease. But he always threw the material knowledge into the divine light, turned it all toward the service of humanity, the pressing call for social and spiritual reconstruction to meet the new and diviner age.

Moreover, he is in his own life a manifestation of the full-orbed light of the new day. He not only reflects its pure, perfected knowledge in words and addresses clear as crystal, universal as humanity, luminous with the knowledge of earth and the diviner planes beyond our seeing; he lives his gospel in a life of marvelous perfection, pure love and triumphant joy. For years he slept on the damp, earth-covered floor of a cellar room. His food was of the poorest. Yet every morning when he awoke he praised God that another day was before him. Every night when he went to sleep he thanked God he had been permitted to serve Him another day in prison. "I was in prison for forty years," he said, with a smile bright as heaven's own light, "but every day was a day of perfect joy." His body was in prison, but his spirit traversed the glorious worlds of God. AS BAHÁ'Ó'LLÁH says of the great masters, the "Mirrors of Unity," "While walking among the servants, they soar in the skies of Nearness. They journey in the land of spirit without motion of foot, and fly

upward to the summit of oneness without wing. In every moment they traverse the world of creation east and west, and in every moment pass through the kingdom of the seen and the unseen."

Behind Abdul-Baha's words shines this divine experience, this exalted consciousness, this resplendent joy, this heroic will and a love which will often melt a heart of stone. For twenty-four years, when he was in the prison city of Acca, a fanatical Mohammedan fakir cursed, persecuted, reviled him. But Abdul-Baha poured out upon him love and kindness, sent him a physician when he was ill, food when he was too poor to buy for himself. But the man always refused to speak to Abdul-Baha and showered upon him his fanatical curses and abuse. The love of "the Master of Acca" never varied in its divine sweetness and holy power. At last the fakir came to Abdul-Baha's door, threw himself at his feet, and said: "Forgive me, Sir! For twenty-four years I have done evil to you. For twenty-four years you have done good to me. Now I know I have been in the wrong."

It is this love and victorious spiritual power shining through the spoken and written words of both BAHÁ'O'LLAH and Abdul-Baha which makes them so powerful in transforming hearts and minds. Through their writings and spiritual radiance thousands of lives have been raised from the graves of materialism and prejudice and selfishness into the glorious consciousness of God's new day. Through their words they put one into connection with their spirit, which is simply the life of God shining from the mirrors of their minds with the full-orbed glory of the new cycle. This new light shining from their spirits has lifted a multitude of Mohammedans, Christians, Jews, Parsees, Buddhists, Hindus, of many lands and races, into the open plains of the most universal spiritual brotherhood the world has ever

seen. It has so endowed these many souls with heroic love and the spiritual vision which looks through martyrdom into the heavenly glory beyond the transparent screen called death, that twenty thousand men, women and children have joyously laid down their lives for this great and universal movement toward religious rebirth, world unity and peace.

In a word, the Bahai movement is a proclamation of the principles of the spiritual springtime soon to sweep over the earth. "The Bahai Movement is the spirit of the age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement; the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause."

The Bahai Movement is transforming and uniting peoples of so many races and religions because it states these universal principles in universal terms and reinforces them by the lives of great masters who not only proclaim the truth but are "the life, the truth, the way." "Guidance hath ever been by words, but at this time it is by deeds." "The truth of words is tested by deeds and dependent upon life. Deeds reveal the station of a man." (*Hidden Words of BAHÁ'O'LLAH.*)

The Bahai Cause is a new tree of life growing in the orchard of the old, very old trees of the historic world-religions. These trees were once young and beautiful, and they yielded heavenly fruits. Now a new tree, vital, glorious in spiritual perfection, "with world-wide growing capacity," is the need of the hour. The Bahais believe that in the universal teachings and spirit of BAHÁ'O'LLAH and Abdul-Baha they have found that tree of life whose leaves shall be for the healing of the nations.

Announcement—Twelfth Annual Bahai Convention of the Mashrekol-Azkar and Bahai Congress

To be held in New York City from April 24th to 28th, inclusive.

IN the past, these great events have always brought a wave of happiness and joy to the hearts of the friends, who gather together from different parts of the United States and Canada, to discuss the problems of the Cause and the erection of the universal edifice of God. The convention of last year opened the broad vistas of international service. Many souls arose to carry the glad tidings of the Kingdom to different parts of the world and made many sacrifices to diffuse the fragrance of the flowers of love in the hearts. More than twenty souls went into the field heralding the coming of the Kingdom.

The annual convention of the year 1920 will again be held in New York City, from April 24th to 28th, inclusive. As we look back over the history of the various conventions, we realize that each one had a distinctive work to achieve. The convention of this year will have also several events enhancing its importance and adding to its spiritual influence.

THE SELECTION OF THE PLAN OF THE MASHREKOL-AZKAR.

1. The most important work of this year's convention is the selection of the plan for the building of the Mashrekol-Azkar. According to the latest instructions from Abdul-Baha, the design for the Temple shall be selected by the delegates this year and the foundation laid as quickly as possible. The Bahais earnestly desire to construct this divine edifice during the lifetime of the Center of the Covenant and toward this goal all the energies of the delegates and friends will be directed, so that a sufficient amount of money may be collected to carry the work to its final triumph—when the doors of this universal temple

will be opened to all nations and religions.

THE COMING OF THE PERSIAN TEACHER

2. Abdul-Baha has sent a Persian Bahai teacher, Mirza Fazel Mazandarani, and his interpreter to attend the sessions of the congress and deliver his message of love. This teacher is a great thinker and scholar in Persia, and his presence at this convention is an added blessing and a strong evidence of the love of Abdul-Baha for the American Bahais.

THE RETURN OF MANY AMERICAN PILGRIMS FROM THE HOLY LAND.

3. During this year many of our dear American Bahais had the privilege of visiting Abdul-Baha, the Center of the Covenant, and they have returned with a wonderful spirit of love and service. A large number of these souls will be present at the convention. Each one of them will have a marvelous story to relate, a fresh vision to unfold and a new enthusiasm to impart. The realization of this fact will bring us a very keen joy, for we know that Abdul-Baha wishes the friends to unite like a band of pearls. No doubt these pilgrims will fill the air with their glorious spirit of love, sweetness, unity and beauty.

CONGRESS SESSIONS.

4. From Sunday night to Wednesday night, there will be four general meetings in which public speakers will address the audiences, explaining the universal Bahai teachings. Last year, at the convention, the program committee invited a number of prominent outside speakers who are sympathetic to the Cause. Abdul-Baha was pleased with

this fact and sent loving messages to each one. This year also the same speakers are again invited to voice their appreciation of the Bahai work.

CONVENTION MEETINGS.

5. From Monday to Wednesday there will also be six sessions, morning and afternoon, devoted to the various interests of the Cause. On Monday the sessions will be given to the report of the teachers who have returned from the field, the report of the delegates, the discussion of the duties of the teachers and the plan for sending more teachers to other fields. On Tuesday the Mashrekol-Azkar and its vital importance will be discussed, the plans will be viewed by the delegates and other Bahai activities will be presented for consideration. On Wednesday the delegates will select the design for the Temple, elect new members of the executive board and transact other necessary business.

THE WEDDING OF THE EAST AND THE WEST.

6. Another interesting event of this convention will be the wedding of our dear brother and sister, Mirza Ahmad Sohrab and Miss Juanita Storch. In his last Tablet Abdul-Baha says, "God willing, the event of your wedding will likewise come to pass. In this convention this year, it must unquestionably be solemnized." This is another sign of the power of the Word of BAHÁ'Ó'LLÁH in thus uniting the East and the West in the divine bond of love and union. It is the bringing together of the Orient and the Occident and an evidence of the potency of the teachings of the Center of the Covenant. It is their hope that in thus uniting their spiritual forces they will be better enabled to serve the Cause of BAHÁ'Ó'LLÁH and the friends of God in all parts of the world. This is the day of unity, the century of love, the period of light and the cycle of truth.

The Mashrekol-Azkar

The first erected on Mt. Carmel, Palestine; the second in Ishkabad, Russia, and the one to be built in Chicago, U. S. A.

Two excerpts referring to the Mashrekol-Azkar to be built in Chicago.

Through his honor, Mirza Ali Kuli Khan, and the maid-servant of God, Mrs. Helen S. Goodall, to Miss Angeline Haste, San Francisco, California:

O thou lover of truth!

. . . O thou beloved maid-servant of God! The two stars thou didst behold were wonderful signs, for they were shining above Lake Michigan; and now the ground for the Mashrekol-Azkar is located there. This was a spiritual revelation and those two stars were two heavenly orbs which were manifested to thy eyes, indicating that the Bahai luminary will dawn above Lake Michigan, which will illumine all parts. This means that the power of God shall find a wonderful penetration and by the rays

of the kingdom enlighten all directions. . . .

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, November 22, 1909.)

The following extract is contained in a compilation of incidents and short sayings of Abdul-Baha, sent out by Mrs. Henrietta Clark Wagner, in 1912:

"Miss Boylan said that while in Thonon (Switzerland), last summer, she asked Abdul-Baha about the work of the Mashrekol-Azkar, feeling that it was extremely necessary to push this work and get the Temple built as rapidly as possible, and that he must come to build it, in fulfillment of the prophecy that the Lord would come to rebuild the Temple which had been torn down.

"Miss Boylan said Abdul-Baha re-

plied that he had fulfilled that prophecy by building the Tomb of the Bab. He said the Tomb of the Bab on Mount Carmel was the first Mashrekol-Azkar, and that Temple is already built. The one in Ishkabad is a radiation from that first one. The one in Chicago will be another radiation. In future there will be many all over the world, all radiating from the central Mashrekol-Azkar."

*From SHOGHI RABBANI'S DIARY,
June 8th, 1919.*

The eternal edifice of the Mashrekol-Azkar of Ishkabad, Russia, its perfection, its importance and its unique role was the sole absorbing theme of our conversation and the subject of our thoughts.

This imposing monument is nearing perfection, its dome, large and brilliant, looms from afar. The Greatest Name, carved in gold and in large conspicuous characters, reflects the rays of the sun; while all of its accessories have been provided and many of its branches, such as schools for girls, orphanage, reception rooms, and hospital are nearing completion. Its nine attractive gardens completely encircle the Temple, intercepted by nine spacious walks and having each at their central portion a magnificent fountain with beautiful jets of water that add much to the beauty and charm of the place. Electric lights flash amid the trees that cover with their extended branches these fountains and in such a cool and lovely place the friends gather and offer to Almighty God their prayers and their praise. Although the public park in that city is wide and imposing, yet comparatively speaking, it is forlorn and forsaken—the attraction and charm of the gardens encircling the Temple by far surpassing the beauty of the park.

Not a visitor, not a passerby, not a resident comes to that city without visiting this matchless spot, none without expressing his admiration and astonish-

ment at such an exceptional set of buildings, so strongly built, so magnificently designed, and so richly provided. Many have made the following remark: "He who erected this edifice and laid the foundation of such a monument is assuredly divine."

Often it is the case that the construction of the Temple, its lovely gardens, its completeness and thoroughness in material, intellectual and spiritual equipments, the character of its occupants and owners, their hospitality, their fervor and their conduct—often these awaken the minds of the people and attract them to the Cause.

Such was the description given by Agha Mirza Mehdi as he with the friends in Acca gathered this afternoon around Abdul-Baha, at the Tomb of BAHÁ'Ó'LLAH for the Sunday afternoon visit.

When Abdul-Baha inquired the condition and the association of the friends, it was intimated that unlike the days gone by the friends are intimately associating with all the people of every shade and opinion, of every sect, and social standing. He said: "Such is the way that must be adopted, for only through intimate association will the friends be able to teach and sow a seed in the heart of a seeker. The flower must be brought close and near in order to inhale its scent and fragrance."

Then referring to the Mashrekol-Azkar, Abdul-Baha said: "The Temple of Ishkabad is unique in that it is the first temple of the kind that has been erected. Many such temples shall be constructed in the future, but this one will ever enjoy this unique privilege and preference. When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashrekol-Azkar be made

(Continued on page 19)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 11

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No. 1

Cablegram from Abdul-Baha

WILHELMITE, NEW YORK:

HAIFA.

ASADULLAS FAZEL AND MANOUCHER KHAN PROCEEDED AMERICA. EXERCISE TOWARD THEM UTMOST CONSIDERATION.

ABBAS.

Editorial

NAUROOZ GREETING:

Allaho'Abha!

Ten years ago the STAR OF THE WEST was founded. During that period the seed of its being germinated and brought forth a single stem. The Divine Gardner has preserved and confirmed it. With this issue its second decade begins. Now, it must be developed.

Abdul-Baha says in the *Unveiling of the Divine Plan*: "Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussions must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. . . ."

Abdul-Baha has thus outlined its policy. Its destiny is certain, but its fulfillment will, in the very nature of enduring things, be slow. He says, continuing the above quotation: "In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather *little by little* around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

For many years to come, storms of thought, blights of misunderstanding, difficulties of production and distribution, and other problems may hinder its

rapid growth, but the light and heat of the Sun of Truth in this divine spring-time shall prevail.

Meanwhile—

Let the writers of such articles as Abdul-Baha demands, send in articles to the STAR OF THE WEST. Let the Bahais of America “subscribe for this growing newspaper *only for service to the cause of God*,” as Abdul-Baha commanded the Bahais of Persia to do. For it is evident that it cannot grow without the means of subsistence.

IMPORTANT:

Through a misunderstanding the Bahais of the Occident believed that the “blessed days,” foreseen by Daniel (Chap. 12, verse 12), began in the year 73 of the Bahai dispensation, which corresponds to the year 1917 of the Christian calendar, or 100 years after the birth of BAHÁ’O’LLAH, but this error on our part has been corrected by Abdul-Baha in a recent Tablet to Faraz’Allah Zaki El-Curdi, as follows:

“As to the question thou hast asked in connection with the verse in Daniel’s book, namely: *‘Blessed is he who cometh to the thousand three hundred and five and thirty days.’* This year should be taken as a solar year and not a lunar one, for in accordance with this calculation one century will have elapsed from the rising of the Sun of Truth, when the teachings of God will have been firmly established, when the lights will have flooded all the regions in the East as well as the West. On that day will the believing souls rejoice. . . .”

This indicates that there are over thirty years more of storm and sunshine, of difficulty and happiness before the beginning of the blessed millennial summer time of the Kingdom of God on earth.

Let us appreciate the value of the springtime.

Allaho’Abha!

—The Editors.

Letter from the Secretary of Bahai Temple Unity to the Bahais of America

*“O ye lovers of the Beauty of the
True One,
Become ye self-sacrificing
Become ye self-sacrificing.”*

ABDUL-BAHA ABBAS.

To the Bahai Assemblies of America
and Canada, Greetings in His Name:

I am now able to give the dear friends the detailed information of the approaching convention and congress which was necessarily omitted in the call for the election of delegates issued February 18th, 1920.

The Assemblies are stirring with a new life at the news of the momentous events which this convention is to enact. An increasing number of Tablets from the Center of the Covenant evidence the will and desire of the Beloved

is to place in the hands of the selected and elected delegates to these conventions greater and larger responsibilities than ever before. He is training us in the accomplishment of the divine affairs entrusted to us. He is blessing us in uncovering within us a capacity to do this, which has been largely dormant hitherto. That we must arise in accord with the spiritual instructions and perform this work with the greatest wisdom, love, and union is a part of the great Covenant to which we have pledged ourselves. In these spiritual instructions the Center of the Covenant has addressed the lordly and divine gatherings such as this forthcoming representative gathering of the friends of God. One of the conditions of attainment to the supreme and

destined station (see *Divine Plan*, p. 67) is that there must be "fellowship and love amongst the believers." This love must reach a superlative degree of joy and fragrance. Again: "Whosoever has lost himself, has found the universe and the inhabitants thereof." "The master-key to self-mastery is self-forgetfulness." (p. 77, 78.) The burden of all these stirring words, his instructions, are that we must love one another, renounce ourselves, forget our opinions, cast aside personalities, do only the business of the Cause, and confer life, joy and fragrance upon the souls. "Contention is absolutely forbidden," only "infinite amity and love" shall exist among the friends. The "least trace of controversy" shall become the signal for silence among those so engaged.

**"The brilliant sun is shining;
The full moon is ornamenting the horizon
of ether;
The great ocean-tide is flooding every
little stream;
The gifts are successive, the favors
consecutive;
The refreshing breeze is blowing, wafting
the fragrant perfume of the blossoms;
Boundless treasure is in the hand of the
King of Kings;
Lift the hem of thy garment that thou
mayest receive it!"**

ABDUL-BAHA ABBAS.

These fragrant "blossoms" whose perfume reaches us, whence they are and whither do they grow? Are they not the roses and hyacinths of the King's garden, around which the dwellers of that ineffable concourse are gathered? In truth, this perfume is the fragrance of their own radiant and purified hearts. Let us gather with them, at the convention, with cleansed nostrils, constituting an assembly wherein the divine perfections of that luminous concourse shall cast no shadow, but light upon light.

The Feast of Rizwan will be celebrated April 24th, 1920, at the Aldine Club, 200 Fifth Avenue, 14th floor, New York City, with a reception at 5:00 P. M.

and the feast will be laid at 6:30 P. M. The kind friends of the New York Assembly through the Rizwan committee are in charge of the feast. In keeping with the desire of the friends everywhere, the feast will be celebrated in the utmost simplicity and beauty, and mainly Persian food will be served, the price for each person not to exceed \$2.50. The Aldine Club quarters are very beautiful and attractive, and there are accommodations for 750 people. All the facilities of the Club will be at our service.

The convention, or annual meeting of Bahai Temple Unity, will open at the Convention Hall of the Engineering Societies at 29 West 39th Street, at 10 A. M., on Monday, continuing through the day, and similarly on Tuesday and Wednesday. This hall seats 500. Connected with the Convention Hall will be a large and beautiful room where the Mashrekol-Azkar plans and models will be placed for the observation of the friends.

The congress will be held on the evenings of Sunday, Monday, Tuesday and Wednesday, four sessions, detailed program of which will be ready shortly. The congress sessions are to be at the same address as the convention, namely, the Engineering Societies, 29 West 39th Street, and will be in the Auditorium of the Societies, a most beautiful and spacious room, accommodating 950, splendidly lighted, and with every convenient facility.

Please inform your delegate and alternate especially of this outline, as well as the friends of the assembly who though not all present in the gatherings, will unite in spirit and in love and fragrance throughout this Rizwan time.

"The heavenly Beloved with celestial beauty is present in the assemblage of the friends! Be ye thankful!" (*Divine Plan*, p. 79.)

In His love,

Your brother,

Alfred E. Lunt, Secretary.

The Mashrekol-Azkar

(Continued from page 15)

evident and manifest. The Temple that is going to be erected in the United States will be an important and magnificent one, its influence and reaction upon the Cause will be tremendous, and the impetus it shall give to the movement, irresistible."

Soon shall the city of Teheran, Persia, witness the laying of the foundation of

the Temple of Worship, for restrictions have been removed and hindrances eliminated.

It will be of interest to note that a hearty invitation has been extended to Abdul-Baha by the friends of Ishkabad, in writing and through an oral message, supplicating him to come to Ishkabad and thus rejoice those expectant friends.

Outline of the Bahai Calendar

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

The first day of each Bahai month falls as follows:

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

The following days and seasons are observed by the Bahais:

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

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

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

Anniversary of the Departure of BAHÁ'Ó'LLAH—May 28th. (1892).

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

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

Feast of the Appointment of the Center of the Covenant, ABDUL-BAHA—November 26th.

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

Month of the Fast—March 2nd to 20th, inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

“Before choosing a wife a man must think soberly”

Talk by ABDUL-BAHA to Mirza Ahmad Sohrab on December 22nd, 1918, the day before his departure from the Holy Land.

NOW that thou art returning to America thou must think of taking unto thyself a wife. Do thou choose a girl who may be suitable to thy intellectual and spiritual ideals. She must be wise, intelligent, and a symbol of aspiring perfection. She must take an interest in all the problems pertaining to thy life, and be thy companion and partner in every phase of thy existence. She must be sympathetic, kind-hearted, happy and endowed with a joyful disposition. Then thou must devote thyself to her happiness and love her with a glorious, spiritual love.

Before choosing a wife a man must think soberly and seriously that this girl will be his friend throughout all his life. It is not a temporary matter. She is a soul with whom he must associate all the days of his life; she will be his mate and his intimate confidant; therefore, day by day their love and their attachment to each other must increase.

The greatest bond that will unite the hearts of man and wife is faithfulness and loyalty. Both must exercise toward each other the utmost faithfulness and loyalty and not let any trace of jealousy creep between them; for this thing like unto poison vitiates the very foundation of love.

The man and wife must dedicate their knowledge, their talents, their fortunes, their titles, their bodies and their spirits, first to BAHÁ'Ó'LLAH and then to each other. Their thoughts must be lofty, their ideals luminous, their hearts spiritual, and their souls the dawning-places of the rays of the Sun of Reality. They must not become ill-disposed toward each other on account of the ephemeral incidents and accidents of this changeful life. Their hearts must

be spacious, as spacious as the universe of God. In case any difference of opinion should arise between them, they must do their utmost to settle it by themselves, and not let its knowledge go out of the family; for people are apt to change a speck into a mountain. Again, in case a circumstance causes a real offense between the two, they must not keep it in their hearts, but rather explain its nature to each other and try to remove it as soon as possible. They must prefer fellowship and amity to jealousy and hypocrisy, and be like two pure mirrors reflecting the light of the stars of love and beauty to each other.

You must tell to each other all your noble and heavenly conceptions. Have no secrets between you. Make your home a haven of rest and peace. Be ye hospitable and let the doors of your home be open to the faces of friends and strangers. Welcome everyone with a smiling face and let them all feel that they are in *my home*.

God has created such union and harmony between man and wife that no one can conceive in this world a greater plane of union. You must irrigate continually the tree of your union with the water of love and affection, so that it may remain green and verdant throughout all the seasons, producing the most luscious fruits for the healing of the nations.

In short, you two must live such a life that your home may become a vision of the paradise of Abha; so that whosoever enters therein may feel the essence of purity and cleanliness, and may cry out unconsciously: “Here is the home of love, here is the palace of love, here is the nest of love, here is the garden of love;” and you two, like unto two sweet-singing birds, must be

شوند و از نار غضب الهی مرزوقی زیرا که حاکم مقدر در میانست و از ظلم
 الهی میگذرد آخر باید یک مجلسی ملاقات نماید و بر امور مطلع شود
 تا برایشان مبرهنه گردد آن وقت حکم جاری کنند قفسی و بعضی دست
 طنز و ایشان کوتاه است و شجر عنایت الهی بنایت بلند تا زمان آن
 نرسد هیچ نفسی را بر فاقه نیست و چون وقت آمد بجان مستانیم
 و طالب نه تقدیریم باید و نه تأخیر انالله وانا الیه راجعون ان ینصرکم الله
 فلا غالب لکم وان ینخذلکم من ذوالله ینصرکم بعدد و السلام علی
 من اتبع الهدی

perched on the highest branches of the tree of life, filling the air with songs of love and happiness.

Endeavor as far as you are able to lay the foundation of your love in the very center of your spiritual being, in the very heart of your consciousness, and do not let this foundation of love be shaken in the least.

And when God gives you sweet and lovely children, exert yourselves in their education and training, so that they may become the imperishable flowers of the divine rose-garden, the nightingales of the ideal paradise, the servants of the world of humanity and the fruits of the Tree of Life.

Live ye in such a manner that others may take your life as an example, and may say to each other: "Look! How they live like unto two doves in one nest with perfect love, affinity and harmony. It is as though God had kneaded from eternity the very essence of their beings for the love of each other."

When such conditions exist and such ideals hold sway, then you have taken

a large portion from the everlasting life, have quaffed deeply from the fountain of Truth, and have spent your days in the paradise of glory gathering the immortelles of divine mysteries.

Be ye to each other as heavenly lovers and divine beloved ones. Spend your life in the paradise of love. Build your nest on the leafy branches of the tree of love. Soar ye in the clear atmosphere of love. Swim ye in the shoreless sea of love. Walk ye in the eternal rose-garden of love. Move ye in the shining rays of the sun of love. Be ye firm and steadfast in the path of love. Perfume your nostrils with the sweet fragrance of the flowers of love. Familiarize your ears with the soul-entrancing melodies of love. Be ye intoxicated with the wine of love. Drink ye deeply of the elixir of love. Let your ideals be the bouquet of love, and your conversation the white pearls of the ocean of love.

(Translated by Mirza Ahmad Sohrab, December 6th, 1919, Sebastopol, California.)

بدو چون شمع روشنیم و چون شاهد عشق در این سوز مجاب را سوختیم و چون
 نماز عشق بر افروختیم و کنی صبر فایده که هیچ عیون محبوب است و علم او شریک
 مسدود در وادی غفلت سیر می نمایند و در بادی ضلالت می میکنند
 هم برینون عمارت و انباری عمارت معلوم آن جناب بماند که یکی
 از معتقدین اندازند که مشغول بزخرف دنیا است و از جام رحمت نصیبی
 نبرد و از کاس عدل و انصاف بهره ای نبرد و در طعم این بنده اندیده و در
 بھی میخورد و ساعتی توانست بخندند و علم بر داشتند و چون مظلومان رقم
 کشیده فطراً تقاضای حق در حکم عیال این بنده دم فی الحلال و الحرام
 و بعضی حرفهای بی معنی هم می گفتند و در عین بندگی عالم بستی معروف بعضی
 مقالات از طنزانات خود بیان نمود و آن شخصی این دوره در بطهران رفت
 با دفتری حکایت و کتابی روایت آنچه در دل دارد از مکر و مودت بستی من
 پیدا و رسوا همی روز هم این مطالب معلوم و واضح است و بیای از با هم
 مکتوب و محقق از این بنده کتمان کنند از حضور من لا یغیب عنی علم من شئ
 چه کرده مسور ماند و نه آنست که آخر بکلام شرع می کنند و بی محنت منزل
 این بنده که مدت است بالمره عزلت جنب و خلوت گزیده ام در از آشنا و
 بیگانه بنام و در نشسته ام این عهد از چه آمده است و این بفضا از کجا
 هویدا است و معلوم نیست با آخر ضربه بر بند و کام دل حاصل نمایند اگر
 چه ایشان بپوشانند این فقیر بیچاره نمی نمک و آتش و الله بنور هدی
 روشنی که در حق ایشان ندارم و غل در دل ندرفتم ام مجد آنست و عبودت
 عمل ثبت چشم بعد از حصول مقاصد ایشان شاید از صمیم صمیم مشرق

مقامات حب مغزوی کردیم از فرهای خوشی وصال بنوشیم و البته این دولت
 بی زوال را از دست ندهیم و این نعمت بی مثال را از غف نهد از بیم و آرد در باب
 دستور شویم از حجب رحمة رب الالباب سر بر آییم این اصحاب را بلا فنا کنند
 و این سفر را قدم طی نمایند و این وجه را برده حجاب نشود بلی این معلوم است
 که با این همه دشمنی داخل و خارج که علم اختلاف بر افراخته اند و کمال خود در رفع
 این فقر آلمسته اند البته بقانون عقل باید احتراز نمود و از این ارضی بلکه
 از روی زمین فرار اختیار کرد و لکن بصیانت الهی تأیید غیب فاضلی چون
 شمس شرفیم و چون قمر لایح بر سندان سکانیم و بر بیاط صبر جالس مای
 مغزوی از حرابی کشتی چه برود دارد و روح قدسی از تنهای تن ظاهری چه آید
 نماید بل تن این را زنده آن است و کشتی آن را همچو نغمه پیل و پیل داند و
 لحن اشارات شناسد باری ایام قبل را ناظر باشد که بخاتم انبیا
 و بعد اصیاء چه نازل شد تا چون روح ضعیف شوی و چون نفس از
 قضی تن برانی در زلالت احاطه اعدا شدت ابتدا طایر قدس نازل شد
 و این آیه آورد و ان کان کبر لخر اصرهم فان استطعت ان تبني نفقانی الارب
 اوسلمانی فی السماء هذا جسم باید تا خون گریه و صد هزار جان باید تا
 ناله از دل بر آرد و همچنین در جای دیگر میفرماید اذ ینکر بک الذین کنزوا
 لیستولک او یقتولک او یخزولک و ینکرون و ینکر الله و الله خیر الماکرین در
 این دو آیه مبارکه که شریفه که از بعد از وجه نازل شده بسیار ملاحظه
 فرمائید تا بر اسرار عظیمه واقف شوید که این جسم بعینت ناس باز
 بود که این مجلس این عهد در ظاهر غیر کافی بود که با هم این عهد و مراد

۱

هو الملی الی علی

شتر شش توند هم طوطیان هند نیز قندیلسی که به نکاله برود مکتوب آن
 جناب بر مکتب فناء اصل و بر بخرن نسیم در ضا وارد و آنچه مسطور شد منظور
 است و هر چه مذکور آمد صحیح و درست و لکن بجهان کوی محبوب و حرمان
 حریم مقصود از بلا بردانند و از قضا اعتراض بخوبید از بحر نسیم مرزوب
 و از شهر نسیم میروب رضای دوست را بد و حرمان ندهند و قضای محبوب
 بقضای لامکان تبدیل نمایند زهر بلیات را چون آب حیاة بنوشند و سم
 کشند و چون شهد روح بخشند لاجرم بیاشناختند و در صحرای اهل آب
 زهد بیاد دوست مواجد و در بادیه های مختلف بجانفانی جلالند
 از جان برداشته اند و غم جانان نموده اند چشم از عالم بر بسته اند و بجهان دوست
 گشوده اند جز محبوب مقصودی ندارند و جز وصل کمالی بخوبید بیرون توکل برود
 نمایند و بجان توکل طیران کنند نزدشان شیر خون نیز از حریر ریشی محبوب
 تراست و نیز نیز از شرم مقبولتر زنده دل باید در این ره صد هزار
 نمانند در صحنه صد جان نثار دست قاتل را باید بوسید و در نفس کینان
 اصل کوی دوست نمود چه بیلوست این ساعت وجه بدیع است این وقت که
 روح مصوی سر جان افشانی دارد و صیقل و فاعزم معارج فنا نموده گردد
 بر افراختیم و تیغ بیدریغ بار را بنام اشتیاق متناقصیم سینه را سیر نمودیم
 و نیز قضا را بجان گناهییم از نام نیز اییم و از هر چه بفرادست در کنار
 فرار اختیار نسیم و بدفع اختیار پیرواییم بدعا بلا را طالبیم قادر صوصا
 قدسی روح پرواز نسیم و در سایه های شجرانی اشیا سازیم و جنتی

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 11

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We do not look at the evil deeds of the people. We do not consider the race, the religion, or nationality. We do our utmost to help everyone. The inhabitants of these parts know this and, therefore, whenever they are in difficulties, or have had business reverses they come to us

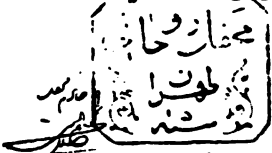
and we will never send them away unaided or deprived. This is the quality of the Bahais. This is the conduct of the believers. This is the path of the kingdom of God.

(Abdul-Baha: Diary of Mirza Sohrab, January 24, 1914.)

(تنبیت و تقریظ)

اعضای مخلص روحانی طهران بسیده فزیده تجسم باختر که سالهای چند بواسطه تراکم ابرهای منظم و تاریک جنگلیک
 بنیان ویران کن از اعطای نور بازمانده بود و در این ایام سعادت فرجام از فضل تهنیتهای حضرت عزیز
 علامت مادی در جانی آن عیون مظهر بنیاد عدل و داد استلاشی و برکننده و مجد در روشن و فرورنده و طبر زطلوب
 و اسلوب مرغوب جلوه گر شده است از صیر قلب تهنیت و تبریک تقدیم و از دیاد موفقیقت
 مدیر محترم و کارکنان معظم آن اداره محترمه را از راحت قدس جن جیل ملاک سائل و اهل میباشند
 و امید دارند که ان شاء الله تعالی بکم باختر روز بروز بر خسیار و مملو خویش افزوده بقسمی روشن و منور شود
 که زوایای قلوب باالی آخرت را روشنائی فوق العاده بخشد و صفای جسمانی بی اندازه مبذول دارد
 تا ضحکان سراسر از خواب غفلت بردارند و بخیبران از طلوع و سطوع خیر حقیقت از افق ایران مطلع و آگاه
 شوند و از تجلیات آفتاب هدایت و عرفان خود را بی بهره و نصیب نمانند ولی افسوس افسوس
 که اغلبی از مردم کوه نظرد و از شاہراہ حقیقت بخیبر بعضی بر که وغیری کفایت و قناعت نموده از بحر عظیم
 و آرزو بیلیم چشم پوشیده اند در بنی بزم خویش در جستجو و آن چشمه حیات را گنجایش در کوزه و سبو
 خواهند جبهات جبهات فتم ماقال و یبیه در قائله روز روشن بپر که او جوید عراق
 نفس حسرت کوریش دارد بلاغ حق عیان چون مهر رخشان آمده جیف کاغذ شهر گوران آمده
 پیوسته از درگاه خداوند میباشند بانهایت ضراعت استعدا و سئلت میروند که ابصار اهل امکان
 از رمد ظلم و اعتساف مانک و متقدس فرماید و بنور عدل و انصاف روشن و منور سازد
 تا تجلیات انوارش حقیقت را بچشم ظاهر و باطن مشاهده نمایند و از معین جوان که در قلب
 امکان در نبعان است بیاشانند و بجایات ابدیه برسند ان شاء الله تعالی

(اعلان)



عموم محافل روحانی ملک متحده امریکایا و اروپا را با کمال احترام اعلان و اعلام میدارد که مخلص روحانی طهران
 برای مکاتبه با آن محافل مقدسه روحانیه محض سهولت و تسریع در امور مکاتبه حاضر است که
 بزبان انگلیسی و فرانسه و اسپرانتو مکاتبه نماید و از هر مخلص بهرلسانی از این السنه ثلاثه بعنوان
 مخلص روحانی طهران مرقومه برسد بهمان زبان فوراً جواب داده خواهد شد
 آدرس طهران خیابان ناصریه دو اچی روحانی



[The above is a fac-simile of greetings to the Bahais of America from the Bahais of Persia, which they desire printed in the STAR OF THE WEST. The seal is that of the Spiritual Assembly (House of Spirituality) of Teheran.]

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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Jalal 1, 76 (April 9, 1920)

No. 2

The Coming of the Promised One

Address by HOWARD C. IVES of New York City, delivered at the Eighth Session of the Bahai Congress at Hotel McAlpin, New York City, Wednesday afternoon, April 30th, 1919. Stenographically reported.

DID you ever stand upon a high point and see the sun rise? I have stood among the foothills of the Rocky Mountains and watched the dawn break over the hills, the morning star gradually dimming in its glory, the faint first rosy light creeping up the horizon, and then gradually, above the mountains, the first rim of the radiant glory of the orb; then lifting, and lifting, and flooding the earth with its glory. Not in all nature is there such a sight; nothing will compare with that wonderful miracle. I have heard it said that if it happened only once a year people would be on their knees for days before, longing, searching, for the first sign, hoping for that coming. Imagine, friends, if it only happened once every thousand years. Stretch the wings of your imagination and think of the legends that would be handed down from father to son, and son to son, from generation to generation, and think how they would watch the constellations of the sky—for praise be to God, even in the darkest night, there are stars in the sky—and think how the traditions would have mentioned that, before the dawning, a morning star would appear, and when that morning star arose above the horizon and gradually found its way toward the zenith, think how men's hearts would leap with joy, and they would say, "He is coming! He is coming! I have seen his sign in the sky!" And then think what a dawning that would be when the

sunrise came once only every thousand years. You could not stand and wait for it. The father would see the first faint gleam upon the horizon, and the sons would see it gradually grow and grow, and the grandsons would see the first faint roseate tinge upon the mountain tops, and the great-grandsons would look and long for the orb to appear, and the great-great-grandsons would see it gradually rise above the horizon.

My friends, there is not one single thing in all this world that is not a symbol of the spiritual reality, and what I have just painted in words for you is an actual fact. The Sun of Reality rises only once every thousand years or so, the stars in the heaven precede his dawning, the hearts of men become weary through the night as they watch the stars in the sky and long for the coming of that which the stars promise. Throughout the ages it has been said that in the time of the coming of the Sun of Truth there shall be a new heaven and a new earth. What does that mean? Certainly not that this sky shall be changed and this earth beneath our feet altered. No! The sky that we see and the earth beneath our feet are but symbols again, just as the sun is a symbol and the stars are symbols. The sky is a symbol of the heaven of religion and the earth is a symbol of the hearts that are softened for the springtime.

Many thousand years ago a Sun appeared—we call his name Abraham—a

Sun of Reality rose gradually according to the promise; and the star—I don't mean the material star, I mean the heart and the longing thoughts of men, longing just then as we do now—and the constellations, arose with him, thus a new heaven appeared. Abraham, Isaac, Jacob, David, Solomon, Isaiah, Jeremiah, Amos, Ezekiel were the stars of that heaven, they were the constellations appearing with that promised One.

And then Moses came, bringing with him his own group.

Then Jesus Christ came. Think of the stars that rose with him. John, Stephen, Paul, Timothy, Mary Magdalen, Mary the mother of Jesus, Mary and Martha the sisters, Luke the physician, Matthew the publican, Peter the fisherman! Ah, they are the illuminating lights that come with that promised One, they are the stars of his heaven, and they, after the sun has set, illuminate the dark sky throughout the age, then gradually dwindling in glory until the sun again rises. But when the sun appears from the horizon of the vernal equinox, on the twenty-first of March, it brings the glory of the springtime; so when the Sun of Reality rises, He brings healing on His wings, and a new springtime comes to the human heart.

Just as the farmer goes out and plows and harrows the hard soil, so the Spirit of God moves upon the hearts, and pain, sorrow and suffering plow the hearts. Nations tremble because of starvation, famine, agonies and tears! That is why the earth is filled with woe—woe, woe, woe—when the promised One appears. Praise be to God, for without that woe our hearts would still be hard, just as the ground is hard until with the softening of the rain and the warmth of the sun and the plough and the harrow, it is broken to pieces, in order that the seed may fall and fructify and grow and bring forth an hundred fold.

My friends, praise be to God, the promised One hath come again. We have waited long throughout the cen-

turies; our hearts have grown into stone, our hearts have become frozen, our hearts have fallen low in woe and weeping. Praise be to God, he hath come again! He hath come again! The Sun of Reality hath risen. O that isn't all, for there is a new heaven, and there is also a new earth. What good would the sun be? What good would the crossing of the equinox be in the early spring were there not an earth to feel its rays? Of what earthly use is it, if the promised One, the Sun of Reality, dawns and there are no hearts to receive the light? Praise be to God, there are always hearts to receive the light. We are His creatures, the children of His hand, the offspring of His love. We long for Him and He longs for us. Now in this great Day of God the hearts are turning unto Him.

Was it yesterday that our dear sister, Mrs. Maxwell, quoted the beautiful words from Daniel that "the wise shall shine as the sun and they that turn many to righteousness as the stars forever and ever." There is your perfect symbol. That is the ancient version, the old version, but the revised version has it much more beautiful: "They that be teachers shall shine as the sun; they that turn many to righteousness as the stars, forever and ever." BAHÁ'O'LLÁH glorified God in his wonderful Book, *The Ighan*: "At that time the signs of the Son of Man shall appear in the heavens." That is, the promised Beauty and substance of life shall come from the court of the invisible into the visible world. That is the coming of the promised One; that is the coming of the Son of Man; that is the dawning of the signs in the heavens. "The appearance," as he says again in another passage, "when the face of the promised One and the beauty of the adored One shall descend from heaven riding upon a cloud." That is, the divine Beauty will appear from the heavens of the Supreme Will in the human temple.

So my friends, change your point of

view for a moment from thinking of the heavens above and the rising of the sun and its glory; change your point of view to the divine Beauty appearing in the human form here on earth. Imagine the divine Beauty descending from heaven "riding on a cloud," that is the human form, the cloud hiding him from our eyes, nevertheless dwelling in the human temple, seeing with human eyes, walking with human feet, eating, drinking, suffering, longing—the divine Beauty nevertheless, the promised Beauty and substance of life! Think of those words, the promised Beauty, the very substance of life, appearing in a human temple. This is the Sun of Reality I am talking about, shining upon the human earth, the earth of human hearts.

Ah, my friends, make the picture, for his human temple is the Sun of Reality, and within that human temple, which is nothing but a cloud, the Sun is shining to those whose eyes can see it. Shall he shine in our hearts? Shall he bring forth fruits meet for repentance, as Jesus said? Shall the wheat of divine love grow? Shall the fruits of glorious perfection appear? Shall the clouds of mercy from the divine heaven pour upon ready hearts the drops of his mercy and the fire of his love? Shall there appear from this earth the great and glorious results worthy of such a Sun from such a heaven? Praise be to God, I don't even have to ask, for the new earth has come.

When the sun rises in the springtime, when the sun gradually crosses the line, what do we see? Do we see all at once the earth burst into beauty and perfection? Do we see all at once the fruits of the harvest appear? Oh, no, we see a blade of grass here and there, a little green leaf, then the rest; we see a tree just beginning to show its buds—but these are the new earth. All the cold and hard world does not exist. I don't care how many millions of dead leaves there are, the one blade of grass, the one green leaf is the new earth. And

so, show me one soul responding to the new Sun; show me one life ready to lay itself down in self-abnegation and perfect renunciation; show me one martyr to the Sun of Truth; show me one who is placing heart and soul on the altar of self-sacrifice, purity and love—that is the new earth! That is all the earth there is. Let the rest go, it doesn't exist. It is dark and cold, it is dead.

Does it exist? Do you say that the dead bodies in the graves exist in comparison with the people walking on the street? I tell you, my friends, all those who do not know BAHĀ'ŪLLĀH, and his glory, all those who do not turn to him in this new age, simply do not exist. On the other hand, verily, they are in their graves and they know it not. Arise, arise, O earth of human hearts! Arise, burst the prison bars, come out from the cage! Be ye resurrected from the dead bodies of self and desire and ascend to that station for which ye were created! When the Sun of Reality arises in the human temple, it creates effects upon the human hearts just as the sun does upon the material earth, and results appear. He speaks, and it is done.

My friends, think, think of these last four days you and I have been listening—don't let us lose the figure—you and I have been seeing the rays of the Sun of Truth shining upon the earth and results appearing. Go ye into all the world, shine as the Sun of Truth, carry to all the world the news that rays of the Sun of Reality shining upon the world shall transform it, proclaim to them that the Prince of Peace hath come, that never again shall there be war amongst nations, never again shall there be war between creeds and classes and sects, never again shall labor and capital be arrayed against each other, never again shall there be loveless homes and divorce courts, never again shall there be strife between children in the streets, never again shall there be anything that shall mar the beauty of the love of God in the human heart. That is the procla-

mation—and it is done. What difference does it make if it doesn't come at once? Does that alter the fact? We who see the sun rise and cross the equinox every springtime, do we say, because the whole world does not burst into beauty and harvest at once, that it won't come? I tell you the first blade of grass is the whole thing, to anyone who sees. And so when the Word of God goes forth, the thing is done.

Arise! Arise! O ye chosen of the world, and be ye the divine helpers of God, says BAHÁ'O'LLÁH. How? Praise be to God, the command not only goes forth but the way of development is shown not only in words but in example. BAHÁ'O'LLÁH says, "Though ye cut off my limbs, yet shall the love of God not depart out of my heart. Verily, I was created for sacrifice, therefore do I glory over the world." Do you want then to know how you shall glory over the world, how you shall establish the Kingdom of God in hearts, how you shall carry out the teachings of these blessed Tablets that we are listening to? Here

is the recipe, "Though they cut off my limbs, yet shall the love of God not depart out of my heart. I was created for sacrifice, therefore do I glory over the world!" Those who believe in BAHÁ'O'LLÁH, those who have turned their hearts to the Center of His Covenant, those who love the Blessed Perfection, were created by the Sun of Reality in the human temple for sacrifice, and by sacrifice shall they glory over the world as He did and establish the Kingdom of the promised One in the hearts and souls.

"The blessed person of the promised One is interpreted in the holy books as the Lord of Hosts, i. e., the heavenly armies! By heavenly armies those souls are intended who are free from the human world, transformed into celestial spirits and have become divine angels." There are your celestial armies. They who shall become divine angels, are those who have turned their backs upon the world, who were created by the love of God and His Blessed Beauty for sacrifice.

Allaho'Abha!

The Most Great Characteristic: The Center of the Covenant

Address by DR. ZIA M. BAGDADI of Chicago, delivered at the Eighth Session of the Bahai Congress at Hotel McAlpin, New York City, Wednesday afternoon, April 30th, 1919. Stenographically reported.

AS I have been quite ill for the last three days, I did not expect to be here this afternoon, but memory recalled a beautiful afternoon, in the year 1912, when our beloved Abdul-Baha, the Center of the Covenant, commanded his Persian party, including this servant, to address the friends in New York on the same subject that we have this afternoon, "The Center of the Covenant," and therefore I was strengthened to come to this blessed gathering.

Why is it that the most great characteristic of the teachings of BAHÁ'O'LLÁH concerns the Center of the Covenant? Why this greatness or extreme importance? Because the Covenant is the one power that preserves unity among man-

kind, prevents sectarianism and protects all the principles of BAHÁ'O'LLÁH. For example: The investigation of reality is a principle of BAHÁ'O'LLÁH. If one were to say, "I can interpret that. It has another meaning. It does not mean that we must investigate reality." The power of the Covenant is the one weapon that would stop such an interpreter. If one were to say, regarding the principle of BAHÁ'O'LLÁH to do away with racial and all other prejudices, "I understand it differently, racial differences must exist," the only weapon with which you could overpower such an interpreter is the Covenant. In other words, the only interpreter is the beloved Abdul-Baha. Should one in most eloquent language

try to prove the inequality of the sexes, reply to such an one that the only interpreter is His Holiness Abdul-Baha, the Center of the Covenant, and the power of the Covenant will prevent wrong interpretation. Should one try to convince the world that universal peace was not right, we would know, by the power of the Covenant, that such interpretation was wrong, and that would be the only way to stop such false interpretation.

So, you see, all the other principles of BAHÁ'Ó'LLÁH are protected, too, by that power of the Covenant. The progress of the religions of the past depended upon the unity of the believers, and the failure thereof was caused by the disunity and differences of the believers. Consider the essence of history. Take the Jewish religion. Its founder, Moses, delivered the people of Israel, who were enslaved and persecuted by the Pharaohs, and saved them from bondage in Egypt. Under him all became free in the Land of Promise. For four hundred and fifty years they were ruled by four hundred judges, a congress, in the Holy Land. They progressed day by day because they were united. Through the power of the prophet Samuel, Saul, the first king, was placed on the throne and became the ruler of the Jews. They were united upon the text and teachings of Moses. Saul died and was succeeded by David. Still that religion was progressing. David died and his son Solomon was made king. That period was the highest of the Jewish civilization. The kingdom extended to the Euphrates and the Red Sea. They became the teachers of the then known world. Many of the philosophers of the Romans, the Greeks and other nations went to learn from them and to be educated. The downfall of Solomon, his son Rehoboam became king, the Jews splitting into two factions or kingdoms, one of which, the kingdom of Judah remained loyal and offered

allegiance to Rehoboam, while the other, the Kingdom of Israel, elected for its sovereign Jeroboam from the descendants of Joseph who lived in Mesopotamia.

This first split divided their power, creating enmity, suspicion and hate, and wars resulted to the extent that Jeroboam declared that it was just as good to worship a bull as to go to Jerusalem, the holy city, and worship God, because he did not want his people to go and become acquainted with the other king, the son of Solomon. When that discord took place and wars had begun between the two factions, other nations attacked and crushed them. Then the Romans, Assyrians, Babylonians and Egyptians came and destroyed them, the Jews falling into degeneration and slavery. The Assyrians annihilated the kingdom of Israel, and Nebuchadnezzar, the king of Babylonia, attacked Judea, taking captive and burning Jerusalem. The kingdom of Israel was utterly annihilated and the remnants of the kingdom of Judea were saved by the mercy of the Persian kingdom. Later the Jews were divided into the Pharisees, the Sadducees, the Publicans, etc.

At such time Jesus Christ appeared. He came to unite them and to guide all the people. Instead of receiving and following him, they crucified him. After his departure Christianity was a target of persecution for seventy years. Titus, the Emperor of the Romans, then became interested in the Christian religion. He killed more than a million of the Jews, scattered the rest and destroyed Jerusalem. To the Christians he gave freedom—that is, seventy years after the birth of Jesus Christ—and the Christians were given an opportunity to go forth and teach the Romans. That freedom, however, was later taken from them and Nero, the Roman Emperor, persecuted them severely. While intoxicated, Nero burned the city of Rome and in the morning

(Continued on page 37)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Unveiling of the Divine Plan for the World

Tablet* of ABDUL-BAHA read at the Eighth Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26-30, 1919.

TABLET.

To the believers of God and the maid-servants of the Merciful of the Bahai Assemblies in the United States of America and Canada!—Upon them be BAHÁ'O'LLAH El-Abha!

He is God!

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

The blessed person of the promised One is interpreted in the holy Book as the Lord of Hosts, i. e., the heavenly armies: By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. They are delivered

*NOTE—This Tablet was revealed in Bahjeh in three parts. The first part was dictated April 19th, the second part April 20th, and the third part April 22nd, 1916.—*The Editors.*

from human qualities and the defects of the world of nature, are characterized with the characteristics of God, and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls also have become filled with His Holiness BAHÁ'O'LLAH, i. e., the love of BAHÁ'O'LLAH has so mastered every organ, part and limb of their bodies, as to leave no effect by the promptings of the human world.

These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement. He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the hosts of God.

Any soul from among the believers of BAHÁ'O'LLAH who attains to this station, will become known as the apostle of BAHÁ'O'LLAH. Therefore strive ye with heart and soul—so that ye may reach this lofty and exalted position, be established on the throne of everlasting glory, and crown your heads with the shining diadem of the Kingdom, whose brilliant jewels may irradiate upon centuries and cycles.

O ye kind friends! Uplift your magnanimity and soar high toward the apex of heaven—so that your blessed hearts may become illumined more and more, day by day, through the rays of the Sun of Reality, i. e., His Holiness BAHÁ'O'LLAH; at every moment the spirits may obtain a new life, and the darkness of the world of nature may be entirely dispelled—thus ye may become incarnate light and personified spirit, become entirely unaware of the sordid matters of this world and in touch with the affairs of the divine world.

Consider ye what doors His Holiness BAHÁ'O'LLAH has opened before you, and what a high and exalted station He has destined for you, and what bounties He has prepared for you! Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than the children's plays. Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we will not condescend, and will refuse to accept it.

To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of BAHÁ'O'LLAH from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahai world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahai world. It is evident that the axis of the

oneness of the world of humanity is the power of the Covenant and nothing else. Had the Covenant not come to pass, had it not been revealed from the supreme pen and had not the *Book of the Covenant*, like unto the rays of the Sun of Reality, illuminated the world the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they may be able to weaken the foundation of the Cause of God: but praise be to God, all of them were afflicted with regret and loss, and ere long they shall see themselves in poignant despair. Therefore, in the beginning one must make his steps firm in the Covenant—so that the confirmations of BAHÁ'Ó'LLÁH may encircle from all sides, the cohorts of the Supreme Concurrence may become the supporters and the helpers, and the exhortations and advices of Abdul-Baha, like unto the pictures engraved on the stone, may remain permanent and ineffaceable in the tablets of the hearts.

The second condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved. For one of the greatest divine wisdoms regarding the appearance of the holy Manifestations is this: The souls may come to know each other and become intimate with each other; the power of the love of God may make all of them the waves of one sea, the flowers of one rose-garden, and the stars of one heaven. This is the wisdom for the appearance of the holy Manifestations! When the most great bestowal reveals itself in the hearts of the believers, the world of nature will be transformed, the darkness of the contingent being will vanish, and heavenly illumination will be obtained. Then the whole world will become the Paradise of Abha, every one of the believers of God will become a blessed tree, producing wonderful fruits.

O ye friends! Fellowship, fellowship! Love, love! Unity, unity!—so that the power of the Bahai Cause may appear and become manifest in the world of existence. Just at this moment I am engaged in your commemoration and this heart is in the utmost glow and excitement! Were ye to realize how this conscience is attracted by the love of the friends, unquestionably ye would obtain such a degree of joy and fragrance that ye would all become enamored with each other!

The third condition: Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world, but they must travel like Abdul-Baha, who journeyed throughout the cities of America. He was sanctified and free from every attachment and in the utmost severance. Just as His Holiness Christ says: "Shake off the very dust from your feet."

Ye have observed that while in America many souls in the utmost of supplication and entreaty desired to offer some gifts, but this servant, in accord with the exhortations and behests of the Blessed Perfection, never accepted a thing, although on certain occasions we were in most straitened circumstances. But on the other hand, if a soul, for the sake of God, voluntarily and out of his pure desire, wishes to offer a contribution (toward the expenses of a teacher) in order to make the contributor happy, the teacher may accept a small sum, but must live with the utmost contentment.

The aim is this: The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch. Should he become as such, his sanctified breath will even affect the rock; otherwise there will be no result whatsoever. As long as a soul is not perfected, how can he efface the defects of others? Unless he is detached from aught else save God, how can he teach severance to others!

In short, O ye believers of God! Endeavor ye so that ye may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God.

Amongst other things is the holding of the meetings for teaching—so that blessed souls and the old ones from amongst the believers may gather together the youths of the love of God in schools of instruction and teach them all the divine proofs and irrefragable arguments, explain and elucidate the history of the Cause, and interpret also the prophecies and proofs which are recorded and are extant in the divine books and epistles regarding the Manifestation of the promised One, so that the young ones may grow in perfect knowledge in all these degrees.

Likewise, whenever it is possible a committee must be organized for the translation of the Tablets. Wise souls who have mastered and studied perfectly the Persian, Arabic and foreign languages, or know one of the foreign languages—must commence translating Tablets and books containing the proofs of this Revelation, and publishing those books, circulate them throughout the five continents of the globe.

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and West, they may become informed of the most important events.

In short, in all the meetings, whether public or private, nothing should be discussed save that which is under consideration, and all the articles be centered around the Cause of God. Promiscuous talks must not be dragged in and contention is absolutely forbidden.

The teachers traveling in different directions must know the language of the country in which they will enter. For example, a person being proficient in the Japanese language may travel to Japan, or a person knowing the Chinese language may hasten to China, and so forth.

In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening. One is death, the other is life; that is extinction, this is immortality; one is the most great calamity, the other is the most great bounty; that is darkness, this is light; that is eternal humiliation and this is everlasting glory; one is the destroyer of the foundation of man, the other is the founder of the prosperity of the human race.

Consequently, a number of souls may arise and act in accordance with the aforesaid conditions and hasten to all parts of the world, especially from America to Europe, Africa, Asia and Australia, and travel through Japan and China. Likewise, from Germany teachers and believers may travel to the continents of America, Africa, Japan and China; in brief, they may travel through all the continents and islands of the globe. Thus in a short space of time, most wonderful results will be produced, the banner of universal peace will be waving on the apex of the world and the lights of the oneness of the world of humanity may illumine the universe.

In brief, O ye believers of God! The text of the divine Book is this: If two souls quarrel and contend about a question of the divine questions, differing and disputing, *both are wrong*. The wisdom of this incontrovertible law of God is this: That between two souls from amongst the believers of God, no contention and dispute might arise; that they may speak with each other with infinite amity and love. Should there appear the least trace of controversy, they must remain silent, and both parties must continue their discussions no longer, but ask the reality of the question from the Interpreter. This is the irrefutable command!

Upon ye be Baha-El-Abha!

SUPPLICATION.

O God! O God! Thou seest that black darkness hath encompassed all the regions, all the countries are burning with the conflagration of dissension and the fire of war and carnage is ignited in the Easts of the earth and the Wests thereof. The blood is being shed, the corpses are stretched and the heads are decapitated and thrown on the ground in the battlefield.

Lord! Lord! Have pity on these ignorant ones, look upon them with the eye of forgiveness and pardon. Extinguish this fire—so that these gloomy clouds covering the horizon may be scattered; the Sun of Reality may shine forth with the rays of conciliation; this darkness be rent asunder and all the countries be illumined with the lights of peace.

Lord! Awaken them from the depths of the sea of animosity, deliver them from these impenetrable darknesses, establish affinity between their hearts and enlighten their eyes with the light of peace and reconciliation.

Lord! Rescue them from the fathomless depths of war and bloodshed! Arouse them out of the gloom of error, rend asunder the veil from their eyes, brighten their hearts with the light of guidance, deal with them through Thy

favor and mercy and do not treat them accordingly to Thy justice and wrath through which the backs of the mighty ones are shaken!

Lord! Verily the wars have prolonged, the calamities have increased, and every building hath turned into ruin.

Lord! Verily the breasts are agitated and the souls are convulsed. Have mercy on these poor ones and do not leave them to do with themselves that which they desire!

Lord! Send forth throughout Thy countries humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, speaking Thy remembrance and praise and diffusing Thy holy fragrances amongst mankind!

Lord! Strengthen their backs, reinforce their loins and dilate their breasts with the signs of Thy most great love.

Lord! Verily they are weak and Thou art the Powerful and the Mighty, and they are impotent and Thou art the Helper and the Merciful!

Lord! Verily the sea of transgression is waving high and these hurricanes will not be calmed down save through Thy boundless grace which hath embraced all the regions!

Lord! Verily the souls are in the deep valleys of lust and nothing will awaken them save Thy most wonderful bounties.

Lord! Dispel these darknesses of temptations and illumine the hearts with the lamp of Thy love, through which all the countries will be enlightened. Confirm those believers who, leaving their countries, their families and their children, travel throughout the regions, for the sake of the love of Thy beauty, the diffusion of Thy fragrances and the promulgation of Thy teachings. Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrow, the comforter in their calamity, their deliverer in their hardship, the satisfier of their thirst, the healer of their malady and the allayer of the fire of their longing.

Verily, Thou art the Clement, the Possessor of Mercy, and Verily, Thou art the Compassionate and the Merciful!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 8th, 1919, Washington, D. C.)

The Most Great Characteristic: The Center of the Covenant

(Continued from page 31)

wanted to know who had done it. The enemies of the Christians told him that Paul, Peter and the Christians, to whom he had given freedom, were the cause of the burning of the city of Rome, the most beautiful capital of the world at that time. He immediately became their oppressor and put to death those two great martyrs, Paul and Peter. Thus not only did the Jews, but the Romans as well take part in the per-

secution. Briefly, for three hundred years the Christians were oppressed.

Then Constantine, the brave Emperor of Rome, became a Christian. He spread Christianity throughout the world and it began to progress from that time. He moved from Rome and made his capital in Constantinople, that city being named in his honor. It was the glory of Christianity when Constantine was the Emperor. What else did

Constantine do? Christianity was at the zenith of its prosperity, when he did something that marked the beginning of its fall. When he moved from Rome to Constantinople he wanted to have a democracy among the leaders of all the churches. Every church had a bishop, but they were all under the bishop of Rome, who was called or known as the Pope. Constantine said: "No, we must have a democracy. The power should not be in the hands of the Pope." Thus the first split took place in Christianity, half becoming Orthodox and the other half Catholics. Those who wanted all the power to be in the hands of the Pope were called Catholics and those who believed that the power should be divided and every bishop should have equal freedom were called Orthodox.

During the third and fourth centuries another division took place in Christianity, the subject of contention this time being that of the doctrine of the Trinity. There were those who believed in the union of God, the Son and the Holy Ghost—the three in one—and those who believed it could not be done; those who believed that Jesus Christ had two natures, the divine and the human, and those who said: "No, God is above mentioning. No one can comprehend Him. Jesus Christ is the Manifestation of God and that is all." Thus was another division created, this time on account of the doctrine of the Trinity, and every time a division took place, wars resulted and blood was shed.

In the year 325 A. D., Constantine called the first general council at Nice, in Bytynia, in order to settle the differences, but that could not be done. Arius, the eloquent priest, who interpreted the Trinity and who became the cause of the controversy, was excommunicated by the Orthodox church.

In the fifth century, another sect, the Nestorians, was created by Nestorius, a brilliant priest. At that time the Christians believed that Jesus Christ had two natures, divine and human, and, there-

fore, it mattered not whether Mary was called "the mother of the Lord" or "the mother of Jesus." But Nestorius and his followers taught that Mary must be called only "the mother of Jesus" and not "the mother of the Lord." Briefly, these arguments ended in bloody battles. Then general councils were held. Nestorius was excommunicated, but the sect remains in Persia to this day.

Another sect came into existence and that was the Jacobites, founded by Jacobus Baradaeus, a priest. They promulgated the belief that Jesus Christ had one divine nature only and they tried to promote unity.

In the sixth century Christianity was spread in the west of Europe as far as Britain and Saxony, and in the east to the shores of the Black Sea and the Danube.

In the seventh century the Mohammedan religion appeared and the Mohammedans had terrific clashes with the Christians.

In the eighth century another division took place and this was the last division. And what caused that? Pictures! Those who believed in having pictures in the church, and those who said: "This means that we are like the heathen. If we put a picture before us, what is the difference between us and those who worship idols?"

This controversy created another sect. There was another war and another general council or convention, but with no result. If you travel in the Orient you will find the Nestorians and the Jacobites as well as many other sects. These various sects have been separating themselves from the rest of the world and living in ignorance on account of one person who interpreted something for his own desire and his own selfishness.

In the ninth and tenth centuries there were continuous wars among the various sects—two centuries of bloodshed—but they conquered in Hungary, Russia, and other places.

The eleventh century began with the greatest and longest war the world had ever witnessed. It started with the organization of 800,000 soldiers in Europe, who proceeded to the Holy Land to take it from the Mohammedans. That was the war of the Crusaders.

The eleventh century, the twelfth, the thirteenth and the fourteenth saw nothing but wars and struggle between the European Christians and the Mohammedans, resulting in nothing but failure and manifest loss.

In the fifteenth century the Pope proclaimed himself as an absolute power.

In the sixteenth century Luther arose against the Pope and the result was the establishment of the Protestant sect.

If we follow carefully this brief outline of the history of the Jews and the Christian church, we come to the conclusion that had the Divine Will appointed a Center, through Moses or through Jesus Christ, these divisions would not have occurred.

It is not necessary to mention the divisions in the Mohammedan religion because they were similar to the other religions.

Therefore, the most great characteristic of the religion of BAHÁ'O'LLAH is, The Center of the Covenant—that which the previous divine Manifestations did not bring. This will fortify the Cause from now until at least one thousand years, and perhaps until thousands of years have passed away. Through the power of the Covenant no one can create a sect or division in the Bahai Cause.

In 1891, BAHÁ'O'LLAH referred to his departure thus: "In my appearance there was a wisdom, and in my disappearance there is another wisdom." All who heard him felt that the day of his departure was near. It came in 1892. The believers who were gathered in Acca and who numbered not more than 600 people, in one week became divided into twenty-three sects. In other words, in one week they had twenty-three opin-

ions as to what would be done in the future, now that BAHÁ'O'LLAH had departed. Each one had an opinion and each thought his opinion was the best. On the ninth day a little satchel that had belonged to BAHÁ'O'LLAH and which had been sealed with His blessed seal, was brought by His Holiness Abdul-Baha and placed before the twenty-three divisions or sects if you wish to so call them. It was opened and, behold, it contained the *Book of the Covenant*, in which it was written: "All must obey and turn to the one whom God has chosen." In the Tablets and in the *Book of Akdas*, BAHÁ'O'LLAH says: "The purpose is the Greatest Branch. He is the explainer of the Books. He is my interpreter. He is the Branch of Holiness. He is the greatest favor and blessing for mankind and the protection of all. He is the Mystery of God. He is the one around whom all the names and attributes of God revolve." Even He (BAHÁ'O'LLAH) asks all the divine blessings for all those who turn to him, and woe for all those who turn away from him.

That Book was read. All the faces brightened. All bowed down in the spirit of acceptance.

But certain prophecy had to be fulfilled, namely, "From the East and the West they will come and enter into the Kingdom of God, but the children of the Kingdom will be cast out." A few, however, with veiled spiritual vision, such as Mirza Mohammed Ali, rejected it and turned away, as the owls and the night birds who flee from the light of the sun. The fire of jealousy and envy took such hold on them that they preferred to be known as *nakazeen*—meaning violators of the Covenant. Those who turned away simply destroyed their own lives, here, there and everywhere, as did Judas Iscariot. Those who took hold of "The Branch" grew and produced fruit, becoming as shining stars in the horizons.

The beloved Abdul-Baha, in order to

have us all united, accepted the station of servitude, calling himself, "The Servant of Baha," that we might all learn a lesson from that humbleness—not because his station is lower than the rest. The qualities of the sun are manifest; the eyes behold them and it is not necessary to try to convince us that they are there.

We should carefully study the religion of BAHÁ'O'LLAH and obey it. See with what names, what attributes BAHÁ'O'LLAH has clothed His Greatest Branch. Study the *Tablet of the Branch* and see how the Blessed Tree described its Branch. The title of "Abdul-Baha" should be our mirror into which we should look every day to learn the lesson of humbleness and servitude. The title which he chose for himself, namely, "The Servant," should be a lesson to us to try to overcome our arrogance and selfishness, because the ego is the only enemy of the Bahai. The Bahai has no enemy except his own ego, and that ego often makes him lower than the animals. Jesus Christ taught the same lesson to the world when he said: "Why callest thou me good? None is good save One, that is, God." That was a lesson to his disciples to teach them humbleness and reverence.

In Persia the Cause is firm and on a solid foundation. If anyone comes to them with an idea that would seemingly destroy rather than build the Cause, they ask him in a gentle manner: "Is this your own opinion or that of Abdul-Baha?" If he answers: "This is my opinion," they say: "Barak-Allah (God bless you). This may be a good opinion, but keep it for yourself. How do we know? Today you praise this one and tomorrow you hate him. Today you hate this one and tomorrow you praise him. How do we know which one you are going to take?" In this manner they close the door of differences. This does not mean, however, that if the believers want to build up the work, lending their influence and their opin-

ions which are harmonious to the Cause of God, being willing to even sacrifice their lives if necessary, that we should suspect them. God forbid! There should be no such misunderstanding. But if there be anything contrary to the teachings of BAHÁ'O'LLAH and Abdul-Baha, then ask such an one to produce a written statement proving his authority.

Differences are of two kinds, constructive and destructive. If one should come and say, "I want to help you build this house," you reply, "Welcome." But should he say, "I do not agree with you. Build it this way. I want to destroy this building. Build it somewhere else"—that difference, my friends, would be destructive. If, therefore, there are differences of opinion among the believers which are conducive to the promulgation of the Cause, there is no harm in such differences; but ideas or statements that are contrary to the teachings must be authenticated, must be shown, must be proven.

Therefore, the Bahais who would keep the Cause clean and strong, should, like unto a wise and careful gardener who guards the young trees, plant seeds that will grow and which the winds of doubt will not blow away, the heat of envy and jealousy will not burn, the thief will not steal and the fire of desire will not consume; and should protect them from the contrary winds of conflicting and confusing opinions that are conducive to separation rather than to unity.

Our beloved Abdul-Baha says that, in the future, even the rulers, the kings of the world, will tremble if they try to deviate one hair's breadth from this great Covenant. There is no doubt about it, because the religion of BAHÁ'O'LLAH is protected and fortified. That oneness, which is the foundation of the religion of BAHÁ'O'LLAH, cannot be shaken when the banner of the mighty Covenant is waving over the heads.

Allah'o'Abha!

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 11

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IMPORTANT—The STAR OF THE WEST is mailed direct to subscribers from the office in Chicago to all parts of the world, except Persia, where it is distributed from the city of Teheran through Dr. Susan I. Moody. This procedure will be followed until further notice.



"THE DOORS OF THE KINGDOM ARE OPEN"
Photograph of **ABDUL-BAHA** taken in 1919, inside of gateway to house occupied by Occidental pilgrims.

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. 11

Jamal 1, 76 (April 28, 1920)

No. 3

"The Doors of the Kingdom are Open"

Address by WILLIAM H. RANDALL, of Boston, delivered at the Ninth Session of the Bahai Congress, held in Hotel McAlpin, New York City, Wednesday evening, April 30th, 1919. Stenographically reported.

ABDUL-BAHA once said, "Never talk about God to a man with an empty stomach. Feed him first." Surely in the past three days he has fed us, and in this hour that draws this wonderful and marvelous Convention and Congress to a close, it certainly seems befitting that we should turn our hearts to the Kingdom of the Covenant, and with the deepest reverence for this great opportunity and great service that is before us in giving his methods to the whole world of humanity.

For nineteen centuries the Kingdom of Heaven has been largely considered by man merely a parable, but this seed of the Kingdom, unobserved by mankind, has been growing and growing through the centuries until in this day it has become a tree of fruitage, and through these wonderful Tablets of Abdul-Baha the fruit of this Kingdom is offered to you now in the heavenly banquet that he has served during these four days, and its life, its sustenance, its strength are eternal. This is the hour of faith, the day of miracles, the century of light, and in this wonderful epoch two worlds have met and embraced in the heart of Abdul-Baha, the world of God and the world of humanity; and how glorious, how wonderful that he should come to us in the station of servitude and call to the whole world, "Come, ye people, unto the Kingdom of God, for today the doors are open, and the station of servitude is the highway thereto."

Someone asked Abdul-Baha once why the rivers and the streams all flowed into the ocean, and he replied, "Attraction, because the ocean places itself lower than all else in the world." This is the supreme quality of the station of servitude, and I think if we lift our eyes to the portals we shall find written above in letters of light, "radiant acquiescence." Who can fail to make every effort to reach this doorway, which is the pathway unto the Kingdom of Glory?

Kingdom naturally implies organization. How is it that there can be organization in a kingdom that we call the kingdom of the Spirit? In the world of affairs, organization in itself is power, yet inharmony flows from it; but in the world of the Kingdom, where love is the law of organization, unity radiates from its power. In the world of hearts, the heart is an organ, but when the breath wings its flight with love, the organic heart turns its way back to the mineral kingdom. The heart that seeks only the center of self has never left the kingdom of nature, but the heart that is enkindled with the love of humanity is already on its way to the worlds of God.

This Kingdom that draws us, and irresistibly draws us on through the ages, what is its power? With man, power is effort; but with God power is attraction. It holds atoms and worlds in one embrace and impels them through the great universe of search, search for the center of that attraction. It draws forth from the common soil and clothes with the

substance of light the form of flowers and fruit. As love, it persuades man through the various courts of attraction until his soul reaches the court of the placeless, indrawn by the Center of the Covenant, and therein does man find the heaven and the paradise of the preordained command of God that is the potential unfolding of his greatest capacity, his greatest happiness, his greatest service, that makes him one of the drops in the ocean of the unity of God's love.

My dearest, dearest friends: We have had revealed to us in these sublime Tablets, a whole new world order of life. We have had presented to us with its great opportunity the chance to rise and to serve God in His world. I believe in this day that disciples choose themselves, that all may be disciples, that we are all called to the station of discipleship in this new and glorious kingdom; that God Himself has incarnated in the world, and founded the great Spiritual Magna Charta and its laws, its joys and its happiness, and has placed them in the hands of the friends of America. He has given to America the station of the illumination of the world, and now, we must build deep that it may be high, we must build outside of time that it may withstand time. Peter and Paul built beyond the empire of Rome, they built beyond the time of the life of all emperors because they built deep and they built high. It is our greatest privilege, it is our greatest joy, it is the supreme happiness now of our lives to dedicate them to this service to the Kingdom.

Do not think I am too solemn—I never was happier in my life; but the magnitude of this vision is so great that I seem almost lost even in the contemplation of it. We must arise, we must become organized through that organizing power of love which is the magnet of the spirit and we must go forth with heart and mind illumined with the living light, with the substance of these great and universal Tablets. A few years longer, and eternity beyond; God calls

at this very hour. Can we fail? Have we any choice but to obey?

To love is a wondrous thing; to be loved is a miracle. Sometimes we falter when we love, but it seems to me when we know we are loved our steps are firm; and Abdul-Baha loves us, every soul, his eye is upon every soul gathered in this Convention tonight and he loves us with the encircling burning power of love. Can we fail to respond to that love? Can we when he has spent every hour from childhood to the present moment, forty years of it in prison, in hardships, going through the pathway of every possible self-denial, surrendering the human spirit with which he contacts with the world, can we feel that at this hour we can do greater than to turn our eyes to the call of this Kingdom and to arise and to serve and follow in the pathway of his blessed feet?

Oh, my dear friends, I know you feel the urge; I know that you realize the magnitude of the task, and Abdul-Baha has said to us that he who will arise to be the herald of the glad tidings of this day will be sustained by the Holy Spirit, will be received with an acclamation of joy into the Kingdom of God. We will arise to this commanding spirit, and go forth as the heralds of light; we will spread this wondrous message of glad tidings throughout the whole world, until every heart is touched, until every ear has heard, and every mind enkindled with the Supreme Spirit which composes the world in the harmony of living.

There is one splendor of the spirit that unites mankind in the service of brotherhood. There is another glory that is celestial that transforms the heart from the image of the earthly into the image of the heavenly. This is the pathway, the severed highway to the portals of light and His Word is the sign: "The love of the Word of God is the magnet of heavenly beauty and glory."

Allaho'Abha!

The Servant of God

Address by ALBERT VAIL, of Chicago, delivered at the Ninth Session of the Bahai Congress, held in Hotel McAlpin, New York City, Wednesday evening, April 30th, 1919. Stenographically reported.

THE doors of the Kingdom are open; the Sun of Truth is shining upon the world; the daysprings of mercy have appeared." What does this mean? Evidently it means that this little world in which we live, in the sight of God is like a tiny ball floating in a universe of infinitely wonderful light. In the sight of God, this handful of dust, the world, is but one home and all the prayer of the eternal world is that *this* world may be in unity. Now when the darkness and the storm spread over the earth, it seems very dark to us who are underneath the clouds. But if we can rise a little in the altitude of the spirit and see the Sun of Truth eternally shining from the heaven of God's presence, no cloud which ever came over the world would be more than a temporary passing mist.

The God who made this little world also made all the heavenly and divine worlds. He evidently has a clear purpose for this world on which we dwell, and that purpose is that, after the thousands of years of war, it should enter into a millennium of peace. The world could have no other meaning than that this strife and confusion would at last prepare the hearts of men for the sweetness of the kingdom of universal peace.

Now, when the King begins to send His light into the world the people catch only a few rays of the dawning Sun of Reality as it rises over the horizon of man's limitation and breaks through the clouds of his suspicion, his ignorance and his prejudice. The first few rays in this new day, are the desire for a League of Nations, the longing for democracy; the prayer for woman's suffrage, for equality between men and women, the longing for universal education, for science, for civilization, for

new arts, that great yearning that touches the hearts of all men all over the world and, stirring in their hearts, tells them that the new day is here, the divine world is breaking into the human world.

What we want to know is the next step toward the realization of this universal prayer. Is there a soul on this globe today who is not praying in his heart for the dawn of the Most Great Peace amongst the nations? How can it be brought about? That is the one problem around which all other problems revolve. Politically, the League of Nations is the first great step. We need a society of nations, a democracy of the world. We also need woman's suffrage so that women, tender, loving and intuitive, may more completely direct the operations of the nation. But the fundamental problem goes deeper than any political, democratic, economic or educational organization. Abdul-Baha in his classic story has put the world situation like this: He says that the governments of the world are much in the state of three men who went out sailing in a boat. One was a Christian, one was a Mohammedan and one was a Jew. The Mohammedan bowed down as a storm approached over the water and he said, "O Allah, drown in the depths of the water this infidel of a Christian." The Christian said, "O God, sink in the depths of the sea this infidel of a Mohammedan." The Jew remained silent. They said, "Are you not praying in this moment of calamity?" He replied, "Oh yes, I was praying that both of your prayers might be answered." (Laughter.)

That is the world situation which we need to transform today. That is the

world's heart which needs to be made into a new heart. Now, how is this to be done? The only way is to teach these people who look at each other so bitterly to see something in each other which is supremely beautiful and glorious. If that Christian there in the boat could have looked into the Mohammedan's heart and seen that he was worshipping the same God as he, only under another name, the Mohammedan and the Christian could have become brothers; and if the Jew could have looked into both of their hearts and said, "O blessed Christ, you made the Torah celebrated all over the world; you made Moses celebrated, you made all Hebrews celebrated; you are the prophet of Israel," then there could be peace. If the Mohammedan could see the good in the Christian, if the Christian could see the good in the Mohammedan, if the Jew could see that every great prophet in the world is one of God's messengers; if all could look into each other's hearts and see there the love of the Eternal Father, then there would begin on earth the Most Great Peace.

When you meet a stranger, says Abdul-Baha, say, "Yonder is coming to me a letter sent me by God." The outside of the envelope may be dirty, and torn and broken, but if we could open the envelope of the life that comes before us and look within the envelope and learn to read the writing, we would find in every human soul which crosses our threshold or which is yonder over the man-made national border, a message from God, and if we could understand the message it would be God's benediction to us. There is only one hope for humanity today and that is to see all human beings as rays of the one divine sun which is God, as pearls of the one ocean which is God, flowers of the one garden whose Gardener is God, and to see all as potentially the light of the one sun which shall be diffused, waves of the one sea which shall overflow the world. This is the foundation

of peace upon the earth, to realize, as Paul said from Mars Hill, that "God made of one blood all nations of men for to dwell on all the face of the earth, if haply they might feel after Him and find Him, though He be not far from any one of us." Abdul-Baha says that God, the divine Gardener, looking over the garden of humanity, sees that it would be a monotonous garden if He made us all white, like white roses, and so, in His love of beauty and variety He made some of the roses yellow like the Mongolians and some brown like the Hindus and others red like the red men and others black like the colored people. God in His universal vision loves all the varieties, and for this reason He put these different colored roses, His children, in the garden of humanity. If we could see that they all come from one garden and they all diffuse one fragrance and they are all under the sun of one God, then would these fruitless strifes, these ruinous wars pass away and upon this little planet the Most Great Peace of God would come.

How can we gain a belief in God vivid enough really to make this come about? There is only one way and that is to find someone who manifests all that our divinest spirit wants to see of God. Now when we look within ourselves we find our divine nature is like a tiny flickering candle. When we look at the faces of most of our neighbors we know that their faces are sometimes dark and sometimes bright, like the passing of clouds and of sunshine, and we are never quite sure of our neighbor, whether he will be on his good behavior today, or tomorrow. We all vacillate and the divine side comes and goes. How can we be sure that the divine is the real thing in the world, in ourselves and in our neighbor? The only way is to know some being in whom the light of God's life is always shining, in whom the glory of God's presence is always resplendent, on the altar of whose sacrificed human self the eternal fire of God is always

burning. There are human beings who are more than beings. There are human beings who are simply temples of flesh in which is manifest the eternal glory of God.

Jesus said, "Have I been so long a time with you, yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, show me the Father?"

Abdul-Baha says that God in His boundless mercy wishing the Kingdom on earth to be established sends these Messengers, these Manifestations of the Kingdom that in a temple of human flesh the glory of God may be made manifest and in the human heart the love of the Eternal Father may shine with all its sweetness and its beauty. By sending the many Manifestations of His light does God make manifest within our scope and our horizon His eternal love, His being, His reality and His glory. When Jesus shone forth from the horizon of Palestine reflecting, like a mirror, the Sun of Reality, he united many nations for a time. And then the mirror was obscured by traditions and clouds and darkness and men no longer saw the Father in His pure glory shining in the heart of this Messenger and Manifestation. God had to send another Manifestation to make His truth apparent, for we forget, in this world, Oh, so easily, we forget about God. We forget what God is like. He had to send a long succession of Messengers to India. He had to send Zoroaster to Persia, and then Mohammed to the Arabian villages. And in this twentieth century, when the world is ready at last for the descent of the full splendor of the Kingdom, it is necessary, if we are to have a vision of God in the world, that there should appear again One in whom God's spirit can be seen so clearly that all the veils are stripped away, that all the doubts are burned away, and then we shall see face to face.

This has been the promise of the cen-

turies: "Behold there will come a great Messenger, a Manifestation of the Eternal, the promised One at the end of the age." The Bible translators called this "the end of the world." And it is the end of the old world of prejudice, of war, of confusion. Then the Sun of the eternal Word will appear. The light of God will become manifest again and, shining from the horizon of a human heart there will dawn this bright light of God's love and His truth so that all can see and no one can doubt, so that all over the world men can behold His glory and enter into the consciousness of God.

BAHA'O'LLAH brought this great revelation to the world, but it came in him with such sublime light that people were almost dazzled by its splendor. His splendor is so bright we can hardly look upon it. And so the next great Herald of the Kingdom takes the form of a servant, the humblest form a human being can assume. He lays aside his title; he calls himself simply, The Servant of the Glory of God.

He comes down right into the midst of men, living their life. He plants his garden; he cooks the meals for the sick people; he makes them broth in the prison; he goes up and down the country like a ministering angel of God's mercy; he is the tenderest, the simplest, the lowliest of beings in the world. When he is put in prison for teaching universal peace and universal brotherhood he counts this imprisonment the joy of his life. Abdul-Baha tells us how when he was one day in the streets of Acca and the chains were around his waist and his neck, the jailor, his tender-hearted jailor, said, "Why don't you put a robe over those chains so the boys won't throw stones at you?" Abdul-Baha, turning to him, replied: "These chains are my badges of honor, my badges of glory, I could not conceal them."

Now it is this quality of service, in annihilation of self, that makes God's

(Continued on page 55)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'U'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 11

Jamal 1, 76 (April 28, 1920)

No. 3

Diary Letters of Shoghi Rabbani

Written to Mirza Ahmad Sohrab in America

(Continued from Vol. 10, page 220)

Haifa, Palestine.
February 12, 1919.

Dear Ahmad:

This morning, some of the recently arrived supplications were answered in the form of short yet effective Tablets. The second supplication from India is signed by a certain influential person, a khajeh, who has been recently attracted to the Movement and is craving to attain the court of Abdul-Baha's presence. As emanating from a soul that has been entangled in superstition and prejudice and immersed in a sea of imagination, his words embodied in his supplication are indeed significant: "Thy generosity is the elixir and thy bounty the solace for the weak heart of this humble servant, and the near prospect of attaining to the holy presence sustains his breath. O most beloved Lord, look not at the failings, short comings and weakness of this humble beseecher and entreater, but towards the boundless ocean of thy love, mercy, bounty and grace. Grant the fervent

prayer of this humble one to approach thy holy self, keep him not far away and separate from thee and confer upon him the high privilege of viewing thy beautiful, illumined face." The prayer of this soul has been answered for soon he shall present himself at the Holy Land, shall view the beautiful face of his beloved Lord and shall quaff from the inexhaustible fountain of his love. The Tablet revealed to this friend this morning is a model of the sweetest and most gentle expressions that a beloved can reveal to his loving ones.

News reaches us to the effect that the friends of God in the different parts of Persia, devastated by famine, pestilence and internecine war, have been miraculously protected and saved. With this gratitude is coupled the sense of extreme rejoicing and heartfelt gratitude for the news of peace, for the restoration of communications and for the possibility of a long awaited pilgrimage to the land of desire. Letters have been received so far from Teheran, Shiraz, and

tonight from Najafabad, in the province of Isphahan, Persia, the same note is sounded as it was written just at the time when the armistice bells were ringing. It expressed the anticipation of the friends of God to see universal peace, as forecast so many years ago by BAHĀ'O'LLĀH, firmly and securely established. However, one thing brought gloom and depression into this lively and clear atmosphere. One incident, revealing the still prevailing grudge and antipathy of the ulemas and mullahs for the friends of God, was the cause of grief. A certain friend, buried with respect and ceremony by his beloved and relatives, was disinterred, his coffin was smashed to pieces, his corpse was taken out and buried directly with no wooden case whatever, this being counter to the creed and law of their faith. From what may be judged and inferred, such sad incidents are still prevailing and causing more or less trouble and complication. One thing is sure, however, that as the Sun of Truth gains in splendor and brilliancy, the bats and owls proportionately double their vain and fruitless activities until they are assured of their helplessness and incompetence.

February 13, 1919.

My dear Ahmad:

The call of Abdul-Baha bidding the friends of God to arise in one accord, to fling away the garb of concealment and to deliver the divine message has resounded throughout all regions and has propagated its waves to countries hitherto the bulwark of conservatism. The city of Damascus, upon which a new era has dawned has shaken off her somnolence and, thanks to the activity of a few enthusiastic friends, has awakened to the spirit of the new age. The prominent figure among its friends has attained the court of Abdul-Baha's presence and has brought with him many a good news. When the permission

to visit the holy sites was granted to our eager visitor, Haji Mohammed Yazdi the means of facility were miraculously provided. Within an exceptionally short period of time he secured his pass, was assigned a comfortable and uncrowded compartment in the train, enjoyed splendid weather and sunshine all throughout his travel, the latter lasting only ten hours—an exceptionally swift and comfortable journey.

This morning he was ushered into Abdul-Baha's presence and the first thing he did was to offer a supplication from an erudite Arab, a native of Medina, an influential and responsible personage in Damascus, an authority in the Moslem creed, who had been attracted and moved to write to Abdul-Baha as a result of the interview and discussions with Sheikh Aliasqae, that seemingly cold, indifferent and powerless soul. The believers are stirred with this appeal to spread the message and to be engaged in the diffusion of divine fragrances. The able and well-versed sons of Sheikh Morad who has had the matchless honor to visit the Blessed Beauty (BAHĀ'O'LLĀH), are all well and busily engaged in the furtherance of the Cause of God. Sheikh Bedreddine and Abdul-Haijeh in Homs, and Sheikh Said, the eldest, in the function of deputy-assistant of the governor of the village of Zabadaneh, not far from Damascus, try each in their respective spheres trying to promote the ideals of the Kingdom.

In short, the news of our dear visitor, Agha Haji Mohammed Yazdi, was refreshing, numerous and significant. With a smile and a nod of appreciation Abdul-Baha greeted every bit of news and was glad to know that a reaction from the passiveness and inactivity of the past had set in. "Deliver the divine message with prudence and wisdom", was his recommendation to the teachers who are serving in these regions. Having said this he arose, again welcomed our guest and regained his room to correct

the Tablets that had been revealed, leaving us with our friend whose source of news and glad tidings seemed inexhaustible.

Abdul-Baha remained in doors until 3 P. M., when Major Nott came and motored him to the house of the Commander-in-chief, Sir Edmund Allenby. This was the second time Abdul-Baha had called on the General and this time the conversation centered around the Cause and its progress. Interest seems to have been stimulated and eagerness to learn more of the Truth intensified. This time, as well as last, was particularly noted for the warmth, the reserve and the respect which characterized the conversation of General Allenby with the Master. He is a very gentle, modest and striking figure, warm in affection, yet imposing in his manners.

Tonight a telegram received from Ahmed Lafonat in Jerusalem, fixing Major Tudor-Pole's arrival at Jerusalem on the 14th inst. and his departure the 17th. We will be delighted to meet again this young and active friend who is doing what he can to bring about the comfort and the satisfaction of the Beloved.

February 14, 1919.

Dear Ahmad:

Abdul-Baha spent the whole forenoon in correcting and signing the sixty Tablets that had been made ready during the past days and as I am dropping you these lines he is having his fortnightly hot bath which ameliorates so much his health and strengthens his physical constitution.

Tonight we had another concrete evidence of the merit and value of Major Tudor-Pole's article in the *Palestine News*. Indeed, inquirers and seekers multiply with astonishing rapidity, a keen interest is aroused and a wide demand is being pressed more and more. The contributor of the article, Miss Hiscox in Cairo and Miss Rosenberg in London, are in correspondence with many

souls, most of them in active service, who desire to learn more about the Cause than this introductory article of Major Tudor-Pole presents. Abdul-Baha was weary, tired and sleepy as a result of the heat of his bath and was intending to sleep when a slight knock at the door revealed the presence of a non-commissioned officer at the door seeking an interview. Admittance was cordially granted and there was Private Sinclair, a Britisher, working as an assistant at the Red Cross Egyptian hospital in Haifa. During his sojourn in Cairo, when visiting its reading room, he had come across Bahai literature and had thereby caught the first glimpse of the Cause. The perusal of Major Tudor-Pole's article raised his interest to its highest pitch and henceforth he became an ardent inquirer. From what could be gathered from his countenance, he was so lowly, so respectful, so gentle and so modest that the first words of the Beloved were to this effect: "I am glad to meet thee for thy face is illumined, thy brow is pure, thy heart is clear and thy purpose is right." He then took from his pocket a letter of introduction from Major Tudor-Pole, referring him to Miss Hiscox for information about Bahai literature and giving the address of Miss Rosenberg in London, inviting him to quaff from the fountain-head. A search so sincere, an interest so lively, an earnestness of tone so genuine has hardly been remarked in any of the previous callers and inquirers. In view of his earnest inquiry and his lack of any preconception, the Master spoke in detail of the main purpose of the Bahai teachings, the idea of peace and reconciliation, the most immediate need of mankind. He told him the futility of men's effort to establish a lasting peace, resting on secure foundations, through material means. Whenever such efforts have been exerted they were doomed to failure. History affords a striking illustration. "From what I can gather from the events during my life", said Abdul-

Baha, "history clearly shows the wars that have been waged, the peace measures that were subsequently adopted, have proved inevitable failures. The Crimean war and the Treaty of Paris in 1856, the Austro-Italian war of 1859; the Danish war of 1864; the Austro-Prussian war of 1866; the Franco-Prussian war of 1870; the Russo-Turkish war of 1877 and the Congress of Berlin, the Balkan war and subsequently this world war with its present Universal Peace Conference. Wars will succeed, peace measures and pacific documents will remain dead letters unless the Word of God and His supreme power comes to exercise its influence. Not until this is attained may lasting peace be realized."

Our attentive visitor listened and was absorbed. He was glad to listen to this remarkable talk and was furthermore grateful to receive a copy of Mr. Remy's *Some Vital Bahai Principles* which Abdul-Baha put in his hands. When he retired, he was inwardly moved and outwardly satisfied and assured.

February 15, 1919.

My dear Ahmad:

My head is in a whirl so busy and so eventful was the day. No less than a score of callers from prince and pasha to a simple private soldier have sought interview with Abdul-Baha.

Tonight again, our attracted friend, Private Sinclair of the Red Cross hospital, called. His eyes sparkled as he shook hands with the Beloved. He had read the pamphlet which had been given to him and was glad to receive another different one, published and edited by Mr. Remy, entitled *The Message of Unity*. He expressed his firm intention to correspond with the different booksellers in London, as soon as he is demobilized and thus to be able to gather more detailed information. When he rose to take his leave, he seemed full of the spirit of BAHĀ'O'LLĀH, absorbed in meditation, and ablaze with His love. "Thou art my son, my dear son, I love

thee, and I pray for thee," were the farewell words as the Beloved embraced him and patted him on his shoulders. . . .

Letters, or rather parcels, were today received from Port Said, London and America. Enclosed in Mr. Lotfullah's letter from London, were two supplications that had been received last year from Teheran. They contained good news. The Bahai school in Teheran is advancing by leaps and bounds. The Israelite Bahais have established schools which are rapidly widening. The school of Tarbiat in Teheran, Miss Kappes describes as by far the greatest establishment among the 430 schools in Teheran; their public exercises were unequalled by any that have been so far held. A pavilion was pitched and everybody, high and low, nearby and distant, heard of its fame and responded to its call. In Yezd meetings of different character, each of no less than 60 to 70 attendants were organized. A great deal of effort has been expended of late to help the descendants and relatives of the glorious martyrs of Yezd. Vast contributions have been gathered and the tombs of the martyred are being beautifully erected, immune from any further aggression or danger and becoming the object of the pilgrimage of many a soul. In Yezd also the maid-servants of God have risen and are overshadowing (or rather have foreshadowed) the men in their spiritual activities. Of Kashan, the writer relates, "I had thought of it a mount of snow but later on I found it an active volcano. The friends were aflame with the fire of the Word of God."

From Jaffa has come a devoted friend, by the name of Ali Effendi, who brings with him the news of the welfare of Abdul Sammad who has moved to Jaffa and is now settled. Both of them are enkindled and both are favored by the Beloved.

Tonight, around the Master's table for supper sat Messrs. Ahmed Yazdi,

Haji Mohammed Yazdi, Mirza Hussein Yazdi, Agha Mohammed Taghi, three of the Parsee friends of Adassish who have recently arrived, Badi Effendi and my father. The Master was tired and did not converse long.

Major Tudor-Pole, due to a slight indisposition has had to postpone his departure from Cairo, but, thank God, his illness is accidental and not at all serious.

February 16, 1919.

My dear Ahmad:

From among the supplications recently received is one that is most significant and of particular interest as it emanates from a Greek friend who is one of the few, if not the only of her race, that has responded to the call of the Kingdom. Let me share with you its contents: "Our father, I am very glad because I am the first of the Greeks to believe in your name. Many years ago my heart was broken because my life was full of bitterness. I don't know why fortune is so sad for me. Perhaps sometimes I am very whimsical, and of course the good Father sends punishment; however, I think otherwise with so much bitterness that I have every day. But I make my sweet prayers and then my feelings are at rest. I love God and I believe in the Father and I believe in the Apostles of God. O dear Father, how could I do otherwise than believe in you because many times my mind is so tired, but when I take your picture, and I read one of your prayers, I feel just like a bird when it rains, and its feathers are wet and it cannot fly, but when the sun's rays come out, is happy and flies from tree to tree—exactly I feel every minute when I make my prayers in your name. I shall not stop all my life, until I am an apostle for your name, to my people. (Signed) Aspasia Diamesis, Chicago."

Behind this broken language and this urbane style is revealed a heart loving, compassionate and full with the joy of

faith and the gratitude of assurance. She begs enlightenment and guidance for her people and appreciates the supreme favor that divine Providence has bestowed upon her. What the response of the Beloved will be, or rather how far the Lord's favor and blessing will surround her, is one that we can hardly venture to forecast, but one thing is sure, that the Tablet that will be revealed to this soul will act as a mighty impetus in awakening the Greek people to this call.

This morning Abdul-Baha went out for a long walk and returned an hour before noon, when he resumed his work which consisted mainly of the perusal of detailed supplications from Persia. I had a long interview this morning with Agha Mohammed Taghi covering a wide range of topics which were mostly related to the activity of the Egyptian friends and the news he had received from abroad during the war. From Ishkabad, in Russian Turkestan, letters had come which revealed the safety of the friends in that tumultuous region. He had been in constant correspondence with the Indian friends whose activity he highly commented upon and whose services he praised. It was on the whole a very profitable and interesting hour.

February 17, 1919.

My dear Ahmad:

A day of jubilee is ahead of us. The arrival of a group of the Parsee friends of Adassieh, including men and women, has not been without a definite purpose. Another marriage festivity is to take place between Shahrey, the son of Tamshid the Parsee, and the daughter (the eldest) of a Tamal, who has been living for many years in the vicinity of Abdul-Baha. The circle of the Adassieh friends is ever widening and the experiences along such lines has proved to be of great value and benefit. Preparations are now being made for that day and everybody is looking forward to the

celebration the first of that kind since the extinction of the fire of war.

This morning Agha Ahmed Yazdi, his elder brother and Agha Mohammed Taghi Esfahani were called to the Beloved's presence. Tea was served and everybody assumed almost an uninterrupted silence for Abdul-Baha was all throughout perusing the supplications of the Egyptian friends, which had recently arrived. Supplications from every corner of the globe, of different length and character, written in different languages, enclosing clippings of papers, pamphlets, typewritten reports, petitions, etc., are ceaselessly pouring in and the time for their perusal is sufficient to exhaust all the time that one might possibly have at his disposal. Although the ways have not yet fully opened and communication with all parts has not yet been restored, one is baffled at the amount of letters, books and magazines that the postoffice daily delivers.

A joint supplication from a group of the Alexandria friends has been received today. The same note is struck and the same chorus is repeated—namely, rejoicing at the news from the Beloved and begging his confirmation. Although these friends have not multiplied as fast as their fellow brethren in Port Said yet they have maintained all throughout these trying times an esprit de corps necessary to give them the initiative in their future activities.

A letter from Mirza Mahmood Zarkani from Bombay to Haji Mirza Saïder Ali reveals the great longing of the Parsee friends to meet Abdul-Baha, whether this takes place in the Holy Land or in India. The writer, who has been recently granted the permission to visit the holy sites, and has been journeying throughout the center of the world, has been in Rangoon and has been confirmed in manifold service to the Will of Abha. His letter, however, contained sad and unexpected news, namely, the passing away of the late Mehdi of Rangoon and

both active and tireless workers in the Cause. Assuredly their station in the realm beyond is a lofty one and their reward abundant and glorious.

Bahjeh, Acca.

February 18, 1919.

My dear Ahmad:

Greetings with sweetest remembrances to you, my far-off friend, from this hallowed spot! From this solitary plain of Bahjeh, in this solemn solitude, away from life's tumult and bustle, I take the pen in remembrance of a friend with whom I passed many days in this quiet, yet inspiring region. The Beloved has again decided to tarry for a time at the vicinity of the tomb of his father. Here he is, in the adjoining room, sitting by the candle light, viewing from his window the solitude from afar, the silent surroundings, which nothing breaks save the distant roar of the waves which die away in the immensity of space. He is engaged in his meditations, absorbed in his prayers, thinking of his friends across the seas, remembering their prayers and their supplications and communing with his heavenly Father on behalf of such souls. What a vivid contrast does this vicinity of the Holy Tomb represent with the increasing activity of the life in Haifa. The air over there was filled with gases and vapors which steam and motor engines continuously discharge, while the atmosphere here is as pure, as clear and as fragrant as it can be. The traffic accompanied with its deafening noise and bustle, gives way here to a stillness, a calmness and a quietude which nothing interrupts but the stillness of nature. The dazzling lights of the city are gone and nothing but a flickering taper's light cheers this cold and starless night. The constant movement and circulation witnessed in the Beloved's house has stopped, and tonight everything is at a stand still, everything is at rest. The morning hour is maintained and even length-

ened for twice a day, the Beloved visits the holy shrine, kneels in reverence and devotion, orders communions to be chanted and often spends an hour or more in silent prayer. His attendants, friends and relatives are absent and no one save Kosro, Esfandiar and myself, the two vigilant guardians of the Tomb, and Ali Eff, a friend who will leave tomorrow for Beirut, form his small retinue.

Everything, the environment, the atmosphere, the view, the stillness, all are uplifting, elevating and inspiring. One feels to have forgotten his cares and his concerns, his mind is refreshed and his burden alleviated. No matter how long the Master will tarry in this sanctified place, no feeling of monotony, and ennui overcomes the soul. It is the Spot which so many souls crave to attain and long to visit. Particularly is it magnificent at such a time when nature is smiling, the sky above is no more gloomy and threatening with clouds but

serene and blue, the plains and meadows as if covered with a multicolored carpet, the shrubs sparkling with roses, jasmins, lilies, narcissus embalming the pure and refreshing air; the grass growing luxuriantly everywhere and the breeze wafting in every direction. Often is the Beloved seen in the open air, majestically walking to and fro upon the verdant plains and amid the wild flowers that abound in this gifted region. He treads the same ground that the blessed feet of his heavenly Father have trodden, circumambulates the shrine where for many years He has lived, waters the flowers and plants, many of which have been blessed by His hands and lives and moves and has his being in an atmosphere which fully reminds him of His manners and His conduct. What a dear and blessed spot to be privileged to live in!

Shoghi Rabbani.

(To be continued)

Recent Tablet from Abdul-Baha

JEAN MASSON

To the maid-servant of God, Miss Jean Masson, Chicago, Illinois—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou faithful maid-servant of the Blessed Beauty!

The article thou hadst previously sent was highly acceptable, accomplished, well prepared and well presented. Verily, it was a very eloquent article. At present whoever among the friends may write an article and may wish to publish it, it is better that he should submit it to the Executive Board and, after its approval, give it publicity. Assuredly, the articles thou writest are suitable, correct and valuable for publication, but nevertheless the purpose of the approval of the Executive Board is to preserve order, for, otherwise, others may print and publish articles which may be not conforming with truth. That is why I

write that articles should be first submitted and approved by the Executive Board and then be published.

Dr. Wilson, the missionary in Persia, is heedless and detests the Cause of God, and has written a book in order to lead the people to error. His book is likened to those books that have been written, during the time of Christ and subsequent to him, by the Pharisees and the Roman philosophers, in order to refute his truth. He has published that book and it is preferable that at present thou shouldst write, print and publish a refutatory book written in the utmost eloquence and perfection.

Exercise thou, in my behalf, the utmost kindness to thy sister. I ask for her—healing.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bah-jeh. Acca, Palestine, July 22, 1919.)

The Servant of God

(Continued from page 47)

Holy Spirit manifest. When we visited Abdul-Baha in Chicago and he met us there with all the freshness and joy of this eternal morning shining through his human spirit in its brightness and its beauty, and our hearts were thrilled with the consciousness that here was one who saw God face to face, nay, that made God's love manifest right in our midst. And he said to us, "You know it doesn't make any difference what happens to one in the physical world. I was a prisoner in a Turkish prison for forty years." Then he told us how he slept upon the ground or upon the stone floor, how he was starved and chained and put into dungeons. "And yet," he said, "every day when I awoke in the morning I praised God that another day was before me in which I could serve Him in His prison. And every night when I lay down on the stone floor of the prison I thanked God that He had allowed me to serve His Kingdom one more day in His prison."

Then Abdul-Baha, turning to us with a light in his face and a joy that was almost overwhelmingly beautiful said, "I was in prison for forty years, and every day was a day of perfect joy." As he said "joy" his spirit shone so bright that in our hearts we thought we had never before known what joy and happiness meant. The people who were in the room said, "Isn't it amazing; when we are talking here with this Servant of God, all we can think of is God; we do not even see Abdul-Baha." And one woman said: "I do not even know he is here; all I see is the Spirit of God shining in him as in a crystal or a diamond." When she went away she did not think anything about Abdul-Baha the human personality; all she knew was that for one-half hour she had been in the presence of the eternal world. Like a door into the Kingdom was

Abdul-Baha, transmitting the light of eternity. As she left his presence she said for the first time in her life she knew that God was King, and that there was no God but the God of this universe, and we could trust our lives to Him, our fortunes to Him, everything to Him because God is the Reality of realities.

What Abdul-Baha brings to us is this consciousness of God. Some people are troubled about the thought of his personality. Those who see Abdul-Baha's spirit cannot understand why they are troubled, for they never see his personality as a limitation. It is just a mirror reflecting the light, and the light of God's presence shines so beautifully that after a while they do not even see the mirror. They see only the light which is the Sun of Truth shining into this world, made manifest through this human Manifestation.

This, then, is the station of servitude and this is the station also of transfiguration. "He took the form of a servant: wherefore God highly exalted him, and gave him a Name that is above every name." That is the way in which this Manifestation comes into the world today. The wonderful thing, however, is this, that when we see the great Servant of God, the perfect One, then we are inspired with a new and irresistible power to walk in his pathway. Abdul-Baha with the sweetest humility can say, "Look at me; be as I am; take no thought for yourself, what ye shall eat or what ye shall drink, whether ye shall sleep, whether ye are comfortable, whether ye are with friends or foes, whether ye receive praise or blame; for all these things must ye care not at all. Look at me and be as I am, and so shall ye die, to yourself and to the world, and be born again into the Kingdom of God."

The great Servant, the great Messenger, the promised One brings to us so vivid a consciousness of God that this consciousness begins to dominate and sway our life, makes us know that these fruitless strifes, these ruinous wars shall pass away and the Kingdom of Peace shall come. He conveys his certainty to us by contagion, he conveys his humility to us, he conveys to us his purity, he conveys to us his holiness, he conveys to us his love, he becomes like the mirror of the eternal One reflecting into our receptive hearts the love, the light, the holiness of God. When we turn our faces toward that eternal Sun, then petty, selfish things are melted away and the lower nature is burned away, and we say, "How little have we to give up, a few human ambitions and comforts and the things of this transitory earth—how little, if we may reflect just a few rays of this Kingdom into the hearts of the men and the women of this nation and the world."

In a word, God is again sending forth His angels with a great sound of a trumpet and they are calling: "Arise ye! O ye people, arise ye from the graves of your bodies, the graves of yourselves, the graves of limitation, of fear, of hatred; arise, O ye people. Lo! the light of life hath come, the Beloved of the heart hath come, the most great Servant of God hath come, and His is the trumpet of the resurrection ringing through the world. He has really come upon this planet; the Twentieth Century is the great resurrection day for all nations, and peoples and races of the world.

"The spirit of Christ is risen again. The trumpet of resurrection calling today from Palestine is the voice of this wondrous Servant of God, Abdul-Baha, humble, lowly, nothing in his outward personality, just the Voice through which the eternal God speaks. O ye people, the hour of reconciliation is here, the hour of the most great federation of nations is here, the hour when

all races are to become as one race has dawned, the hour when religions will become one religion, has now struck upon the clock of the eternal world."

And with his divine voice calling, crying, pleading and triumphantly urging, this Center of the Covenant, this Center of light is able to raise a multitude of people from all lands and races. Think of us, here in America, on the other side of the world, hearing that voice raised in Palestine and finding in that voice the melody of God and in that heart the love of God! Think of the people in India, in Burmah, in Persia, in Russia, in Egypt, in China, in Japan—from all over the world—they are rising from the graves of their limitations and of their bodies because the trumpet of unity, the trumpet of universal light, the trumpet of the Kingdom has sounded from Palestine. There again, the voice of God rings with a clear, bell-like tone summoning all nations to climb the mountain which is above the valleys of their separation, above the vales of exclusiveness and sectarianism, and ascends to the bell that is ringing there on the top of the mountain. And as they draw near to the summit of transfiguration all the people, Mohammedans, Christians, Jews, Buddhists, and all religions, look into each other's faces and there on the mountain top of unity behold they are one, as their God is one!

Now God's great message, which is so clear that every one of us hears it and feels it in his heart, is this, that those who know the glad tidings of the light made manifest must go forth through this country and through the world and proclaim the news of its manifestations. The people are perishing for lack of this Water of Life. They are dying of thirst; and the fountain of the Water of Life eternal is now flowing. Whoever has the cup, whoever has found the fountain and whoever dips the cup into the crystal fountain he becomes the cup-bearer of unity, he becomes a servant of the oneness of the human world.

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

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GROOM, BRIDE AND PHILOSOPHER

**Mirza Ahmad Sohrab, Mme. Sohrab (Juanita Storeh)
and Jenabi Fazel Mazandarani**

(Photograph from Wide World Photos)

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. 11

Azamat 1, 76 (May 17, 1920)

No. 4

Twelfth Annual Mashrekol-Azkar Convention and Bahai Congress

BY LOUIS G. GREGORY.

THE FEAST OF EL-RIZWAN

THE Feast of El-Rizwan and its introductory reception opened the Twelfth Annual Mashrekol-Azkar Convention. The Aldine Club, Fifth Avenue, New York City, was the scene of this shining company at 5 o'clock Saturday afternoon, April 24th, 1920. Those receiving were the Executive Board of Bahai Temple Unity, the Board of Nine of the New York Assembly and representatives of various assemblies and groups in New York City and its environs. The reception hall was soon filled to overflowing with delegates and visiting friends and the affectionate greetings made bright faces and joyful hearts.

Later, these representatives of various centers, who outwardly were also identified with various races, nations, philosophies and religions, found the fragrances of concord in the Rizwan of Abha. The guests sat around many tables in the spacious dining room and partook of a simple repast. The friends, rising to their feet, united, as befitting so great an occasion, in a chorus of praise. The hymn selected was "Great Day of God." The presiding officer, Mr. Mountfort Mills, of New York, dignified and genial, then read from the Creative Words as revealed by His Holiness. BAHÁ'O'LLAH:

"O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of the nations. The betterment of the world can be accomplished through pure and excellent deeds and well-approved

and excellent conduct. The helper of the Cause is deeds, and the assistant, good character."

"This call and this mention have not been and are not peculiar to a country or a city. All the people of the world must take hold of that which is revealed and hath become manifest, so that they may attain to real liberty. The world is illumined with the rays of the Orb of Manifestation. . . . Now the majority of the population of the countries are ready to hearken to the Most High Word, for the revival and resurrection of all depends upon and is related to it."

Mr. Mills said in part: "Just a year ago we gathered in a feast similar to this. It was then in our hearts to realize the Most Great Peace among the nations. We fear the full realization of this is still far away. But far be it from me to sound a note of sorrow or depression. It is rather to emphasize our hopes and expectations, for great is our joy that we have been shown the path that leads to the ultimate goal. The nations cannot realize their highest hopes without turning to the mighty power of God in sacrifice and service to the great Center. Permitted to gather once more under the banner of BAHÁ'O'LLAH, under whose Covenant victory alone is possible, New York City is especially happy and expresses the spirit of welcome."

Mr. Roy C. Wilhelm, of New York, was introduced to speak and with his

delightful humor seemed to remind us that the house of the Master is "the home of laughter and exultation." The friends were filled with merriment as he read a cablegram from Dr. Vargas, of Argentina, who, representing the Bahais of that great nation, happily reminded us of the universal spread of the Cause and more specifically of the teaching work of our illumined sister, Miss Martha Root. As Dr. Vargas speaks no English, the cablegram read, with bright

all hopes of the Mashekol-Azkar and the teaching plans might be richly fulfilled. This wire also brought felicitations to Juanita and Ahmad.

Dr. Frederick W. D'Evelyn, of San Francisco, followed and in a delightful flow of wit and humor in which the spirit shone, voiced the intense and radiant lives of the San Francisco friends. A wire from the point mentioned read, "San Francisco Assembly gathered at its feast sends joyous greetings to all."

Celebration of the
FEAST OF THE RIZWAN
by the Delegates and Visitors
to the Twelfth Annual
Mashrekol Azkar Convention
and
Bahai Congress
Saturday, April Twenty-fourth, 1920
(15 Jald, 71)
The Aldine Club, New York City

MENU

GRADE FRUIT		
—		
OLEST	OLIVES	SARDINES
—		
OREAM OF OLEST		
—		
—	PILAU	
—		
ORANGES	APPLES	BANANAS
—		
BISCUIT TORTONI	—	CANE
—		
DEMI TABLE		

Page 1—Feast of El-Rizwan Menu.

The Rizwan

Take a walk with me in the garden where the flowers are so pretty and so fragrant. And the Gardeners here we can see him. He said the plants to grow and to blossom and to have fragrance, so that the same ones could please something of the paradiis of God. He placed a seed all over the world, and he put his people in it, and showed them the loving beauty of their Father; and he said, Come, all ye who are heavy laden with sorrow, with care, with prejudice, come, come unto me, unto my garden, in the garden which I have prepared that you may enjoy the beauty and the fragrance, that you may grow and develop flowers, human flowers, that you also may exhale joy and fragrance of love, of compassion, of tender-

ness to each other; and then you will people the world, and love and harmony will dwell together in this great garden. Come all ye, without money and without price, coming loving service and obedience to the loving commands for your development; for you are seeds, pure and holy, sown from the Garden of God to dwell for a space in earth, that you may be the flowers of a garden that he send to the love and service of the Great Gardener. And one day, in the setting of the sun, you will be taken to the Garden of the Father, and you will meet the Gardener, who will welcome you with love and tenderness, and show you the flowers in the shadow of the beauty and fragrance of perfection, God.

The Mashrekol Azkar

The Mashrekol Azkar is a finger-post of time because it is universal; it does not belong to any one country or any one race, it belongs to all countries and every race. There will be but one language spoken in it, and that the language of the Spirit of God. There will be but one aim among all the people who meet there, and that the aim to disseminate the prayer for universality, for solidarity, throughout the whole world; because the Spirit of God has placed that finger-post, and said, It is, and so it must be, and it will be.

And what will be the influence of that finger-post on all who, as ye and I for sometime to come, do not know of this universal proclamation of love and unity in the world? What? and, Here I ask, Why? I see the questions that will be asked by those who do not know; for humanity is ever curious, is ever looking for problems to solve. And what will be the influence of it on these minds? Is it for good? It cannot be for evil.

This magnificent movement to the Universal God will command admiration by its steady dignity and by its human work, because, in a will, most of the seeds of the human family—it will command admiration, respect and profound respect; and then? Most minds will not be satisfied with that; they will say: "Why is this so?" "Why placed

here?" "Why subscribed to by all the nations of the earth?" "Why?" And then they will begin to investigate the fundamental principles on which this great movement of time is based. Then they will see the beauty, the holiness, of the masses and pure spirit of loving, loyal service, not only to God, but to all His creatures, a service and desire born of the love of God in the hearts of His people. And there are no confusions to love, the Spirit of God.

And in this magnificent movement shall be a signal tower on the shores of time, a beacon to the blind, weary soul, a rest and refreshment to the overworked, a place of serenity, of holiness, of spiritual refreshment.

Every dollar, yen, every cent, given in love, in appreciation, toward building this temple of God will be like a hundredfold. It is your holy of holies; it is my holy of holies; it belongs to the whole world, and every nation of the earth will contribute to its erection. It is impossible to place its terms of payment. Existing, the present and the far-reaching results which shall go directly out from this movement; for it is a movement to the goodness, to the holiness, to the universality of all the world. It is not your building; it is not my building; it is your building; and that includes the whole earth, the whole world.

Page 2—Feast of El-Rizwan Menu.

originality: "Argentina Bahais brotherly adhesion Congress!" Roy said, "This was another proof that Bahais would stick. Both attachment and adhesion to each other are among their traits. As there are more than a thousand million people in the world and the Bahais are hardly more than one in a thousand, New York is fortunate in having so many candles in one light. He reminded the friends of their duty to be happy. All, we proclaim, must be in actuality."

A wire from the Portland, Oregon, Assembly brought to the feast Abha greetings, prayers that the confirmations of the Covenant might encircle and that

In deference to the New Day of women Dr. D'Evelyn said, "From time of old wise men came from the East. But now wiser men go West—to meet the wiser women who are there." He quoted an educator who said that goodness is not achieved until it is socialized. "So spirituality too, must, to be real, become sacrificial. Perfection is impossible without humility, the love of God and self-sacrifice. If we attain the goal it is certain that recognition will come. It is certain that this attainment can be frustrated by no power outside of ourselves. Juggling and compromise must be done away. Self-determination cannot be a substitute of self-renunciation. Oneness

is universal. Follow the sun! Day and night are earthly conditions. In the sun they are unknown. There is endless light! Therefore follow the risen sun! Mere machinery and organization cannot make the new heaven and new earth. Welcome the risen Sun! 'O Son of Man! Magnify My Command that I may reveal to thee the secret of greatness and illumine thee with the Lights of Eternity!'"

Mr. Albert R. Vail was the next speak-

angels of the highest heavens, announcing the glad tidings of the spiritual springtime and the sweet music of their voices is causing the real essence of all things to vibrate and quiver.

"O my spiritual friend! Dost thou know from what airs emanate the notes sung by those birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security and of concord and harmony. In a short time this heavenly singing will

Hymns
Copyright, 1908, by U. S. B. Baha'i

I

Great day of God, long looked for,
Of inspiration and of light,
Which shall be the dawn
Of a new and better day.
Great day of resurrection,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.

Great day of night and power,
Of inspiration and of light,
Which shall be the dawn
Of a new and better day.
Great day of resurrection,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.

Great day of the morning,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.
Great day of resurrection,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.

Great day of God, long looked for,
Of inspiration and of light,
Which shall be the dawn
Of a new and better day.
Great day of resurrection,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.

II

We praise Thee, O God!
Thou Father of pure light;
Of inspiration and of light,
Which shall be the dawn
Of a new and better day.
Great day of resurrection,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.

We praise Thee, O God!
Thou Father of pure light;
Of inspiration and of light,
Which shall be the dawn
Of a new and better day.
Great day of resurrection,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.

We praise Thee, O God!
Thou Father of pure light;
Of inspiration and of light,
Which shall be the dawn
Of a new and better day.
Great day of resurrection,
Of which we have
Long looked for in our hearts,
Which shall be the dawn
Of a new and better day.

III

With joyful hearts we do proclaim
The power of the Greatest Name;
Which shall be the dawn
Of a new and better day.
Great name that is a shining light
To lead us onward through the night.
Which shall be the dawn
Of a new and better day.
Which shall be the dawn
Of a new and better day.

Great name that is a shining light
To lead us onward through the night.
Which shall be the dawn
Of a new and better day.
Which shall be the dawn
Of a new and better day.

Great name that is a shining light
To lead us onward through the night.
Which shall be the dawn
Of a new and better day.
Which shall be the dawn
Of a new and better day.

Great name that is a shining light
To lead us onward through the night.
Which shall be the dawn
Of a new and better day.
Which shall be the dawn
Of a new and better day.

IV

My glorification has been
To set far from me;
The will of his presence
Have risen from above to show
My name to mankind forever,
To clear the garden way;
That to the universal world
I may be made known.

Go tell the human family:
His Kingdom now hath come!
Where will be with us,
And every heart rejoice,
Whosoever hath an ear to hear,
And understand what I have done,
And praise his name with all
His power and glory among us.

Who hath not all our powers;
The birds of the heaven,
Who of a new Kingdom,
Who of all men have been,
The garden now has shown,
To light us from above.

Page 3—Feast of El-Rizwan Menu.

V

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

VI

Out of darkness and rebelling—
Praise Thee, O God!
Out of light that was darkness—
Praise Thee, O God!
Out of day of confusion,
They were made hand united,
That have made us one religion—
Praise Thee, O God!

May the sword and gun be broken—
Praise Thee, O God!
As a sign, the sword and gun,
Praise Thee, O God!
To a great war and nation,
That will be the dawn
Of a new and better day.

Man has learned that he was deceiving—
Praise Thee, O God!
As a sign, the sword and gun,
Praise Thee, O God!
To a great war and nation,
That will be the dawn
Of a new and better day.

VII

Tell the wandering army,
Of the living Father,
Who has come to enlighten
The hearts of all men,
And all shall be the dawn
Of a new and better day.

Tell the wandering army,
Of the living Father,
Who has come to enlighten
The hearts of all men,
And all shall be the dawn
Of a new and better day.

VIII

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

Rejoice, rejoice, believers—
For the day of God is at hand,
The sun of truth has risen,
The power of the Greatest Name,
Which shall be the dawn
Of a new and better day.

IX

At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,
At midnight, when hearts are sore and weary,

X

May God's love now know the
Of the living Father,
Who has come to enlighten
The hearts of all men,
And all shall be the dawn
Of a new and better day.

May God's love now know the
Of the living Father,
Who has come to enlighten
The hearts of all men,
And all shall be the dawn
Of a new and better day.

Page 4—Feast of El-Rizwan Menu.

er and began by reading the beautiful words of Abdul-Baha:

"This period of time is the promised age, the assembling of the human race to the Resurrection Day, and now is the Great Day of Judgment. Soon the whole world as in springtime, will change its garb. The bleakness of the winter time is over and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers. Along the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees, while the birds among the rose branches are singing loudly like the

bewilder all humanity. The foundations of enmity shall be destroyed and the lovers of the love of God at these festivals shall behold their splendor. Therefore, contemplate what a spirit of life God has breathed into the body of the world that it may attain existence everlasting. The Paradise of Abha will soon spread a pavilion from the Polestar of the world under which the beloved shall rejoice and the pure hearts shall repose in peace."

Mr. Vail said: "Bahai means springtime. It is the springtime of harmony, peace, light, knowledge and universal understanding. When it comes the whole world is upset. The rays of the

sun bear upon the world directly. The dawn of all the ages is to be realized and the light is universal. The brilliant Sun today, flooding the whole world with light, teaches the oneness of education, the oneness of religions, the oneness of language, the oneness of truth and the power of the divine Spirit. All this is the light of the Great Day of God in which fanatical people are tamed and subdued. The great springtime from Acca flows through the world. All efforts at unity will converge in this. One could, with Abdul-Baha on Mount Carmel, visualize the greater Mashrekol-Azkar. Equally wonderful is that beautiful voice, sounding and resounding to all. Abdul-Baha has drawn to that mountain of unity all religions. His face to each religionist is like the face of the Prophet of his own faith. It is a face resplendent and beautiful. Here you may see the fulfillment of all prophecies. Here you may find peace and rest. Here you may meet your brother and your God! This is the Bahai message!"

Mirza Ahmad Sohrab, our Persian brother, said: "The Feast of El-Rizwan is a garden that all may enter, carrying away the fragrance of the spirit. One of the teachings of Abdul-Baha is the league of nations. BAHÁ'O'LLAH came to establish the league of peoples, the league of hearts. The league of big nations does not realize this. All must enter that the unity may be complete. When BAHÁ'O'LLAH was exiled from Persia after twelve years at Bagdad, he and his followers left for a garden near the city. Here he revealed his teachings and the cycle of unity. There appeared the unity of religions, races, etc. There many celebrated men went on foot to meet him during twelve days. Even the haughty governor was impressed and went. From that time the Cause spread rapidly. This gathering in the West is a proof of the power of Divinity and the Center of the Covenant. The Great Sun has brought many rays. Among those rays are:

universal patriotism, ignorance must disappear, the all-inclusive brotherhood of humanity, universal sympathy, the parliament of man, remove misunderstandings, no confession and forgiveness of sins before man, no clerical order, love of mankind, universal peace." In conclusion, Mirza Ahmad quoted the words of a Persian poem on the ecstasy of love.

At this point the program was varied by the choral singing of the Bahai hymn:

"Rejoice! rejoice! believers, the night of doubt is o'er
The Sun of Truth has risen, Its rays reach every shore.
Doubt's shadows now with night must flee!
This is the Day of Certainty!"

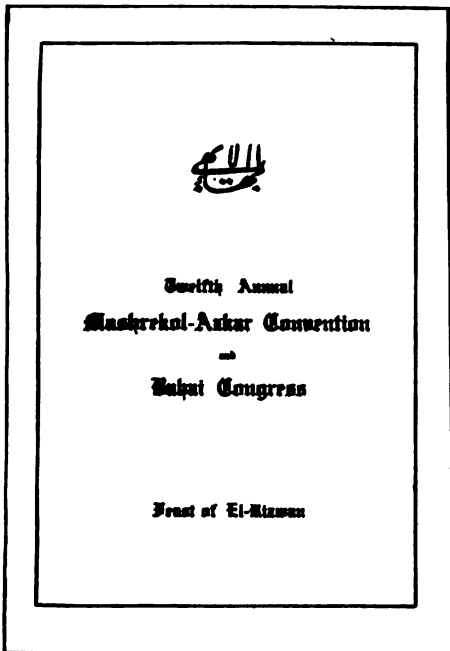
Mr. Albert H. Hall, of Minneapolis, who was made cordially welcome by the chairman and the friends, next spoke. He said: "This heart is too full to speak tonight. There is just one text in my heart. 'Arise! Shine! for thy light has come and the glory of the Lord hath arisen upon thee.' We have heard the call from afar and the light is in our hearts. The world is in darkness, but the light has come. This light must enter the hearts of the millions or it will never spread; self-sacrifice is the flame of love in the hearts."

Mrs. H. Emogene Hoagg, who has spent some time teaching in Alaska, was next introduced: "Self-sacrifice," she said, "is given back to us in the great joy of this reunion. We think of Alaska as the frozen North. It is frozen neither outwardly nor inwardly. Sometimes there is no snow and the hearts are full of kindness and love. There are over nine millions of respectful, well-bred people. They are most appreciative and noble. I hope the teachers will go to them. They will be received everywhere with wonderful cordiality. If literature is sent them, it must not be from September to the middle of June, the frozen period, when there are no mails. The people are open-minded and the

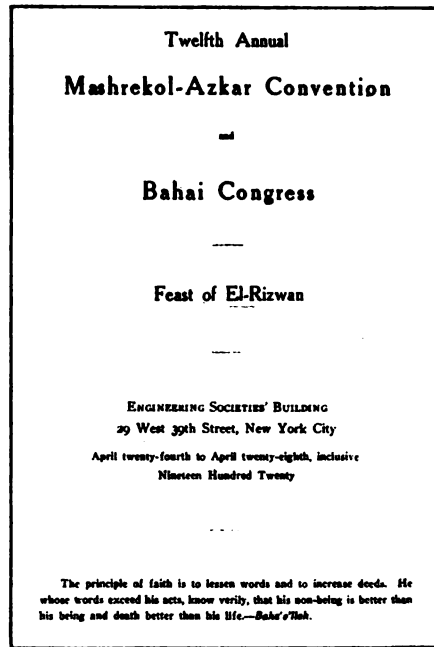
newspapers are generous in publicity. Teaching among these friends should be continuous. Here is a large field for service."

Mr. Henry McConaughy, of Seattle, Washington, most interestingly described the activities of that assembly, which he reported very much united. "We should look forward to ways and means, according to the *Divine Plan*," he said. "As one means of reaching people an open forum was started in Seattle. Once

Mary Hanford Ford: "We should all be light bearers of El-Baha. Some of us are so worried with what we have to do that we have forgotten to attach the match to our torches. The world cannot remain in darkness. How can we make people know the real light? The Bahais have the light of reality. We must illumine the world. We must have a new consciousness. Abdul-Baha has said that the only difference between a man of genius and other men is that



Cover—Convention and Congress program.



Page 1—Convention and Congress program.

a week a Bahai teacher is introduced to speak there. A new friend bought \$94 worth of books for circulation. Later he gave \$100 more for this purpose. Now he has books and literature and runs a circulating library of his own. He has enlarged his offices and added facilities for copying Tablets and combining them into books. The people want the Truth. We tell them the King has come. Explanations follow. A house in the center of the city with an acre of ground has been secured as a Bahai home. A cordial welcome awaits the friends who visit Seattle."

in the former the veils are drawn aside and the vision of reality, the light, comes through. 'Be not a cause of grief to anyone.' Forget self and make others happy. We are living in the Rizwan. Make known the fragrance of that Garden! Shew forth the light and happiness that are in the world for everybody through the Messengers of God!" A supplication by the Chairman brought the visible Feast of El-Rizwan to a close. But the hearts alone know those mighty, invisible confirmations by which, in the Cause of El-Abha, the Feast of Paradise never ends.

FIRST SESSION OF THE BAHAI CONGRESS

The first session of the Bahai Congress was held Sunday evening in the large and beautiful hall of the Engineering Societies' Building, which was well-filled with friends and inquirers. Mrs. Mabel Rice-Wray of Detroit and Dr. Frederick W. D'Evelyn of San Francisco were joint chairmen. The former read from the *Hidden Words*: "O Son of Spirit! I have created thee rich:

ries with it the brilliancy of the sun at noon-day. It has a significance which we dare not set aside. It signifies that we must know the meaning of the message. He referred to previous Manifestations, as Moses, Christ and Mohammed, whose light and stations of exaltation had been veiled to people, but now became clear through this manifest light. Through the knowledge which comes in this Manifestation man need no longer be unguided or misdirected. Therefore it is

COMMITTEES OF BAHAI TEMPLE UNITY FOR CONVENTION AND CONGRESS

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RECEPTION AND FEAST OF EL-RIZWAN¹

5 o'clock P. M., Saturday, April 24th

Reception at The Aldine Club, 200 Fifth Avenue,
to all delegates and friends.

Receiving

The Executive Board of Bahai Temple Unity
Board of Nine of New York Assembly,
Representatives of all Group Meetings in New York and Vicinity.

6 o'clock P. M., Feast of El-Rizwan

Reception Committee

Mrs. NELLIE LLOYD, Chairman	Mrs. CHAS. L. LANGOLF
Mrs. WARWICK DEWITT	Mrs. MARY MOSEY
Mrs. ALFRED T. BOYLAN	Mrs. FRANK MOSEY
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Mrs. M. L. EBBY	Mrs. Wm. H. FEAR
Mrs. HOWARD MACNUTT	Mrs. ANCELA BARTON
Mrs. L. B. WILSON	Mrs. ALICE IVES BUSH
	Mrs. VALERIA KENNY

FIRST SESSION BAHAI CONGRESS

8:15 o'clock P. M., Sunday, April 25th

I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.—*Behá'í*.

Page 3—Convention and Congress program.

Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty, and Supreme!"

Dr. D'Evelyn, in his introductory address, spoke of the illumination of the Manifestation of today as the consummation of all God's movements. It car-

all-important to be illumined by the Great Light of this Day.

"The Oneness of Mankind" was the subject of the next address, by Louis G. Gregory.

[The modesty of the writer, Mr. Gregory, in making no comment upon his address gives us the opportunity to testify to its masterly presentation. His warm sympathy and keen intelligence, dominated by the fire of the love of God, roused his audience to an appreciation of the subject entrusted to this splendid brother.—*Editors.*]

Mrs. Corinne True, with the Mashrekol-Azkar as a subject, charmed by the simplicity and beauty of its presentation. "Jesus," she declared, "told of the Great Day that was to come. As a sign of the coming bounty he revealed the Lord's prayer. Now we are realizing this bounty in a new creation. Blessed art thou, O world, this day imprinted by the footsteps of God! The Mashrekol-Azkar, to be erected on Lake Michigan, is the greatest sign that the blessed

on the Word of God. 'It is the substance of things hoped for.' In its erection the East now helps the West. Its great principle is 'prejudice toward none, love for all.'

Mr. William H. Randall, of Boston, delivered an address on "The Power of the Word of God." The bright traces of his recent pilgrimage to the holy Tomb and meeting with Abdul-Baha appeared in this address: "We have met," he declared, "to commemorate the laws

Chairmen:
MABEL RICE-WRAY, Detroit
DR. FREDERICK W. D'EVELYN, San Francisco |

PIANO—IMPROVIZATION
SAFFA KINNEY
 "The Oneness of Mankind"
LOUIS G. GREGORY, Washington
 The Mashrekol-Azkar
CORINNE TRUE, Chicago

SONG—"Over the Steppes".....Gretchensoff
RUANO BOGELAV
 "The Power of the Word of God"
WILLIAM H. RANDALL, Boston

SONG—"Hymn at Dawn".....G Henckel
RUANO BOGELAV

**TWELFTH ANNUAL MASHREKOL-AZKAR
 CONVENTION**

ENGINEERING SOCIETIES' BUILDING
 29 West 35th Street

When the foundation of the Mashrekol-Azkar is laid in America, and that divine Edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashrekol-Azkar will become the center around which all those universal Bahai activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the Teachings of God will permeate to all parts of the world. I hope that ere long the foundation of this celestial temple will be laid—then it may become conducive to the happiness of the heart of Abdul Baha.—Abdul Baha.

FIRST DAY

Morning Session
 10 o'clock A. M., Monday, April 26
Afternoon Session
 2:30 o'clock P. M., Monday, April 26

SECOND SESSION BAHAI CONGRESS
 8:15 o'clock P. M., Monday, April 26th

Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is of My bounty to thee and of My Providence over thee; therefore, keep it ever before thy sight.—Baha'ullah.

Chairmen:
MAY MAXWELL, Montreal
MOUNTFORT MILLA, New York

HARP PRELUDE
ANNA W. LAWRENCE
 "Economics and Religion"
The Rev. Dr. PERCY STICKNEY GRANT
 Church of the Ascension

SONG.....From the Persian of Hafiz
 Music by **W. FRANK HARTUNG**
RUTH WALSH RANDALL
 "The Need of a Divine Remedy for the World Unrest"
The Rev. ALBERT R. VAIL

SONG.....London Round
MAUD GAURBEAUX

Page 4—Convention and Congress program.

Page 5—Convention and Congress program.

hope and promise have been fulfilled. The blessed Sun and glorious spring-time inaugurate a new day.

"The first general Mashrekol-Azkar Convention was held in Chicago at the same time that Abdul-Baha was burying the body of the Bab on Mount Carmel. The Tomb of the Bab is the first Mashrekol-Azkar. That at Ishkabad, in Russia, is the second. The friends of the Cause in the West will emulate those of the East in this effort, which unites the two. This third Mashrekol-Azkar will be erected at Chicago. It is the outward symbol of the Manifestation. It is built

of God. Seventy-five years ago few people talked of God, but today the whole universe does. The divine power enters the race consciousness and penetrates the hearts. The world is flooded with light. The world of man is darkened, but the world of God is illumined. The eye of the mind sees reason, but the eye of the heart turns inward and sees the world of God.

"Is there anyone today, small or great, who is not seeking assistance? Let us not think, in our seeking, that God has forgotten us. In various meetings we have many expressions of power. But

the Bahais say, 'Turn to the power of God.'

"There is in everything a center. From the Center of the Covenant of God shines the bounty of the contingent world. The sun is the point of light. All owe their existence to the sun.

"The real message today is the appearance of the Center of the Covenant. At the table of Abdul-Baha hundreds feed upon the bounty of the Creator. All differences fade and all hearts unite. All

Azkar Convention which began Monday morning. Dr. D'Evelyn, as acting chairman, appointed a committee on credentials which speedily certified the role of delegates, which was adopted by the Convention. Mr. Mountfort Mills, of New York, was elected president, and Mr. Alfred E. Lunt of Boston, secretary, of the Convention. The delegates and visiting friends gave strict attention to the reading of the instructions of Abdul-Baha, who directed that the work of

TWELFTH ANNUAL MASHREKOL-AZKAR CONVENTION

ENGINEERING SOCIETIES' BUILDING
29 West 39th Street

SECOND DAY

Morning Session
10 o'clock A. M., Tuesday, April 27th

Afternoon Session
2:30 o'clock P. M., Tuesday, April 27th

THIRD SESSION BAHAI CONGRESS

8:15 o'clock P. M., Tuesday, April 27th

This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the prophets of the past. We have taken its essence and clothed them with the garment of beauty, as a favor to the beloved, that they may fulfill the Covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the Land of the Spirit. —Baha'ullah.

Chairmen:
EMERSON HOAG, San Francisco
ALFRED E. LUNT, Boston

PIANO—IMPROVISATION

SAFFA KINNEY, New York
Words from Baha'ullah

AGNES S. PARSONS, Washington
"Divine Revelation the Basis of Civilization"

HOOPER HARRIS, New York

PERMAN SONG Words by Abdul Hossain Khan

RUANO BOGISLAV
"The Bahai Revelation"

FAHRI MAZANDARANI, Persia

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TWELFTH ANNUAL MASHREKOL-AZKAR CONVENTION

ENGINEERING SOCIETIES' BUILDING
29 West 39th Street

THIRD DAY

Morning Session
10 o'clock A. M., Wednesday, April 28th

Afternoon Session
2:30 o'clock, P. M., Wednesday, April 28th

At 4:30 o'clock will be celebrated the marriage of

JUANYIA MAE STORCH
daughter of
MRS. JOHANNA STORCH of Oakland, California
and
MIRZA AHMAD SOHRAB
of
Ispahan, Persia

Praise be to God that in the course of Baha'ullah the East and the West are united in the bonds of love and unity.—Abdul Baha.

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nations flow to the mountain of God and are submerged in the divine peace and unity.

"This is the Day of God of which all the Prophets have sung. Do not blame us for rejoicing in it! Love us as we love you!"

Madame Ruano Bogislav added much to the happiness of the meeting by several beautiful vocal selections.

FIRST SESSION OF THE CONVENTION.

Spiritual consultation marked the sessions of the Twelfth Annual Mashrekol-

selecting plans for the Mashrekol-Azkar must be carried on in such a way as to avoid differences. Many beautiful drawings in color and two beautiful models adorned the adjoining rooms, and the delegates and friends who viewed them with admiration expressed the hope that each and all of them would at some time be adopted as the plans for future temples, although but one of them could serve the present need. Three architects were present in person, and to each of these, Mr. Charles Mason Remy, Mr. W. S. Maxwell and Mr. Louis Bour-

geois, twenty minutes was allowed that each might explain his plans, etc. As each of these Bahai architects spoke, a world of love and sympathy, as well as admiration, seemed to flow to him from every heart. Can one imagine a loftier conception in the mind of an architect than that of the Mashrekol-Azkar, the Temple of the Living God!

When the balloting began the result was awaited with eager interest. The announcement was a clear majority for

SECOND SESSION OF THE BAHAI CONGRESS.

The second session of the Congress was held Monday evening, Mrs. May Maxwell and Mr. Mountfort Mills presiding. The latter said: "One of the most important of the Bahai teachings concerns economics. BAHÁ'Ó'LLÁH says: 'Justice is loved above all. Neglect it not if thou desirest me. By it thou will be strengthened to see things with thine own eyes and not by the eyes of men; to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this, how thou oughtest to be. Justice is of my bounty to thee and of my providence over thee. Therefore keep it ever before thy sight.'

"The Bahai Movement is the operation of a great spiritual law. Periodically there is a revivification. There is a bursting into life in springtime, a maturity in summer, harvest in fall and death in winter. Renewal follows darkness. After growth there is recession. Today there is rebirth, rejuvenation. Human nature is to be subjected to the law of God, and exalted above the plane of the animal. Abdul-Baha reveals to us the method of partaking of the divine bounty and of being able to solve the difficult problems of humanity. The object of the Bahai Revelation is the quickening of our understanding. The Bahais express their own progressiveness and welcome his in welcoming Dr. Percy Stickney Grant, who is one with us in our new ideals of hope and spirit."

Dr. Grant, Pastor of the Church of the Ascension, the first church to receive Abdul-Baha during his visit to America, said: "I particularly appreciate this invitation. I have been associated with members of your group who honor their friends and the community. I welcomed the visit of Abdul-Baha. I do not live in the past, which is dead. It is unfortunate that religion is so immobile. Like real estate, it is slow to undergo a change of value. There is a supposed antagonism between religion

FOURTH SESSION BAHAI CONGRESS

8:15 o'clock P. M., Wednesday, April 26th

The root of all knowledge is the Knowledge of God: Glory be to Him! And this Knowledge is impossible save through His Manifestation.
—Bahá'ó'Will.

Chairmen:
JULIET THOMPSON, New York
HOWARD C. MACNUTT, Brooklyn

HARP PRELUDE
AKKA W. LAWRENCE
"The Source of Unity"
ZORAYA CHAMBERLAIN, New York

SONG—"Care Selve" *Handel*
OMRAD DJARIM
"Leaves of the Greater Bible"
The REV. DR. WILLIAM NORMAN GUTHRIE

SONG—"O Thou Billowy Harvest Field" *Rechmaninoff*
OMRAD DJARIM
"Abdul Baha, the Center of the Covenant"
AHMAD SOHRAB, Persia

HARP SOLO
AKKA W. LAWRENCE

Published Price Series, 31 B. Mark's Place, New York City

Page 8—Convention and Congress program.

the Bourgeois model. Then it was that Mr. Remey, the only other architect at this time present, arose to the sublime height of self-effacement. He expressed the opinion that it would please Abdul-Baha to have the vote unanimous and so moved. Upon this motion the Bourgeois model was unanimously adopted.

Mr. Albert R. Vail, amid impressive silence, read the healing prayer for Miss Fanny Knobloch, who was reported dangerously ill. At a later session of the Convention she was reported better.

and economics. Religion is the worship of ideals. Economics is the production and distribution of wealth. Some see no connection. They separate themselves from economics in order more fully to pursue the ideal, while others sepa-

production. Religion is the result of our best thought and knowledge in all the expressions of life. It is not something else, but something dependent upon life. In the economic world today there is a passing from agriculturalism to indus-



BAHAI DELEGATES AND FRIENDS, ATTENDING TWELFTH ANNUAL MA

rate themselves from religion in order to have a freer hand in business. Religion puts up the Golden Rule. Does anyone carry it out? No; rather the old Latin injunction, *Caveat Emptor!* (Let the buyer beware!) is the rule of business. Working men now insist that religion should enter into wealth, wages,

trialism. It is impossible to separate religion from this and all the other problems of life. The people who do the work are our brothers and sisters. There will be no satisfaction until what we want for ourselves we are willing to give to everybody. Then we shall secure

what that splendid man, Abdul-Baha, wants—love and peace.”

Mrs. Ruth W. Randall sang a song from the Persian of Hafiz. “The Night-ingale and the Rose.”

Have patience; wait; but do not sit idle. Work while you are waiting; smile when 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



SHREKOL-AZKAR CONVENTION, CELEBRATING FEAST OF EL-RIZWAN.

Mrs. May Maxwell, presiding, said, “Dr. Grant has spared our feelings by not picturing too deeply the woes and sorrows of the world of humanity. Abdul-Baha says: ‘The darkness of this gloomy night shall pass away. Again the Sun of Reality will dawn from the horizon of the hearts.

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 transmuted 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.' ”

Mr. Albert R. Vail, quoting Abdul-Baha, said: “‘Every call will become weak except the call of the Kingdom.’ Dr. Grant has presented two kinds of religion, live religion and dead religion. Pure religion always enters the life of man. Pure religion dispels superstition, hatred and prejudice. The Light of Christ dispelled the darkness of dogmas and the materialism of philosophy. What would happen to us if we attempted to start a religion? Could we endure the sacrifices and sufferings? There arise for this those marvelous beings whom we call the Prophets of God.

“The whole trouble of the economic problem is selfishness. Love is required to dispel this condition. This is impossible without the Holy Spirit. The early Christians were very good Socialists. If there were a new power in the world to change the hearts of the captains of industry as well as the labor leaders, what a transformation there would be in industry!

“You cannot abolish war by human politics. Let us turn from this to a scene in the Holy Land. Listen to Abdul-Baha. Study his method for constructing humanity. The human world is one of selfishness, limitations, narrowness. The Divine World is universal and loving. People of all religions pour in to receive the wisdom and guidance of Abdul-Baha, in whom is the power of love. Abdul-Baha says, the time will come when the German will say, ‘I am

a Frenchman!’ and the Frenchman will say ‘I am a German!’

“When the league of nations will be free all nations will be as one. The covenant of nations is very weak, but the Covenant of God is very mighty. Abolish prejudice! Make women free! Transform the earth! The kings of the earth are but figureheads today. The real Sovereign is God. Abdul-Baha is the great collective Center in whom everything good in all the world is found. Behold the transforming power of the Word of God. ‘The Holy Spirit makes all things new!’ ”

A song by Mrs. Maud Gaudreaux closed this session.

SECOND SESSION OF THE CONVENTION.

During the second day’s session of the Covention the fire of unity was increased by the arrival of two Persians from the Orient. Their presence brought great illumination and cheer. Jenabi Fazel Mazandarani spoke, his words being translated from the Persian by his young companion, Manucher Khan: “We are very glad to see you. Our hearts are pleased. There is such ecstasy and longing that beyond it nothing can be imagined. So vast is the distance between East and West that unity and harmony in the Cause alone caused our meeting. The Holy Manifestations establish love and unity. See what love and unity this Cause has brought about even in a short time. It is the grace and bounty of the Master. We do not deserve it. We left Haifa two months ago. There were many obstacles in the way of our coming. They were overcome by the invisible bounty. Praise be to God, that it is the time of Rizwan. It is the greatest Feast for the Greatest Manifestation. It is the time of unity between East and West, and of consultation to spread the divine fragrances. This is the time when all spiritual things are renewed. The Cause is

spreading everywhere. From East and West comes good news. Great news has come to the Orient from America.

"In former times in the Orient there were so many difficulties. There was no security of life. Now there is better work and greater security. In the same city many meetings are held, sometimes thirteen in one night. The Master is exceedingly pleased. The more success the more happiness. The prophecies are fulfilled today and the calamities of the world show that there is no way out of difficulties other than the divine Cause. I hope that all the friends will unite in serving humanity. This is what is most pleasing to the Master."

THIRD SESSION OF THE BAHAI CONGRESS.

Mrs. H. Emogene Hoagg, presiding at the third session of the Congress, read the divine Words: "This is that which descended from the Source of Majesty, through the tongue of power and strength upon the Prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the Covenant of God; that they may perform in themselves that which He has entrusted to them and attain the victory by virtue of devotion in the land of the Spirit."

Mr. Alfred E. Lunt, also presiding, spoke: "The harmony of the past has to such an extent ceased that that people are sounding sharps and flats without the real tones. All quarrel among themselves and are off the real key. How greatly do we need the divine harmony! Everything in the world has a counterpart, which is counterfeit. This is the law of duality. Travelers in the desert see the mirage as water, but it is unreal. Duality penetrates this world. But this condition of material things may be analyzed and disclosed to the mind. But duality in the realm of

mind and heart are not so easy to discern. It is impenetrable to the senses, but not to the eye of the soul. Jesus said, 'Flesh and blood hath not revealed it to thee, but the Spirit of my Father.'

"Now in the appearance of the great Bab, in the lives and teachings of BAHAI O'LLAH and of the Center of the Covenant, Abdul-Baha, we find the Messengers of the Ages. The voices of this world call to the swamp and the mirage. But the voice of the True One calls to the heavenly Path. This is attained through sacrifice. These friends who have come from the East represent the martyrs of Persia. When Badi offered himself, he came from the Holy Presence a new creation. It is from this type that our dear friends have come. We welcome them to America. They have brought us happiness and unity."

Mr. Hooper Harris, in part said: "What do we mean by divine Revelation? The words, precepts and teachings which come through the Prophets of God, with the authority of God. The Prophet of God always speaks with authority. Thus it was with Jesus, who voiced the power and great inspiration of the Holy Spirit. In these latter days the torrent of revelation has again come to us. The authoritative will of God by His dominion and power is divine Revelation.

"God has revealed Himself in this day to teach us what civilization really is. All that is good in the Christian civilization must be traced to Jesus Christ, whose influence was transcendent, but whose example is now refused. But He brought victory to those who really followed Him. How wonderful was He! How much more so than Plato and the other great philosophers! The power of the Words of Jesus changed the hearts and stirred the souls to action and sacrifice. So, too, the Prophets of God are greater than the scientists. The war has shown that the greatest fruits of science may be used for waste and destruction. Civilization based upon sci-

ence alone may result in horror. But the moral uplift of the world is divine Revelation. This is the source of true science and pure morals. Moses, Christ, Mohammed, in turn appeared and brought true civilization to the world. Today the world needs and is begging for a great leader, one who can speak with the voice and authority of God. The answer of God to the longing of the hearts and urgent call is the Voice of His Greatest Manifestation, BAHÁ'O'LLAH and the Light of the Center of His Covenant, Abdul-Baha."

Chairman Lunt: "BAHÁ'O'LLAH has spoken of the inward calm light, but outward fire. Let us beware lest this fire be without its flame. Fire is the power and flame is the evidence. 'A falcon preys not on a dead mouse!'"

Jenabi Fazel Mazandarani of Persia spoke: "There are two powers and possessions in man, the powers of morality and spirituality. These cause distinction in man. One who lacks them is a mere animal. There is no doubt that man needs an education for his soul and morals. History proves that without education man cannot attain. The greatest morality is love. Love and unity cause the honor, and prosperity of man and his entrance into the Kingdom of God. All the holy Manifestations came for this purpose, to cause love and unity. The heavenly books reveal this as their sole aim, to perfect humanity in love and unity. All the discord in the world is brought about by ignorance. People, because of this, flee from pure religion and cling to imitations and forms. Their religion is like a mirror that is rusty. This rust causes wars and bloodshed.

"The first principles of religion are unchangeable; but the secondary principles of religion meet the exigencies of time. The only difference lies in matters of secondary importance. It is unfortunate that people do not consider the important things but look only at the outward forms. BAHÁ'O'LLAH has arisen from the horizon of Persia and has

taught the unity of all religions. His Book is most effective and influential. With our own eyes we can see that divine power dispels differences. What both our eyes and our hearts see cannot be denied. The beautiful structure is before our eyes. The East was formerly a center of fanaticism. People were so ignorant that they thought murder praiseworthy. They thought it would bring them nearer to God. This was not according to the Holy Books but the result of superstition. But since the teachings of BAHÁ'O'LLAH have spread, different nations are in the utmost love. The Jews, very superstitious and fanatical, did not formerly accept Christ. Now many of them have entered under this standard. Different men of different races and religions so mingle in Bahai meetings that people cannot tell one from another. Can there be greater proof of the power of God!

"Were it not for the Bahai Cause the people of the world would be fleeing from religion. BAHÁ'O'LLAH says, 'All are branches of one tree, one race, one creation.' Put aside blind imitation. Try every day to promote the prosperity of the world."

THIRD SESSION OF THE CONVENTION.

On April 28th many of the friends gathered in an early morning prayer meeting around the Bourgeois model of the Mashrekol-Azkar, which had been adopted by the Convention. There was concentration in prayer and reading of the verses and Jenabi Fazel Mazandarani chanted in Persian.

The new Temple Unity Board, whose selection was completed at this session, are: William H. Randall, Roy C. Wilhelm, Alfred E. Lunt, Corinne True, May Maxwell, Mountfort Mills, Albert R. Vail, Louise D. Boyle and Frederick W. D'Evelyn.

The new Committee of Nineteen on Teaching, as appointed by the Conven-

tion, are: Messrs. Randall, Mills, Schef-
 fler, McConaughy, (George) Latimer,
 MacNutt, Wilhelm, Sohrab and Ives;
 Mesdames Parsons, Haney, Ledyard,
 Slater, Barton-Peeke, Cooper, French,
 Maxwell, Cowles of Montreal and Rice-
 Wray.

A Tablet from Abdul-Baha about the
 Tarbiat School in Persia and a report
 of the work were given to the Conven-
 tion by Mirza Ahmad Sohrab. Funds
 for this noble work can now reach the
 school if sent to Mrs. Louise D. Boyle,
 2602 Wisconsin Ave., Washington, D. C.
 The name of our beloved and ascended
 brother, Joseph H. Hannen, is glori-
 ously connected with this noble work.
 The Convention honored his blessed
 memory by the adoption of a resolu-
 tion of praise presented by Urbain J.
 Ledoux and Mrs. Marie A. Watson.

MARRIAGE OF JUANITA STORCH
 AND AHMAD SOHRAB.

On this afternoon, in the midst of a
 joyful company, the marriage of Miss
 Juanita Marie Storch, daughter of Mrs.
 Johanna Storch, of Oakland, Calif., and
 Mirza Ahmad Sohrab, of Isphahan, Per-
 sia, was solemnized. The surroundings
 were beautiful, the large assembly hall
 of the Engineering Societies' Building
 being used, the architectural attractions
 of which were increased by spring flow-
 ers and soulful music. Tablets were
 read by Mr. William H. Hoar and Mr.
 Howard MacNutt. The spiritual atmos-
 phere was intensified by the harmonious
 blending of East and West. The past
 and present were linked in the two cere-
 monies. That of the Episcopal Church
 was read by Dr. William N. Guthrie of
 New York. The Creative Words of nup-
 tial union, with their brief but im-
 pressive majesty, were read by Rev.
 Howard C. Ives:

“Verily, we are content with the Will
 of God!”

“Verily, we are satisfied with the De-
 sire of God!”

This attitude of heart and soul is the

means of creating loving companionship
 throughout all the worlds. Miss Rouhieh
 Jones was maid-of-honor. The bride
 was given in marriage by Mr. William
 H. Hoar and Dr. Frederick W. D'Evelyn
 was best man.

FOURTH SESSION OF THE BAHAI
 CONGRESS.

On the last night of the Congress, Mr.
 Howard MacNutt, Chairman, read a
 prayer revealed by Abdul-Baha, after
 which he said: “We have reached the
 end of our glorious Convention, not *con-
 vention*, but a foretaste of Heaven. In-
 vigorated by a new breath of the Spirit
 of God, the Holy Spirit has overpowered
 me. The bestowals of the Covenant have
 descended upon us as upon Zecharias
 of old. It has come in proportion to our
 unity and even in greater proportion.
 The Holy Spirit has descended upon us,
 eclipsing self. Heavenly love and unity
 have characterized this Convention. By
 our spiritual attitude it has descended
 upon us as the bounty of God. What
 endless and supernal vision it has lent
 us! It is as the marriage of the Lamb
 and the Bride, pure and spotless, com-
 ing down out of heaven. This love is
 the real message and the greatest proof.
 Each messenger declares his Divinity
 and brilliant souls arise and accept his
 Divinity. This Divinity is the source
 of his power. In ‘the time of the end’
 all the Divine messengers merge and
 blend. By their fruits they are known.
 Today the Bahais speak a new language.
 It is not the outer words but the tongue
 of the heart. One day Abdul-Baha said
 to me, ‘You have long been a Bahai
 teacher, what is your method?’ I re-
 plied that I tried to find a point of con-
 tact and then to teach. He replied, ‘Re-
 verse this. Give him the message, flood
 him with light, proclaim the Covenant.’
 The oneness of humanity runs through
 his message. It is the oriflamme of love.
 It covers everything. The whole crea-
 tion groans, awaiting the liberty of the

sons of God. The Bahais strive not for money, but for souls."

Mrs. Zoraya Chamberlain was the next speaker: "You are loosed from your ancient superstitions, destroying the foundation of humanity!" This was the salutation of Abdul-Baha when in London, in his greeting to the Western world, awakening the universal race consciousness. And Abdul-Baha told the story of the *Majnoon* of love. The divine love is ideal freedom. Be free, like the balloon that has no rope of attachment to catch in the tree tops! Fellowship! Unity! That is the cry! This is the new consciousness. There are different colors, viewpoints, pre-conceived ideas. But all agree in the new dawn. Mirza Abul Fazl said the important thing to know is the greatness of the Day in which we live. Agree on this and there will be agreement about other things."

Miss Juliet Thompson, presiding, read from the Words of Abdul-Baha telling how the Spirit confers "that brilliant intuition which is independent of tuition." She then introduced Dr. William N. Guthrie as one who was ever demonstrating at St. Marks, in the Bowery, one of the great Bahai principles, the oneness of religion.

The subject of Dr. Guthrie was, "Leaves from the greater Bible." He said that truth could be presented as well humorously as solemnly and thereupon made a plea for tolerance which entertained with its pithy statements and proved the speaker's standing as a scholar and philosopher. Some of his pungent sayings were:

"To know and study man, visit the zoo!" He probably had in mind the animal nature in man, which is one side of, but not the reality of man.

"Love the things that disagree with you because they agree with somebody else."

"I want you to be *you* and nobody else."

"Every man who is really educated

and intelligent is tolerant. The name of ignorance is bigotry."

"All religions are true and beneficial and from God. The best religion is the most lovable."

"Every one can see the devil, but only rare souls can see God."

"The Greater Bible is all the Bibles."

"Mountain peaks can see each other and therefore admire each other; valleys cannot, therefore hate each other."

"Beautiful things will vindicate character when beautifully presented."

"Friends share all things, even prayers."

Mrs. A. S. Parsons, just off the steamer and returning from her pilgrimage to the holy Shrine and meeting with Abdul-Baha, brought a beautiful message. Abdul-Baha gave this message April 15th. The spirit of it was: "Ye must think now of spiritual affairs. Try to enlighten the minds and spread the teachings of BAHÁ'O'LLAH, which bring light to the darkness. The snows of disension are melted by the Sun of BAHÁ'O'LLAH. This is the true life. It makes the blind see, the lame walk and brings heavenly assurance."

The next day he said: "You are now on your way home. For each one there is a message. My greetings to all my dear friends, the servants of BAHÁ'O'LLAH and for this reason dear to me. I am always praying for them; that they may attain the height of Guidance, that they may not be comfortless; that they may live in accord and that they may be physicians of the sick."

Mme. Ahmad Sohrab, the bride, here read a Tablet which told of the impregnable condition found in the Covenant, the fortified fortress of the religion.

Mirza Ahmad Sohrab, with power and penetration, proclaimed the Covenant. He said: "The power of the Covenant makes possible this luminous gathering in which East and West are united and the bounties of the Lord of Hosts appear. We are all the children of Abdul-Baha. We are the creation of his love.

East and West, we carry the banner of love. Praise be to God, the Bahais have a Center, not human, but divine! It is the rock of ages and the eternal light and inspiration. The light and power of God make this day glorious. We feel it! We are thrilled with it! It is the new spirit of brotherhood. It is from the heavenly rose-garden of God. Let us aim to make in this garden, filled with the anemonies of divine love, heavenly beings, angels! Enough of animalism! Now we need heavenly joys! The basis of these joys is universal and eternal in the hearts of His friends. All who have heard the message find it necessary to go to the Center of divine Truth. The longing for the true One is universal.

“Go even to China to find a divine man!” says Emerson. Men of the West go to Aca to learn not only how to teach but how to live. The life of Abdul-Baha is a book to be made a part of one’s life. He is up before sunrise, offering his prayers at the threshold of the Almighty. He goes about doing good, visiting the sick and the poor and often interrupted in his work by calls. During all this period he is constantly busy, teaching and explaining the Words of BAHÁ’O’LLAH. Often he receives the governor and others. Pilgrims come in dozens. The two pilgrim houses are filled to overflowing. Often two sleep in the same bed. Often the house is so crowded that there is hardly room for a rat to run from one chair to another. The Master is in good health and keeping very well.”

A harp solo by Miss Anna W. Lawrence was pleasing and refreshing.

Jenabi Fazel Mazandarani spoke briefly: “We are late but it is necessary to end in prayers, and to beg for confirmation and assistance to act in His path. Bahai meetings are for the sake of God. They have no other purpose save the investigation of truth. This is the aim of all the people of the world. You know the existing religions are blind imitations or inherited superstitions. Jew follows

Jew; Christian follows Christian. Opinions are accepted without proof. But there is one religion that has few followers and that is the religion of investigation. If you have difficulties come to the Bahai centers and they will gladly tell you the Truth.

“This is the time of feasting among Bahais in different parts of the world. BAHÁ’O’LLAH was exiled from Persia. Both Persia and Turkey attempted his destruction. They opposed his words and were hostile to his teachings. He resisted dissensions and called the people to unity. From outward appearance all was against him. But the Manifestation was supported by divine confirmation. Prophecies are fulfilled in the coming of BAHÁ’O’LLAH and today East and West seek the presence of the Master.”

Mirza E. Shirazi of Cairo, a student of the University of Beirut, who came from the East on the same steamer that brought the party of Mrs. Parsons, made a pleasing address and described the sweet humility, universal love, kindness and service which entered into a day in which he was permitted to observe the life of Abdul-Baha.

A closing prayer ended what proved to be an extraordinary session of the Congress for teaching. The large gathering of friends dispersed, but hearts and minds were filled to overflowing with the treasures of the Kingdom and the jewels of God. The Spirit of His Holiness BAHÁ’O’LLAH, in sweet commemoration affected friends and strangers. The Convention and its attendant meetings were as rays from the heart of Abdul-Baha. The brilliant Orb of the Covenant shone in the work of the Convention, where nearly all important decisions were reached by a unanimous vote. The teaching efforts were confirmed by this mighty power of love which brightens the mind, mellows the heart and attracts souls to the pathway of All-Glorious Light.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

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No 4

“Peace is unachievable save through the power of the Word of God”

RECENT TABLET FROM ABDUL-BAHA TO L. B. NASH

To his honor, Mr. L. B. Nash, Portland, Oregon—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou servant of God!

Thy letter was received, and was the cause of gladness. Thou hast expressed thy ardent wish that I should attend the Peace Congress. I do not present myself at such political conferences, for the establishment of peace is unachievable save through the power of the Word of God. When a Conference is convened, representative of all nations and working under the influence of the Word of God, then Universal Peace will be established, but otherwise it is impossible.

At present it is certain that temporary peace is established, but it is not lasting. All governments and nations have become tired of war, of the difficulties of travel, of huge expenditures, of the loss of life, of the affliction of women, of the great number of orphans, and are driven by force to peace. But this peace is *not permanent*, but *temporary*.

We hope that the power of the Word of God will establish a peace that shall eternally remain effective and secure.

Convey on my behalf to all the family, greetings and kindness.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

و به خاتمه رسیده است. بلی هم است از پشت جبهت جلال ضرر یکی در دست راست
 و با قیود غیر لغیر آن مکن نه تجارت و صفات لطیفی ستم خود فراموش
 شده اند و طاعت برادرین خانه مانا سوخته شده و در ناک
 در اطراف سوره بیکس باغ اند ولی از جهت دیگر در حلقه نامی پیام کین
 بگشت سبب آگاهی عموم شد شکیبای تو ب ناس را از خواست
 بیدار نمود کل گفت شدند که باید بوسه ای شست شوند که آسایش
 عموم را از راه کسر بپهر از گشت بزار شده اند و بر ناسخ و خسته این سخن
 پی برده اند هر کس ایوم غمناک از روی است که صلا کوس صلا را
 از آفاق عالم بشود عموم این عالم در غمناکند که از هر نقطه نغمه خوش فریب
 استی را استماع نمایند. البته نیست که این کا نزار عمومی غمناک بیانی
 برسد و دست در غمناک ناس برای درک خفای این امر مبارک است
 خواهد شد اغلب مردم ضرر یکی برده اند بعضی اموات از پشت
 رفته برض اولاد و با اقارب و دوست نشان کشیده شده بپهر
 کشیده که خود تکی بر چند و دستی در بنده بهتر از امر مبارک است
 اجسای الهی باید در تیره و تار است با شنید که زخم اهل آفاق مایه
 و بیخ قلوب اهل آفاق قیام نمایند باید بیخ در کدر آن باشند که از
 احسن انکشاف علی ما بین امر مبارک جلب نمایند و کل که در دست
 نهاد باید چنان خود را ایستایند سزایم که در موعن اندم هر یک تکلیف
 خود را باینده و از دستمان بر سباید در موعن عمل بگذاریم قدر و قیمت این
 زمانی انکار میشود که آنچه بزبان برساند در عمل اجرا نگردد تا سر
 سید که هیچ امر حق در عالم مستور نماند بلی مکن است شکلات غمناک
 ستمگین مانع از پیشرفت آن امر شود و تا مدتی محدود از آن حاکم
 نماید ولی بلاغ فتح و پیروزی نیب بطلان است خواهد شد تا سر
 عالم نشان میدهد که آنچه ادا نمایند بر شانه و اساس حکم نمی نماند
 حکایت شهادت حضرت اعلی و فنی جمال بقیه بقعه خلا و مشقات بیخ طاعت
 شوق بنیامند که این امر مبارک در میان اهل معرفت بدل نموده و لذت این
 تجرد پر بار بظهور رسیده حکایت شوق در سرخ افراد این طایفه پیش از
 هر چیز از انکشافی برای این امر جهانی متوجه مبارک آید که در شوقی خلاق
 از دانه شهادت حضرت زره العین حضرت بیخ حضرت سلیمان خان
 بسیار شهادی این امر حیوان بداند؟ هیچ با این روایات برساند
 که استقامت و شجرت را چگونه باید نشان داد. تعلیم این امر مبارک
 سوافق احتیاجات قرنیست است و جای شگ و شهنیست که متوتر
 مانع خواهد شد حکای خیر در پهر رشته تحمیل نموده اند و کفای
 علمی که موافق این قرنی است پی برده اند هیچ این صفات در امر مبارک
 موجود است در پهر رشته در سیر کنیم این امر عظیم را راهیست
 اهل عالم بیاییم متفکرای علم اجتماع از برای حفظ ناموس بشر فواید
 گفت کرده اند و چشم آن را حرف آن کرده اند که مانند نوع
 را با اثر تر نمایند انکارشان همه متوجه آن است که اشخاصی نیست
 گفتند که این حقیر نوع انسان و جبهت بشری حضرت نمایند کار کرد

و از طرف خود دادند علوم و فنون را در شرف و در دست احقاق
 نمایند این انکار بسی عالی است ولی با قوه و طیفه در عقب آن نماند
 اجرائش بسیار سخت و دشوار است حکومت بقوه جبر نیتوا فر این
 امور از انکام دهد هیئت بشری قلیا باید حاضر از برای این تجزوات با
 داین مملکت که هر کل متیقین دین و این بر جانی شوند انوقت تحت نفس
 بسبب محبت نوع بشود انوقت خرد ذاتی بسبب تجرد عموم میگردد انوقت
 نوع بشر خود را انوار بطلیدر شیرین دانزان تربیت اخلاص مطلوب
 ممکن است چه که در امر مبارک هیچ این تعالی موجود است پس
 هیچ جای توجیب نیست که علمای علم اصبح این امر عظیم را سنین ترین
 از برای اجرای مقاصد عالی خود دانند. بسیار کسین این امر مبارک
 را بهترین واسطه از برای هیچ هیئت عمومی و اداره امور مملکتی و تحویل
 در سلطه نظم امور کشوری خوانند بیایست اشتراک این امر مبارک
 را از بین این طریقه از برای حل مسائل اقتصادی خود خواهند یافت آیم
 چنین هیچ طبیعت مردم این امر مبارک را کامل سعادت نوع بشر خواهند
 در امور صورت هیچ جای توجیب نیست که در انجام این بگشت عمومی هر کس
 در ضی مانده خواب غفلت بیدار کند که از انکشاف عالم امر است سر بقر
 از قبل نشر بشود و دست بسته ناس از ان کانس تحت و در اینجا
 در سیراب شوند ولی اجرای بجز اطمینان خودی خود قطع و کمال است
 بیخ لازم است و در طریقه و صفات بیخ در این امر معلوم و واضح هر
 یک از آنها با همانان باید خود را مسئول شمیریم و در شرفات الله بقدر
 استقامت کونای نهائییم از ناسوی الله منقطع شویم و تسلیم مبارک
 شست گردیم شاید سوتق بر ضد می گردیم و از وجود ان شرفه حاصل
 شود

تکلیف بهانیان

در این آیات که اوضاع جهان تحتی در پهر است و دلال اودان بنزد در دین
 و شکستش سیاسی دینی و اقتصادی گرفتار ناخوشی و کورستی و بیخ قطعات
 اردو بسیار را احاطه نموده و نفوس در کمال هوی و بهوس گرفتار
 اجسای الهی باید وقت و کیفیت شمرند و با رفعت الله را در قلوب باشند
 ارض روشن نمایند. برای علاج امراض نرسیده عالم بیخ دعائی متوتر تر از
 کلامه نیست و امروز در دستمان مجال تمام حکای حافظ هستند امر
 بنویساید و باید قیام نمایند و در نهایت انقطاع و انجذاب به پیش
 تعلیم روح القدس سعی و دلشش نمایند ناس در طریق سینه مشی خواهند نمود
 و از نظم و دقتیان دست کشید در ش راه عدالت راه خواهند رفت
 بر سطله آن واقعه گان ارض خواهند نکلد و از نقره و مجوزه نگا جاری خواهد نمود
 موج آخرت و ولادی در فوق ارض موج بزرگ ببل صلح و سلام در کمال
 یا مان ربانی شهنانه گلونی بر آید ان شرفش روشن گشته و دریای بیخ
 مواجیت در بیجان است باید بیست را بلند نمود و اوق انکشاف
 انسانی را بقوه اسم اعظم و سیرا در دست خرافات و سوسه ملامت ام را بر
 و جعل حکومت حقیقت را در انکشاف و داد تا نوع عمومی بیخش موج بر کفک
 در روح انسانی نیست که راد در

دو تبه و مدارک کامل دیده اند از انوار اسرار سفین منقطع خود است
 امریکت چاب و انشا بخانه بلیغیه در شش مقامات با برهه برای
 جبراند زرع کت و الواح با سن مختلفه چاب نباتات نطق ای
 مبارک استقیق و تخریب سار نفوس در انشا رکزه بند و جمع و توزیع
 اجازت امری در میان یاران است و این گفته اسید ولد است
 که در ان مقامات فرج ایزد از اطراف عالم برسد که محتوی فتوحات و احکام
 باشد

که در این عصر شد قرون اولی مثل انرا ندیده بود از استعمل الیه
 انسان بدید رسید که قوه بخاطر مرقی را با سبب خود نمود در سطح بخار
 و اقلیم انرا خادم خویش قرار داد عالم قطعه واحد و صفت زمان
 امکان خرق کردید در ضمن ادوات هم معنویات مینمود آلات
 نازک و جدید کشف شد چگهای خویش ز کثرت در اکت و با سبب
 نوع سبب شد امکان دول برای ادارت امور ملکی مطلق حدیث
 کثرت کردند و جمیع ان پیش انکارشان متوجه چگونگی و انحصار
 بود می شد هر چه در این طریق بیشتر می نمودند امور سبب است
 از قبل در هم بر می شد در مجموعی عالم حجاب قوه عظیم شده بود که این
 رشته چهار را بیدار بر ربط در معنی نشان آن شده بود که امر فوق
 ظاهر شود و قلوب اهل عالم را بر هم میزدند در ضمن همی انی ایران
 بطریق امر سبحان فائز می نمودند دان تقه میوشان مرکز فوضا
 معنی ششم ایرانان که در دست پستی افتاده بودند بدلات امر
 شدند امر مبارک استند در ایران در فترت سبب ارفاق عالم سراسر
 کمر رستیز عظیم رخ نمود و همچنان می نسی در ارکان عالم افکند
 صلح می کردند شد و در کل دعوت گشتند و کل بدستی و دهت
 خوانده شدند روز بروز خفا عظیم شد و عقده صد می شود که تا وقت
 امکان ناپدید می شد در کار اهل شیخ باقی بعضی انقضا
 و امانان الهیت ایستاد را همچنان خویش نهادند و انرا
 به تشبیه بان طبعند کن خود روز خدستی ز ما در ان مقام
 انما از ان اقدام بان امر عظیم باز داشت هر کس از انجا
 خود انکار خام بخت و از هر امکان چنین بسته خطی سخن بانند
 و بخت بنظر انصاف نظر نمود در ۱۹۱۷ و ۱۹۰۷ و ۱۹۰۵
 با بخت بلند که بر انامی موسوم است بخوابش خیر در سبب
 دوم نایندگان دول برای انقضوی در دست سبب جمع شده بود
 از بخت ای طویل ترک سبب از انجا بدلات شمرند امرین
 سوال گذشت روز بروز خوف دول از یکدیگر و با زیاد رفت
 بر یک بر قراری جنگ خویش آنا فانا افزود حضرت عبد البهاء
 از برای انشا سبب سبب و تبلیغ امر الله در ۱۹۱۲ سفر بکشت و انکشت
 ضرب نمودند و در ضمن تعلیم شده صعب عمومی را ملاحظه مذکر فرمودند
 و اهل ادب و امریکت را از خادش با کلمه بر خطی آگاه نمودند و ان
 میان نمودند که از با بخت خانه شده غریب بکشت فرموده خرق کرد
 سخن مران سکوی ختمه شدند چه که انعام بچنین امر عظیم را مخالف آن
 اندک و دی خود مید انسخند با صفا سبب از با لکان کشتن بر اقل عالم
 ندد و دول لو جاف و بزرگ را در یک نزاع هوشناک با سبب سبب
 ساختند کمال شریک از این صفت عالم در میگردد و آنا در خط
 نیست بهانه اصلی جنگ کخی از این رفته و کوب تا نابع بعد
 نشسته از ترار احصایائی که دول داده اند تا کمال بخاورد از نیست
 همچون نفس در میدان چاه و مشاهده طعمه کات و داد است
 نازک شده اند اغلب این انخاص بهترین و قوی ترین احصای
 اجزاء قیه بوده اند ولی هزاران نفس که از وجودشان ثمره حاصل شد
 و کل برای اغراضی چند نوزاد خدا غافل شدند اگر نبات وقت
 در عاقبت این جنگ عمومی سیر کنیم می بینیم که بخوان انشا بکشته

همچنین در این خرفانس روحانی زفاف میزاد صهر سبب و است
 یوزنا استواج می از ان امریکت با بنجام رسد و این عود سبب
 امر مبارک را در اتحاد شرق و غرب ثابت نمود و کلامی انحصار
 مولی الوری بان میفون رسد غرضی همگی در مدارک است همان
 و در لوح هم میفونند انشاء الله برودی از زفاف بزواج
 در کوشش این سبب سبب باید انجام پذیرد و در جهان ایام لوح
 حق ایشان در پیشان انفر مرز ایشان نازل است

ای ابن وقت حکومت از زار صومعه و الی در میان شما حاصل
 بخواجه اقران خانی و سوانس شوید اسید چنان است که این
 ابی باشد صافی در دهانی باشد ظاهری و باطنی باشد تا با یکدیگر
 سرور و فرج امام بخت را بنده و بشکوه حضرت بهاء الله بداند که
 شرق و غرب را بیدار می نمود و ایران و امریکت را چنان ارتباط
 داده که امری در امریکانی حکم کنیس پیدا نمایند باری شمار انوش
 سبب که با کلام ارتباط یافته هر دو بخت امر الله بداند و متوجه
 شوید و کس می بیدار الفت و وقت در انست جو شد که غیبه کل شود
 سبب کرد که چنین انرا بسیار واقع شود و این مناجات را بخوانید
 الهی انی سخن انرا خبا بکشت و اولی ان رضایت و طهارت بکشت
 احصایا و احصایا در و خالصا و متوقفا تا بیدار کشت حتی تقوم کائنات
 خدشک منقطعین من در کت تا بنین علی عدلک و ان کت خدشک
 من کاشی دن بخت رب ایزد عالمی الکت انک انک
 المقدر العزیز العتیر و علیک البهاء الابهی عبد البهاء عباس

نتیجه جنگ عمومی
 بنام میر عبدالحسین خان شیردلی که در ۱۵ جولای ۱۹۱۷ در حضور
 حضرت عبد البهاء و احقای الهی الله نمودند
 چون تاریخ نظر نامی نیم که در هر عصری که در عالم را اراض زمین
 احاطه اند و حیات نوع بشر در تحت بندید در آورید پیران و مسلمان
 با حالی در جانب پروردگار مبروح شوند که خلق را از در طبلت
 نجات داده و انرا راه راست و عراط مستقیم دعوت کنند
 در قرن نوزدهم عالم علی مخصوص قطعه اردب در انقلاب عظیم اتحاد
 و همچنان شدید در جمع در احوالات بروز نمود انرا حیات و انشا

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 بر یک بر قراری جنگ خویش آنا فانا افزود حضرت عبد البهاء
 از برای انشا سبب سبب و تبلیغ امر الله در ۱۹۱۲ سفر بکشت و انکشت
 ضرب نمودند و در ضمن تعلیم شده صعب عمومی را ملاحظه مذکر فرمودند
 و اهل ادب و امریکت را از خادش با کلمه بر خطی آگاه نمودند و ان
 میان نمودند که از با بخت خانه شده غریب بکشت فرموده خرق کرد
 سخن مران سکوی ختمه شدند چه که انعام بچنین امر عظیم را مخالف آن
 اندک و دی خود مید انسخند با صفا سبب از با لکان کشتن بر اقل عالم
 ندد و دول لو جاف و بزرگ را در یک نزاع هوشناک با سبب سبب
 ساختند کمال شریک از این صفت عالم در میگردد و آنا در خط
 نیست بهانه اصلی جنگ کخی از این رفته و کوب تا نابع بعد
 نشسته از ترار احصایائی که دول داده اند تا کمال بخاورد از نیست
 همچون نفس در میدان چاه و مشاهده طعمه کات و داد است
 نازک شده اند اغلب این انخاص بهترین و قوی ترین احصای
 اجزاء قیه بوده اند ولی هزاران نفس که از وجودشان ثمره حاصل شد
 و کل برای اغراضی چند نوزاد خدا غافل شدند اگر نبات وقت
 در عاقبت این جنگ عمومی سیر کنیم می بینیم که بخوان انشا بکشته

گردد زیرا دلیل بر انشای رساله الهی و انجذاب خود ملکوت است همچو بود و همچنین قوت و همتی که در میزاج احمد داشته تمام و اطلاق آنکه آنکه ظهور یافت این قوت نامدات الهی است و ادعای امامت حضرت مهاله الله علامه کند که جوانی است در تحصیل علوم و فنی نموده و در احوال سیاسی اقتصاد و اجتماعی و جمیع مشون شرق و غرب اطلاعی دارد با وجود این چنین در محافل علمی لفظی متفق نمید و نفوس را بشود حرکت می آورد این نیت مراد از نیابت حضرت بهاء الله این واضح و شهود است نفسی انکار نتواند زیرا الطاف حضرت بهاء الله در قوتش قوتها را میداند و البته را قضا و حاج اعلی نماید یکجا ضعیف یا شجره مبارکند و طفل ضعیف را در جوی نماید و آنه خرد را موهوم کند و گمان سازد که باقیان نماید باری اینها جمیع از موابی حضرت بهاء الله است و قوتها و قیاق و بلا ما را به وجودی الهی که کاینفوی را در حرکت و انجذاب است و نفوس مستنون ملکوت ابی ...

و رود حضرت را بر فراز سدقه فاضل با نذر رسنه و تبرع ایشان جناب شوهر خان باریک

در یکی از احوال آن حضرت و عدا سها بهر بخت با خسته میگردید و مقوم نموده بودید که از یک شیخ ایرانی تا خطبهاست باید و یکشت لودی بر تریب سبب موافق است اینها باریک مرقوم کردید شخص نامی با زکاتی ارسال کرد تا موافق یک کتبی در امر کار بفرستد و در اجتهت نمایند البته شاد بفرمانی نهایت قوت را بر او میداند لهذا بر حسب اراده سلطنت حضرت عبدلهما در انام رضوان در جمیع ایام با نهائیان حضرت امیر زاننده فاضل با نذرانی و در جمیع ایشان جناب شوهر خان امام شریف نیولرک شغف و عالم حاکم سرود فرج بر نهائیان خرب سندان داشتند و در جمیع شخص خدائی و لطفی بیغشان در کنونش هماینان بسبب انعامش انعام و تقرب گردید و مگردد حالت رفعت و در عاقبت غریبی دست ملاه گویا جواب سبب استغوث و عظیمات الهی بر آن جمیع عظیم نامزد کردید حضرت فاضل پس از حرکت ایران قریب کج ماه در حضور حضرت عبدلهما در حضورش بود و در آن زمان مرکز انولرک حکمت شسته نامداتش را در جمیع اینها در امر یکا جود شیخ فریادند و نوازنده محبت الله در موعوب داشتن نمایند حضرت فاضل از علمای مشهور ایران زمین هستند و در علوم و فلسفه و ادبیات و غیره او در این آن خاک انقذاعات کا در بند علی مخصوص در تاریخ او اصول اروپائی نمانده گال هستند بشوش العجز و خوش خلق و در محاسن و موانع است جذب نفوس نمایند و در کوسیکه در این ایام به محبت ایشان رسیده این نهایت ترفندی در حقیقت میکنند در هر طرف امر بهائی در مجلس افتاده و در حقیقت مالا نیا برید و با وجود این اما سرور در صف جمیع

انجذاب و رفتار ایشان چه بودا پس از آنکه تمام نیراضیهاست در انام رضوان دست محفته در تینو نورک توفیق نموده و در محافل لفظی که می مفصل ادله فرمودند و در هر جا از تمام این امر سابق و احوال نموده و بسبب جذب انکار و بیجان اندک شد که فی الحقیقت و بعد این نفس محرم کثرت مدینه نهفت جدیدی برای تبلیغ امر بود که مضمون نمود و حال حرکت چشمهای خود در دنیا و با مقصد و در استغنی نیز اسب و جهات ایالات شمال شرقی خرابه شد و پس از آن که در جمیع شهرهای ایالات قفقاز و گاناکا حوازه شدند و انان و همه در کمال این شرح اخبار ایشان نگارنده خواهد شد و حال از هر قسم که در این عالم بهائی ما با تیمکات ترکیک میگویم و امید داریم که اخبار ایشان در اطراف امریک است بسبب تالیس و صحت بزرگردد و کمال خبری بفرستد تا اثره نبض و هلاکت خواهد بخش شد و شرق و غرب با نند و در دست دعا خوش میگوید نمایند

تشکیل آنچه در اندام همایان شرقی الا در کمال دینو نورک خرم و خادهم در این کثرت کند اگر همان شود که در سوم درد چنانچه رسم بهائیان امریک است هر سال در ایام جدید ضوابط جمیع مفصلی در جمیع ایالات تحفه مستعد نمایند و نهائیان از اطراف همه چند دینی در جمیع ایالات آن گنده حاضر شده سخن اندام نموده خالرات امریک ایمان کرده اخبار جاتر شرف از امریک را کوشش ندم میگردند و ما سبب تبلیغ امر بهاء برای سال آمده است و در قوس سبب برده بطور روحانی حکم نمایند و در شرق و غرب و کمال مشورت میکنند لهذا در این سبب در شهر نیویورک این نکره هم در کمال عظیمی عقد گردید و همه ایالات این نکره در طول کشید و در هر کس جسد مستعد میشد و هم ترین مستعد که طرح شورائی شده گار بود انتخاب پلان شرقی الا در کمال بود و در کوه پس از آنکه کمی زیاد از میان پلان می حاضر جان مستعد بود جمعی از مسلمانان و بعضی بر حسب اکثریت اندک انتخاب گوید و فی الحقیقت مستعد گردیدند شد این پلان که مستعد نظر ایمان شد بسبب با شکوه و بسا در روحانی است و جمیع نفوس که از زاد میگویند تا کمال در عالم چنین صمدی با این مجال و کمال ساخته شده و این صمدی با هم صمدی قرن جدید را میبندند زیرا از جهت جدید است و جمیع شایستهی با نیت و کمالش و صمدی قدم ندارد و دست نیست که اساس آن الهام الهی است و حال این پلان شرقی الا در کمال را در یکی از عمارات بزرگ نیویورک گذارده مردم که دست بهار شای آن سرور و خود این بسبب شده که انظار کلاف نفوس مستعد با مرارت گشته

و همچنین در کمالش مسائل مستعد تبلیغ امر بهاء در اطراف و کمالش عالم صلوح محبت مشورت گردید و کینه که همد آن نکره حضرت انتخاب گردید تا بر انجام این امر هم قیام خالق العاده نماید و جمعی با اطراف جهان بفرستند و بسبب تبلیغ همون کافه نفوس را فراهم آورند و اعضا این کمیته تا بحال در هر چندین جسد حاضرند

نخبه خیر

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قیمت اشتراک برای یار بودی یا بواسطه محفل روحانی طهران باین اداره برسد

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی و مساوات
یگانگی بشر و صحت ایمان و ترویج صلح عمومی و تربیت اطفال و روشا کل اقتصادی و بیشتر هر حضرت
بها و الله در اطراف جهان و توضیح حقایق دینی و نوی خود نوشت و مقالات غیر دینی این مجله را خواهد

مشهد تعطیل
چند ماه بود که در جریان حج بودیم باختر تمام سفر تبلیغ در اطراف
ایالات متحد و کانادا نمود و در وقت ماه از ایالات متحده
و کشور شکر هرگز کردیم در محفل شد و آن سفر هیچ وسع و سعادت بود
کسی نتواند بیافزاید خدای تعالی هرگز هرگز نمود و شکرش را بگویند
این امر برای ما هیچ کس از آنجا آرزو نمید. در ایالات
غریب امری کاتب و در روزی نبود که نفس نخبه باین خاطر
عمومی بودند و در بیشتر از ایام سه یا پنج نفر در محفل بودند
سیکورد در محفل در محفل حاضرین بی نهایت مخلوب و محفل
چون این شهر کبود و خوبی با خوشی با بنی رسید و در آنجا بود
و در بورتون مراجعت نمود و بقیین دلداد که بعد از این نماندند
ایجابی چای هفتاد رشت خامی بهم با خرفی نماندند
و بعد خامی مرکز خیابان این امر بعد از هر شرقی نماید و نهایت
حضرت عبدالباقا و تقویت و تقویس یاران امر با طاعت
و اولاد و پیش در پیش تر و انگار شرف عالی تر و نمازین نماندند
و از تا رن بر شرف طاعت استواریم که در آنوقت شوقین آغاز
استخوان بودن با طرف و حرکت از محل محل سعادت داشتن
شکر نمود حتی قبول جمع سعادت ناما برای نظم در محفل
از وقت کینتر خارج . بنیاد این سفر در اطراف و ایالات
امریک و وقایع اتفاقا و جامع بهائی در شهرها و در برقع آنچه
چند مطلب برگزیدند و اولاد هر دو کورسب کل ملاقات
اقتا در بر شرفی که در بر شرف با ختر و در شرف کاران در نهایت
استخاق اعدا سعادت نمود و از تا رن جو تمام امر حضرت باقی
اطرافات گزین در سعادت جواهر خود استوار شد و در
امر بارک که در افواج ناما می آغاز شد با ندانند که غیب
ادقات همیشه در دست برادر خفا و گوش بر حجت است
بلطف سرادند .
تا نا . در این سفر متصل اغلب مدارس و ادارات نمودند
گرفت و هر چند در حضور در شهر بار خراب جبران از بران و در
نظم اندام شد و آنکه سلسله سلسله نظر نمود در ایالات
جوان ایرانی در این امر که در معرفت و غیب با سر شکر
داخل شده ولی بنیاد است حضرت عبدالباقا حال کل شرف
و در دست و در معین و خانه جمع حاضرند از تعلیم روحانی و لایسته
این با خیریم بهر چه بر در شرف و ترفیع تجدید میگردند و بهر
می نمانند در نظر نمید که در شرف چه تعلیم و حصول عمومی
ادقات شده که در این امر و حیات این قرن است

تا نا . در ایام این سفر از امر جهانی در میان طاعت نماندند
چون شکر شکر زبیر کل در حال شد و در محفل در ایالات
و این نمانند بل معین و تقاد و این در اقتصاد و این در اقتصاد
و در دست و این در شرفی های اصلی کل نمانند در این امر
مبارک نمانند و آنرا رضایت و اوقات از امر کات کات
و اینها هم میاید
و اینها غفلت ایرانی در نظر بر کاران امریکت میاید جلوه نموده و در
شهرها و در هر یک باختر را در محفل ای شوقین و در هر سعادت کرد
که در محفل معین مخصوصی نظر ایاری داده نمود و این مطلب در هر جا
واجب و مشهور بود که در این وقت سعادت این امر بارک می
و در شرفی با در شرف چه که بر شرف تعلیم جهانی است که شرفی را
بر شرف و محترم نموده و مقام آنها را در نظر کل شرف نموده و آنجا
و اینها هم میاید
نمانند و در برای امشاید این با طهور از هر جهت
تا نا مان کردید در بر امریکت با کونه ای باقیات و دستیار
حاضر شده و از رتب صفای خاطر ایاری نمانند و در بعد آن کات
یاده نور را بعد از این شکران دیگر را سرب کرد و این
مطلب ثابت نمود که همیشه در خاطر روحانی از آنکه ای شرف
شرفی خارج شده و زمین های خشک تقویس ایاری غریب بر شرف
در شرف نمود
این است که حضرت مولی الهی در الواج اخیه در باب بنام
در چنین سفر نمانند . " از سعادت با طراف در شرف نمود
انگیزه در هر جا شوقین و شوقین شدی و با حجت و در نهایت
شدی و از سعادت و برای دیدی و در شرف شرف نمود در شرف
بدرست مشغول . همچنین سفر نمانند . انگیزه که بر شرف
در سبب سبب محفل تا نهایت خود که بر نفس است بر شرف
یکجا در واقع شرف است و نهایت سکونت ایاری شوقین بر شرف
شوقین بر شرف شوقین غلبت . همچنین سفر نمانند . انگیزه
حوادث شرف و در شرف شوقین سبب سعادت در شرف
حضرت باقی الله خاندان با شرف را احاطه نموده و از آن مخلوق امر است
کلیه اظهار سعادت از شرف که کاتین شرفی شرفی در شرف
غریب شوقین شدی این شرفی و سعادت ایاری است که بر شرف در شرف
هر کس سعادت شوقین است چنانچه در شرف شرف و شرف
اید شرفی را در شرف شرف تا شرف تا شرف تا شرف تا شرف
مردم نموده بودید رسید از شرفی نهایت سرور حاصل

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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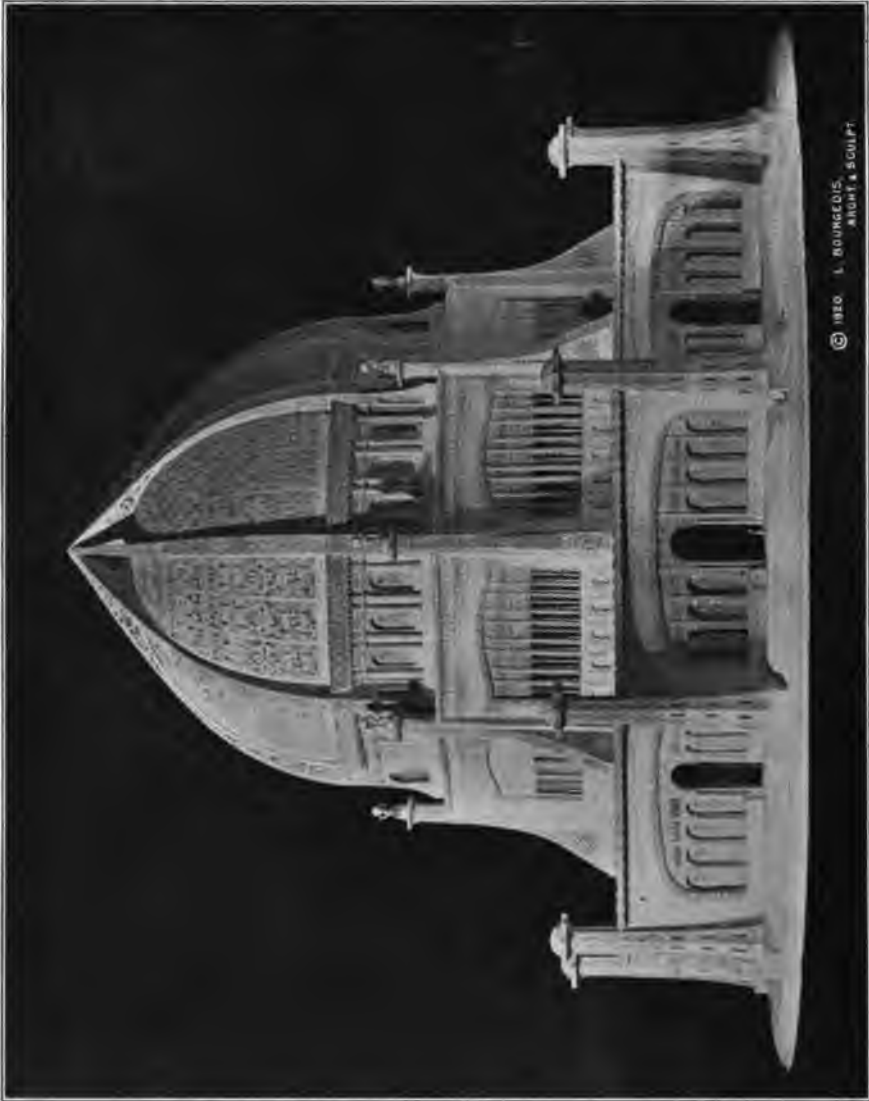
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**Model of the Mashrakol-Askar design accepted by the Twelfth Annual Convention.
Designed by Louis Bourgeois (Copyrighted).**

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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(From the *New York American*, May 23, 1920.)

Bahai Temple Strikes New Art Note

Louis Bourgeois' Model for \$1,500,000 Structure Combines Essence of All Architectural Systems.

BY PEYTON BOSWELL.

ON the shore of Lake Michigan, just a little ways north of Chicago, the Bahai Movement is soon to begin the erection of a Temple of Peace. Many persons who have seen the model for this building, which is the work of the architect and sculptor, Louis Bourgeois, say that the great Temple will be the most beautiful modern structure in the world. Some go so far as to say that it will be the most beautiful structure ever erected. A large model of the Temple, filling almost an entire room, is now on exhibition at the Kevorkian Galleries, No. 40 West Fifty-seventh street.

The Bahai Temple of Peace, whose doors will never close, day or night, and in which every person may worship, will cost about \$1,500,000. Its outer covering will be of cream colored terra cotta. It will be 225 feet in diameter and 180 feet high.

Mr. Bourgeois' model was selected by a committee of forty-nine. This committee was ready to approve the design, but because the structure differed from any other building that had ever been erected, they felt that they needed guidance, before making the formal acceptance, from an architect who could tell them whether it was practical.

They called in Mr. H. Van Buren Magonigle, president of the Architectural League. Without being apprised

of the preference of the committee, Mr. Magonigle studied all the models submitted and quickly selected that of Mr. Bourgeois. His verdict was: "It is the first new idea in architecture since the thirteenth century. I want to see it erected."

The Bahai Temple of Peace combines within itself all the lovely elements of all the types of architecture that man has ever devised. This may at first sound rather discouraging to students of art who know how inspirationless eclectic works usually are. If a painter tries to combine all the good points of all the schools of painting he invariably gets a picture that is tame and uninteresting. It is the individual method that counts.

But, after looking at Mr. Bourgeois' model for his beautiful Temple, listen to him explain, in a voice trembling with enthusiasm, just how he came to combine all styles of architecture in his design:

"The Bahai Movement," says Mr. Bourgeois, "is a fusing of the essential spiritual elements of all religions and all philosophies. Stripped of the personalities of their founders and subsequent leaders, all sects are found to have very much the same divine basis. All the teachings that have held the minds of men and ennobled them are

found to be very much alike in essence. The doctrines of Christ, of Buddha and of Mohammed greatly resemble each other. As with religions so it is with architecture. If you resolve the different architectural systems to their idealistic basis, laying aside all extreme forms, you will see that they harmonize so perfectly that they can be blended without one discordant note. That is what I have tried to do in the Temple of Peace—to combine all architectural modes into a symbol of the Bahai Movement.”

With a burst of enthusiasm the sculptor-architect declares: “It is BAHAI’-O’LLAH’S Temple. I am only the channel through which it came!”

In its general shape the Temple gives one the feeling of a spiritual symbol arising with an inevitable fitness, from the very earth.

The first story breathes the spirit of welcome. It is in the form of a nine-pointed star. Nine circular exedras curve into the building, with a great doorway in the center of each, so that from whatever side one approaches, the structure seems to extend its arms in welcome and embrace. The first story in its simplicity suggests the Greek and Egyptian temples, while the treatment of the doors and windows is Romanesque in form, and the intricacy and beauty of the ornamentation suggests the Gothic and the Arabic.

The second story, beautiful in its windowed elegance, is renaissance in line, but purely Gothic in the interlaced arches of its openings.

The third story is renaissance in feeling, restful and quiet. Above it rises the lovely dome, which suggest the Byzantine, while above the closed top is a unique feature—the beams of the dome arising like hands clasped in prayer, so as to give the feeling of ascension and aspiration found only in Gothic towers.

An intricate system of ornamentation covers the columns, surrounds the win-

dows and doors and comprises the dome itself, and in this one deciphers symbols of all the religions of the world, interlacing and blending perfectly.

Here are the swastika cross, most ancient of all; the circle; the triangle; the double triangle, known as Solomon’s seal, the symbol of the sun, the five-pointed star representing the Man-Saviour, be He called Christ, Buddha or Mohammed; the Christian cross; the Greek cross, and finally, the Bahai symbol of the nine-pointed star.

There is a very human side to the modeling of the Temple of Peace. Mr. Bourgeois has had the Temple in mind for nine years, but it never began to take definite form until four years ago, after he had attended the convention of the Bahai Movement in Boston. Then, suddenly, in an hour’s time, the architect sketched the lower story of the Temple. At first he thought he could model the structure in three months, but he found that, so colossal was the task, that it took three years.

Now the architect is not rich, and he realized that if he worked at his model the family income would cease. His wife is also an artist, but, sympathizing with his work, she bought a little store in West Englewood, New Jersey, where they live, and while he worked with the plaster, she sold ice cream and candy and other wares to the people of the community.

When he needed plaster for his first carving and was out of money, he went into the garden, filled his wife’s clothes basket with Dorothy Perkins roses, which covered the arbor, carried them to New York and sold them for five dollars, with which he bought the needed material.

He says his wife is really the “Temple builder;” for, had it not been for her sympathy and cheerful sacrifice, he never would have carried to completion the gigantic work.

The Bahai Movement will surround the great Temple with a community that will

conform with it in spirit, for on the shore of Lake Michigan, around the beautiful grounds, will be erected a series of buildings devoted to the appli-

cation of true religion to life—a hospital, an orphan asylum, a hospice or house of hospitality, a guild house and a university, among other enterprises.

Persian-Indian Style of Architecture

As explained by CHARLES MASON REMEY, who submitted a model at the Twelfth Annual Convention of the Mashrekol-Azkar.

AS one becomes familiar with the Bahai Teaching and its principles and as one seeks to apply these in his life it is the most natural thing in the world that he should desire to express these principles and religious ideals in the terms and language of his own art, craft or profession. As with countless others such was my own experience. Since my connection with the Bahai Cause, during the past twenty years, in the pursuance of my study of architecture at home and abroad in many parts of the world, I have had constantly in mind the great Bahai Mashrekol-Azkar, the first of its kind to be erected in America, my desire being that I might be able to express in terms of architecture an offering toward this great temple.

This absorbing interest has led me, during the past twelve years to make a series of architectural studies and preliminary designs for this edifice showing treatments of varying dimensions in nine different styles of architecture. These were offered to Abdul-Baha in the hope that this work might be of some service when the time arrived for the formulation of a building design for the Mashrekol-Azkar.

When the word was received from Abdul-Baha that a choice of designs submitted for the Mashrekol-Azkar was to be made by the delegates seated in this Twelfth Annual Convention of Bahais in America held in New York, April 26-28, 1920, I felt moved to make, in addition to the drawings already mentioned, a set of models of the one of my designs which was done in the Persian-Indian

style in order to present to the Convention in as graphic and as concrete a manner as possible the salient features of this design, which, in my estimation, so far as I now understand the matter as viewed from points both practical and spiritual, is, I feel, the best suited of my preliminary studies to meet this present problem. With the exception of this design in the Persian-Indian style, which is of quite modest dimensions, each of my other eight designs are too large in size and of too costly construction to be considered. Moreover, with the exception of the Arabian, Moorish and Persian designs, the others were not sufficiently oriental in character to satisfy the requirements of the problem in hand. Therefore between these practical and aesthetic conditions there seemed to us to be but this one of my designs to feature.

Since Abdul-Baha ordered the Convention to choose one from among the designs which had been offered for the Mashrekol-Azkar, I did not deem it advisable to prepare any new designs, nor to alter those which I had previously made. The models and the large drawings of this Persian-Indian design, which I am offering together with my first drawings, are merely enlargements and developments of the original design. There have been no changes in the style of the design, its treatment or dimensions.

While engaged in this work my concept of an architectural treatment for the Mashrekol-Azkar underwent many changes and modifications. In considering a style for the first design made, the Byzantine then suggested itself to

me as combining in one complete and developed style of architecture, the characters of both the orient and the occident. Later on in the work I made studies in various other styles from the classic to the ultra modern which work included some of the styles of the orient. Toward the close of this study I received an excerpt from a Tablet of Abdul-Baha's addressed to Mrs. Kate Ives in which he mentioned the Mashrekol-Azkar as follows:

"That Divine Form manifested itself in America and entered the great Tem-

perfect development in the Mashrekol-Azkar of future generations. I have been pleased to note latterly that the majority of the people who have seen my preliminary drawings have expressed a preference for the Persian and the Persian-Indian styles.

The Persian style of architecture was developed under the influence brought into Persia by the early Moslem civilization. Some of its grandest applications are found in the mosques of Esphahan, Khoum, Kashan, and Khazvin, while the same style is found in these



Charles Mason Remey and the model he submitted in the Persian-Indian style of Architecture.

ple which shall soon be constructed therein. This glorious Temple resembles the oriental edifices and soon you will see it erected there with a most solid foundation and strongest basis."

Furthermore, I learned it was reported that Abdul-Baha showed a picture of the Taj-Mahal to Mr. P—W—, suggesting that the Mashrekol-Azkar have a similar entrance.

These words of Abdul-Baha quite revolutionized my thought regarding the style for this first great Bahai Temple to be erected here in the west. With time and more study the architecture of the orient has made its appeal more and more to me as being the best suited of all styles as a foundation for, and a first step toward, the universal style of world architecture eventually to find its

and other cities, successfully applied to such buildings as bazaars, caravansaries, palaces, colleges, gateways, bridges, and other civic structures.

The lower wall surfaces of the more elegant of these buildings are often re-vetted with slabs of marble, while the main walls and upper parts are usually in stone, brick, terra cotta, and brightly colored tiles. Though some of these buildings have stood for centuries, the coloring in many instances remains quite fresh and even brilliant.

The richness in color decoration of the domes and minarets of the Persian mosques, rising from a foreground of gardens and silhouetted against a cloudless sky, is memorable and very beautiful. This style of decoration, so in harmony with its oriental environment,

has a charm of its own, to which many Persian writers, as well as foreigners traveling in that country, have testified.

The Indian style of architecture, which is an adaptation of the Persian style, had its development during the Mogul rule in India. Some of the finest examples of this style are found in the vicinity of Delhi, India's ancient capital, while the world-famous Taj-Mahal near

the city of Agra, is without doubt the best known and by many the most admired building of the epoch.

The Taj-Mahal is finished within and without with white marble inlaid with jasper, lapis lazuli, and other semi-precious stones. It is surrounded by a garden intersected by waterways separated by richly colored flowers and foliage, and produces an effect of beauty beyond the power of words to describe.

Recent Tablets from Abdul-Baha to Mirza Ahmad Sohrab

To his honor, Mirza Ahmad Sohrab,
New York City—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou servant of the Holy Threshold!

Praise be to God, that the events of the Cause from the East and the West are conducive to the utmost rejoicing. The fame of His Highness BAHÁ'O'LLAH has encircled the orient and the occident, and the voice of the promotion of the Cause has reached the Supreme Course.

According to what they have written from California, you have become fully confirmed in service in that region. This is the result of the promise that I have made to thee. Today, whosoever is a herald of the Covenant, he becomes triumphant and victorious by the cohorts of the Orb of Regions and is honored and the object of the glances of mercifulness. God willing, the event of your wedding, ere long, will likewise come to pass. In Convention this year it must be unquestionably solemnized.

The School of Tarbiat used to receive some assistance from the American friends. Undoubtedly, you have this matter in mind. If a contribution could be forwarded through the Convention, it would be very acceptable.

Thou hast written that if a Persian teacher could come to those states and travel for awhile, it would be most timely; therefore we have written to Persia and ere long a ripened soul with

an interpreter will be forwarded, so that for a time he may make a tour throughout America and then return. Undoubtedly in their reception you will demonstrate the utmost magnanimity.

Likewise, yourself, at the opportune time, travel throughout all the states and with the utmost exhilaration and tumult raise the call of the Covenant, thus the favors of the Orb of Regions may encircle the globe.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab,
March 27, 1920, Washington, D. C.)

[Portion of a Tablet received by Mrs. Ella G. Cooper of San Francisco, California, in regard to Mirza Ahmad Sohrab's trip in the West:]

He Is God!

O thou beloved daughter!

Thy detailed letter, dated December 7th, 1919, written to Shoghi Effendi, was received. Its contents produced the utmost rejoicing for it was indicative of the promotion of the divine teachings and the attraction of the hearts to the Kingdom of the Lord of Hosts. Likewise, the power and might which became manifest from Aga Mirza Ahmad in the diffusion of the teachings and the promulgation of the Word of God. This is purely through the confirmations of God and the help and assistance of His Highness BAHÁ'O'LLAH.

Consider ye, that a youth from Persia,

who has not studied sciences and arts, nor is he informed of the political, economic and social problems, nor is he acquainted with all the conditions of the east and the west—notwithstanding this, he delivers irrefutable lectures before vast audiences and imparts exhilaration and motion to the souls. This is no other save through the confirmations of His Highness BAHÁ'O'LLAH. This is

'LLAH, and the power of the Covenant, otherwise what existence have we?

Praise be to God, that California is in motion and attraction and the souls enamored with the Kingdom of Abha!

(Signed) ABDUL-BAHA ABBAS.

To his honor Mirza Ahmad Sohrab and his respected wife—Upon them be BAHÁ'O'LLAH El-Abha!



BAHAI DELEGATES AND FRIENDS ATTENDING T
Photograph taken on steps of Engine

evident and manifest. No soul can deny it. For the bestowals of His Highness BAHÁ'O'LLAH, and the power of His Covenant, will make a drop an ocean, the mosquito the eagle soaring toward the Supreme Concourse, the tender plant the blessed tree, the weak child the powerful man, the mustard seed the towering mountain, and the unknown well known throughout all the regions. In short, all these are through the outpourings of His Highness BAHÁ'O-

He Is God!

O ye son and daughter of the Kingdom!

According to what you have written, spiritual connections are established between you, and you are contemplating to enter the world of matrimony and become each other's associate. It is my hope that this union become eternal; both of you harmonized on the physical and spiritual planes and become one in the exoteric and esoteric realms;—so that you may spend your days together

with the utmost joy and happiness and be engaged in the glorification of His Highness BAHÁ'O'LLAH, because He has brought into perfect mutual affiliation both the east and the west and has established such a divine communication between Persia and America, that a Persian and an American have become the expression of one soul.

In brief, I supplicate for you con-

Recite ye together the following prayer:

O God! O God! We are married for the love of Thy beauty, longing for the fulfillment of Thy good pleasure and yearning to devote our lives to Thy service. O Lord! Suffer our bodies to become one body, our spirits the expression of one spirit and assist us with Thy confirmations—so that we may arise



FIFTH ANNUAL MASHREKOL-AZKAR CONVENTION.
Engineering Societies' Building, New York City.

firmation and assistance so that ideal affinity be unveiled between you, both of you be occupied with the services of the Cause of God and be aided and confirmed. You must strive to establish between yourselves such an affinity and love that you may become the object of envy to all mankind and your wedding may serve as an example, so that similar unions may come to pass very frequently.

Upon ye be Baha-El-Abha!

wholly to perform Thy services, be detached from aught else save Thee, firm in Thy Covenant and Testament and freed from all else save Thy love. O Lord! Assist us with all these Thy favors.

Verily Thou art the Confirmer, the Powerful, the Mighty and the Omnipresent!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab,
May 7, 1920, New York City.)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Editorial—Memorial to Joseph H. Hannen

“The School of Tarbiat used to receive some assistance from the American friends. Undoubtedly, you have this matter in mind. If a contribution could be forwarded through the Convention it would be very acceptable.”

When the above extract from a recent Tablet to Mirza Ahmad Sohrab was read in the Convention many friends arose to the fulfillment of this suggestion of Abdul-Baha. As our late brother, Jo-

seph Hannen, had so faithfully served this School of Tarbiat in the west, it was suggested that each of the friends contribute one dollar to a memorial fund to be sent in the name of Brother Hannen from the Convention. Those of the friends who wish to join in this memorial may send their dollar to Miss Nellie Lloyd, 104 Wall Street, New York City.

George Latimer.

“Set up this esteemed soul in Thy Glorious Kingdom”

Words of ABDUL-BAHA in eulogy of and supplication for Joseph H. Hannen.

RECENT TABLET TO PAULINE HANNEN.

To the beloved daughter, Mrs. Hannen, Washington, D. C.—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O Thou Compassionate Lord!

Thou knowest the magnitude of my sorrow as I engage in this following supplication. The favored servant of the

Kingdom, Mr. Hannen, that pure and spotless soul, was the first self-sacrificing person in the path of the Merciful One. At night he was restless and during the day he was untiring. Not a moment did he rest and all his lifetime was consecrated to the service of the Kingdom. In the assemblage of Thy friends he was an active member and in the gathering

of Thy favored ones an enkindled torch. In the horizon of guidance he twinkled like a radiant star and in the Abha Paradise he appeared a magnificent palm. He was an illumined soul, merciful, kingly, lordly.

At present that bright candle has been extinguished in the globe of this mortal world that thereby it may shine resplendently in the globe of the Kingdom. That radiant star has set from this world below that it may rise effulgently from the Supreme Horizon.

O Thou Forgiving Lord!

Set up this esteemed soul in Thy glorious Kingdom upon the thrones of everlasting sovereignty and make him a heavenly prince. Help him to soar in the limitless realm and draw him unto the close companionship of heavenly birds in the hidden world. Immerse him in the ocean of Light, and make him the prince over the Realm of Mysteries. Bring him unto the effulgent concourse and help him to attain his object in the realm of Thy presence and the heights of the Supreme Concourse.

Thou art the Forgiver, the Pardoner, and the Compassionate!

O thou daughter of the Kingdom!

This calamity is overwhelming and painful, and undoubtedly its effects are most severe. A thousand times alas, that like unto a star, that glorious personage disappeared from the horizon of the immensity of space. He has arisen from a horizon that knows no setting and has hastened unto a realm that is infinite. He has been detached from this world below and has attained unto Everlasting Life. He has ascended from this gloomy world and hastened to the Center of Light.

Grieve not therefore and be not despondent. Enkindle his lamp and strive that the orchard of his highest wish may abound with fruitful trees. Rest thou assured in the bounties of the Lord of Hosts and endeavor to be confirmed by the favors of the glorious Lord. If he has disappeared from this plane, grieve not, for thou shalt find him in the divine realm. Be not sad at this temporary separation, thou shalt enjoy eternal companionship in the realm above. Be thou therefore patient and forbearing, firm and assured.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, March 19, 1920.)

Recent Tablets from Abdul-Baha to American Bahais

DR. CHARLES HALL

To his honor, Dr. Charles Hall, Chicago, Illinois—Upon him be BAHÁ'ÓLLAH El-Abha!

He Is God!

O thou servant of God!

Thy letter was received. Its contents were lofty and sublime and its aim was high and wide-reaching. The world of humanity is in need of a great amelioration for it is a material jungle wherein fruitless trees are flourishing and useless weeds are abounding. If there is at all a fruitful tree, it is overshadowed by the fruitless ones and if a flower grows in its midst it is hidden and concealed. The world of mankind is in need of expert gardeners that they may con-

vert those forests into delectable rose-gardens, may substitute for these fruitless trees, trees that yield fruit and may replace these useless weeds by roses and fragrant herbs. Thus active souls and vigilant people are day and night restless. They strive until they are closely attached to the divine Kingdom and thereby become the manifestations of infinite bounties and the ideal gardeners of these forests. Thus the world of humanity will be wholly transformed and the merciful bounties become manifest.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

LOUIS G. GREGORY

To his honor, Mr. Louis Gregory, care of his honor, Mr. Hannen, Washington, D. C.—Upon him be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O thou who art firm in the Covenant!

Thy letters were received. Verily, thou hast labored hard in this year's Convention and hast served beyond thine own endurance. Thou hast moreover, traveled before and subsequent to the sittings of the Convention, hast served by other ways and means, art ever restless and active and hast, with thy respected wife, consecrated thy life to the service of the Kingdom. Undoubtedly thou shalt be confirmed and assisted.

Strive with heart and soul in order to bring about union and harmony among the white and the colored and prove thereby the unity of the Bahai world wherein distinction of color finds no place, but where hearts only are con-

sidered. Praise be to God, the hearts of the friends are united and linked together, whether they be from the orient or the occident, from north or from south, whether they be German, French, Japanese, American, and whether they pertain to the white, the black, the red, the yellow or the brown race. Variations of color, of land and of race are of no importance in the Bahai Movement; on the contrary, Bahai unity overcomes them all and does away with all these fancies and imaginations.

Convey on my behalf to thy fellow-traveler, Mr. Roy Williams, the utmost kindness. I am greatly pleased with him and my hope is that in the future he may be greatly confirmed. Extend on my behalf much kindness to thy respected wife. I never forget her and she is ever in my memory.

Upon thee be Baha-El-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 24, 1919.)

Green Acre in 1920

Green Acre is turning a new radiant page in its history this summer. The wise and beloved Persian teacher, Jenabi Fazel Mazandarani, whom Abdul-Baha in his love has sent to us in response to the request of the American believers, will be in Green Acre for lectures and conference. His interpreter, Manucher Khan, will conduct a class in Persian. Here is a wonderful opportunity for the American friends to drink from a veritable fountain of knowledge the pure water of the Bahai teaching as it is flowing today so gloriously in Persia. And here is the chance to learn the original language in which the "river of glory" has been renewing the world in these latter days.

There will be many other lectures and study classes and those wonderful meetings for spiritual communion which are so characteristic of this "Green Acca" by the "River of Light". It is in these

meetings that we win a new baptism of power to "live the life" which alone can illumine the world.

Mrs. Louise Boyle will conduct a summer camp for Bahai Juniors with classes in arts and crafts. There the great Bahai principles will be taught during many hours of pure joy. A more perfect place for a summer camp devoted to play, study and spiritual education could not be chosen than the one at Willow Cote, Green Acre.

The Green Acre Fellowship has bought the Inn and the surrounding cottages. Now with the Fellowship House, the Pines, Mt. Salvat it is ready for the visitors and the glorious destiny Abdul-Baha has foretold. Full information about the rooms, cottages, the spiritual program, can be had from Mr. William H. Randall, 35 Congress St., Boston.

Albert Vail.

بیش این طرح را در وقت مسافر کند میگردد که اگر من اوقات را صرف
 ایستادن تمام آنوقت عانات نخواهم داشت این کلمات بنام خدا شده
 و در کتاب حکیم مستر بر جواز همد اوقات خود را صرف طرح اریزی این
 حکیم در احوال آن میگرد زنی که در علم فاش ماعری است و کان
 شریخی درستی فروش بازگردد تا امر ساختن موقوف خانه در طرح بنام
 رسد و پیشه آفرین و پاداش حرف شد یک مقداری گل نریاض کرد
 چیده بر بنویسید که برده نیست آن که چند دویاری شد گرسه از او

حیثه و برای همه بابت قیس در ما بین در اینجا نیست لطاف در
 آبهای جاری در اینجا میگرد گل دوی کی خدمت شرح و ف نب است که آن
 عین عبادت الهی است یعنی رضیانه نام مسافر خانه یا خانه گاه های
 ادارس دارا تر بیست و هفتاد هزار غیره این است مقصد شرقی
 جبهه که طرح نقشه این است مقصد جاب انط رسب نیز هفتاد هزار
 چون قاریین مرقم کس حکیم فرق ایتر که در وقت نگینیم نیز در طرح در
 لغات حاج با جاده آن در وقت نیستیم و در اغلب جوانان که منسل در وقت است

مکتوب

در این مکتوب در وقت بود که طرح در سه ماه در کینه خود پدیده در
 سه ماه سه سال تمام در همه امور دست کشیده و تمام اوقات خود را
 در وقت فتنه چهل ساله ۱۹۲۰ با شاق کنه این نقشه را
 در شتاب نرودند در شام در کل ۱۸ فوت است و قطران ۲۳۵ فوت
 در وقت آن تقریباً یک میلیون دینم در زیارتین عمارت هر چه در وقت بود
 در مقصد نه چنان بنای عظیم بن المللی را یکبارگی در وقت با همین نوع بدست

مکتوب به وقت بود که در شب آن در وقت مکتوب بود که در شب
 بنات چندی بود از جمله دو هزار ترقیت اراکلی در وقت است و در وقت
 سه در وقت اول و در کباب دهی آن در وقت تمام تمام در وقت است ارباب
 خصوصاً فزونی طیبه در کل آن بود که مانند نیم مسطه از ساعه فانی در احوال
 در احوال طبع نرودمانه و از جمله در وقت در وقت در وقت در وقت در وقت

در وقت این امر عظیم حضرت باب بود که در ۱۹۰۴ با تمام بر حدت
 عش نرود در وقت بلوغ شمس حیثیت حضرت باب میراد در وقت نظرد
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امر مبارک

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که آنرا سحر و برداشت است بی عشق عالم هستی را در هیچ دین بسوزاند
 در نیایه و اندر سوزش نماید برای توفیق طلب باید آنرا کاغذ بپایان نمود
 شرح حال ستر بجز اینچ و هفتاد است که در این حدسه این عالم
 بر آست قبش بر تو گنجد شد و نقش آن تزیین خانه و شمس قدر است
 مثل است بر نه ضلع در طبقه سطح یک صهارت هفتاد سالگی یک بار
 یعنی نهم و آنرا عمری است که در وسط حرکت که یک دوری واقع شده
 که دستهای خود را باطراف کشیده بخیزد هر نفس از آنرا خوشی است
 سخت در مثل گیرد اگر گنبد تا بن این صهارت خلقت جدیدی است که
 هیچ یک از عمارت موجوده دنیا شباهتی ندارد و هیچ در غم این که در
 نهایت زمانه و قشنگ است شباهت از صهارت و سایر جای
 کامل در نیایه گنبد آذر از صهارت سا در کجای صهارت صهارت
 بر این روش بر بعد و طبقه است و بنای یک ابراب صهارت
 شهر بسیار از زمین این احوال شباهت بسیار بنای صهارت
 دارد در طبقه دوم پنجم صهارت صهارت و ابراهامش زنجیر از گوشه
 که به نهایت جالب توجه است طبقه سوم خود تا نه رهنی و سکونت است
 دردی آن گنبد زبانش گنبد BEYZENTIN اطراف این گنبد است
 مانند است یک از آفتاب خارج شود که در اطراف گنبد صهارت است
 در شب با شامی است که دستهای خود را با هم گرفته در حالت ناز و نشاط
 و توجه کامل بجز آنرا به نیاز است اشکال هندسی ستونها و پنجه و در دراز
 مشرق آنرا در اطراف کرده است تا در حالت صبح تزیین گنبد در آن خوش
 دائره زادیه زینا ستاره شش ضلعی که در هر سمت به سه ضلع
 ستاره پنج ضلعی در آنرا حلقه میشود و هر طبقه مشرق آنرا در یک صهارت و هری
 ساختگی مشرق آنرا در یک صهارت که ستاره نه در آن است و مقصود آنرا
 اسم غنیمت است که روح و جمال خداوندی در این صهارت است این ستاره در
 در اطراف صهارت و حلقه جسته باینجه است که در صهارت و گنبد است
 و در این صهارت ای طایفه رنگ بر قسمت بنین منکس میشود و نیاز است
 و گنبد میگرد و صهارت غنیمت است که در این صهارت است بر زرد و سبز
 صهارت است فوق برده میگرد که در این صهارت است و در این صهارت است

آنرا هم قسم نمود یافته حاصل گشت عددی و فزونی در صهارت که در
 آن عدد و گنبد است که بنفشه است و عادی در دره و عمارت باید است که
 ستر بردا چگونه این بناه غنیمت را طبع نموده معده باید در صهارت که در
 یکی در صهارت قابل در صهارت است در غنیمت جوانی احوال بنین غنیمت
 صهارت صهارت در صهارت در صهارت و گنبد و در صهارت و گنبد
 بنا نموده که صهارت در نهایت وقت نظر عظمت و احکام و شان آنرا
 تمام است در صهارت پنهانی قبل از آن دید و بر او تها شد که بهستی با
 بناه غنیمت شود در دره خود نقشه بنای دوازده ستون در دره است
 نقشه آنرا رسم کند و طبقه صهارت بنامش بنامش بنامش بنامش
 صهارت که در صهارت و عوام جان و در صهارت صهارت و در صهارت
 انگشتری بنای مشرق آنرا در صهارت خود در این نقشه کشید گنبد
 هرگاه متبول آنرا نقشه کاملی خود رسم کشید و در آن تمام صهارت
 کمالیت اسباب و حسب مقتضیات و مقدرات آنچه مقصود صورت خانگی
 گرفت چهار سال قبل از آنکه در صهارت بزرگسالیان است صهارت نمود
 طبقه بنین بنا را طبع نمود و در این صهارت که در صهارت گنبد است که به
 برای بنایه زیرا در نقشه ممکن نیست که در بنایه غنیمت آن واقع در
 گنبد بزرگی لازم شد آنرا بنایه یک خود رسم بگریز کرده بود صهارت
 یک فرنگی بر بناها آورد و در صهارت قبل از آن تقسیم گرفت و طبقه
 خود طبع نمود و در صهارت صهارت صهارت صهارت صهارت صهارت
 که بجز صهارت با خود میکند با چه جراتی استاده بنام این نقشه
 نقشه کشید که بنده غنیمت را چگونه با نام گنبد آن کامل نمود
 پیوسته این مگر فریاد او را تسلی نمیشد که جان کسیکه در صهارت
 این بناه غنیمت صهارت است نمود و تمام بنام خود آمد صهارت بنام
 شکل با بزرگی گنبد طبقه دوم با بنایه تمام طبقه سوم صهارت
 نمود صهارت از خواب برخواست و در صهارت در صهارت گنبد
 در صهارت یک وقت نقشه کشید و بنامش را در گنبد بر او رسم کرد
 آن طریقی است که در صهارت و نیاز است این است که بگوید صهارت
 این نیست بلکه تا بنده است حضرت بناه است باید دانست که عشق صهارت

۲۸ ابریل بود که از مطابقی که مطرح گشت اثاب طرح و نقشه مشرفی کار
 بود که با اتفاق آراء نقشه مشتمل بر چهار نقشه شد و نهالی امین را که در
 اوقات خیرین سال خود مد ابراج طرح منج را کمال آن آیدری نیز در موقع ترمیم
 در مطرحهای سابقه بر وجهی شده و برای اداره نمودن امور است ابتدای
 بنای مشرف الاذکار جمعی از دستگاهها منتخب نمودند نام آن مجمع را هیئت محله

در وسط دانشگاه است و طبع و نشر خواهد شد و در این کتاب و ترجمه بیانات کار
 در تاریخ کتب استقالات امیر اعظم که در جزئیات تجوی میهم که بر سر است در عهد حاجت
 امیر به سلبند لذات زینتی و در مشهد که یکی از اساتد و مقامات امیر به مقام
 در مقام ختم شد و در عهد امیر که مطبوعهای مخصوص خدیو خانیام نامی است و در وقت
 نامه در صورتی تاریخ آنکه جبهه نمایه و نامی است و در اوقات گذار است

بنای مشرف الاذکار نهادند و بعد از مسیح تا بیاض فرود آمدند تا چون از
 از خضنه مبارک برسد در آتیه نزدیک توفیقات در شروع حاصل شود
 چو که مصارف آن بسیار خواهد بود و علی سبب این نقشه در طرح
 جمع در عمل رفیعی قرار گرفته و بعد و دی از جدا در پرامون آن
 که در دوره این پذیرا میباید و در خصوص آن هیئت بین المللی که معین
 تربیت شرعها شده از اصول و تعالیم و مقاصد این امر عظیم بیان
 میکنند و از آنجا بنکه عکس هیئت و مقامات و ابراج آن در کتاب جرائد
 در نشر پیش فرج از نشرین خود را از نشرین و مطایر بزرگ مطایر
 به دیده آن میباید و در کتب میباید و نیز در کتابی که در این فصل عظیم
 در تحت بحث است در ابراج به اطلاع و نشر در کمی است چونکه پس از آنکه
 همی صورت جدید ابراج شده و اخبار و اجای در یک ماده فرمودند و
 تعالیم بر تبلیغ نمودند در اعلام ایستادگی با یک فرق و یکی
 برای نشر امر ایستادگی تمام گویند تا سبب آن جدید برای نشر ادا در حال
 در شکل و عهد او شده و در عهد نه ظلمت کارها را با طرف دنیا از آن
 گینه در یک ۱۹ نفر که در نشاط مختلفه مالک متحد در یک و گانا ادا
 و انتخاب شده از مشفق اعیال و از هم سفر است که در موقع تبلیغ
 در دست است لازم ارسال دارند و تهیه ابراج اساتد است
 امری نمایند و نظایر به کلی ابراج تهیه و از آن امری و سنوی است
 در برای ادا به طبع با طبعین نه از شرح شده امیر با بنیاد است و توفیقات مبارک
 چنان است که کمالات غلیظه فائز بشیم و این ترتیب تا پایان بنای مشرف الاذکار
 برقرار خواهد بود و نیز امر دیگری که در توفیق در آن شده تا سبب تبلیغ
 اود حای بود است که باید در عهد و در جریان امر امری آن بلاد باشند
 و در وقت خورش در نشر و هدایت و محبت علم نمایه و تعالیم سبب
 و دیگر تالیس کینه مطبوعات است که در طبع آن رسیده که بگرداند اساتد
 در مقامات امیر است چونکه امر مبارک در روز خورش است و در نشر



مشرف الاذکار

مقاومترین هیئت مشرف الاذکار باره رسیده و در آن درج نمود
 عقوبت ستر نهایی خلیفه برین حارات مقدس است که در سنه های خود در آن
 بطرف آسمان مشغ خواهد شد نیز در آن در آن بر ابرو منج و یکایک بنیاد
 که عاشقان و اولاد شیدا ای جمال الهی در آن نور گزینند و با جدای خود از
 مشغول و دعا خوانانند که ای قادر متعال شکر تو را که در حای اوصاف
 در وفات در این بر او شفی قهر شدید عقل و اندک در حق پرستی را بر
 با او در راستی و دوستی سوز زمین سخی حال این بنا طرح برزی شده و یک
 رسم آن متولی نهادن فن در اصل فرجه و اطلاع را بر او در و دیگر بنیاد
 با کون و دیده نده همسزین هنرهای خود در یک مسترد است و کون
 بگریه در حوض است این بنا جدید و فیه است چونکه این بنا از عین

سال یازدهم
شماره پنجم

مختصر

عقده نود و ۷۶
پنجم خرداد ۱۹۲۰

جست اشتراک سالیانه دو دوازدهم و دوازدهم بران بشین محفل روحانی طهران است مشرکین محترم میمنتا درین وسط محفل مبارک باره بر سر نه

این جریده در حرمان بجای یکبار منتشر میگردد و در سالی مستفاد باین امر تنظیم که مرقات ترقیات مادی و معنوی نوع بشر و یکسانه رسید نظام عالم را اطمینان بخیر آدمیت و کمال انصاف و مصلحت را برپا داشتن است

دعا در اثری از آنجا ماند درین قوم لوط که تهرای تهرای داشته در آن عظیم با آنکه
 از راه خرد چون سرش گشته که کوس من لنگ بریند آنها هم بیست و نه نفر و یکسار
 در حق خود ناپوشیده درین حال غلبه در آن چهارم سپان آذری از راه رنج در هوس
 ششیده آنجا ناپوشیده باقی مانده مثل لود و حای سگت خورده درین میان
 آثارشان بر آنگه در پیشان و چپین نرد و غنود چون جسد درشت چو کوشک
 داشت چو لشکر تاحوی دوش در چپین خون ایس و کلمه در بر و چون
 از آنها بگریزی من خاله میکنت حسرت و در دستش بی پایان بود کبش در حسرت
 در آن بود و دید که زین حوزا بوده است زیرا مات دست باقی خوات خوات خوات
 بر افتاد و زینت کبری جلدش متورک و چپین فبندش خدا در آن کمر چندی
 با قوام میگردد بفرموده دست و این را که ای قوام بیکل چشم و چهره خود منور گردید
 تا حوزة خود در آنک با جود خود گری خورید ایای میگذرد که بی اینها مثل قوام سار
 و چون بود منور زیرا از این مثل امواج عاقبت جمیع زمین خواهد رفت ای قوام
 تو امرا نه غنی در آن تو بر و دست بر دست تو بودند با دست او امرا
 عاقبت دست خورش روشن میشد خود را قطع کند تبه تبه دست که تبه خاضع شود
 خاضع تبه که آنها خاضع نشدند تا اینکه شمس بر من سلف را زد و دست چپین
 که در سگرم در حقیقی تیری که پیش از من هزار سال عمر دارند در خط نام کبیر
 میخندند و لبان خودشان میگردند که چقدر من ناگفته فرستد چقدر دست
 یازم چه پادشاهان عجیب است همه نمودیم چقدر از شکستهای رسیده شدیم
 ایضا کوشه و ما هستیم

باین مبارک حضرت محمد ایشا در یکشنبه ۱۹۱۵
 این عبارات که حضرت گفته اند مثل امواج است مثل موجی که برده های موج دیگر
 ملاقات همه زمین امواج نامتور خود را در می نمایند حالا پنج خطیک در
 که بر موج دیگر غرق گشت یکینی موج بیرون بر وجه غلبه داشت بعد موج
 بیرون آمد در موج بیرون غالب شد بعد موج بیرون آمد بر امواج غلبه
 نمود بعد موج غلبه آمد بر موج بیرون غلبه کرد و ملاقات همه استادی شد
 هر موجها غرق شد حالا این موجها هم مثل امواج در موجها عاقبت ک
 یکسان شدند که آن موج در آن کوه آن سگندگی که آن موج غلبه بود که آن موج
 عرب که آن موج در نهایت که آن موج شادمانی که آن موج کاغذی امواج خود
 غلبه نمایند فرقات هر چه بنا مانده آن فرقات است که قیام شد
 فرقات حضرت موی هنوز باقی است فرقات سچی هنوز باقی است فرقات
 محکم که آنجا باقی است که اولند و بعد مردم که نایب فرقات موش شکر است
 نهایت ندارد یک موی است که در بند زنده تر میشد و در ندری این فرقات
 چه نوع با در فرقیها بنیاید اتفاق خوانند از برای مردم و قابل در این
 دلخ و مشهور باین مینویس بر من و دیگرین این هلاله اسطوره اوست میکنت
 بی اینفرات خسته بشین است و همان خطاب بجزارت قرین و قابل است
 و سب که مگر در عرض بودند در قیام بر اطمینان فرستی که بودند تاریخ و کلمات
 ام اس که نما بفرماید یکت یکد قبیلد قریش سب تنظیم میگردد در میان
 و سب بر از اول بودند و در جمیع نماز و طبلت و شجاعت و دولت خورشید
 و با لیند از برای اینها خداوند کلمات علی و در دل سلف را باین بر او
 فرموده است غلبه بودند تا حوزة دست و دست در وقت آن با باین
 در شجاعت و سلطنت مشهوره آن چون و کار و یکبار نمودن آن غنود
 که عاقبت یکی کوفتا بود شیرین با کوفته آنکه سلطنتش بسرس و نشدند
 علم رفیقان سرگزین شد اولی از آنها خانه و چپین قوم خود نمودی بودند
 ترقه تا حوزة شان جمیع قبایل را ذیل و خاضع کرده بود و بجای غلبی ساد بود
 در وقت رخاقت آن با باین بود عاقبت بر این شده و در میان از بنیاد

دوازدهمین محفل سالیانه بنیاد

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.
Publishers: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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As to instructions which thou desirest, they are as follows: Believe in God, turn unto the Supreme Kingdom, be attracted unto the Beauty of Abha; remain firm in the Covenant. (P. 98.)

save the divulgence of the Testament, be attracted by the magnet of the Covenant that thou mayest see the triumph of the angels of the King of the Kingdom and the valor of the hosts of the Lord of Might. (P. 160.)

Set aside every mention save the mention of God and abandon everything

(Tablets of Abdul-Baha: Vol. 1- pages indicated.)



ABDUL-BAHA

**Talking with his interpreter in the courtyard to
Pilgrims' House at Haifa, Palestine.**

(Photograph taken in 1919)

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'OLLAH.

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Rahmat 1, 76 (June 24, 1920)

No. 6

The Bahai Teaching Convention for the Central States

HELD IN CHICAGO MAY 22nd AND 23rd, 1920.

Letter sent out by the Secretary.

BELOVED Bahai brothers and sisters in the Assemblies of the Central States:

The most glorious Convention for teaching held thus far has, through the grace of God and the heavenly bestowals of our beloved Abdul-Baha, just been concluded and in accordance with instructions voted, the following report of actions taken is being sent to the different assemblies of this group.

After statements by Mr. Albert R. Vail and Mrs. Annie Parmerton giving a report of the actions taken at the National Convention in New York, which statements brought out the fact that Dr. Pauline Barton-Peeke, Mrs. Ida B. Slater and Mr. Carl Scheffler had been chosen as members of the National Teaching Committee for the Central States, it was voted:

1st—That these three and two others should act as a Committee of Teaching for the Central States. Dr. C. H. Stiles of Detroit and Mrs. Margaret Lafferty of St. Louis were chosen as the additional members.

2nd—Each assembly to raise monthly as large an amount of money for teaching work as possible.

3rd—The moneys to be collected by the local assembly Treasurer, appointed by the House of Spirituality of that city; or where the assembly is too small to have a House of Spirituality, the Treasurer is to be elected—a majority vote electing.

4th—The Treasurer will send monthly one-third of this amount collected to the

Treasurer of the National Teaching Committee, Mr. Wm. H. Randall, 35 Congress St., Boston, Mass.; one-third to be sent to the Treasurer of the Sectional Teaching Committee, and one-third to be held for local teaching work.

5th—The Sectional Teaching Committee organize and launch at some time during the year, deemed by it most suitable, at least one concentrated teaching campaign, consisting of an adequate advertisement scheme, a series of lectures and to arrange for the maintenance of one or more competent teachers, who are to do follow-up work for a short period after the campaign is concluded.

6th—The city in which this campaign is launched to be left to the discretion of the Committee with the understanding that they will give preference to a city located in one of the five states mentioned by Abdul-Baha in the first Tablet addressed to the Central States as not having been illumined by the Glorious Cause through the spread of the Message. An opportunity, though, is to be given to the different assemblies in this section to bid for this campaign for their own city, or one nearby, through definite propositions of co-operation.

7th—The Teaching Committee to arrange that the teachers who are assigned to this section by the National Teaching Committee, or those who may arise for the work in this section, will, as regularly as possible, or whenever the need

arises, or the opening is made by the local House of Spirituality or Committee, visit for the purpose of teaching in such assembly or city.

"God, the Maker of the worlds, hath created the realm of humanity to be the Paradise of Eden (or the Garden of Paradise) if the edifice of Peace, Reconciliation, Love and Faithfulness is founded on a solid and firm basis. Nay, rather, He hath willed it to become the mirror, reflecting the Delectable Paradise."

(A New Year greeting from Abdul-Baha to the London Christian Commonwealth.)

The Third Bahai Annual Teaching Convention for the Central States

Chicago, Illinois, May 22d and 23d 1920.

SATURDAY, MAY 22nd.

2:30 P. M.—901 Masonic Temple.

First Session: Opened by *Mr. Sheffler, Mrs. Slater, Dr. Pecke*, Central States members of the National Teaching Committee.

6 P. M.—Morrison Hotel.

Feast of the Declaration of the Bah'

SUNDAY, MAY 23rd.

10 A. M.—901 Masonic Temple.

Second Session: Opened by Bahai Juniors.

8 P. M.—Public Meeting: *Dr. Pauline Barton-Pecke and George Latimer*, Presiding. Coghlan Hall, 17th floor Masonic Temple

General Topic: "The Great Unrest—The Divine Remedy"

I. "The Bahai Program—Economic, Educational, International—For a Reconstructed World," *Mr. Mountfort Mills or Mr. Alfred E. Lund.*

II. "Abdul-Baha's Remarkable Teaching on Immortality—How the Divine World Communicates with Man," *Mr. Albert Vail.*

Music provided by *Mrs. Ruth Bergstrom-Hogner, Mrs. Carl Scheffler, Mr. Albert Windust and Miss Sarah Windust.*

Program of Convention.

8th—The Teachers to travel entirely under the jurisdiction of the Central States' Teaching Committee. All communications regarding this to be addressed to the Secretary of said Teaching Committee.

9th—The policy of the teacher in a city to be determined by the House of Spirituality or the committee of believers in established assemblies. In new territory it is left entirely to his or her own discretion.

10th—Each assembly will acquire its own literature for teaching purposes.

11th—Names and addresses of new people interested in the Cause to be sent through the Secretary of the local assembly to the Secretary of the Sectional Teaching Committee, who will, in turn, send them to the Secretary of the National Teaching Committee. Whenever possible, literature regarding the Cause will be sent to such addresses.

12th—Every believer to consider it his or her duty to bring at least one new soul into the Cause every year.

13th—Mrs. Ida B. Slater, Plaza Hotel, Chicago, was elected Secretary; Mr. Carl Scheffler, 56 E. Congress St., Treasurer.

Please present this report to the assembly in your city at your earliest convenience. It is certain that if every believer and assembly in these parts enters upon this work in the spirit of love and harmony in which these plans were evolved and enthusiastically carried in the Convention, it will result in accomplishing what our beloved Abdul-Baha is patiently waiting upon the American believers to carry out.

With Bahai love and greeting,

Ida B. Slater, Secretary,

Chicago, May 24, 1920.

Plans of the National Teaching Committee

Letter sent out by the Secretary.

Washington, D. C.

May 25, 1920.

To all Bahai sisters and brothers in America—Greetings.

Dear friends and co-workers:

The Center of the Covenant, Abdul-Baha, instructs us in the Tablet on page 67, *Unveiling of the Divine Plan*, that "one of the greatest divine wisdoms re-

garding the appearance of the Holy Manifestations is this: that the souls may come to know each other . . . and that the power of the love of God may make all of them the waves of one sea, the flowers of one rose garden, and the stars of one heaven."

Taking these words much to heart and pondering over their meaning, the mem-

bers of the Teaching Committee appointed this year by the delegates to the Convention distinctly feel the indissoluble bond which binds together all members of the Bahai family in a unity born of the Spirit.

As members of this great family, we consider it a privilege and a joy to fully inform you regarding the teaching program as thus far outlined:—for, in relation to the Center of the Covenant, all are equal, especially as He whom we know to be the Center of life and light and love has said: "I have summoned all to the conveying of the Message."

First you will want to know the personnel of the Teaching Committee as appointed by the delegates to the Convention.

It was thought best to divide the country into five sections or divisions, as designated by Abdul-Baha in the so-called Teaching Tablets, and to choose three members from each section and four at large, making a Committee of nineteen members, as follows:

Northeast and Eastern Division

- Wm. H. Randall, 35 Congress St., Boston, Mass.
- Mountfort Mills, Aphthorp Apt., Broadway and 78th, New York City.
- Mirza Ahmad Sohrab, 415 Madison Ave., New York City.

Southern Division

- Mrs. A. J. Parsons, 1818 N St., N. W., Washington, D. C.
- Mrs. R. F. H. Ledyard, 1922 Sunderland Pl., Washington, D. C.
- Mrs. Mariam Haney, The Mendota, Washington, D. C.

Central Division

- Mrs. Ida B. Slater, Plaza Hotel, Chicago, Ill.
- Carl Scheffler, 56 E. Congress St., Chicago, Ill.
- Dr. Pauline Barton-Peeke, Rose Building, Cleveland, O.

Western Division

- Mrs. Ella Goodall Cooper, San Francisco, Calif.

- George Latimer, 295 Twelfth St., Portland, Oregon.
- Henry McConaughy, Box 45, Seattle, Wash.

Canada

- Mrs. Wm. S. Maxwell, 716 Pine Ave., Montreal, Canada.
- Mrs. Lizzie V. Cowles, 14 Tower Ave., Montreal, Canada.
- Mrs. Mabel Rice-Wray, 68 Peterboro St., Detroit, Mich.

At Large

- Mrs. Stuart W. French, 363 Grove St., Pasadena, Calif.
- Roy C. Wilhelm, 104 Wall St., New York City.
- Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y.
- Howard C. Ives, 1451 Broadway, Room 206, New York City.

Immediately after the close of the Convention, the Committee met and appointed Mrs. Parsons, Chairman; Mr. Randall, Treasurer, and later, Mrs. Haney, Secretary.

Also from this Committee of Nineteen regional secretaries were chosen, whose duty will be to keep the National Teaching Committee (through its Secretary) informed of the progress of the work in their respective sections, so that this information may be circulated in any way which will further the teaching service, as well as to keep the traveling teachers informed regarding the work accomplished in various parts of the country. The name and address of each regional secretary follows:

- Wm. H. Randall, 35 Congress St., Boston, Mass.
- Mrs. Mariam Haney, The Mendota, Washington, D. C.
- Mrs. Ida B. Slater, Plaza Hotel, Chicago, Ill.
- George Latimer, 295 Twelfth St., Portland, Oregon.
- Mrs. May Maxwell, 716 Pine Ave., Montreal, Canada.

We feel sure that all hearts will rejoice to know that the work of spreading the glad-tidings of the Kingdom and the teaching service which was so explicitly

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

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Rahmat 1, 76 (June 24, 1920)

No. 6

given to this country and Canada in the *Divine Plan* last year, has been taken up with a renewed energy, with an enthusiasm born of the Spirit, and with a greater grasp of its scope and importance.

While the Teaching Committee last year felt that a little step had been taken in the right path and a certain few things had been accomplished—yet they also felt that this was only a very small beginning and that they had not arrived at the exalted station of *action* to which the Center of the Covenant calls all the believers on this continent, for we read in the *Divine Plan* (page 57) that Abdul-Baha instructs all of us: “Up to this time ye have displayed great magnanimity; but after this, ye must add a thousand times to your effort.”

The Committee meetings have been extremely interesting. Various subjects were discussed harmoniously, resulting in “all opinions coinciding;” and a really fundamental unity was established.

The following outline of a general plan decided upon for the forwarding of this great work of teaching will help you, we hope, to keep closely in touch with us, and we feel assured that all will earnestly, sincerely and lovingly co-operate to the extent of their ability.

On page 17 of the *Divine Plan* you will find an instruction to the effect that when the Great Manifestation of God came to the world to establish the oneness of the world of humanity, He first prepared the world by making the world *externally* a unit: namely, by means of new inventions, new discoveries of various kinds, new laws and international laws and other undertakings which made the significance of co-operation most prominent and indicated its essential purpose. Thus the means were first created in the material world for facilitating the establishing of spiritual unity.

We have all realized the great longing of the heart of our beloved Abdul-Baha (as expressed in so many, many Tablets) to see actually demonstrated a unity of

his servants on this western continent, and we realize that this cannot be fully achieved without the outer means and expression of unity. For this reason we have formulated a plan which will outwardly facilitate that great union of the hearts, and as an expression of devotion and service in the path of the Center of the Covenant, so that both materially and spiritually every Bahai in this country may be in vital and close contact with every other Bahai. Abdul-Baha has summoned all the believers to arise for this teaching service, and each and every one must be vitally connected with this work. Therefore it has been decided:

That there shall be a monthly Bulletin issued by the Teaching Committee on the 19th of every month, giving a report of the various activities of the teachers in the field all over America and Canada, as well as a financial report.

That this Bulletin shall be sent to every member of the Teaching Committee and every teacher in the field, as well as to the delegates representing the various assemblies in this Convention; and it shall be the trust and responsibility of the delegates, at a specially called meeting in their respective assemblies, if necessary, to see that the Bulletin is read and discussed as widely as possible among all the believers—the purpose being to share with the friends any and all information obtainable on the subject of actual teaching service. If at any time the friends have suggestions to offer, they will be gratefully received. Abdul-Baha tells us that “from every standpoint, ways and means for the teaching of the Cause of God must be prepared. The question of teaching, like any other question, is evolutionary and not revolutionary. This matter must become very plain to everyone, so that all the friends, like so many spirits in one temple, may arise in the accomplishment of this great service.”

Through this Bulletin and other co-operative service, the National Teaching Committee will gradually become a cen-

tral bureau of classified information to which all teachers may apply regarding the needs of any special locality, openings for work and the character of work to be done. To which, likewise, all centers may turn in the demand for teachers as well as co-operation in every way. This will include the distribution of literature to teachers in the field, establishing circulating libraries in every center; in short, all the glorious work pertaining to seed-sowing.

Likewise for the co-operative financing of this great work, we have devised a similar plan, as follows:

It is impossible for every Bahai to have a vital connection with this great work of seed sowing unless it is expressed on every plane, and we know that every heart will eagerly respond to this call just as we are humbly striving to do.

Some of the believers of God are in a position to become sustaining members at the rate of \$10.00 per month; others at \$5.00; others at \$1.00, and still others at perhaps less; but, in consultation, we felt that a fair average among all the faithful servants would be \$1.00 per month, and that each and every Bahai in America would gladly and cheerfully become a sustaining member of the Teaching Unity at that rate.

We are herewith enclosing a Pledge Card, as a matter of convenience, so that those wishing to contribute may sign the same and send it with their contribution to the National Treasurer who will have the same recorded, and then forward it to the Secretary for filing and future reference.

We hope you will give this matter as prompt consideration and recognition as possible, so that the Treasurer may know definitely about our resources.

All funds will go to the National Treasurer (Mr. Randall), who will deduct monthly the amount necessary for the support of the national teachers in the field; the remaining sum to be divided equally among the five sections. Each section will therefore receive one-fifth of the amount remaining in the Teaching

Fund after the national teachers have been supplied. This work will be carried out always through consultation.

Our first great trust this year, and our very great responsibility toward the teaching program is to see that plans and arrangements are successively made and executed for the furtherance of the services which will be rendered in this country by Jenabi Fazel Mazandarani, the great modern teacher whom the beloved Abdul-Baha sent to this country. His presence and sacrificial services will be naught but "pure bounty" to the entire country. He has received instructions from Abdul-Baha to visit forty-eight states, and at some time during the coming year this wise teacher will visit every assembly in America and Canada. In the coming to us of this great teacher there is an added incentive afforded us to dedicate our services and contributions.

The members of the Teaching Committee have tried to realize in their own hearts just as much as capacity admits, the great significance of the words, "These great days are swiftly passing." Also we are not unmindful of the fact that all have been most lovingly admonished to "forget the past," therefore

each and every "firm one in the Covenant" has the opportunity to write on the new page turned for us, that which he wills. A united effort will bring results—good fruits—and this is what we are all striving for.

In closing this heart to heart talk with you, we simply wish to repeat that we are all co-workers in the Vineyard of the Lord, and that we feel you are all at one with us in the hope that the oft-repeated words about mutual co-operation may be crystallized into deeds.

"Deeds are the standards."

"Magnanimity is necessary; heavenly exertion is called for."

This heavenly exertion is attainable if we have a conscious realization that "firmness in the Covenant means love and obedience to the Commands of Abdul-Baha."

"It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else." (*Divine Plan*, page 67.)

Respectfully and lovingly submitted.

THE TEACHING COMMITTEE,

By *Mariam Haney*, Secretary.

Address: The Mendota, Washington, D. C.

Recent Tablet from Abdul-Baha to Fruitport Assembly

To the friends of God and the maid-servants of the Merciful, Fruitport, Michigan, care of his honor Mr. Nels Peterson—Upon them by BAHÁ'Ó'LLAH El-Abha!

He Is God!

O ye who are firm in the Covenant!

Today whatever assembly is established that has for its purpose the welfare of mankind and is attached to the invocation of God, that gathering is a celestial one. Undoubtedly, it shall become the recipient of the blessings and bounty of Divine Providence. It is under the protection of the Lord of the

Kingdom, the confirmations and assistance shall encircle it from every side and it shall grow more illumined day by day.

This, however, is conditioned upon firmness and steadfastness in the Covenant and the Testament, that it should not fall short in its duties, should not fail to live up to its standard and should display a powerful will and perfect steadfastness.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

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while enroute.

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PERSIAN SECTION—(Continued from page 135).

O ye who are firm in the Covenant of the Self-Subsistent, Eternal God! Praise God with glad faces, for the favors ye have received and for the gifts which have come successively to ye; for the mercy which has preceded ye, for the blessings which have been fulfilled, and for the gifts which have been assigned unto ye. Verily, ye have attained unto that for which holy men and spiritual

women have earnestly longed. Seize the opportunity and use your utmost energy to kindle the fire of the love of God, to publish the knowledge of God, to diffuse the Spirit of God, and the fragrances of the breaths of God, to cause the penetration of the Word of God.

(Words of Abdul-Baha: Extract from Tablet revealed for Hoboken Assembly of Bahais, New Jersey.)

EL BAHAIÍSMO Y SUS ADEPTOS

Miss MARTA L. ROOT

Hace un mes, se encuentran entre nosotros la señorita Marta L. Root, norteamericana, en viaje de propaganda de esperanto y bahaiísmo.

Ha llegado del Brasil en donde dió muchas conferencias y segura viaja a Chile, Perú, Ecuador, Panamá, para volver luego a Nueva York.

Francamente, esta del bahaiísmo es toda una novedad, por lo nuevo para mí; y eso que procuro estar al corriente del movimiento espiritista en sus diferentes manifestaciones, venga de donde venga...

La señorita Root se hospeda en el local de la Asociación Cristiana de Jóvenes, y allí fui a visitarla, no sin antes preguntar al personal de la casa si la señorita Root se expresaba en castellano...

— No; inglés, esperanto y un poco de francés...

— E entonces va a ser un asunto serio entenderse, pues si le fuera familiar el francés síquiera... No importa. ¡Queremos anunciarlo!

La señorita Root estaba conversando con un doctor, que yo también conozco, y los dos hablaban pensosamente medio inglés y medio francés, buscando las palabras y luego mirándose bien en los ojos, como para afinar si las expresiones verbales correspondían más o menos al pensamiento.

Sin duda, como me vió afectado y con cara bastante yanqui, me tomé por compatriota y se levantó sonriente de su asiento, viniéndome al encuentro. Probablemente pensó: este señor es mi suegra de salvación:

— ¿De you speak English? — ¿Qué esperanzal... ¿Do you speak Spanish?

— ¿Esperanto?

— ¡Tanapoco!

Hubo un poquito de desaliento... En fin, entre los dos, yo y el otro señor que ya estaba de visita, comenzamos a sacar algo en limpio, como suele decirse, respecto al objeto del viaje de la señorita y los principios a que se ajusta la propaganda bahaiísta.

Sin embargo, no pude menos que hacerle presente cómo, teniendo el mundo occidental un Maestro tan elevado como Cristo, me parecía algo raro que saliéramos que esperar nuevas luces de un persa, pues el fundador de la doctrina bahaiísta es un persa, es decir, fué un persa, el Baha, joven de maravilloso ascendente entre la muchedumbre, y que a causa de sus ideas fue perseguido y martirizado el año 1850.

La señorita Root sonrióse y luego agregó energicamente:

— ¿Y acaso Cristo era francés, inglés o italiano? ¿No nació en Oriente? Luego ¿de qué se asombra?

La contestación me dejó mal por lo lógica y sencilla.

— Pero entonces ¿en qué consisten los principios del bahaiísmo?

— Son enseñanzas que constituyen la esencia de todos los más altos ideales de nuestro siglo, que unifican las aspiraciones de todas las sectas religiosas y filosóficas, abarcan la humanidad y no se limitan a naciones o razas...

— ¿Y en Norte América está muy difundido el bahaiísmo?

— Muy difundido y está haciendo una propaganda insistente y eficaz. Lo que importa es que los principios vayan entrando en la mente y corazón de los hombres y los tiempos son propicios para esto... El mundo tiene sed de paz y de amor, y la doctrina de Abdul Baha proclama la unidad de todos los hombres como una sola familia, no posee límites a la investigación de la verdad,



Marta L. Root

afirma que el origen de todas las religiones es único y que la religión debe unir, no separar a los seres humanos...

— ¿Y respecto a la igualdad de los hombres y mujeres?

— Para nosotros es indiscutible... Los jóvenes y las jóvenes deben seguir el mismo orden en sus estudios y tener la misma educación, lo que contribuirá a fomentar la unidad en el género humano... Estas teorías eran proclamadas el año 1844 por el fundador del bahaiísmo, y recién ahora empiezan a realizarse.

— ¿Dará usted unas conferencias en Buenos Aires?

— A eso vengo... Para dejar semillas de estas ideas...

— Pero el movimiento teosófico, ya tan intenso en el mundo, proclama estos mismos principios...

— Es cierto, pero los estudios teosóficos no son para todos... Son muy metafísicos, requieren una cierta disposición al razonamiento abstracto, y no todas las mentes están dispuestas a realizar con provecho un esfuerzo semejante. La doctrina bahaiísta se adapta más al nivel general de la mentalidad humana, y, sobre todo, habla al corazón... Nosotros queremos la paz universal, la educación...



Abdul Baha. El fundador del Bahaiísmo.

ción universal y una lengua universal, pues para realizar el sueño de la fraternidad, es necesario que todos los hombres puedan entenderse...

— ¿Y los idiomas nacionales?

— Los idiomas nacionales deben subsistir, esto es demasiado lógico, pero cuando todos los seres humanos hablen el propio idioma nacional y el esperanto, podrá usted comprender el inmenso beneficio que podremos esperar en la propagación de las ideas de amor y justicia... Nosotros mismos ahora, al habilitarnos los tres en esperanto, podríamos pasar un agradable momento de conversación intelectual, mientras luchamos desesperadamente para entendernos a medias.

— ¿Y el esperanto está muy difundido?

— Antes de la guerra se publicaban 168 revistas y diarios en el mundo y siguen en continuo aumento...

— Pero usted piensa de veras que con dicha fraternidad, esa unificación de todas las religiones podrá ser un hecho? ¿No ve usted la oposición formidable que se hace a la Liga de las Naciones, al mismo Tribunal Arbitral Internacional?...

— Para que no hubiera oposición sería necesario que todos los hombres fueran ya convencidos de la bondad de estas medidas, y en este caso no habría necesidad de implantar reformas... Ya se habían adoptado.

— Toda novedad debe vencer una resistencia que en lo mejor de los casos es la fuerza de inercia... ¿Pero hace

cuatro o cinco años quién habría podido hablar de Liga de las Naciones? Sin embargo... ya ve... Existe... será imperfecta, será rudimentaria, pero existe... Poco a poco se irá consolidando: la razón termina siempre por triunfar... A más debemos preparar el terreno al Nuevo Gran Maestro...

— ¿Otra?

— El Gran Ser de quien estoy hablando es muy superior a los anteriores, es un Gran Instructor de esos que vienen a determinar el comienzo de una nueva etapa en el progreso humano...

— ¿Un nuevo Profeta?...

— Un Gran Ser, un Maestro... Dos mil años han pasado apenas contribuyendo a formar los fundamentos de la nueva humanidad; ahora se trata de levantar el edificio que asegurará la paz y la felicidad entre los hombres que bastante han sufrido a causa de su egoísmo...

— ¿Y las características del Nuevo Instructor?

— Los hombres podrán averiguarlas muy pronto... su inmensa sabiduría y el poder sugestivo de su palabra que humillará a los más malignos enemigos.

— ¿Así que a diferencia del Cristo, el Nuevo Instructor hablará a la mente de los hombres y no solamente al corazón?

— Es claro... Pues estando la humanidad de hoy a un nivel intelectual muy elevado, necesita una religión que marche de acuerdo con la ciencia.

— ¿Así que tendremos otra religión más?

— De ninguna manera... Las mismas... No es necesario crear nada nuevo... Basta con explicar las existentes... Si todas tienen la misma base de verdad...

— Como... budismo, teosofismo y jainismo y...

— Todas indistintamente... La única diferencia consiste en la forma exterior, en la veste con la que se han encubierto verdades que antes no se podían comunicar a los hombres sin peligro serio para la evolución... Una vez explicado el sentido esotérico de las religiones, la misma ciencia tendrá que convenecer a la necesidad de sancionar la religión...

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'U'LLAH.

Vol. 11

Kalamat 1, 76 (July 13, 1920)

No. 7

A Bahai Pilgrimage to South America

Compiled from letters written by MISS MARTHA ROOT while enroute.

FEELING the urge to go to South America to spread the Bahai Message, Miss Martha Root, of Cambridge Springs, Pa., rose up to obey. Coming to New York, the second evening at a home where she talked on the Bahai Cause, the head of a newspaper syndicate met her and asked her to sell him her articles from South America. This syndicate sends out its stories to over one hundred newspapers. As a courtesy they, at the same time, sent broadcast a short article of three hundred words on the Bahai Revelation.

Expecting to sail June 21st, 1919, it was July 22d when the ship finally sailed, some Chinese sailors being brought out to take the place of striking American seamen. The ship had stood out at the Statue of Liberty eight days.

After real illness from intense fatigue, the strain of the strike and the knowledge that many of the passengers spoke a different language spiritually—smoking, drinking, bridge and poker—Miss Root did not try to solve her problem of giving the Message for two days. Her thought was that she of all people was the least fitted to meet such a group. She did not dance or play cards, neither was she an enthusiastic sportswoman.

Reading the Creative Word, every line seemed a path for her to follow:

"Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries—be kind to the strangers . . . help them to feel at home . . . ask if you may render them any service . . . try to

make their lives a little happier . . . let those who meet you know without your proclaiming the fact that you are indeed a Bahai." Again, "If we are true Bahais, speech is not needed . . . our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop . . . it is not by lip service only that the elect of God have attained to holiness, but by patient lives of active service they have brought the Light into the world."

Many of the Bahai friends had given gifts to Miss Root. These were distributed for the comfort of others. The passengers represented inhabitants from Bahia, Argentina, Para, Uruguay, Paraguay and business men from Great Britain, Denmark and the United States. Probably a third were Catholics, there was one bishop of a Protestant church commissioned to use a million and a half dollars in spreading his work; there were four Christian Scientists, some other people of various faiths, but the majority were not visibly interested in the life of the Spirit.

Miss Root, after serving everybody and praying for capacity to serve more intelligently and lovingly, received her first opportunity about in this way: All the men had put up money to buy prizes for the sports. She took the best small article in her apparel, did it up as nearly as she could in the artistic fashion in which the Japanese present gifts, and took it to the sports committee to be used as a prize. It was the only wom-

an's gift. She explained too, that she did not know much about sports, but would join the "family party" and go in for all but the heavy weight contest. [Miss Root is of small and slender stature.]

The next day being the first Sunday at sea, Miss Root asked the captain's permission to speak in the evening on the Bahai Cause. The purser put up a large notice on the bulletin board. No person aboard had heard of the Bahai Movement. The men on the sports committee were the first ones to enter the music room; they helped to make it popular, and every one invited everyone else. All came except a few Catholics and one other young man.

This "one other man" had received a blue booklet* the first day. Once he talked for five hours and another time four hours about the Cause. Drawing the blue booklet from his pocket he said: "I have read this not once or twice, but three times, and it is too Utopian, it will never work out." This man has many men under him, he has tried to inaugurate equality systems and every time the men took advantage, giving him poorer work, so he has gone back to his old stern way with them. He is so near the Kingdom: so fine in his sterling qualities, but just now he doubts people and movements. At the end of every talk he said, "O, I wish I could believe in this as you do. I wish people lived this way."

The captain, purser and several officers came to the talk. The ship pitched so that Miss Root had to hold on to a pillar with one hand while she spoke. After the talk of over an hour, the purser made a little speech of thanks. Then after dismissal the bishop took the floor and spoke against the Bahai Cause. Not that he had ever heard of it before, but he said one could never be a Christian and believe in these other religions

too. Miss Root replied to him point by point and from that evening they became friendly. His very arguments against the Movement later made friends for it. Some young men students also began asking intelligent questions. A little group of onlookers at the discussion said, "When you folk have any more interesting explanations like this, be sure and let us in on them."

This evening lecture so early in the voyage opened the way for many quiet talks on deck. The next morning one Christian Scientist said, "Your talk make a great impression, even the 'beer bums' say it is a good kind of religion." The drinking of this ship is extraordinary. "The grave diggers" and "gentlemen drunkards," as the girls call them congregate around the bar at intervals from 6 A. M. to 2 A. M. Miss Root's room was right across from the bar, this and the fact that her delightful happy-go-lucky roommate had two monkeys, made her understand what Abdul-Baha meant in her Tablet,† "That thou mayest forget rest and composure." These men were bright and represented some of the largest business concerns in the world; they could carry the Message to over fifty millions of people in South America. In talks on deck one learned some of them had religious parents, one or two had been started in ministerial schools, but had broken away from their religion. All had good qualities and manifested some fine traits.

Next morning following the Bahai talk, Miss Root just in fun, read a passenger's hand. Everybody rushed over and wanted their palms read. The captain lined them up to take their turns and held out his own hand first. All day the palm reading continued, even every steward had his turn, and last of all, Snowball, the dear little Barbados boy bugler, came and held out his

*Containing an outline of the history and principles of the Bahai Movement.

†See Tablet, Vol. 10, STAR OF THE WEST, page 30.—Editors.

chubby black hands. Miss Root had studied palmistry a little before she was a Bahai and while there is not much in it, Abdul-Baha says that the lines of the hands undoubtedly do show something of the character of the individual. Anyway it helped her to get acquainted quickly, and three days later the captain challenged her before the crowd: "I bet you cannot read my hand exactly the same a second time. If you prove you can I will put it on the records of the ship among the distinguished passengers that you are the first Bahai ever to ride over these lines, and that they can find out all about what a Bahai is by reading the book (Thornton Chase's *The Bahai Revelation*) you put in the ship's library. Miss Root called his bluff and read his palm exactly the same in the second instance.

Some of the passengers were agnostics. The Christian Scientist said, "My belief is so precious to me, I would not profane it by talking it over with people who would not appreciate it." Even aboard this ship, the conversation with all types of passengers showed that people were ready to hear. Often the ones that the Bahai would expect to accept it, fell back to sleep, and the ones that appeared to be fast asleep, woke up. If one can forget one's own poor capacity and stand evanescent BAHÁ'O'LLAH can speak. It may help other Baháí teachers to use the prayer revealed for Abul Fazl: 'I pray Thee by the effulgence of the sun of Thy beneficence and by the waves of the sea of Thy generosity, to put into my words and utterances a trace of the traces of Thy Supreme Word, so that the reality of all things may be attracted and drawn.'

The words of Abdul-Baha in the *Divine Plan* came to Miss Root every day of the journey: "O how I long that it would be made possible for me to travel through these parts, even if necessary on foot, and with the utmost of poverty and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice, 'Ya-Baha-

El-Abha!' and promote the divine teachings. But now this is not feasible for me, therefore I live in great regret. Perchance, God willing, ye may become assisted therein."

The blue booklets were not given out that first Sunday evening. It seemed better to wait for friends to ask for them. A young Western business woman going to Paraguay for a second period of three years' work took several Bahai books and an Esperanto book which Miss Root gave her. Some Bahai Catholics read the booklet. A young man from Montevideo, Uruguay, said Uruguay had made the most progress of any country in South America, and one of the principal causes was that the people had become free thinkers. Passengers from Bahia and Montevideo asked her to be their guest. Every soul proved a friend.

It was indeed a family party. The chief steward said: "Why do you not tell our help about this religion?"—and he complimented it. These stewards were told about the Cause, and the Chinese sailors had the Message sent to them. At the fancy dress ball Miss Root went as a Persian and the captain asked her to present the prizes.

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Para was the first city in South America sighted after a voyage of two weeks. It is situated at the mouth of the great Amazon River and has a population of 175,000 inhabitants. It rains every day in this city on the equator and people make all their appointments for "after the rain," which usually comes about 3 P. M. Passengers had one day ashore. Starting out at 9 A. M. the conventional automobile ride was taken.

They say that in South America a woman should never walk out alone, but in the afternoon, "after the rain," when the other passengers were getting on street cars to ride around the city, Miss Root left them saying that she was going to hunt for some newspaper office. After several inquiries among newsboys, pointing to their journals one of the boys took her to a newspaper office. It proved to

be the largest newspaper in Para. Fifteen men sat writing. No one spoke English. She was ushered into a newspaper "parlor" and one of the older editors talked with her in French. She tried to explain the Bahai Cause and Esperanto. He asked her to write one thousand words for their Journal. She had to write it in English, but just as she finished, a man came in and all the others jumped up in excitement for this man could speak English. He is the best lawyer in Para and proved to be the lawyer for the Steamship Company. He said: "If you speak English very slowly, I reply in my bad English. I am a friend of this paper." He translated her article on the Bahai Cause into Portuguese for that paper and brought her down to the ship in his motor car. Nine booklets were given to the newspaper men and the friendship begun with the lawyer may be the means of splendid, spiritual opportunities. So far as is known no one in Para had ever heard of the Bahai Revelation.

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Pernambuco, the third largest city in South America, in commercial importance, was reached on August 11, 1919. Bahia, which had been closed on account of yellow fever, lay several hundred miles below, en route to Rio de Janeiro.

Then began the inner drama leading to what was best for Miss Root to do. Abdul-Baha, in his recent Tablets had particularly mentioned the importance of Bahia, and that Bahais should travel there. On the other hand, yellow fever had been ranging in Bahia and the recent rains had only begun to abate in violence. To go to Bahia might mean a long delay and a quarantine of two weeks outside of port Rio de Janeiro when the journey was continued. It meant the loss of the ticket on the ship from Pernambuco to Rio, and every one strongly urged her not to take the risk. From a business standpoint the new Consul General just appointed by the

United States Government was to travel on the boat and the days on ship board might mean several articles for the New York syndicate. Added to all this, four cases of yellow fever had developed that day in Pernambuco, and a revolution started in which several were killed, street cars burned, bridges bombed, so the safest outlook seemed to be to keep aboard and journey safely to Rio. Four American business men who had intended to remain in Pernambuco, gave up their plans and returned aboard the ship. Throwing herself down on the bunk in the stateroom after this perplexing day, she looked through the port-hole into the darkness where all alone Jupiter shone brightly, steadily unmoved in his course. She rose up, ordered her bags ashore where she had made reservations with two steamship companies, in hope of getting a passage to Bahia on some Brazilian ship. She took the chance, insane as it looked to the other passengers.

There is almost no English spoken in Pernambuco. Portuguese is heard everywhere. Hearing there was an American business woman at the Hotel do Parque Miss Root went there to try to see her and engage a room in the same hotel until a ship would come. The two Bahia people she had met on shipboard were being entertained on a houseboat. The American woman was in. Almost immediately Miss Root said, "I am a Bahai," and the American woman replied "Did you ever know my cousin, Lua Getsinger*?" Through the bounty of the Holy Spirit these two American women, over seven thousand miles away from home, each found a friend in the other! This American business woman, Mrs. Lillyan Vegas, loved Lua Getsinger devotedly. They were favorite cousins, the same age, they had played

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*Lua Getsinger was one of the first in America to accept and serve the Bahai Cause. See Volume 7, STAR OF THE WEST, pages 29 and 193.—*Editors.*

together, worked together but after their early marriages they did not see each other much. Mrs. Vegas never met Lua after the latter became a Bahai, but she heard of this wonderful new religion from Lua's mother.

Mrs. Vegas has made eighteen trips to South America. She speaks Portuguese, French and Spanish as fluently as English. It was she who established milk stations for poor mothers and babies in Brazil; she took charge of supplies during a famine in the interior of Brazil, and in New York City she was one of the most brilliant speakers in the Third and Fourth Liberty Loan drives. At present she is in Brazil as a representative of one of the largest American business houses and has been at the Hotel do Parque for seven months. As there was "no room in the inn" she had a cot put in her room for Miss Root. Business men abroad the ship had heard of Mrs. Vegas' ability and when Miss Root went back to say good-bye and told them who her companion was, it certainly made an impression. The captain and others asked for more blue booklets. Some of the passengers sent Mrs. Vegas some American candy and came with Miss Root to the hotel—along empty streets guarded by soldiers and dully resounding with explosives of dynamite and in the churches people were gathered praying that the revolution would cease. Next morning Mrs. Vegas received a cablegram making it possible for her to travel to Bahia and Rio, in the interest of her firm. Her agents were able to guarantee steamship passage to Bahia, August 16th.

Miss Root had been to the editor of the largest newspaper in Pernambuco and after speaking to him in French, she wrote an article on the Bahai Movement and Esperanto. Mrs. Vegas took her next morning to every one of the five large newspapers in the city and explained in detail the Bahai Cause and Esperanto, acting as interpreter for her. The editors listened with great interest.

Articles appeared, and before leaving the city, Mrs. Vegas and Miss Root followed the usual custom of going to see the editors again to thank them and to say good-bye.

—
Going aboard the Brazilian ship *Itapuhy*, bound from Pernambuco to Bahia, August 16th, in two days Miss Root gave the Message as follows: Hearing Arabic chanting she later spoke to the passenger through an interpreter. She found he lived in Acca and knew Abdul-Baha. He described the majestic presence of the Center of the Covenant with the greatest enthusiasm, his face was full of light as he talked; he said he had often eaten meals in Abbas Effendi's house. "My father knew BAHÁ'Ó'LLAH," he exclaimed. This man has been away from Acca seventeen years and is just returning. He is a Mohammedan; he took a blue booklet and is carrying a little gift from Miss Root to Abdul-Baha. This Syrian presented her with a very delicious little Arabian cake and was kind to her on this stormy trip when everybody was seasick. The boats are so small they roll like barrels, compared of course to the great ocean liners.

A custom house official from Pernambuco heard the Message as did also a captain from Denmark, a man from Beirut, a first officer from Africa, a superintendent of schools in Brazil, a young man just leaving with twenty-nine other young men sent out by the Brazilian government to the United States to study for two years.

The next morning the boat stopped for six hours in Maceio, a city of 70,000. A merchant who knew Mrs. Vegas came out with a sailboat and took Mrs. Vegas and Miss Root to see his city. After a motor ride, he drove to all the newspaper offices. When the editors were not in he took his guests to their homes. The editor and owner of the *Journal Alagoas*, Mr. Jose Magathaes da Silveira, a delightful man said: "I should like to

(Continued on page 113)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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No. 7

Recent Tablet from Abdul-Baha to Mr. A. W. Randall

To his honor Mr. A. W. Randall—

Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou who art firm in the Covenant!—O thou who art attracted to the Kingdom of Abha!

Thy letter has been received. Its perusal imparted greatest joy, because that truthful servant of BAHÁ'Ó'LLÁH, together with his honorable wife, have really, with perfect love, arisen in the service of the Kingdom. The happiness of Abdul-Baha is confined to this fact: that some souls may, with the utmost purity and severance from aught else save God, become attracted spirit (unmixed spirit) and, wholly submerged in the ocean of mindfulness and piety, dedicate their time, day and night, to the service of the Cause of God.

His honor Fazel-i-Mazandarani is from those souls who have dedicated their lives to the service of the Cause of God. It is my hope that his pure breath may be the cause of the union and harmony of the friends.

The papers of Mr. Hearst are verily striving for the protection of the rights of the public. I am supplicating that they may become the first papers serving the good of the world of humanity, so that they may keep alive the blessed name of Mrs. Hearst and that this name (Hearst) may live permanently till eternity.

The model of Mr. Bourgeois, praise be to God, has become acceptable to the friends, especially that it has proved approvable to his honor, Mr. Remy.

Convey on my behalf the utmost kindness to all the friends of God.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azziz'ullah, Mt. Carmel, Palestine, June 25, 1920.)

A Bahai Pilgrimage to South America

(Continued from page 111)

see a movement that would bring unity in religions; it is good." He also was in favor of Esperanto, explaining that Esperanto had several followers in Maceio. Another editor said Esperanto had flourished there but that now it had died down again. The Message was given to nine men prominent in newspaper and business circles in Maceio. After breakfast at noon in the home of a pleasant Catholic family, the two Americans returned to the *Itapuhy*.

Nearing Bahia, so much was said about the yellow fever, and ships from Bahia to Rio de Janeiro were so uncertain, that Mrs. Vegas decided to remain on the *Itapuhy* and go on to Rio. It was high sea, raining torrents, stomachs were seasick, but when the little boats came out to get the passengers the only two men on board who spoke English were Americans and both offered to take Miss Root up to the hotel. She came with a young man who is coming to Bahia to be a Baptist missionary in the interior of Brazil. He was met by two big strapping young men, one a doctor, who are also in Bahia as missionaries. It was rather thrilling to see them out in this far away place of the earth where 80 per cent of the inhabitants are Africans, to give their lives to improve conditions.

Miss Root was ill as the result of the storm and had a high fever. How vividly the words came to her, "Let one not call himself a captain until he stands before the opposing army, nor a Bahai until he meets the tests." The words in the Tablets of the *Divine Plan* and the prayers were her healing.

Bahia is a city of 280,000 inhabitants.

The word Bahia means, Bay of All Saints. It was founded in April, 1549, by Thomas Souza, a noble, accompanied by six Jesuits. The present popular man who will probably be re-elected governor, Dr. Jose Joaquim Seabra says: "Bahia first sent out the rays of civilization of Brazil. God placed in its founders the best gifts of the Spirit—and in its soil riches of all kinds." The State of Bahia—the state and city are called by the same name—is one of the richest in Brazil. It produces everything that the other states have but is noted principally for its cocoa, tobacco, coffee, diamonds, sugar, hides. It will in time become one of the greatest world seaports because its natural harbor is good and it is nearer United States, Europe and Africa than Rio de Janeiro.

There are 365 churches in the city of Bahia. One who has made a study of Brazil told Miss Root that many Brazilians are changing their faith. The higher classes among the men do not care much for any religion. The tendency among the literary is to become rationalists, not altogether atheists. Many of them have been educated in France and their literature consists of French philosophy and French novels. Several of the distinguished public men of Brazil are rationalists, but it is said that the women and lower classes are devout Catholics.

Miss Root found the "thinkers" of Brazil much interested in a universal religion, and nowhere did she find antagonism. She visited the Catholic churches and approached the Bahai Cause from the Catholic standpoint. If Bahais come to Brazil they must learn

the Portuguese language (not hard to learn) and learn the customs of these Latin peoples. South Americans meet strangers socially before they do any business. "Paciencia amanha" (patience, tomorrow) is the first lesson to be learned. Brazilians do everything slowly and with ceremony. The Portuguese and Brazilians are born aristocrats.

At the Sul Americano hotel Miss Root met Mr. Miguel P. Shelley, an American who had been doing business in Brazil for the past thirty years; he was the best business man she met in South America. He is also a thinker, a writer, and a man loved by both North and South Americans. She frankly explained to him the purpose of her visit and how she had approached newspapers. He said: "You could not get the Bahai Cause (he had never heard of it) and Esperanto better known in South America than to do exactly as you are doing; bring them to the attention of the editors and have them written in all the newspapers." He also was kind enough to say that a woman *could* travel alone in South America and that she would be shown respect if she is a good woman—"that is what the people of South America want, good men and good women from the United States to come here and do business," were his words.

Mrs. R.—a woman of influence, gave her time each day to take Miss Root to meet the most distinguished people of that seaport. Mr. Shelley accompanied Miss Root and Mrs. R.—to the newspaper offices where he had previously made appointments, and interpreted for her. First, one makes a friendly call, and then the editors ask questions. Two of the editors have been educated in Europe and speak English. There are eight daily newspapers in Bahia. It is better to go to two or three of the most important ones and give the Message and then call later or write to the others—papers in South America, as elsewhere, like a "scoop," that is, to

get a story exclusively. All the newspapers used good articles, illustrated with photographs of Miss Root.

One editor said: "I am interested in this religion. If you have put a book about it in the English section of the public library, I will get it and read it. Many Brazilians are beginning to learn English and they will like English books." Miss Root placed Thornton Chase's book *The Bahai Revelation*, into the city library and promised six more English books on the Bahai Cause, to be sent from the United States. The head of the library and his assistants were most polite. A beautiful new large library building is just being completed. If any reader wishes to send Bahai books to that great library, the address is: Bibliotheca Publica do Estado da Bahia, South America.

To the Secretary of Agriculture, Dr. Joaquim Arthur Pedreina France, to the business people of several countries, an American captain from California just starting for England, missionaries, people of the interior, down to the poorest Africans, the Bahai Cause was explained. People were wonderfully kind. The very fact that Miss Root was a woman traveling alone, not knowing their language touched their hearts. One Portuguese business man and his wife at the hotel, came to her and said in French: "We offer ourselves to serve your religion. If you send us literature, we also shall explain it and give it to the people to read." These same friends gave her a dinner and a large bouquet of roses and put her aboard the ship when she left.

Miss Root had no idea when she could get a ship out of Bahia or what the quarantine regulations would be. Even Bahia people were astonished that she was able to get a ship so easily. The *Itassuce*, a Brazilian boat, came up unexpectedly from Rio with a cargo. After unloading at the docks, this ship put out to harbor, had the strongest kind of disinfection used and the passengers went out to this boat before the disin-

fection was over and had their baggage disinfected too. It was heroic—quite brimstone enough for this world and the next. Doctors examined the passengers and a doctor on board took temperatures each day. (It is important to carry a thermometer and simple remedies.) Thus Miss Root, whom everybody predicted would be delayed for several months in Bahia, voyaged on safely after a six-day stay in Bahia—the city of which Abdul-Baha said: “Visit ye especially Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name of Bahia, there is no doubt that it has been through the inspiration of God.”

The journey from Bahia to Rio is four days. All boats were pleasant but so small they rolled interminably and some of the most seasoned sailors were seasick. No other woman aboard was able to go into the dining room once during the voyage. Only two persons spoke English on the *Itassuce*, but several could talk in French, and with so much practice Miss Root now gave the Message in French. One man going to his home in Cortiba, the capital of the state of Parana, took the book, *Tablet of Tarazat*, etc., and will place it in the city library there. The Message was also given to a man who acts as a guide and interpreter in South American hotels. He is a Roumanian who speaks seven languages; also some rationalists, who had seen the articles in the papers, asked about the Cause.

Rio de Janeiro harbor is called the most beautiful in the world. It is eighteen miles long and sixteen miles wide—a magnificent “bowl” with its edges stupendous mountains whose slender pinnacles are capped with graceful, restless palm trees; those companionable trees that legend tells cannot live beyond the sound of the human voice. In this “bowl” are a hundred lovely islands. Rio, one of the greatest show places on the earth, is remembered

always for its scenery. Miss Root arrived in the best time of all, the glorious sunset hour. It was at six o'clock August 27th, 1919. She went to eight hotels finding them all crowded and at the ninth place took a room in a Portuguese hotel where no other language is spoken. She found her way around Rio by writing her address and showing the paper to policemen and street car conductors.

She gave the Bahai Message about as follows: Interviewing the American Consul-General the first day, he introduced her to the editor of the *Journal do Commercio*, who was calling at the consulate. This is the largest paper in Brazil and Miss Root learned later that it is one of the influential papers in the world; its news is copied by papers in other cities and small towns throughout the twenty-one states. The editor invited her to call at his office. He was interested in the Bahai Cause and gave it about three-fourths of a column, an excellent article, outlining the vital principles. He also gave her addresses to an Esperanto writer and to the President of the Esperanto Society of Brazil.

After that call Miss Root went out to Copacabana, a fashionable residence section by the sea, to call upon Mr. Miguel Shelly's wife and sister, Mrs. Bertha Thomas—Americans who have lived many years in Brazil. The Bahai Cause was the theme of the conversation and the spiritual friendship has proved beautiful. The sister has the little prayer book, several Bahai booklets and a picture of Abdul-Baha. The following day she came and took Miss Root to the second largest newspaper, *Journal do Brazil*, and interpreted the Message. They met the owner as well as the editor, and a good article appeared in the Sunday paper. The next call was to Mr. Manoel Cicero, Director of the Bibliotheca do Rio de Janeiro, in the Avenida Rio do Branco. This is the finest library in Brazil and is stacked with 400,000 volumes. The Director received *Some Answered Questions*, *What*

went ye out to see, *Dynamic Power of the Bahai Revelation*, a blue booklet and the compilation on Peace and War. The director said he would be very glad to have other books on the Bahai Cause. Many Brazilians are now learning English and frequent the English section of the library as do also the Americans and British. There are over 500 in the American colony in Rio at present.

Exceedingly delightful was the visit to the Esperantists where Miss Root and Mrs. Thomas went after lunch. Dr. Everdo Backheuser, an Esperanto writer, took them to an Esperanto social reception. On the way she presented the doctor with Mr. Esselmont's Esperanto article, "Science and Religion." Miss Root gave them the Message. The President of the Esperanto Society of Brazil, Mr. Alberto Conto Fernandes, knew about the Bahai Movement and showed her Esperanto articles about BAHAI'O'LLAH and Abdul-Baha. Mr. Fernandes is an engineer, a distinguished man in business and one of the great Esperantists of the world. He has taught Esperanto to one thousand people in Brazil, and he, as well as Dr. Backheuser, has written several Esperanto books. He reads some English, and speaks and reads French fluently. Esperanto is taught in the normal and primary schools in Rio, classes are held in the fire engine-house departments and in the telegraph offices. A street has just been named, "Dr. Zamenhof." Five National Esperanto Congresses have been held in Brazil. There is constant communication between Esperantists of the different cities, and every two weeks Rio Esperantists meet at their rooms and have programs of Esperanto plays, lectures and songs followed by a social hour. The Esperanto library here is the most complete Miss Root has seen anywhere in the world.

The Young Men's Christian Association in Rio has an Esperanto class and an Esperanto library. She placed Abdul-Baha's *London Talks* in that library. The *Brazil Esperantisto*, a

monthly magazine, published in Rio, is using an article about the Bahai Cause. Rio newspapers, not only in the interviews but later in reporting the Esperanto meetings and when the books were put in Rio library, spoke again of the Bahai Cause. These articles are often copied in other cities. The best introduction for the Bahai Cause anywhere is through the newspapers.

Miss Root spoke of the Cause in the Consulate, at the American Embassy, Brazilian School of Naval Aviation, Brazilian Army School of Aviation, the American Chamber of Commerce in Rio, to several Brazilian families, a cocoa plantation owner and to the United States, British, French and Brazilian business men whom she met.

Miss Root left Rio de Janeiro, September 5th, at 7 A. M. for Sao Paulo. On the train only two persons could speak English, they only riding for an hour later in the day. She gave them the Message, one a young married man from New Jersey out there for thirteen years, the other a young married woman from Kent, England. The journey, scenically, is like riding twelve hours in Paradise, whose wealth is not yet discovered by the world at large.

Sao Paulo is more like the "Chicago" of Brazil, as it is the place where many of the manufactories are. Raw materials from the heart of Brazil are poured into Sao Paulo, some to be made up there and more passing down to Santos port and thence shipped. Unlike Chicago, Sao Paulo was created from the beginning with a wonderful love of the beautiful. Its station de luxe is beside a famous park. Its business blocks are nestled amid splendid gardens, its houses "grow" amid tropical palms, Parana pines, yellow roses climbing to the deep red roofs, orchids, calla lilies, night blooming cereus, and most of the rarest flowers, growing in everybody's yard. Miss Root heard a band concert in mid-afternoon in a small park in the crowded business district and violin

playing in a large grocery store. Sao Paulo in climate, beauty and business, is ideal.

Miss Root went to four hotels before she could find a place, then paid as high as the prices in New York, had a room on the fifth floor and no elevator. The owners were Italians but could speak French, though no English. Sao Paulo with her population of 500,000 has as much hotel accommodations as has an American town of 5,000. It is destined, however, to be one of the greatest centers of the business world, perhaps within a century.

Going to the largest newspaper, *Estado do Sao Paulo*, to meet the editor and explain the Bahai Cause, Miss Root, at the same time, met a Syrian lawyer from Mt. Lebanon. He was educated in Beirut College and has resided in Sao Paulo twenty years. His name is Assad Bechara; his passionate aim and ideal is the liberation of his country and that the United States shall be "its brother's keeper" until Syria like Cuba can be independent. She gave him the Message, seeing him each day, and as the 15,000 Syrians in Sao Paulo, some of whom are from Beirut, have a semi-public library, presented them with Mons. Dreyfus' book, *The Bahai Revelation*. There are 100,000 Syrians in Brazil.

The Director of the Rockefeller Foundation, Dr. S. F. Darling, who has been in Sao Paulo for five years making a demonstration for the Brazilian Government, listened to the Message, and the book, *Divine Philosophy*, was presented to the Faculada de Medicina library. Dr. Darling is one of the renowned men of the world. He made the famous hookworm demonstration (under the Rockefeller Foundation) in Africa, Panama, Java and Fiji Islands and is making a similar demonstration in Brazil. He said he would read the Bahai literature. This great new institution is going to play a leading part in the medical profession in Brazil. The United States or any other country,

would be proud of an institution such as this is going to be. It is one and one-half years old now, housed in the palace of a former coffee baron, and attended by hundreds of medical students, who came to work in the laboratories and to attend Dr. Darling's lectures. It is the most advanced institution Miss Root saw in Brazil. The Brazilian Government invited the Rockefeller Foundation to come and the two are working together. Bahai books on social lines would be very good for this library.

Taking the train, September 10th, from Sao Paulo for Santos, a two-hour's ride, Miss Root saw probably the richest short railroad in the world, and most perfect. An American railroad president when asked what could be done to improve it said he knew of nothing unless to set its rails with diamonds. The train hovers like a bird around the mountain sides, and one is thrilled, awed by the grandeur of millions of forest trees, above and below. Eleven tunnels are blasted through solid rock and there are mountains of granite. Arriving in Santos she left her bags at the station and walked half a mile to a small Brazilian Hotel which proved to be a very good one. The population of Santos is 200,000. During the first six months of 1919, Brazilian exports were \$274,304,000, of which \$147,526,000 passed through the port of Santos.

The next morning, Miss Root looked up the library; it is not a city library, but one for all people employed in the business world of Santos. Its name explains it: Sociadade Humanitaria des Empregades, no Comercio. There are five thousand volumes and newspapers and magazines from all Brazil. The Director, who speaks English, was not in, but it was an easy matter to turn to their files and show them articles about the Bahai Cause in a dozen papers. They seemed delighted with the books she left there: *Abdul-Baha's London Talks*, *Table Talks with Abdul-Baha* (the Winterburn's book) and the blue

booklet. The Library though small had a delightful atmosphere.

In the evening, Miss Root went to see the editor of the principal newspaper, *A Tribuna*, and on the following evening, Theosophists, seeing the Bahai article in the paper, called and invited her to address their society. As she was sailing the next day they appointed a "commission" to meet at her hotel in the morning.

Sometimes the most glorious events in life come upon one unaware and this was one of them. Three men came, the president of the Theosophical Society, Mr. Guido Gnocchi, a great worker since its beginning five years ago, and two other distinguished Theosophists. Miss Root at first asked them about their society and said she would write about it in the North American papers. The president, through an interpreter (one of their own number), explained that he had come to learn more about the Bahai Cause. He had articles in his home about BAHÁ'O'LLAH and Abdul-Baha, and believed that they are the World Teachers today; he spoke of them at a Theosophical Conference in Sao Paulo recently. He said he wished to write about them in the different newspapers throughout Brazil, just as he had written to help Theosophy.

Miss Root had a number of Portuguese newspaper clippings explaining the Cause and its principles. The young man—who is an Italian by birth, an artist, and very psychological—said immediately that he would translate the blue booklet into Portuguese and get its thoughts into the newspapers of Brazil. He said: "I will work for this Bahai Cause in Brazil. I will try to learn English to propagate it further and I have a great longing to travel around the world to spread its Teachings." This man had never heard of traveling Bahai teachers. He had only glimpsed the principles, but like Paul he had the vision. They talked for hours and she gave

them Thornton Chase's *The Bahai Revelation*, Abul Fazl's *Bahai Proofs*, the *Divine Plan*, and several booklets. One of the other men is from Fiume, though all three have been in Brazil many years. He had a vision of "the oneness of the world of humanity," and wrote a book on this subject which is in its second edition. He is much interested in the Bahai Cause and can read English.

When the Santos friends came to bring Miss Root to the ship outward bound for Buenos Aires, Mr. Guido Gnocchi had with him a friend from Sao Paulo to whom he had spoken of the Bahai Cause. This man, J. R. Goncalves da Silva, who for many years has been a free thinker, occultist and scholar said he had come to ask for literature. He will tell others in the state and city of Sao Paulo of this Bahai Revelation.

Mr. Gnocchi read to the group a long article which he had just finished for a Brazilian paper, giving the history of the Bahai Cause; it would appear that week.

Brazilians of the better classes in the large cities have much broader views and are much more refined than people in the United States realize. They are not specialists but have a general and very real culture. Many of them have been educated in Europe and all have centuries of refinement back of them. Their manners are so perfect and pleasing, one cannot help wishing other countries had ways as gentle and as truly polite. They are not creed-bound and the very broadness of the Bahai Movement makes it appeal to them. Within a century there will be Mashrekol-Azkars in Brazil. The wonderful souls, the good articles in the newspapers, the books in the libraries will be enveloped in the clouds of the Holy Spirit, and the Bab, BAHÁ'O'LLAH and Abdul-Baha, the Center of the Covenant, will be known in every city and hamlet. "Verily, He is the Powerful over all that He wisheth."

(To be continued.)

و انواع مجاری و نباتات و حیوانات در بر تو اتمالی و تقاضا
 اینها به هیچ ترقیت خود برود و نماینده زرا که آنها در ظل اینان
 قرار گرفته مانند سراج عظیمی که در کف آفتاب در روح
 واقع بود و همه از مساجله حیات این مساجله حیات روحی
 معنی اوست نه حیات جسمی و بدین زرا این که در حیات
 همه در عداد سازگانات است نوعی است از حیوان
 که بشکل دستانت قامت و خلق در از انواع آن
 امتیاز یافته و اینجه نیز در کف آفتاب است عقل در روح صحبت
 و کمالیت خود زمانی بیشتر و در بعضی که در حیات جسمی آن
 طاری میگردد همان قرون قبل از تاریخ که محیط زمین را
 غلظت حیات اطراف داشت در حد کشف پیش این
 امراض و کیفیت مساجله آن بر آمده و متوجه باقیان است و
 تجویزات معمولی در این امراض و مساجله آن است
 آمده و آنچه در عهد تمدن قدیم مکتب کرده مدینه عظیمه بابل
 که تا مدی بیام و دفن روزگار آرزو محسوس نموده همان
 بدلیکه یکصد و پست میل گردا گرد آن بود و یکصد در دوازده
 آهین آرزو بود و در این میگردد و در شمع بزرگترین
 بریا کل که در وسط شهر مترو داشت برار شمع غلظتین بر مانی
 سرسایف زد و درین غلظتین پنجست مدین قدیم پارا از او
 کند گاه با بجهای مخصوص مینهند و چون عابرین حال برین
 مشاخره میگردد از یک اطلاعات و تجویزات خود را بر کتبه

رسم مینمود و پرستان برین آرزو متوجه اجرا میگردد باشند
 و تجویز کامل میشد و کم تک آنقدر است و صفت کت
 آمد نظم عمل گرفته و در بلاد شرق و غرب ترقی را عمل نمود تا
 آنکه مدین قرون اخیره بمساجله حیات در تقاضا حیات و کبریا
 با اینجه ترقی که درین حالک خوب نموده هنوز بمقام طبع
 خود نرسیده پایه ای که میگرد مساجله حیات همانیه امراض
 پیدا شود و بجز است عظیمه اشکار گردد و اینها صحبت حفظ
 است بهر چه حیات و از وقوع امراض متوجه جلوگیری شود
 و محیط است که در بعضی حالت احوال رحمت یا بهر
 در دهان عصاره اند که قوامی اند که بشری در نقطه کیفیت
 میری نمود و برای وصول بان طرق مختلفه را میسر میگرد
 نفوس طرق مساجله حیات روحی و تا اثرات نفسیه پیش گرفته
 و نظر با جمعا و باید از ادواج ثریبه بجناب آنها و برای شخص
 از آنها و ایستات آنها می پرورشند و هر چه این اعمال شایسته
 در بعضی امراض از جهت تولید اعتماد و قوه قلب نفوس
 برین گاه ای اثر نیک می بخشید و البته گفته بان نیز
 هلاک صدای برین میگشت در بعضی دیگر با عید و ابتهاجات
 بر حسب انواع عقیدت خود توسل میجسته و طلب شفا
 از نفوس متمدن عیالی نزد خویش مینمودند و با بشتیا متبرکه
 مضموم بر کس نموده چنانچه در قرون اولی مساجله حیات
 متبرک است و با برای طفلان و نوزادان بقیه دارد

والتی چون این از عظیم الحقی سزاوار علم را در ظل خیر بزرگوار کرد
 ترقی است معارف و علوم با وجع جامع خواهد رسید
 این مصلحت است و اشهر اصول این امر بر ج را سو فوج اجرا میگردد
 هر که در مدارس و معیانات حرف و درس را در اطفال در مدرسه
 بلکه باید بکلی اربابان رود
 چون این در به مدارس ترقیه و اصل میشود چنان است که در
 جهت محنت و شوق و مسرور اطفال و در گذشته که مانند نهای
 تازه که سبب بسم محبت و تربیت عظیم هدیه با بهر از کوه
 و در واقع و در کار و امارت در تیرین با فوج ۱۶ روح سرشار
 سرودت و نسلی و آزادی مدد چنان مصلحت و اطفال است
 بنیاید که با محبت است مال شدم افکار تیس این سبب
 معارف هدیه متعلق با ستودت که است که سعادت
 همس از راهی آتشی که آنکه مس با سر در و انگن ۱۹۱۹
 تیس ای معارف ترقیه را نمود و انجمن مختلط اردو لایالی اطفال
 و مصلحت تشکیل داد و در باب این امکان بعهده (چارلز
 ایلیت) است مشارک با سقا رئیس دارالفنون در در
 بود و اولین مرتبه معارف اربک شمار برود رای نخبین
 بود که آموزش معارف هدیه در شهر و اشکن سفند
 است و در آنجا اطراف و کاف محکمت ادب اطفال
 و مصلحت معارف هدیه حاضر شده و در حقیقت نایب است
 حضرت علی اله و حقیقت این از عظیم بود که سعادت
 این بصورت هدیه گشت زیرا از ابتدا درین انجمن بودت

و محبت و علوم نیست که مخصوص نیست و معارف
 آتشی است که فوج نایب بود و کانوشن است و در در طول کتاب
 و اولی است و یکبارگی کانوشن را محاطه داشت و این
 ترقی و پیشرفت در معارف اربک است که در مصلحت
 و در عا و اقدامات پیشقدمان این بصورت هدیه در مصلحت
 که این سبب هدیه معارف که هزار مصلحتین هر مصلحت
 است که در معارف علم را محاطه مایه و که در کان اردو
 بروی مدخل این لوا ترقی و تبایش بود که در آید و در مصلحت
 راهی آتشی ستمی فوج که دعای هر دو حق با مایه تا درین
 سفند و مصلحت کامیاب گردیم اما میر بکلی در ترقیه مصلحت

مصلحت المعنی

مصلحتین امور در مصلحت این است که مصلحت ارباب علم است
 که مصلحت است و مصلحت این است که مصلحت نخبین
 روح و فوج عالم حلق است و ادراج کانات روحی سر
 ساز احضار و مصلحت مصلحت عالم و اشکنم و در تطای نامی که مصلحت
 عهد و ادراج آن سعادت و مصلحت حلق قدر تمد و حکم است
 تشکیل یک مصلحتی تمام عظیم را داده و بهان مرکز ضمن مصلحتی این
 مصلحت است و مصلحت کانات و در مصلحت طامع اول بجز مصلحت
 و درین مرکز فوجی و مصلحت مصلحت مصلحت مصلحت و مصلحت
 و مصلحت مصلحت تمام کانات و مصلحت در مصلحت مصلحت مصلحت
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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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Know this for a certainty that today the penetrative power in the arteries and the nerves of the world of humanity is the power of the Covenant. The body of the world will not be moved through any power except through the power of the Covenant. There is no other power like unto this. Consider what a trans-

formation has been effected since my first visit. This has been made possible through the power of the Covenant.

(Words of Abdul-Baha: Extract from a talk given at the home of Mr. and Mrs. Kinney, New York, December 1, 1912.)

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“All men are of one race and the whole universe one land”

TABLET FROM ABDUL-BAHA TO CHARLES MASON REMEY.

To his honor, Mr. Remy, Washington,
D. C.—Upon him be BAHÁ'O'LLÁH
El-Abhá!

He Is God!

O thou son of the Kingdom!

Thy letter was received. Its contents were in the utmost sweetness, for it was indicative that with the utmost power thou hast arisen in order to link together the hearts of souls that are in America with those who are in Europe. This is of utmost importance, for the first divine teaching is that communities must be freed from racial, political and even patriotic prejudice, that all men are of one race and the whole universe one land. Consider how unwise and short-sighted are the leaders, the politicians and the philosophers of the present age! The American continent and Europe, that is, Germany and France, are a small portion of the terrestrial globe. What is the importance of this globe?—for it commands no importance when compared to these infinite bodies that abound in this limitless space; it is like unto an insignificant spot on the surface of the wide ocean. No importance should be attached to the terrestrial globe, how much less to one of the countries of the globe. The inhabitants of countries are so immersed in their imaginations that they have carved for themselves statues of imagination, which they worship, when actually they are naught but fantastic images, yet in spite of that they are worshipped by everyone. How heedless, unintelligent and unwise are the leaders and philosophers of today!

In short, the divine teachings constitute the unicolored pavilion of the oneness of the world of humanity. All the peoples of the world shall not attain unto rest except under its shadow, and in accordance with these teachings, the Turk as well as the Tagik, the European as well as the American, the Asiatic as well as the African—all shall rest under the shadow of this pavilion. The friends of God must therefore deal with all the communities of the world with the utmost truthfulness and friendship without any distinction of race, so that all may embrace one another and with the utmost harmony and love may engage in the glorification of the Lord of the Kingdom.

I have delivered an address at the university of the colored men at Washington on the subject of the colored and the white. Refer to it and act accordingly.

In brief, I am greatly pleased with thy conduct and thy behavior. Praise be to God, thou are freed from these limitations and imaginations, hast no purpose save the diffusion of the divine fragrances and art ever restless and active. Thou art day and night striving to hoist the resplendent banner and to cause the shining morn to illumine all regions. From the Abhá Kingdom I ever beg confirmation for thee, for without it the smallest things cannot be performed, how much less this important question.

Convey on my behalf to all the friends of God, greeting.

Upon thee be Baha-El-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, October 11, 1919.)



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. 11

Asma 1, 76 (August 1, 1920)

No. 8

To the Central Organization for a Durable Peace

[Translation of ABDUL-BAHA'S Letter and Tablet sent to the General Secretary of The Hague. Received by the STAR OF THE WEST, July 24, 1920.—*Editors.*]

OFFICE OF SECRETARY:

19 Prinsessegracht

THE HAGUE, HOLLAND.

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O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a *letter dated February 11th, 1916*, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while Universal Peace is construction; war is death while peace is life; war is rapacity and blood-thirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is Heavenly Light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of Heaven; war is the struggle for existence while peace

is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the Heavenly Realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this blood-thirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness BAHÁ'O'LLAH, fifty years ago, expounded this question of Universal Peace at a time when he was confined in the fortress of Acca and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the great sovereigns of the world, and established it among his friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness BAHÁ'O'LLAH shone forth like the sun from the horizon of the East and illumined Persia with the lights of these teachings.

Among his teachings was the declaration of Universal Peace. People of different nations, religions and sects who followed him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness BAHÁ'O'LLAH were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of 1,000 years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of His Holiness BAHÁ'O'LLAH is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity. As by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness BAHĀ'O'LLĀH is, that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of BAHĀ'O'LLĀH is, that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of BAHĀ'O'LLĀH is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and blood-thirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and blood-thirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion, (consider that) religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality, (consider that) all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls for the promotion of their own interests, have assigned boundaries and outlets and have day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our mother-land, whereas the terrestrial globe is the mother-land of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay,

far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the East and a dove from the West, a dove from the North and a dove from the South chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His Holiness BAHÁ'O'LLAH is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of His Holiness BAHÁ'O'LLAH in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness BAHÁ'O'LLAH is the unity of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of BAHÁ'O'LLAH is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahais.

And among the teachings of His Holiness BAHÁ'O'LLAH is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of BAHÁ'O'LLAH is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind

there are two safeguards that protect man from wrong doing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of BAHĀ'O'LLĀH is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of BAHĀ'O'LLĀH is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness BAHĀ'O'LLĀH is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that results may accrue. Otherwise the realization of Universal Peace (by itself) in the world of mankind is difficult. As the teachings of His Holiness BAHĀ'O'LLĀH are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of Infinite bounty, that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the

(Continued on page 129)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 11

Asma 1, 76 (August 1, 1920)

No. 8

Letter from Dr. Zia M. Bagdadi

Haifa, Palestine,
June 22, 1920.

To the STAR OF THE WEST—May my life be a sacrifice in the path of its success!

My beloved brother Albert Windust and my dear sister Gertrude Buikema: Since I left America until this very moment my time has been divided in three parts—one-third engaged in learning from our Master, the source of divine learning, and serving as a translator; one-third in actual medical service to the Bahais, and one-third in meditation, thinking and in prayer for all the American friends.

I have been praying and begging assistance and blessings from BAHÁ'Ó'LLAH and Abdul-Baha and the Bab, so much that I feel that I have made them tired of my cries! No time was left for correspondence with you or with all the dear friends for whom I am always praying and whose faces are ever pic-

tured before my eyes. For in this most holy and most sacred land, the months pass as moments or as the flash of lightning.

Although the environment of my birth land is not new to me, yet to try and describe the life, the teachings, the deeds, the personality of Abdul-Baha and the beauty and the spirituality of both the most sacred places of BAHÁ'Ó'LLAH and the Bab, one must call on a hundred-thousand pens like that of a Shakespeare or a hundred-thousand eloquent tongues like that of Prof. Browne. Nay, rather, it is hard and very hard to even picture to you the charm and the beauty of the lives of the most humble servants of this Holy Threshold. Therefore, I could only fill the chambers of my heart and the shelves of my brain with the gems of heavenly lessons. God grant that this servant may treasure this imperishable treasure and appreciate the value of

these eternal blessings so that he may be worthy of becoming a servant to every sincere worker in America.

Everybody here and throughout the Orient inquires about the STAR OF THE WEST, and they long to see it. The Master's wish is as follows: That at present I should continue to work on the Persian section just as I formerly did, to quote from the Words of BAHÁ'O'LLAH and publish articles that have universal interest and benefit; and in the future he will send someone who will devote his time to it. At present I am waiting for the first chance to secure passage on a boat to sail for America. The shortage of coal on account of strikes, the decrease of ships on account of submarine destruction, the increased migration on account of unrest and the high cost of living, all to-

gether have multiplied the burden of traveling hardships.

Please convey my love and longings to your households and to all the friends in America, especially the Chicago Bahai Assembly. All send their Abha love from this most fragrant and luminous spot.

I beg to remain, your humble co-worker,

Zia.

P. S.—Jenabi Assadollah Fazel Mazandarani is indeed a precious gift from the Master to America. He is learned, sincere, humble and severed from mortal things. I hope as long as he is in the West he will find in America a real home and he will read the smile of true Bahai hospitality in every American face. Please convey my love and longings to him, also to Manucher Khan.

To the Central Organization for a Durable Peace

(Continued from page 127)

communities and religions may find their highest wish realized in it. At present the teachings of His Holiness BAHÁ'O'LLAH are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of BAHÁ'O'LLAH the expression of their highest wish.

For example, the people of religions find, in the teachings of His Holiness BAHÁ'O'LLAH, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Old Testament (Taurat) and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness BAHÁ'O'LLAH in the most perfect presentation.

Similarly, with regard to the peoples who clamor for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of His Holiness BAHÁ'O'LLAH.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of His Holiness BAHÁ'O'LLAH.

Likewise with regard to the party of "equality" which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of His Holiness BAHÁ'O'LLAH which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of BAHÁ'O'LLAH. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Taurat, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of Universal Peace, about which His Holiness BAHÁ'O'LLAH says that the *Supreme Tribunal* must be established: although the *League of Nations* has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness BAHÁ'O'LLAH has described will fulfil this sacred task with the utmost might and power. And his plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted *League* the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated.

Consider how powerful are the teachings of His Holiness BAHÁ'O'LLAH. At a time when His Holiness was in the prison of Acca and was under the restrictions and threats of two blood-thirsty kings, notwithstanding this fact, his teachings spread with all power in Persia and other countries. Should any teaching, or any principle, or any community fall under the threat of a powerful and blood-thirsty monarch it will be annihilated within a short space of time. At present for fifty years the Bahais in Persia and most regions have been under severe restrictions and the threat of sword and spear. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands

of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and blood-thirstiness did not hinder or prevent the spread of the teachings of BAHĀ'O'LLĀH. They spread more and more every day, and power and might became more evident.

It may be that some foolish person among the Persians will affix his name to the contents of the Tablets of His Holiness BAHĀ'O'LLĀH or to the explanations given in the letters [Tablets] of Abdul-Baha and send it to that esteemed Assembly. Ye must be aware of this fact, for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of His Holiness BAHĀ'O'LLĀH and publish them in his own name or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of His Holiness BAHĀ'O'LLĀH, entered that Congress, gave them forth in his own name and published them, whereas the wording was exactly that of His Holiness BAHĀ'O'LLĀH. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for not a word of these teachings was heard in Persia before the appearance of BAHĀ'O'LLĀH. Investigate this matter so that it may become to you evident and manifest. Some souls are like parrots. They learn any note which they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia at present made up of a few souls who are called Babis, who claim to be followers of His Holiness the Bab, whereas they are utterly unaware of His Holiness. They have some secret teachings which are entirely opposed to the teachings of BAHĀ'O'LLĀH and in Persia people know this. But when these souls come to Europe, they conceal their own teachings and utter those of His Holiness BAHĀ'O'LLĀH, for they know that the teachings of His Holiness BAHĀ'O'LLĀH are powerful and they therefore declare publicly those teachings of BAHĀ'O'LLĀH in their own name. As to their secret teachings, they say that they are taken from the *Book of Beyan*, and the *Book of Beyan* is from His Holiness the Bab. When ye get hold of the translation of the *Book of Beyan*, which has been translated in Persia, ye will discover the truth that the teachings of BAHĀ'O'LLĀH are utterly opposed to the teachings of this sect. Beware lest ye disregard this fact. Should ye desire to investigate the matter further, enquire from Persia.

In fine, when traveling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruin shows the effect of enmity and hatred. Notwithstanding this, the world of humanity has not become aware and has not awakened from the sleep of heedlessness. Again it engages in differences, in disputes and wrangling, that it may set up ranks of war and may run to and fro in the arena of battle and strife.

So is it with regard to the universe and its corruption, existence and non-existence. Every contingent being is made up of different and numerous elements and the existence of everything is a result of composition. That is to say, when between simple elements a composition takes place a being arises; the creation of beings comes about in this way. And when that composition is upset, it is followed by decomposition, the elements disintegrate, and that being becomes annihilated. That is to say, the annihilation of everything consists in the decomposition and the separation of elements. Therefore every union and

color, of leaves, of flowers and of fruits, each will contribute to the beauty and charm of the others and will make an admirable garden, and will appear in the utmost loveliness, freshness and sweetness. Likewise, when difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power and the influence of the composition among the elements is the cause of life, while dissociation and separation is the cause of death. In short, attraction and harmony of things are the cause of the production of fruits and useful results, while repulsion and inharmony of things are the cause of disturbance and annihilation. From harmony and attraction, all living contingent beings, such as plant, animal and man, are realized, and from inharmony and repulsion decay sets in and annihilation becomes manifest. Therefore whatever is the cause of harmony, attraction and union among men is the life of the world of humanity, and whatever is the cause of difference, of repulsion and of separation is the cause of the death of mankind. And when thou passest by a garden wherein vegetable beds and plants, flowers and fragrant herbs are all combined so as to form a harmonious whole, this is an evidence that this plantation and this rose garden have been cultivated and arranged by the care of a perfect gardener, while when thou seest a garden in disorder, lacking arrangement and confused, this indicates that it has been deprived of the care of a skillful gardener, nay, rather, it is nothing but a mass of weeds. It has therefore been made evident that fellowship and harmony are indicative of the training of the real Educator, while separation and dispersion prove wildness and deprivation of Divine Training.

Should anyone object that, since the communities and nations and races and peoples of the world have different formalities, customs, tastes, temperaments and morals and varied thoughts, minds and opinions, it is therefore impossible for ideal unity to be made manifest, and complete union among men to be realized, we say that differences are of two kinds. One leads to destruction, and that is like the difference between warring peoples and competing nations who destroy one another, uproot each other's families, do away with rest and comfort and engage in bloodshed and rapacity. That is blameworthy. But the other difference consists in variation. This is perfection itself and the cause of the appearance of Divine bounty. Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others. The differences in manners, in customs, in habits, in thoughts and opinions and in temperaments is the cause of the adornment of the world of mankind. This is praiseworthy. Likewise this difference and this variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant spirit, and the spirit permeates all the organs and members, and rules all the arteries and veins, this difference and this variation strengthen love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color and of one arrangement, there is no beauty or sweetness, but when there is variety of

world of oneness, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of One Tree. He is the Potent in all things, the Vivifier of souls, the Preserver and the Controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

Some time ago, during the war, a letter [Tablet] was written regarding the teachings of His Holiness BAHĀ'O'LLĀH which may appropriately be appended to this epistle.

TABLET

He Is God!

O people of the world!

The dawn of the Sun of Reality is assuredly for the illumination of the world and for the manifestation of mercy. In the assemblage of the family of Adam results and fruits are praiseworthy, and the holy bestowals of every bounty are abundant. It is an absolute mercy and a complete bounty, the illumination of the world, fellowship and harmony, love and union; nay, rather, mercifulness and oneness, the elimination of discord and the unity of whomsoever are on the earth in the utmost of freedom and dignity. The Blessed Beauty [BAHĀ'O'LLĀH] said; "All are the fruits of one tree and the leaves of one branch". He likened the world of existence to one tree and all the souls to leaves, blossoms and fruits. Therefore all the branches, leaves, blossoms and fruits must be in the utmost of freshness, and the bringing about of this delicacy and sweetness depends upon union and fellowship. Therefore they must assist each other with all their power and seek everlasting life. Thus the friends of God must manifest the mercy of the Compassionate Lord in the world of existence and must show forth the bounty of the visible and invisible King. They must purify their sight, and look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to some one, of love, consideration, affection and assistance to somebody. They must see no enemy and count no one as an ill wisher. They must consider everyone on the earth as a friend; regard the stranger as an intimate, and the alien as a companion. They must not be bound by any tie, nay, rather, they should be free from every bond. In this day the one who is favored in the threshold of grandeur is the one who offers the cup of faithfulness and bestows the pearl of gift to the enemies, even to the fallen oppressor, lends a helping hand, and considers every bitter foe as an affectionate friend.

These are the commands of the Blessed Beauty, these are the counsels of the Greatest Name. O ye dear friends! The world is engaged in war and struggle, and mankind is in the utmost conflict and danger. The darkness of unfaithfulness has enshrouded the earth and the illumination of faithfulness has become concealed. All nations and tribes of the world have sharpened their

claws and are warring and fighting with each other. The edifice of man is shattered. Thousands of families are wandering disconsolate. Thousands of thousands of souls are besmeared with dust and blood in the arena of battle and struggle every year, and the tent of happiness and life is overthrown. The prominent men become commanders and boast of bloodshed, and glory in destruction. One says: "I have severed with my sword the necks of a nation," and one: "I have levelled a kingdom to the dust"; and another: "I have overthrown the foundation of a government." This is the pivot around which the pride and glory of mankind are revolving. In all regions friendship and uprightness are denounced and reconciliation and regard for truth are despised. The herald of peace, reformation, love and reconciliation is the Religion of the Blessed Beauty which has pitched its tent on the apex of the world and proclaimed its summons to the people.

Then, O ye friends of God! Appreciate the value of this precious Revelation, move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Raise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. Every soul may seek everlasting life through the breath of the Merciful. Life in this mortal world will quickly come to an end, and this earthly glory, wealth, comfort and happiness will soon vanish and be no more. Summon ye the people to God and call the souls to the manners and conduct of the Supreme Concurrence. To the orphans be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not. Deal in the contrary way. Be kind in truth, not only in appearance and outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters, and render benefit to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.

O friends of God! Strive ye so that this darkness may be utterly dispelled and the Hidden Mystery may be revealed and the realities of things made evident and manifest.

(Signed) ABDUL-BAHA ABBAS.

Translated by: SHOGHI RABBANI,
DR. ZIA M. BAGDADI,
MIRZA LOTFULLAH HAKIM,
DR. J. E. ESSELMONT.

(Haifa, Palestine, December 17, 1919.)

<p>نصفت و اسلوب جدید و معارف و تعلیمات اربک نصفت جدیدی در معارف و اسلوب تازه در مدارس و تعلیمات آن سرنام اربک را احاطه نموده و باس این ترف برین نسخ رو به سابق مدارس است که اطفال نرماشوق و دیس و جدا دست خاطر جگه مجبور بر قسمی شدند لکن چنانچه لوکشی مدارس معمولاً در حریب و سرد است که اطفال در آن سرعقل و عملی میاید و بجای آنکه در کف اجبار و درش تجلیلا که اشتیاق در عبت و دست خاطر آن دارند سر دارند حال آنرا تا هزاره و بنحایت آورده که با نام شوق و شادمانی تحصیل دروس و علوم لازم میاید سپس دانشمند طریق تاریخی رای تدیس و تعلیم حسب و تاریخ و طراح نموده اند و در بعضی اوقات اطفال را در ماری بر وقت نخست میکنند که با یکدیگر همی در رقابت میاید و گاهی تحقیق در موصوفی را بعد از آنها محول میدارند و گاهی کتابهای بجهای تاریخی موزون داده اند و جایگزین قانون وضع میاید چونند انطباق دروس و دریا خود را با تقریبات حیات بشری مطاب نمایند بر حسب امری که حضرت نجاه باید اوقات را صرف در علوم و دروس و سود که موی سعادت نوع بشر است و نقطه نظر در تعلیمات اطفال در عصر همین باشد که تعلیمات آن بمطابق و کج اهل عالم گردد نه آنکه بکس صوبیکه ابتدا و نهایت بصرف است صرف اوقات کسد با شک این سپس سوزن فکر بر میان جدید عالم اند و در نتیجه شرح اوست استند چو که اسس حکم برای معارف دنیا را کرده اند</p>	<p>و هدایت دیگران خوانند شایب نهایت اجرام در رعایت را در حق ایشان مجری دارند تا به دست شده با علا کف الله پر از نید قرینه محرمه و انتم لم تقرتوا بالوالدین از قبل من رعایت محبت و در برابر ابلاغ و ازید و علیک السلام عبدالله عا س ۱۸ می ۱۹۲۲ عفا خانبیرزا احمد سهراب علیه سنا ته بوم ای سده آستانه حال ساک اند نه بیس بود که دانند سک که در سینه و کلهای مال و کال آنجیب با عمارت و قرینه محرمه و عکس حضرت فاضل با عمارت میاید و جنبه لبیاریب بود که اید حضرت فاضل فی الحقیقه در هیچ شئون کامل است مدغم و فاضل و خلوص بیت و طب طب و انقطع الیه و انجذاب بنحایت است و در نتیجه نظر این آیه مبارک است قل لا استعظم علیہ اجرا ان جری الا علی الله رسالتین و ان سکنتم فرقا فخرج اربک هر سینه با یکدیگر در مقابل حافظ و جری میطبی اربکی که حضرت پروردگار احسن سیر ما به بهترین در عادت چنان شوق ادا کار و خطه گردید در سینه در همان است اسبم چنان است که این بسیار بسیار شوق جمیع این را نخبه شده تا نه رسن و علیک السلام ای سده انده عا س ۱۵ می ۱۹۲۲ در سینه سوزن سبب ایس خردا خا محمل رو به سوزن که عا س</p>
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سال یازدهم

شماره هشتم

نخستین

اول اگست ۱۹۲۰

اول اسفند ۱۳۰۰

قیمت هرگزک سالانه دو دال و نیم است بنویسند کفایت معنی روحی در طران با اداره ارسال دارند

این مجریه در هر ماه به یک ریخته میشود و در سال متعلقه باین امر عظیم که مرقات ترقیت مادی و معنوی نفع بشر و یگانگی و سید اشقام و اهل زمان عالم است سخن برانند و مقالات متعدده که موشش این مقصد است قبول خواهد شد

جناب آقایان و اهل کرامت علیه السلام

برادر

ای سرگشته که در پای در راه یار مهربان نماند تا بعد از رجوع
 از کار این روزها بنویس که رسید که لاله محبوب و عهد علیها
 در اقامت امر کجا عین و غایت حضرت بیجا ظاهر بخوان
 مشاهده نمودی این همان است که گفتم بر نفس الیرم ثابت
 بر حیا قیامت است بآیت با بهره حکومت اثرات کرده موجب
 تعالیم عبد البنا حرکت تا ملاحظه بنای که جمیع ادب متفرج
 قزاقها هموار و تائید و توفیق قرین و بدیهه تائید پایداری
 اندوز بر نفس خادم حکومت ایگی گردد بر سر سلطنت ایست
 استعداده یابد که قله چشم خود دیدی و بگوش خود شنیدی
 که قوه حیا قیامت الیرم عرق شرابان آفاق است هرگز از این
 و حاق شمع اشراق است و هر یک از این فراق در درک
 جبین مستقر دستنم ایام پورت سعید را بخاطر آرزو قیاس
 باین ایام تا ملاحظه کن چه خربت در بطون اسرار مانند
 عهد البنا به گاه حال مبارک مناجات کن و فریاد و فغان
 که ایکنه اندوه مهربان مریضیم حشمت سبانه بخش زده فانیم
 عزیز تو شمس حقیقت نمایان فرما قطره ام اسرار در با بخش
 پیش ام عتاب فریاد غمت فرما ز بیم در حکومت عزیز کن

بنیام و شام نشانی تائید بخش سافین که زمین ارض
 در اجابت می نمایند است و هر من بعد سبب اتحاد و اتفاق
 بگیرند کنایه بنویس که فی الحقیقه بخدمت موشی دست
 در سربوشت فی الحقیقه جانف نند و منظور نظر عبد البنا
 و دل دعا باید این کنایه و حبره حقیقت را بقدر امکان
 اعانت نمایند دست در شمس تحمل جمیع مصارف ندارند
 امید است که کنز نشن چنانچه باید در سال بازنده
 داشته اند مسکن کسول دست را ندال دست سیزده سن با جوری
 سورتن دست زیا جبر لبین البته موشی بخدمت شده اند
 دست گران دست گوزنی و پر دفتر جگس البته نطقهای
 متصل نموده اند این فنوس محرره فی الحقیقه شایان تکریم
 و توفیقند و در حق آنها دعا بنایم که موشی بخدمت حکومت
 ایگی گردند هر یک اقتدا بکار این کنند و همچنین حقیقت تا
 شمع روشن شوند باری امیدم فغان است که در این
 کنز نشن مسند مشرق الاذکار ایمنی جدید باشد
 بهتر زفاف شاهی گشته زمین است و مبارک
 حضرت عالم حقیقی فاضل ما ندرانی جوهر صنوع و شمع با نور
 که قله محظوظ رسیدند این شخص محترم فانی در حال مبارک است
 و در مطلع و فاضل است یعنی است که سبب شود و در

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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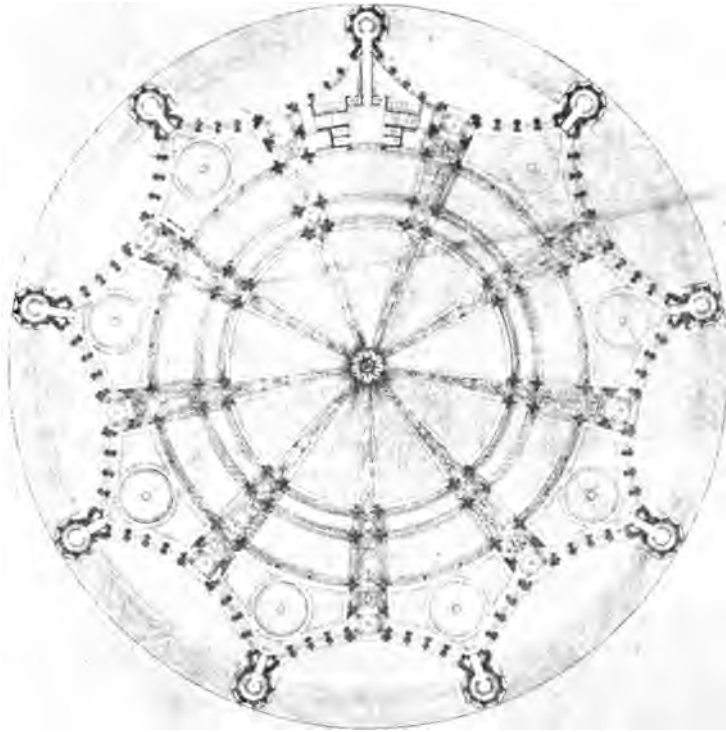
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O ye members of the Spiritual Assembly! Become ye firm and steadfast in the Covenant and Testament to such a degree that your meeting become the expression of one soul, and endeavor ye with your hearts and minds so that ye

may become the cause of the illumination of this darkened world and that through your efforts the Lights of the Kingdom dawn upon this nether sphere.

(Words of Abdul-Baha, from *Tablets of Abdul-Baha*, page 438.)



— MASHHAD, IRAN — GENERAL PLAN —
L. J. BOURGEOIS, ARCHT.

PLAN OF THE BAHAI TEMPLE. LOUIS
J. BOURGEOIS, ARCHITECT.

Fac-simile of page from **The Architectural Record**, June, 1920.

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'U'LLAH.

Vol. 11

Kamal 1, 76 (August 20, 1920)

No. 9

Recent Tablet from Abdul-Baha to Mrs. Corinne True

To the dear daughter of the Kingdom, Mrs. Corinne True, Chicago, Ill.—Upon her be the light of God, the Most Luminous!

He Is God!

O thou dear daughter of the Kingdom!

Thy letter has been received and the proceedings of the Convention understood. Thanks be unto God that this Convention was supported by the confirmations of the Kingdom of Abha and as thou didst wish it was formed and ended.

Praise be unto God, that the model of the Mashrekol-Azkar made by Mr. Bourgeois was approved by his honor, Mr. Remey, and selected by the Convention. His honor, Mr. Remey is, verily, of perfect sincerity. He is like unto transparent water, filtered, lucid and without any impurity. He worked earnestly for several years, but he did not have any personal motive. He has not attachment to anything except to the Cause of God. This is the spirit of the firm and this is the characteristic of the sincere.

The model of the Mashrekol-Azkar is, however, too big. It needs several millions of dollars for the cost (of construction). If possible, Mr. Bourgeois may reproduce the same model on a smaller scale, so that one million dollars may suffice for its construction. This should be reconsidered only if possible.

Thy services to the Mashrekol-Azkar are accepted at the Threshold of the Most Great One.

Convey on my behalf the most wonderful Abha greetings to all the friends, especially to the House of Spirituality and other Assemblies. Practice utmost affection towards thy dear daughters on my behalf. I have no opportunity to write more than this.

Upon thee be the light of the Most Luminous!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, June 12th, 1920, Haifa, Palestine.)

The MODEL FOR THE BAHAI TEMPLE, CHICAGO

LOUIS J. BOURGEOIS, ARCHITECT

By
J. R. Reid

THE model designed by Louis J. Bourgeois for the great Bahai Temple to be built in Chicago is attracting much attention from architects. It is of unusual interest from several points of view. The Temple is a new and original form in architecture—"the first new idea in architecture since the thirteenth century," according to Mr. H. Van Buren Magonigle. Beautiful in the harmony of its proportions, it has in addition a singular charm in its symbolism; and to the psychologist it is noteworthy, because the creator declares: "It is Baha Ollah's temple. I am only the channel through which it came."

In form the temple is a nonagon, or nine-sided structure, and its lower story offers a complete innovation in architecture in the use of nine inverted half circles, with a great doorway in the centre of each, so that from whatsoever side one approaches the edifice it seems to extend its arms in welcome. From dome to foundation it is a unique creation and unlike any building in existence, yet one reads in its curving beauty the story of the architecture of the world. The first floor in its simplicity of line suggests the

Greek and Egyptian temples; while the treatment of the doors and windows is Romanesque in form, and both Gothic and Arabic in the intricacy and beauty of ornamentation. The second story is Renaissance in line and Gothic in the

interlaced arches of its openings. The third is restful, quiet and Renaissance in treatment. Above it rises a lovely dome, suggestive of Byzantine forms; but above the closed top rise other beams of the dome itself like hands clasped in prayer, so that the dome gives the feeling of ascension and aspiration found previously in the Gothic towers alone.

In the geometric forms of the ornamentation covering the columns and surrounding windows and doors of

the temple, one deciphers all the religious symbols of the world. Here are the swastika cross, the circle, the triangle, the double triangle or six pointed star (or *Solomon's seal*, the magic symbol of necromancers of old); but more than this, the noble symbol of the spiritual Orb, or Sun behind the Saviour of mankind; the five pointed star, representing the man saviour—Christ or Buddha or Mohammed; the Greek Cross, the Roman



LOUIS J. BOURGEOIS.

THE ARCHITECTURAL RECORD.

or Christian Cross; and, supreme above all, the wonderful nine pointed star, figured in the structure of the temple itself, and appearing again and again in its ornamentation, as significant of the Spiritual Glory in the world today.

The nine pointed star reappears in the formation of the windows and doors, which are all topped by this magnificent allegory of spiritual glory, from which extend gilded rays covering the lower surfaces, and illustrating, in this vivid and artistic limning, the descent of the Holy Spirit.

Curiously enough this *Descent* of the Holy Spirit was the first thing Louis J. Bourgeois pictured in his drawing of the temple. He said, "I did the doors and windows of the lower story first, and then I got the entire form."

The numbers 9 and 19 recur again and again in the structure of the temple, illustrating its basic principle of Unity—9 being the number of perfection, containing in itself the completion of each perfect number cycle, and 19 representing the Union of God and man, as manifested in life, civilization and all things.

His description of how he made the model is as interesting as the structure itself; but in reading it one must remember that Bourgeois is an architect of long and wide experience. He built Gothic churches in France; then he built them in Canada. His buildings are found in Chicago, in California, where he erected and planned the well known house and garden of Paul de Longpré, the flower painter, and also in New York.

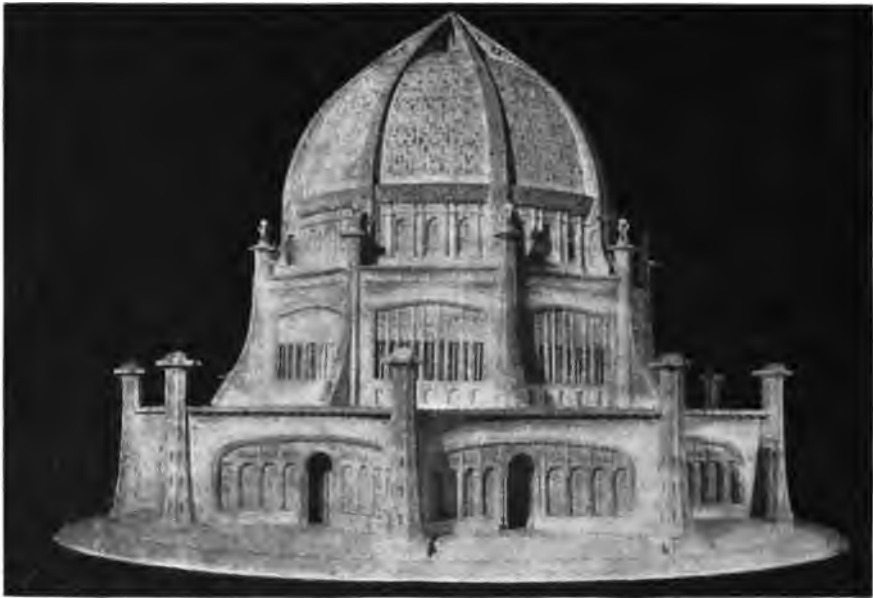
Twenty-five years ago he had a remarkable spiritual experience, through which he came into a knowledge of his spiritual self, as well as his physical man. Then he was told that some day he would build a great temple, and he made a sketch of a circular twelve sided building, at that time. Henceforth he dreamed of his temple, and tried to make a drawing of it, but could not. He became interested in the Bahai Movement, and nine years ago made an architectural drawing of a temple, in order that he might be represented in the competition spoken of at that time for the erection of a Bahai

temple in Chicago; but he said then, "This is not my temple, I am only putting it in to get a chance in the competition. If I win, I can draw the real temple."

But the competition never materialized, and four years ago, when he returned from the Bahai convention in Boston, Bourgeois suddenly, in an hour's time, sketched the lower story of his temple. But he could get no further, and half dazed by the ornate splendor of this fragment realized that he must model it, because he could never express on a flat surface the many-faced beauty of its plan. He endeavored to cut into the plaster the intricate tracery of ornament he saw; but he had never done such work, and he was obliged to ask the help of a friend skilled in the art, and after half a day's training he went at his task successfully. He did each successive story in this way, modelling the beauty in plaster as it was revealed to him, never seeing the whole, yet saying to himself constantly, "How do I dare go on? Because this is so wonderful; and how can I make a dome wonderful enough to complete it?" And then always the thought would come, "The Power that is giving you this will give you a dome the most wonderful of all!"

So he did the first story with its welcoming arms, and the second with its Gothic elegance, and the third with its Renaissance quiet and beauty. One morning he wakened suddenly at three o'clock and knew that he was to draw the dome. He was very happy; and as his fingers flew on for a rich hour, he knew that the dome was the most wonderful of all. That is why he says, "It is Baha Ollah's temple. It is not mine!"

There is another side to this temple story, which is both human and appealing. It has to do with love and comprehension and faithful service. The architect is not rich, and he realized that if he worked at his model the family income would cease, and perhaps no one would ever build his mighty temple. His wife is also an artist, but she bought a little notion store in West Englewood; and while he worked on the model, she sold ice cream and candy. When he needed



MODEL OF THE BAHAI TEMPLE, CHICAGO.

Louis J. Bourgeois, Architect.

clay for his first modelling he was out of money, so he went into the garden, filled his wife's clothes basket with Dorothy Perkins roses, which covered the arbor. He took them to New York and sold them for five dollars, with which he bought his clay.

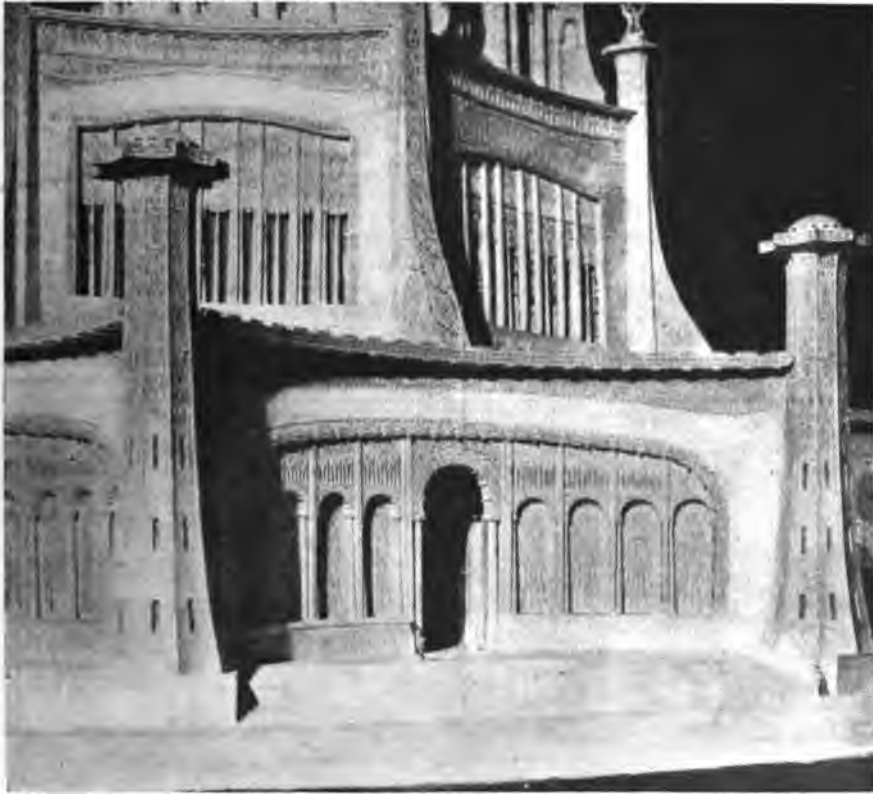
He thought he could make the model in three months, but it took him three years, and he says his wife is really the temple builder, for had it not been for her sympathy and cheerful sacrifice he never could have carried to completion the gigantic work.

The model is now on exhibition at the Kevorkian gallery in New York City. It was chosen for erection in Chicago by the delegates to the Bahai Convention, held recently in New York. Its original plan demands a building 360 feet in height, and 450 feet in diameter; but these figures will be halved for the Chicago structure, making a dimension of 180 by 225. The building constructed in this size will cost somewhere near a million and a half dollars.

One naturally asks what is behind such a conception and what it means for

humanity. The Bahai Movement, which is planning this stupendous creation, is the great international movement of Unity and Brotherhood, which arose in Persia in 1844 and extends its branches and its influence everywhere at the present time. It was first taught by Ali Mohammed, who was presently given the title of Bab or Gate, meaning a door opened between heaven and earth. He foretold the coming of Baha Ollah, who he said would appear in nineteen years, and would be the *Glory of God* for all mankind through the nobility of his life and teachings. Baha Ollah means the *Glory of God*, and his influence, penetrating all mankind in the Glory shining through him, will at length unite all religions, all nations, all races—banishing hatred, rancour, partisanship in the great love which rises through realization of the Fatherhood of God and the true brotherhood of mankind.

Baha Ollah died in 1892 in the prison town of Acca, Syria, to which he had been sent by those persecutors who, as in the case of all the Prophets, could not distinguish light from darkness. He left



ONE OF THE NINE ENTRANCES, BAHAI TEMPLE.
Louis J. Bourgeois, Architect.

the leadership of the movement in the hands of his son, Abbas, also a prisoner, saying, "I have established a new covenant between God and Man, and my son is the centre of that covenant."

His son took the title of Abdul Baha, or *The Servant of God*, literally, the *Slave of the Glory*, and the name of Abdul-Baha has already become known everywhere, the synonym for service, love and wisdom. He was freed from imprisonment in 1908, through the action of the constitutional revolution in Turkey, and since then has travelled in western countries, visiting America in 1912.

The Bahai Revelation, as it is sometimes called, inspires a movement, not a sect. It has a very slight organization

embodied in a *Unity Board*, which manages the Temple fund. The temple will be a great place of worship for all mankind. Its doors will never be closed; no priesthood will ever officiate within its walls; about it will be gardens and fountains; and beyond these, a series of buildings devoted to the application of true religion to life, a hospital, an orphan asylum, a hospice or house of hospitality, a guild house, a university, etc. Only worship can be voiced in the temple itself; but the results of such worship are to be evidenced in these surrounding buildings, where all activities of the community will meet in the comradeship inspired by mutual counsel from which criticism and politics shall have been banished.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Southern States:

Western States: HELEN S. GOODALL.

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No. 9

Editorial—"Become ye United in the Days of God"

From the news items of a few of the activities in the Cause as recorded, we can see how the springtime of this New Dispensation is being heralded; but there is need for many teachers. The soil of human hearts everywhere is but awaiting the gift of the seed-sower—the gift which contains the germ of real life, the Message of the New Day.

Abdul-Baha tells us: "The believers of God in reality display much effort; but this effort must be expended in the right direction." He tells us also that he has drawn for us "the plan of God"; that he has "explained the Principles of BAHÁ'ÓLLÁH." "Now the promotion of those Principles depends upon their (the believers) co-operation."

We have in these last words of Abdul-Baha one of the ways to attainment, to the accomplishment of the service, at least in part, to which he has been and still is calling us. It is certain that all efforts will be immeasurably successful if there is the necessary co-operation.

The Center of the Covenant tells us to travel and teach, teach the Cause "or choose others and send them" (*Divine Plan*, page 30). "Now this is the time that you may arise and perform this most great service; travel throughout the world and call the people to the Kingdom of God." How is this to be accomplished save through co-operation? For what other time shall we wait? "These numbered days" are getting fewer and fewer. How very brief indeed is the remaining time, the last hour of our supreme opportunity for the most heavenly and glorious service ever vouchsafed to man. The saints and chosen ones throughout the ages longed to live at this time, and how can we who are so privileged and blessed, show our thankfulness and devotion save through sacrificial services rendered day and night?

Another instruction of Abdul-Baha is ever present: "Become ye firmly rooted in this great aim; send ye teachers to all directions. . . . Ever do I beg for you Divine Confirmation. . . . My Spirit is with each one of you."

From the Utterances of BAHÁ'O'LLÁH, we quote the following: "Become ye united in the Days of God. Through this, His Cause will be spread amongst the servants and the fragrances be wafted over the cities. Hearken ye to that which the Pen of Revelation advises you on the part of the Mighty! Do ye not disagree in the Cause of God, for thereby the hearts of the unbelievers are rejoiced. Gather ye together with joy and fragrance, then peruse the verses of the Merciful, whereby the doors of knowledge are opened to your hearts. Then ye shall find yourselves in the station of firmness and will see your souls in manifest joy."

Abdul-Baha is divinely merciful unto us when he tells us that "today no power can conserve the oneness of the Bahai world save the Covenant of God."

And this oneness begets a loving co-operation.

From Bulletin No. 2, issued by the Teaching Committee.

Activities in the American Field

Extracts from Bulletin No. 2, issued July 19, 1920, by the Teaching Committee of the United States and Canada, appointed by the delegates to the Convention.

THIS Number of the Bulletin will bring to your attention a record of several very interesting activities in the Cause, but that which thrills most of all is the news pertaining to the very successful tour of Jenabi Fazel Mazandarani. The following words of Abdul-Baha in a Tablet dated Haifa, June 3, 1920, may well be quoted here:

"His honor Fazel is one of the elect among the believers in His Holiness BAHÁ'O'LLÁH. This respected one is severed, sincere and eloquent. It is my hope that the American friends will prove receptive to his advice and sermons and understand that there is considerable difference between this honored person and others."

JENABI FAZEL MAZANDARANI

Jenabi Fazel and Manoucher Khan, his interpreter, remained for nearly two weeks during June in Chicago. There were two large public meetings in Masonic Temple. At one Jenabi Fazel spoke on "The Divine Plan for World Unity"; and at the other on "The Remarkable Spread of the Bahai Cause in the East—How it is Reconstructing Per-

sia." Then there were evening meetings at the home of Mrs. Corinne True, June 11, 12, 16, 17 and 19. In regard to their stay in Chicago, Mrs. True wrote:

"A great work of unifying was accomplished. Jenabi Fazel found us firm in the Covenant, praise be to God! We had nearly two weeks of meetings in the different homes and two Sundays in Masonic Temple, and finally on Friday evening, June 18th, a large attendance of the Assembly gathered at Miss Mary Lesch's home, and we saw then what Jenabi Fazel had done to get the Bahais more closely together. He spoke to the colored people in two of the leading colored homes, that of Mr. and Mrs. Clark and Mr. and Mrs. Barnett. Please tell the friends that Chicago was tremendously refreshed and warmed up by the visit of Jenabi Fazel and Manoucher Khan."

Mrs. Wm. F. Slater also wrote most refreshingly of the extraordinary spiritual uplift to all the Chicago Assembly by the visit of our beloved and revered Persian brothers, emphasizing the absolutely unique harmonizing spiritual

effect of their presence. Mr. Albert Vail's letter brought this word: "We are having some beautiful hours with Jenabi Fazel in Chicago. There have been meetings on the Temple grounds and others in the homes where he has spoken to the groups and brought to us the Master's beautiful messages and joy. He is an angel of light."

Before turning their footsteps east again for service during the summer, as planned, our Persian brothers visited the Kenosha (Wis.) Assembly, and the brief reports we have had indicate that they were immensely pleased with the Kenosha friends. Returning to Chicago, Jenabi Fazel and party left on June 21st for the east stopping en route in Detroit, Mich.

Then the party proceeded to New York City for their second visit. A few heavenly days were spent there. Mr. Mills had arranged some meetings, and the harmonizing effect of the presence of Jenabi Fazel was never more noticeable. He has love, peace, kindness in his own heart, and he radiates these qualities through confirmations from the divine Source.

One of the most beautiful meetings (and a precious experience for all believers fortunate enough to be present) held in and around New York, was the brilliant picnic at West Englewood, New Jersey, on Saturday, June 26th, an event termed by Abdul-Baha himself, "The Annual Souvenir of Abdul-Baha." This picnic held each year in the grove at West Englewood is looked forward to with great joy by the friends, for it is in commemoration of the Feast given to them by Abdul-Baha himself when he visited the Wilhelm home in 1912. Those present at the memorable gathering eight years ago often tell us of the fragrances of holiness so marked, and the rays of the Sun of Truth so manifest in, and radiating from, the divine host, the Center of the Covenant. Abdul-Baha told the friends gathered there then, that the Feast they were

celebrating "had a name which would last forever and ever." Each successive year since 1912, the gathered friends at the "Souvenir of Abdul-Baha" feel the spiritual fragrances and confirmations and they know that Abdul-Baha is o'er-shadowing them with his spiritual presence. This year the occasion was made particularly happy by the presence of Jenabi Fazel. Among others present were Mr. Harry Randall of Boston, Manoucher Khan, a few Japanese brothers, Mirza Ahmad Sohrab, friends from Riverton, N. J., and others, in all about one hundred and twenty-five. Mr. Roy Wilhelm had charge of the entire program. The evening meeting was held in the home of the Wilhelms with many inquiring friends present, some of whom had never heard the Message. The day was a beautiful one, and it was very evident that all present were experiencing the joyousness and real happiness of the spirit.

While Jenabi Fazel was in New York, Mirza Ahmad Sohrab joined his party, and he will travel with him to a great extent, in accordance with instructions from Abdul-Baha to Ahmad contained in a cable, and reading as follows: "Be with Fazel in important cities." Also we quote the following instruction of Abdul-Baha in a Tablet to Mirza Ahmad Sohrab, revealed in Haifa, May 18th, and translated in New York City, June 26th, 1920:

"His excellency, the ideal sage, Fazel Mazandarani, is the essence of humility and submission. God willing, with Manoucher Khan, he has reached the United States under the protection of the Almighty. This respected soul is evanescent in the Cause of the Blessed Perfection. He is wise, well informed and a thinker. There is no doubt that he will become the cause of the exhilaration, rejoicing and the guidance of others. You must exercise toward him the utmost respect and consideration, and placing your hands in each other's, become ye engaged in the promotion of the Word of God."

Jenabi Fazel and party, including Mirza Ahmad, left New York for Boston the last of June. In Boston they were entertained by the friends at the Victoria Hotel. Only a brief stay was made before leaving for Green Acre, where the party spent a few days as the guests of Mr. and Mrs. Wm. H. Randall, returning to Boston after the 4th of July. Life at Green Acre was found very delightful. Since their return to Boston, reports from many of the friends continually arriving, contain thrilling accounts of the really constructive work actually accomplished and being accomplished; of the splendid openings and opportunities for service among all classes of people, indicating that the "Doors of the Kingdom" are being widely opened for Boston, the first city in New England.

On July 8th, a large public meeting was held in Pilgrim Hall which was very well attended. Jenabi Fazel's subject was "Abdul-Baha: His Life and Teachings." The many strangers present manifested great interest and enthusiasm, and this talk alone, addressed to such thinking, serious-minded, seeking souls, means that some day a rich harvest will be gathered from this seed planting.

Two public talks were also given at Community House on Massachusetts Ave.: On Monday evening, July 12th, a talk on "The Remedy for World Troubles" at the St. Paul A. M. E. Church in Cambridge; on July 13th, at the home of Mr. and Mrs. M. C. Oglesby, Somerville, Mass., and every morning from July 7th to July 18th, from 10:30 to 11:30, there were a series of public meetings at the Hotel Victoria.

An excerpt from a letter of Mr. Randall's, dated June 29, 1920, to Mrs. Parsons, gives a splendid idea of the ideal attitude of Jenabi Fazel: "I had a long talk with Jenabi Fazel, and he does not ask or select any one to travel with him. He is independent of all else save God, and he looks upon all the Bahais

as being in one region, and does not consider us from the standpoint of our virtues or our faults, but he looks upon us in the light of our service to the Center of the Covenant, and all the friends together constitute the body of believers in America."

On July 15th, Jenabi Fazel and party were in Worcester, Mass., a public talk being given there at the Levana Club rooms. In his talk, so wisely, graciously and eloquently given, Jenabi Fazel emphasized the point of the *practical* application of the Bahai Religion, and those present could not fail to catch more than a glimpse of the divine civilization of the not far distant future. Mirza Ahmad presided at this meeting. While in this vicinity the friends were entertained most beautifully at the stately summer homes of Mr. and Mrs. Thomas H. Collins and Mrs. Morton in Princeton, near Worcester.

On July 16th our revered teacher was in Springfield, Mass., serving, and after the engagement there, the party expected to return to Boston for a few days, leaving Boston, July 19th, for Green Acre, where they will remain for two or three weeks.

ALBERT VAIL

Mr. Albert Vail's work the past month has been of extraordinary interest. For one of his numerous services has been a series of seven brilliant talks on "The Bahai Teachings on Immortality." These were given at the home of Mrs. Corinne True, and repeated at Mr. and Mrs. Vail's home. We all know that one of the topics of vital interest today is "Life after Death," and generally, people eagerly listen to one who can lead them to a reliable source of information.

The series included the following talks: "The Origin of the Soul;" "The Appearance of Mind and Spirit in the Soul—its Divine Psychology;" "When Eternal Life Begins;" "Abdul-Baha's Brilliant Proof of Immortality;" "Is Communication with the Unseen World Possible;" "The Value of Psych-

ic Research;" "The Real Nature of Heaven, Hell, and the Unseen Kingdom;" "The Descent of the Kingdom to Earth—A Study of the New Jerusalem in the Glorious Book of Revelation."

Also during the month Mr. Vail has made a trip to St. Louis, and two or more visits to Urbana, Ill., and vicinity; in these centers spreading the Message of the glad-tidings of the Kingdom and in such an inspired way that the seeds of truth are carried home in the hearts of the people.

ROY C. WILHELM

Mr. Roy C. Wilhelm is among the traveling teachers just now. He left New York City on June 27th for an extensive trip to the Pacific Coast. It is supposed to be a business trip, but the greater part of Roy's thinking and serving is in the greatest business in life—the Bahai Cause,—and as all friends know this, a wave of rejoicing is set in motion when the friends hear that Roy is to make a Western business trip, for this means that in every city where he abides for a time, the glad-tidings will be shared, and his sisters and brothers in the Cause refreshed and encouraged.

LOUIS G. GREGORY

Mr. Louis G. Gregory has been in Maryland and Kentucky the past month; particularly good reports come from Louisville where he has been staying for over two weeks. His radiant enthusiasm and spiritual zealousness, his comprehensive presentation of the Bahai Message and teachings of this new Day of God, are attracting wide attention wherever he goes in the Southland. He is meeting with great success and not antagonism. Mr. Gregory writes as follows:

"The world day by day shows greater capacity to receive the Message. Signs of awakening appear in the South as elsewhere. There are many scattered believers, and vastly more who sympathize with the Cause as far as they understand it. Their approval is hearty and inspiring.

"The method of reaching the colored people is revealed in the instructions of Abdul-Baha, who knows their custom of opening their churches, schools and other meetings to visitors who meet their approval; but to meet the complex situation, the whites should be reached in greater numbers. They are perhaps more orthodox and will not so readily open their established institutions, but there is a vast work for teachers among them. Abdul-Baha, speaking of teaching in the South, says: 'Become ye firmly rooted in this great aim. Send ye teachers to all directions and become ye not apprehensive should ye meet strong opposition.'

"One of the most effective ways of reaching the whites of this region is for friends from other sections to come and reside for a season. Endless traces may result from such efforts. Miss M. Klebs, who has for a number of winters taught music at N. Augusta, S. C., started an Assembly there. Mrs. Boyle, spending a winter at Miami, Fla., attracted many who, like herself, were visitors. Mr. and Mrs. Ripley of Washington, have made several trips to Florida which they have improved for teaching. The efforts of Dr. Oakshette and Fred Mortensen were confirmed in Atlanta, Ga., where there is a radiant group. Elmore Hays, who spent some time west, after receiving the Message in Atlanta, has returned and is doing fine work. The Lakeland (Fla.) Assembly probably owes its origin to the residence of Byron S. Lane. The veteran, Paul K. Dealy, has lived for many years at Fairhope, Ala. Miss Annie Reinke at Austin, Tex., is a center of radiance. Dr. and Mrs. Guy of Boston, now reside and work at St. Augustine, Fla., where recently they arranged for Mrs. Ford to lecture. Mesdames Stott and Christine at Louisville, Ky., are the cause of life and hope to many souls.

"Among the colored friends who have done exceptional residence work may be mentioned Prof. Geo. W. Henderson, whose business college at Memphis,

Tenn., is a center of reality where hundreds of students come in contact with the Light. Mrs. Caroline W. Harris teaches the summer colony at Harper's Ferry, W. Va. Mrs. H. G. Marshall has done a fine service in cities of Arkansas.

"Among those in past years who have either traveled or resided in the South and taught, may be mentioned our departed brothers, Joseph H. Hannen and Charles F. Haney; and our sisters, Mesdames Susie Stewart of Richmond and Elizabeth Diggett of Chicago—all of illumined and blessed memory. To these may be added Mesdames Hannen, (Hooper) Harris, Claudia Coles, Marie Watson, Viola Duckett, Miss Georgiana Dean; Messrs. Tate, Remey, and last but not least, Roy Williams, whose shining traces cover a wide circuit. To these may again be added many souls who believe in God and the Day of His Appearance, but on account of church connections can only teach in a limited way; for example Rev. Dr. Pontor of Atlanta, who lived and no doubt died a believer. We think, with a smile, of the brave Bishop Flipper, who is willing to take up the cudgels with the ministers in his conference who oppose the Cause; and with a broader smile, of another portly bishop who opposes, but whose wife is a firm believer. Harry Stillwell Edwards, former postmaster of Macon, Ga., has recently come out for the Cause and has written an article for the press on the subject. Dr. S. C. Mitchell, former president of the University of South Carolina, wrote that he had given the Message of Abdul-Baha on many, many platforms. He heard Abdul-Baha speak at Lake Mohonk. The president of Fisk University, to whom Mrs. Parsons gave the Message, readily arranges for the traveling teachers. Last year he publicly declared that they were all watching the Bahai Movement with keen interest.

"Jenabi Fazel, the eminent teacher, was surprised to learn that there are few Assemblies south as compared with

other regions. He felt that under similar conditions in Persia, half the friends would migrate to a section where fewer Assemblies were found. Many of the colored have expressed, upon hearing the Message, the fervent wish that it might also reach the whites. When the whites become illumined, they almost invariably show a magnanimous spirit and teach the colored. The latter, while having the same wish for the advancement of the former, can only succeed in this measurably, in view of well known conditions. It is hoped in future that such thriving cities as Louisville, Memphis, Little Rock, Oklahoma City, Ft. Worth, Dallas, New Orleans, Shreveport, Birmingham, Jacksonville, Charleston, Richmond, etc., will attract an increasing number of resident teachers, who will form glowing places of contact for traveling teachers."

MARY HANFORD FORD

The following letter from Mrs. Mary Hanford Ford is shared with the friends:

"Since the Temple model has been on exhibition at the Kevorkian Gallery, its history has been very interesting. The model has a distinctive personality; to see it is like having an interview with a holy and magnificent personage. For instance, one day the editor of a theatrical magazine came in. He was something of a scoffer, and had evidently heard unpleasant things about the Bahai Movement. So he began to criticize the Temple. 'It is a very pretty thing,' he remarked in a superior tone, 'but it is decidedly over-decorated; it will be an absurdity in its full size.' So the guardian of the Temple very gently began to show him the significance of the decoration,—how each line and curve was an expression of a great thought or a noble principle, so that all the spiritual tradition and future aspiration of the human race seemed imbedded in this Temple. His face changed and grew soft. His eyes began to shine; then and there the spirit penetrated him, and

though he came to stay five minutes, he remained two hours and left regretfully. Now he has opened his magazine to a monthly article on the Bahai Movement.

"A boy of ten or eleven came rushing up the stairs one day and stopped suddenly on the threshold with a 'Gee!' He had been studying architecture in school and wanted to see this 'new' thing. He could not repress his enthusiasm. I heard him talking about it the next day to some children on the street, and he brought in a little girl friend to share the treasure he had discovered.

"Many very wealthy and dignified people have come also with the same result. George Grey Barnard, the sculptor, declares the Temple marks a new development in architecture, and the beginning of a great era in art. He believes it will be built not only in Chicago, but in its full size on Fort Washington Heights in New York, where a group of millionaires will place it as an illustration of what religion has become to humanity. His wonderful blue eyes shine as he talks about it, his speaking hands weave sculptures in the air to fit his words, and he forgets everything but his marvelous theme.

"The colored people come in and sit quietly drinking in its presence, which makes realities of love, brotherhood, the immortal life, and sympathy. No one leaves cold or critical, and no one can utter gossip or criticism or scandals within that lovely radiation. So one can imagine what the great Temple will be when it rears its stately head in the blue heaven and all men feel it!"

From a recent Tablet we quote the following words of Abdul-Baha: "Thy letter has been received. Its contents indicated that the plan of Mr. Bourgeois has been selected. It is very good."

MR. AND MRS. KILLIUS

For the past two years or more Mr. and Mrs. A. C. Killius have been traveling teachers. They left their home

in Spokane for the purpose only of sowing the seed of the Kingdom throughout the cities of Montana, as this was one of the States mentioned by Abdul-Baha, at that time, where the Message had not been spread. In order to have sufficient means to sustain them, they sold almost all of their household belongings and this together with Mr. Killius' business of home portrait photographer, enabled them to move about frequently. During this time they have spread the glorious Bahai Message broadcast, and were very fortunate in having a number of splendid articles placed in the leading newspapers of the State, and confirmations in every way successively reached them. They have served with a true Bahai spirit of love and devotion, and such services and offerings of love attracted many to the Cause.

MARION JACK

Miss Marion Jack has written a most interesting letter about the work in western Canada. We quote excerpts, as follows:

"The soil is extremely fertile, and the Great Gardener is surely busy in this field, otherwise the souls who are receptive would not be found so frequently, for it is very wonderful how a stranger who does not consider herself either a teacher or a speaker, could meet and give the Message to well over a hundred. The president of the Women's Canadian Club has, at the instigation of a former president I met, invited a Bahai speaker to occupy their platform when one comes this way. Then a Mrs. Dunn, a brilliant woman in the world of letters, has given us a good write-up in *Fair Play*, a weekly publication that is widely read, and the editor has, through this article, become interested."

Vancouver and its environs is very promising indeed, and as Miss Jack writes: "Proofs are in evidence all the time of the truth of the statement of the heavenly Beloved One that everywhere people now have capacity. Never since it has been my joy to serve have

I seen so many thinking and unbiased souls as in the west,—and if it is possible for any Bahai friends, who are seeking for a new field of labor, to come as far west as British Columbia, may they come and live in Vancouver. When a Bahai home is opened up here, meetings can begin.”

One of Jenabi Fazel's wise sayings seems to fit right here, for Miss Jack does not consider herself a great public speaker, and the secret of her success is found in this saying: “The only thing which will enable one to give the Message to the people of the world, is not eloquence nor logic: it is rather pure faith, love and ecstasy.”

ANNIE PARMERTON

Mrs. Annie Parmerton had an interesting month in Cleveland speaking at the North Congregational Church where they have an open forum. Socialists, Materialists, Christians, Jews and others were there represented in the meeting where she spoke and gave the Message of the Kingdom: a very mixed audience and just such a representation as usually appears at an open forum in any city. A number were attracted and asked for literature, for the most part on the social and economic teachings. The pastor of the church extended an invitation for a return engagement there in the fall, and he will welcome to his church any Bahai speaker visiting the city. Other private meetings were arranged in Cleveland for both the colored and white people, and there were many private interviews with strangers and friends, resulting in attraction, zeal, enthusiasm and a larger unity.

While Mrs. Parmerton was in Sandusky, Ohio, a new spirit was revived in the Assembly, and through divine confirmations, the banner of the Covenant was manifest, which means a quickening into real life and activity. Mrs. Parmerton also visited Akron, Dayton, Hamilton and Middletown, Ohio.

“MOTHER” BEECHER

“Mother” Beecher gives some very encouraging news of the progress of the work everywhere she has been traveling. She spent two very profitable weeks in New Haven, Conn., giving the Message both in public and private meetings, so that a large number of people in that city heard the glad-tidings. Interest was very general, but the Theosophists in particular seemed very much attracted; a group of them attended several of the meetings, and said the reason they did so was because there was life in Bahai meetings. Now through this service and the work also of the Misses Thompson, residents of New Haven and who have been striving to hold aloft the Bahai ideals there for so long, the field in New Haven is quite ready for another traveling teacher. “Mother” Beecher also served in New Jersey for a short time, and then returned to Canada where she remained for a few days in Montreal, then went on to Brockville, Ont. Of her experience there “Mother” Beecher writes:

“I have found some great souls seeking light and peace, mostly church people who have grown discontented, and are reaching out after something rational. What a privilege to teach Christians from their own Bible! I have longed and prayed for years for this bounty, and strange to say since I came into Canada last October my work has been nearly all among that class. Also among some Jews. My work here has been private, that is, in homes, rather than in public meetings.”

For one like “Mother” Beecher, who will on the 26th of July be 80 years old (or 80 years young as in her case), we can readily see that the limitations of the human physical do not always operate when the spirit within one takes full control, and we strive “to live and move and have our being” in the Center of Life.

MR. AND MRS. BOSCH

From Papeete, Tahiti (an Island in the South Pacific-French Territory), we have received a letter from Mrs. Louise Bosch, shared with us by Mrs. True. Mr. and Mrs. John D. Bosch left San Francisco early last spring traveling to that far away Island of the Sea, leaving material rest—and the comforts of the modern world—responding to the call of the Center of the Covenant that teachers should travel to the Islands of the Pacific—they gave the Message to Mr. Alexander Drollet (the government interpreter at Tahiti) and his wife. Sister Louise writes:

“He (Mr. Drollet) was the first who became a believer and the first who heard the Truth. We presented the Truth to him and his wife in French at their home, not long after our arrival here. He uses the Greatest Name every morning, and he prays that wonderful prayer on page 58 of the *Divine Plan*. Without our telling him, he has selected that prayer for himself. In every way his rapid spiritual growth has amazed us, and words are unable to express our thankfulness to God. How great is the mercy of Abdul-Baha to have permitted us to come here to find such a soul! Mr. Drollet told us that always he had wished and hoped to do something sometime for the Polynesians here, and he said that he knew now that he would translate some of the teachings of Abdul-Baha into that language.”

MRS. GOODALL, MRS. COOPER AND
MRS. FRANKLAND

Mrs. Helen S. Goodall, Mrs. Ella Goodall Cooper and Mrs. A. J. Frankland of Berkeley—those precious friends on the Pacific Coast, visited in Southern California recently. Mrs. Cooper spoke on “The Bahai Movement for World Brotherhood” at the Recreation Center in Santa Barbara; and also addressed an audience at the large and fashionable Hotel Arlington. Mrs. Frankland spoke before the Theosophical Society while in Santa Barbara.

SOUTH AMERICA

Dr. and Mrs. Frederic Valles Vargas and Mrs. Maria Hersch of Buenos Aires, Argentine, S. A., have arrived in California, and will make a tour of this country, visiting the large Bahai Assemblies. These new friends from Buenos Aires sent a cable of greeting to the Bahai Convention in New York. Each one of the three has given talks on the Bahai Cause in Argentine since they heard the Message from Miss Martha Root last September. They represent the flower of Latin-American culture.

We are beginning to gather fruits from the beautiful services rendered by Miss Root on that great South American trip of last year which has added pages to the history of the Bahai Cause in this Western world. Here are a few of the results which are forthcoming:

O Theosophista, the Theosophical Magazine of Brazil, South America, published in Rio de Janeiro, has in its April number a most excellent article entitled “The Message Bahai to the Spiritual World.” A short history of the Bab, BAHÁ'Ó'LLAH and Abdul-Baha is given; the twelve vital Principles are explained and the “to live the life” quoted in full with some selections from the *Hidden Words*. It was written by Guido Gnocchi of Santos, Brazil, under his Brazilian nom-de-plume Angelo Guido. Two other splendid articles on the Bahai Cause written by this same author have come from South America recently.

Abdul-Baha in a Tablet to Martha Root received in May, said: “Praise be to God, the Call of the Kingdom has been raised in South America, and the seeds of Guidance have been sowed in those cities and regions. Certainly the heat of the Sun of Reality, the rain of the Eternal Bounty and the breeze of the Love of God will make them germinate. Have confidence.”

THE TEACHING COMMITTEE,

By *Mariam Haney*, Sec'y.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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BULLETIN—Jenabi Fazel Mazandarani has undergone an operation and was in the hospital for some time. On behalf of the Bahais everywhere we extend to him heartfelt sympathy and the prayer for a complete recovery and greater strength to serve the Cause. We also hope the Persian section of the STAR OF THE WEST will soon be restored.—*Editors*.



A Photograph from Teheran

STANDING (left to right):

ELIZABETH H. STEWART.
MOHAMMED LABEEB, just returned from Haifa.
DR. SARAH CLOCK.
MIRZA NUR-ED-DIN.

SEATED (left to right):

LILLIAN KAPPES.
MAHBOOBEE, niece of Mohammed Labeeb.
DR. SUSAN I. MOODY.
MONAVER, orphan from Kaswin in Tarbiat School.
GHODSEA ASHRAF, just returned from America.

Photograph taken April 3, 1920, Teheran, Persia.
Sent by Isabella D. Brittingham—see page 162.

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. 11

Eizzat 1, 76 (September 8, 1920)

No. 10

The House of Spirituality in Persia

Talk by JENABI FAZEL MAZANDARANI, given at the Twelfth Annual Mashrekol-Azkar Convention, New York City, April 29, 1920. Interpreted by Manucher Khan. Stenographically reported by Harris & Stacy, N. Y.

WE thank God, friends, for the bounties which He has bestowed upon us. For what He has done for us let us express our thanks. We have come at a befitting time, when the Bahais are working in the beautiful time and day of the Rizwan.*

Praise be to God, you have undertaken great services, one of the most important of which is the raising of the fund for the Mashrekol-Azkar. We have been reading about the Mashrekol-Azkar and this news has been heralded throughout the world, the Bahais everywhere praying earnestly and watching its progress. Praise be to God, that sufficient funds have already been collected to start the work of building.

Having heard Abdul-Baha speak of the Mashrekol-Azkar and having read his writings, we know how he feels about the matter. The Bahais throughout the world have not only heard about the other Mashrekol-Azkars, but also about the one that is to be built in America. Many Tablets have been written about

the Mashrekol-Azkar in Ishkabad. In the *Book of Akdas* it is commanded that Mashrekol-Azkars be built. There should be a Mashrekol-Azkar in every city. It is Abdul-Baha's wish that the Mashrekol-Azkar be as grand as it is possible to make it, for the more beautiful it is, the more attention it will attract, and by this, the outward manifestation of the spiritual temple, will many be drawn to the Revelation of BAHA'O'LLAH.

Praise be to God, that you are going to build a grand Mashrekol-Azkar. There is no doubt that it will require a large sum of money to erect such a structure, but the sincerity of the Bahais will remove all difficulties, and when the effort is made every obstacle will be overcome.

During the past year a number of Mashrekol-Azkars have been built in Persia. There is one in Hamadan, Persia. First, a large tract of ground was acquired and a building was erected thereon. They are adding to the building from time to time, so as to make it grand and impressive. Other buildings have been placed around it, such as a school for boys and a school for girls, a Bahai library and a guest house for the Bahais. The Bahais of Hamadan thought it impossible to erect such a building because of the great expense, but after they had started it, everything worked out right.

*The Feast of Rizwan (Paradise) commemorates the Declaration of BAHA'O'LLAH in the Garden of El-Rizwan in Bagdad, April 21st, 1863. The season of feasting lasts twelve days—April 21st to May 2d, inclusive. April 21st, April 28th and May 2d, are especially celebrated.—*Editors.*

It seems that new life has entered into the Bahais of the world for many institutions have already been started. For instance, the house where BAHÁ'Ó'LLAH resided during his sojourn in Baghdad is to be rebuilt, as it is a place that will be visited by people from all parts of the world and should be preserved. The Bahais have started to rebuild it. When you undertake to do anything, no matter how difficult its accomplishment may seem, it will work out right.

Another thing that has greatly pleased us is the committee of teachers. Nothing is as important as teaching. Everything else comes after this. The more the teachings are spread and the Bahais are increased in number, the greater will be the possibility of their accomplishment. The more we do, the sooner will we attain the goal. That is why Abdul-Baha has said repeatedly that this time is the springtime of teaching. He has repeatedly emphasized that we must do our best to teach and he has said that the Bahais should hold meetings to consult about this matter.

We will tell you about the Eastern method of teaching, as it may throw some light on the matter: In accordance with the commands of Abdul-Baha, they have established a Spiritual Meeting (House of Spirituality) in every town of Persia. They elect, that is to say, all the Bahais elect, at least nine men out of their number. Sometimes it is nine, sometimes twice as many and sometimes even three, four, five or even six times as many. This Spiritual Meeting is like a fountain-head from which flows instructions for all the committees and sub-committees—that is to say, it has the authority. This Spiritual Meeting has many sub-committees and many sub-meetings are held. Every branch of the work is referred to one of these committees. For instance, one of these committees is specified as the committee of teaching; that is, teachers are elected, a separate committee is appointed, of

which all the members are teachers. A report of their work is made every week to the Spiritual Meeting. Meetings for teaching are held in every part of the city or town and the people are informed thereof. The time is appointed and the Bahais attend such meetings, taking their friends with them who are not Bahais, the one who addresses such a meeting being the teacher who has been appointed by the committee. The teacher informs the committee of his work and the committee makes a report of the work of all the teachers to the Spiritual Meeting. To bring people to a teaching meeting once may not be sufficient, for the words may not have taken effect, so they should be brought a second and even a third time. Another meeting is held which is called the encouraging meeting, that is, those who have been partly convinced are encouraged after they have passed the meeting of the teachers. Then they are taken to another meeting, where fuller information is given them and everything possible is done for them.

Much work is accomplished by the Spiritual Meeting and great responsibility rests upon it. In addition to the work of teaching, their duty is to keep the Bahais together, to unite them and to remove all cause of difference and dissension. They do everything they can to interest and do not allow anything to enter that will cause dissension and difference. Thus spirituality always prevails. This is of the utmost importance. Abdul-Baha has repeatedly emphasized the importance of unity. It is Abdul-Baha's wish that we should all enter the Kingdom of God, but it is hard to be firm and steadfast therein. We must all strive to keep unity and harmony.

Before a Bahai teacher arrives in a city of Persia, the friends are notified of his coming and are given full information about him. Plans for his coming are made and are sent to the committee

of teaching. That is the best way to spread the teachings. The Bahais living in a town and understanding the conditions there, are in a better position to know how to spread the Cause than would a stranger coming to the town. The plan should, therefore, be drawn by the Bahais of the town and should be carried out by the teacher.

That is the way meetings and sub-meetings are held in the East. If you have Spiritual Meetings like those in the East, it will be very advantageous to you and it will also be beneficial to have a committee of teaching. I hope that ere long you will have Spiritual Meetings everywhere, so that wherever we go we will find the plans have been made and we can proceed with our work.

MR. LUNT: I think in the minds of many there has been a doubt as to just what is intended by the term "Spiritual Meeting" as used by our brother Jenabi Fazel, and with his permission I want to ask a question as to what qualifications, in the Orient, are required of those believers who elect what we call the House of Spirituality.

JENABI FAZEL: The House of Spirituality is the same as the Spiritual Meeting. That is the mode of procedure in Persia. You can do likewise. In every town of Persia they have a House of Spirituality, or a Spiritual House or a Spiritual Meeting, which are all the same. The members of the Spiritual Meeting are elected by the Bahais, those receiving the majority of votes being elected. The Bahais elect certain ones of their own number and those elected become electors who choose the House of Spirituality. These are the conditions for choosing the House of Spirituality. There are numerous Tablets on this subject and one of the conditions is that the Bahais chosen as members of the House of Spirituality should be firm in the Covenant and well known for their steadfastness; that is to say, those who are sincere and are well known

to the others. After such members have been chosen, they proceed according to a plan determined by Abdul-Baha as to what they should do. For instance, they should consult about teaching. The assemblies that the teachers are to visit should communicate with them and they should be consulted beforehand. They should consult how to spread the Bahai literature and every step taken must be a matter of consultation. Of course, everything cannot be discussed at the meetings of the House of Spirituality. There should be sub-committees to do the work. One of the committees is the committee of teaching. The only subject discussed at these meetings is how to promote the Cause. These teachers should not sacrifice all of their time in teaching. If it is necessary to do that, the work should be divided among different ones, so that only a part of their time will be required in teaching. These teachers are versed in the prophetic books, can make a good address and can afford to spend part of their time at these meetings. A teacher is sent to every one of these meetings, in whatever place or home it is held, he being informed beforehand what meeting he is to attend and the appointed time, and the Bahais invite their friends to these meetings of teaching. The subject is chosen and the teacher goes to the meeting and gives his lecture. The teacher informs the teaching committee and the latter reports to the House of Spirituality. Those who were invited, who have read the words and have been impressed by the teacher, are invited to other meetings where they are given more information and a deeper insight into the teachings. That is the way the Bahais in Persia have their sub-committees work. If you think it feasible, it would be very good to select nine members to look after such matters—nine or more, twice as many as nine does not matter. They should have full authority and should hold a meeting of consultation at least once a

week about spreading the Cause, and of course they should make it a point to ascertain what has already been decided upon.

Another important thing is that all these meetings should work together in harmony and unity. The mission of the Bahai is one of service and there is nothing besides that. Our greatest desire is to render service. Consultation is one of the explicit commands of Abdul-Baha, but the time and place can be of your own choosing.

MR. LUNT: Just one point. I wish to clarify one point: How is the membership of the friends who elect the House of Spirituality to be determined, who determines that membership, and what are the qualifications of those who elect the House of Spirituality?

JENABI FAZEL: The members (of the assembly) should elect those who choose the (nine) members (of the House of Spirituality).

MR. LUNT: How are we to determine the qualifications, the conditions, how do we determine the membership, the general membership which elects these nine—I mean the whole body of the assembly?

JENABI FAZEL: The first condition is sincerity and firmness in the Cause—this is the law—and of course this should be carefully considered. This is more important than anything else because it is the center of the Cause. The center should be clear and pure. It is like a source from which all the streams spring. If the source is not clear, how can the stream be clear? It must be pure. If it is not, it will be of no use. The first condition is sincerity and firmness, and they should be firm in the Center of the Covenant, sincere in every way and be ready to sacrifice their lives for the Cause. One should have no will except the will of God. He should not be tenacious and persist in his own opinion. If somebody has a better opinion, he must change his opinion at once.

What aim do we have except servitude? This position is a very important one and carries with it much responsibility. In the Tablets revealed by Abdul-Baha these conditions are mentioned in detail. You have all heard of the important position which such a Spiritual Meeting holds. They are the chosen representatives of Abdul-Baha in every city and town.

MR. WINDUST: I should like to have it clearly defined if there is any difference between the Spiritual Meeting and the Spiritual Assembly and the House of Spirituality?

JENABI FAZEL: So far as I know, the House of Spirituality and the Spiritual Assembly (and Spiritual Meeting) are exactly the same.

MR. LUNT: Suppose new people come to a meeting today (or have been) coming for a number of months. Suppose they say, "We believe we are Bahais." Suppose we have a meeting called to elect the House of Spirituality, shall we notify these people, who say they believe, to come and help elect the House of Spirituality, or shall we have some committee pass upon their qualifications?

JENABI FAZEL: All those who are Bahais have the right to vote. They should elect a number of people, and those who are elected should choose the nine (constituting the House of Spirituality). *The Bahais are known everywhere. They could not be anything else.*

MRS. HOAGG: Just one question: In choosing the members of the House of Spirituality, should the committee be larger than the number chosen; do you usually have a larger committee to choose the House of Spirituality?

JENABI FAZEL: Naturally, a larger committee should choose a smaller committee; of course they cannot be nine themselves and choose eighteen. They must choose out of their own members.

Tablets received by American Bahais in 1919

JOHN WOLCOTT

To his honor, Mr. Wolcott, Spokane,
Washington—Upon him be BAHÁ'O'-
LLAH El-Abha!

He Is God!

O thou faithful servant of God!

Thy letter was perused. Thou hadst written that "I am striving to cause the friends of Spokane to become self-sacrificing." I hope that each and all of the friends may become self-sacrificing and set forth the example to others. Until man becomes self-sacrificing in the path of God, his life will be void of any result and will be like unto that of a mineral; he will resemble a fruitless tree, and a tree must bear fruit. I hope that the friends of God may all become fruitful trees and illumined lamps and may not remain extinguished.

As to the questions thou hadst asked, I have no time for a detailed answer for letters are pouring in from the East and the West and if I answer a word to anyone, it is indicative of the utmost love for I have not any time at my disposal. At present I answer thy questions briefly and if in the future an interview is made possible, I will give thee a detailed answer.

Existence is of two kinds: One is the existence of God which is beyond the comprehension of man. He, the invisible, the lofty and the incomprehensible, is preceded by no cause but rather is the Originator of the cause of causes. He, the ancient, has had no beginning and is the all-independent. The second kind of existence is the human existence. It is a common existence, comprehensible to the human mind, is not ancient, is dependent and has a cause to it. The mortal substance does not become eternal and vice-versa; the human kind does not become a Creator and vice-versa. The transformation of the innate substance is impossible.

In the world of existence, that which is comprehensible. is in three stages of mortality: the first stage is the mineral world, next the vegetable world, and in the latter the mineral world does exist but has a distinctive feature which is the vegetable characteristic. Likewise in the animal world, the mineral and vegetable characteristics are present and in addition the characteristics of the animal world are to be found; it has the faculties of hearing and of sight. In the human world the characteristics of the mineral, vegetable and animal worlds are found and in addition those of the human kind are existing. That is the intellectual characteristic, which discovers the realities of things and comprehends the all-important facts.

Man, therefore, on the plane of the contingent beings is the most perfect being. By man is meant the perfect individual, who is like unto a mirror in which the divine perfections are manifested and reflected. But the sun does not condescend from the height of its sanctity to enter into the mirror, but when the latter is purified and turned towards the Sun of Truth, the perfections of this Sun, consisting of light and heat, are reflected and manifested in that mirror. These souls are the Divine Manifestations of God.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani,
Acca, Palestine, July 20, 1919.)

MR. AND MRS. LATIMER

To their honors, Mr. James and Rouhani
Latimer, Portland, Oregon—Upon
them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye two faithful and assured souls!

Praise be to God, your son, George
Latimer, is enkindled with the fire of
the love of God, and is with all his

(Continued on page 163)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Vol. 11

Eizzat 1, 76 (September 8, 1920)

No. 10

Letter from the House of Spirituality, Teheran

Translation by Manucher Khan, of the fac-simile reproduction of the Persian printed on page 26 of the STAR OF THE WEST.

To the STAR OF THE WEST—Compliments and congratulations!

The members of the Spiritual Assembly (House of Spirituality) of Teheran, Persia, offer the sincerest congratulations to the editors and the staff of the STAR OF THE WEST.

The STAR OF THE WEST had ceased its radiation owing to the dense clouds of this destructive world-wide war; but in this happy and joyous time, from the unlimited bounty of the Almighty God, those clouds have been dispelled and dispersed and again the STAR OF THE WEST has shone forth in a new style.

We beg at the Threshold of God the success and the prosperity of the honorable editor and his staff, and hope that, God willing, day by day the refulgence and resplendence of the STAR OF THE WEST may be increased and that it may be lighted in such a manner that

it may bestow upon the hearts of the people of the West illumination, that the sleeping ones may arise from their slumbers and the uninformed ones may be informed of the rising and the dawning of the Star of Reality from the horizon of Persia, and may not be bereft of the effulgence of the Sun of Guidance and Wisdom. But alas, alas! most of the people are narrow-minded, short-sighted, and are unaware of the Highway of Reality. Some have been contented with a small cup of water and have deprived themselves of the ocean and the limpid and salubrious water, and a few are in search of it but they wish to confine that boundless water of life in a small jar or dish, but how impossible! How well He has said, "And by the Name of God, the sayer is from God—If anyone searches for light in the daytime that self same

search is a demonstration of his blindness." God is manifest and has come like unto a luminating Star, but what a pity that He has come in the towns of the blind people.

We continually invoke at the Threshold of the Almighty God that the minds of the people may be purified from the ashes of cruelty and injustice, and may be adorned with the light of justice and toleration, so that they may witness the rays of the Sun of Reality with their outward and inward eyes, and that they may drink from the River of Life which is flowing in the heart of the world, and that they may obtain eternal life. He is the Ancient above all things!

THE SPIRITUAL HOUSE OF TEHERAN,
(Seal) President: *Shoao'llah.*

(INVITATION)

We most respectfully inform the Spiritual Houses (Houses of Spirituality) of Europe and the United States, that the Spiritual House of Teheran will gladly correspond with the above-mentioned Spiritual Assemblies, either in the English, French or Esperanto languages. If any of the Bahai Assemblies wish to communicate with us in any of the above languages we will answer them as soon as possible. All letters should be addressed as follows:

Rouhani Davachi,
Khiabani Naserie
Teheran,
Persia.

THE SPIRITUAL HOUSE OF TEHERAN,
(Seal) President: *Shoao'llah.*

Recent Tablet to the House of Spirituality, Chicago

To the members of the House of Spirituality, Chicago—Upon them be the Glory of God, the Most Glorious!

He Is God!

O ye dear friends of Abdul-Baha!

The letter which ye had written to the Central States was perused. My hope is that this Convention for Teaching will remain firm and permanent and that its honorable members will serve the Kingdom of God with utmost unison and harmony, so that the effulgent light of the Sun of Reality may illumine the horizons of America, and the call of His Holiness BAHÁ'O'LLAH may reach everywhere. The teachings of His Holiness BAHÁ'O'LLAH, like unto the breaths of the Holy Spirit, revives the people. The favors of His Holiness BAHÁ'O'LLAH will encompass all mankind.

Abdul-Baha feels great attachment towards the Chicago friends, for the call of the Kingdom of God, first of all, reached Chicago and made some souls in that city attracted to the Heavenly Kingdom. As in the beginning they did before all attain to the Spirit of Life, so should ye now try to preserve this bounty to the end. Resist ye like unto a firm foundation every violent storm. Withstand ye like unto a strongly-rooted tree the severe winds. Be ye released from every thought save that of the Kingdom of God. Be ye freed from every bond. Have ye no attachment save that to His Holiness BAHÁ'O'LLAH. Strive ye day and night with heart and soul so that ye may render some service to the Kingdom of God. These are virtues which bear fruits, otherwise rootless trees fall to earth by furious winds; weak lamps are extinguished through a breeze; languid bodies become overwhelmed by the slightest attack (accident) and the superficial people run away from Reality, as it is plainly mentioned in the Gospels.

At all events, O ye friends of God, the tests are verily severe.
It needs a heavenly power so that man may remain firm.

Convey, on my behalf, longing greetings to all the friends of God, one by one.

I intended to go to Chicago by way of the Pacific Ocean, but obstacles appeared, so (at present) I have given up the idea, waiting to see what the will of God will be and what confirmation His Holiness BAHÁ'O'LLAH bestoweth.

Upon ye be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Azizullah Khan S. Bahadur, Mount Carmel, Palestine, August 1st, 1920.)

Recent Tablet to the Women's Assembly, Teheran

Through his honor the pilgrim Sobhie and his honor Mirza Ahmed Yazdani—Upon them he BAHÁ'O'LLAH El-Abha!—to the attracted leaves, teachers of the Women's Assembly—Upon them he BAHÁ'O'LLAH El-Abha!

He Is God!

O fragrant leaves of the Assembly of Teaching!

Endeavor until royal teaching comes from the powerful King. Speak eloquent words until the promise of service to the Kingdom of Abha appears. Supplicate at the Threshold of the Blessed Perfection until the signs of the Most High appear. Make the ear attentive to the Supreme Apex until ye hear the melody of the Kingdom of Abha!

Make the heart pure and spiritual until from it radiates the illumination of the Word of God; and devote thy-selves to the work and action which will be the cause of the awakening and education of the people.

This magnetic period of existence is the cause of the progress of divine instruction. The instruction of the Ancient Beauty, which is the myrtle of ascent to the condition of the world and the favor of ascent to the world of the Kingdom, must be made to flow. Then endeavor, take no rest, be occupied with service to the Holy Threshold, and this is teaching the Cause of God and divine instruction.

The hope is that ye may be aided and prospered.

Upon ye be BAHÁ'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated April 28, 1920, Teheran, Persia, by Amatola'llah (Dr. Susan I. Moody); revealed 14 Safar 1338, Haifa, Palestine.)

Letter from Isabella D. Brittingham

To the STAR OF THE WEST:

With greatest joy I am mailing to you a photograph from Teheran.

Many original photos I am planning to file in the archives in Chicago. To the next generation they will be more precious than millions of jewels. We little realize all we now have in the Word and in the lives of its servants. Twenty centuries ago there were only a few pages, recorded from memory, from the day of Jesus—and no other authentic treasures!

This photograph was mailed from Teheran the middle of April with a letter from my niece. It came in about two months.

I have a later letter enclosing a Tablet revealed for the Women's Assembly of Teaching with Dr. Moody's translation, which I send herewith.

My niece states in this last letter, which is dated May 10, 1920, concerning the Teheran work:

"The women are alive about teaching. They have fourteen different places for

teaching in various parts of the city, and many seekers. We have a meeting here (in the united home of Dr. Moody and Miss Stewart) every Tuesday afternoon with a Persian woman teacher, and it is wonderful to hear her teaching from all the different holy books, according to whom she has present, Armenian, Jew, Moslem or Zoroastrian. Saturdays, at sunset, we have a meeting for men. Mirza Farajo'llah teaches

and has taught here in our office, this men's meeting, for seven years."

Such floods of the ocean of His Utterance, and the knowledge of their effect upon the arising souls, pour in from all parts that, indeed, we could not bear more upon our sensitive spirits and remain conscious—as Mirza Abul Fazl once said.

I. D. Brittingham.

Tablets received by American Bahais in 1919

(Continued from page 159)

power engaged in service. This youth shall be confirmed and shall plant for you a tree that shall eternally yield fresh fruits.

The meeting which ye prepared at the home of Mr. and Mrs. Nash, on the day of Naurooz, was an illumined assemblage and the recipient of merciful blessings. Such gatherings are pregnant with remarkable results and their importance shall, in the future, be made evident and manifest. During the autumn season the seed is sown and its significance is veiled, but when springtime approaches and causes it to thrive, then its importance is revealed.

At present the principle of the Oneness of Mankind resembles a seed which is sown and which at first commands no importance, but when the springtime of Universal Peace draws near, then it shall grow and its importance be made known.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

SOPHIE LOEDING

To the maid-servant of God, Sophie Loeding, Chicago, Illinois—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou daughter of the Kingdom!

Praise be to God, thou hast attended the Mashrekol-Azkar Convention at New York, hast witnessed that great stir and celebration, hast associated with the friends and joined them in their songs, hast been animated and quickened and with a new spirit hast returned to Chicago. Associate intimately with the class of young friends and join them in their activities. Convey to them my respectful greeting and say: "O class of young people! Praise be to God, ye are strong in body and are gladdened in spirit by the divine gladdening. Ye must exert an effort and must labor hard. The light of the oneness of the world of humanity and of universal peace must radiate from your class to the surrounding regions, ye must be the cause of the promulgation of heavenly teachings and must summon the souls to merciful characteristics that they may acquire a Bahai training and may be confirmed by divine assistance."

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

MABEL RICE-WRAY

To the maid-servant of God, Mrs. Mabel Rice-Wray, Detroit, Michigan—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou pure leaf of the Blessed Tree!

Thy letter was received and its contents noted. From lack of time a short answer is given, for letters pour down like unto rain from the East as well as from the West. I have no time for a detailed answer. In brief it is this:

It is not permissible to hang the sacred picture on the walls of rooms; but to hang the Greatest Name, or the picture of the sacred tomb, or the picture of a spot where His Holiness BAHĀ'O'LLĀH has been, is permitted.

I pray to God that ye may ever be enlightened with the fire of the love of God, attracted by the fragrances of God, assisted in benevolent deeds, in good and faithful conduct and firm in the Covenant and Testament. Whatever thou deemest advisable for the promulgation of the Cause, it is acceptable.

As to the election of women, this is a political question. I avoid all politics, but I say this much, that men and women are both parts of the human branch, and for mankind two wings are necessary. If either one is weak the bird will not fly, but if both are strong mankind will soar to the exalted summit.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

[NOTE—Mrs. Rice-Wray sends the above Tablet to the STAR OF THE WEST with the following word of explanation: "I am enclosing the copy of a Tablet received recently and which I feel is not intended for me but for someone who asked the questions which it answers. And someone may have my Tablet. Perhaps you have heard of someone who has a Tablet plainly not for them. Someone surely is looking for this one."—*Editors.*]

EDWARD STRUVEN

To his honor, Mr. Edward Struven, Beverly, Massachusetts—Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received. Thou hast mentioned in it the name of the attracted maid-servant of God, Lua.* Lua pertained to the Kingdom, was lordly, was merciful and was attracted by the divine fragrances. That blessed leaf has been the cause of the guidance of many a soul for she was endowed with a heart that was attracted, a tongue that was eloquent and spent her time day and night in teaching. At present she is calling ye from the Abha Kingdom saying: "O ye my children! Are ye aware of what bounty I have attained? If so, ye would cast behind this earthly body and would hasten and fly to this Divine Realm." In fine, Lua has acquired an everlasting fame and an eternal bounty.

Thou hast written concerning the difficulties arising between Labor and Capital, ye may discuss this question at Green Acre. When I was in America, I delivered different addresses on that subject; get those speeches and discuss the topic in accordance with them.

Upon thee be BAHĀ'O'LLĀH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

L. B. NASH

To his honor, Mr. L. B. Nash, Portland, Oregon—Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou servant of God!

Thy letter was received, and was the cause of gladness. Thou hast expressed

*Lua Getsinger.

thy ardent wish that I should attend the Peace Congress. I do not present myself at such political conferences, for the establishment of peace is unachievable save through the power of the Word of God. When a conference is held composed of representatives of all nations and working under the influence of the Word of God, then Universal Peace will be established, but otherwise it is impossible.

At present it is certain that temporary peace is established, but it is not lasting. All governments and nations have become tired of war, of the difficulties of travel, of huge expenditures, of the loss of life, of the affliction of women, of the great number of orphans, and are driven by force to peace. But this peace is not permanent, but temporary.

We hope that the power of the Word of God will establish a peace that shall eternally remain effective and secure.

Convey on my behalf to all the family greetings and kindness.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

KOKAB MAC CUTCHEON

To the maid-servant of God, Kokab Mac-Cutcheon, Chicago, Ill., care of the maid-servant of God, Mrs. True, Chicago, Ill.—Upon her be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou resplendent Kokab!

Thy letter was received. Associate as before with Mrs. True and contribute to the Mashrekol-Azkar as much as possible. Strive for unity among the white and the colored so that color may no more be taken into consideration but instead the hearts be considered. The hearts must be illumined, must be pure and white and not the body of man. Many are the colored ones who, in the field of faith, have surpassed the white

and won the goal, and many are the white who in view of a darkened heart have been deprived of the bounties of God.

In short, five races exist upon the surface of the globe: the white, black, brown, yellow and red races. This resembles the different species and colors of doves, but, on the other hand, there is no distinction of color among them, on the contrary the white, black, yellow, blue, red and purple doves, all associate together in the utmost love and harmony. How can man who is endowed with reason and intelligence be limited by these considerations of color? This is nothing but heedlessness, ignorance and counter to human laws.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 24, 1919.)

OSCAR HANKO

To his honor Mr. Oscar Hanko, Newark, N. J.—Upon him be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou servant of the Divine Kingdom!

Thy letter was received. Its contents indicated that at a time when, due to war, the world was in confusion and commotion, thou wert in utmost tranquillity and composure, engaged in servitude to the threshold of the Lord of Hosts, wert serving the Kingdom, wert wishing nothing save the illumination of the world of mankind and had no object but the exaltation of the Word of God and the promulgation of heavenly teachings. Thus thou hast been confirmed and assisted.

Convey on my behalf to Dr. Guthrie and Mr. LeDoux the utmost kindness and respect. On their behalf, at the midnight hour, I pray and entreat at the Threshold of the All-Knowing God and beg assistance, bounty and everlasting blessings. Undoubtedly they shall be

confirmed by the heavenly legions and assisted by the Divine Spirit.

Upon thee be Baha-El-Abha.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

MRS. JENNIE ANDERSON

Through his honor, Dr. Bagdadi—Upon him be BAHÁ'O'LLAH El-Abha!—to the maid-servant of God, Mrs. Jennie Anderson.

• *He Is God!*

O thou leaf of the Tree of Life!

Your letter has been received. Because you are exceedingly worthy of an answer, therefore this epistle has been written.

Happy is thy condition for the thickly condensed clouds did not prevent thee from seeing the Sun of Reality. With thine own ear thou hast heard the call of the Kingdom of God and with thine eye thou hast witnessed the lights of guidance. Rest thou assured that thou art under the protection of the Lord of Hosts and art considered one of the daughters of the Kingdom. Appreciate thou this station because this is a great station.

Convey thou, on my behalf, to thy revered husband the utmost kindness. Likewise, to the children.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Zia M. Bagdadi, November 10, 1919, revealed September 20, 1919.)

MRS. CARPENTER

To the maid-servant of God, Mrs. Carpenter, the Secretary of the Spiritual Assembly, at Santa Paula, California—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou wooer of the love of God!

For a long time I have desired to correspond with thee, but I had no time whatever. At present as the respected maid-servant of God, Mrs. True, is returning to those regions, I am writing thee in brief that thou mayest know that thou art ever within sight and present before me.

I beg for thee from the bounties of God advancement in the Kingdom and nearness to His Highness the Merciful One. Thy services in the Spiritual Assembly are accepted in the sight of the Almighty and are well known to the friends. I supplicate thy reward from His Holiness BAHÁ'O'LLAH.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, November 12, 1919.)

JAMES SIMPSON

To his honor, Mr. James Simpson, Washington, D. C.—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou servant of God!

Thy letter and thy poems arrived. From their contents it became known that, praise be to God, thou art ablaze with the burning fire of the love of God, hast secured a share and portion from the bounty of the Spirit and hast purposed to render a distinguished service to the divine Kingdom and to be the cause of the promulgation of the oneness of mankind.

If it is possible and easy, undertake a journey to North Africa and enkindle there the fire of the love of God and summon the souls to the Revelation of BAHÁ'O'LLAH and to the unity of mankind, so that religious, racial, sectarian and worldly prejudice may not remain and all may be brought to a full realization of the Truth. If thou goest, assuredly the confirmations of God shall assist thee.

I pray on your behalf that the light of guidance may shine in the hearts, divine bestowals may be extended and heavenly bounty may shine in full radiance.

In this world whatever thou doest is ultimately fruitless save service to the Kingdom of God and to all mankind.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 20, 1919.)

CHARLES MASON REMEY*

To Mr. Remy—Upon him be BAHĀ'Ō'LLĀH!

O thou who art firm in the Covenant!

Thy letter was received! It became the cause of the utmost happiness and rejoicing; for it contained the news that the white and the colored are gathered in one meeting in America and are associating with each other with infinite love and kindness. Consider thou the power of the Word of God which has brought together those who were against each other. To bring the white and the colored together is considered impossible and improbable, but the breaths of the Holy Spirit will accomplish this fact.

The world of America must be very thankful for this realization; for this enmity and hatred which exist between the white and the colored races is very dangerous and there is no doubt that it will end in bloodshed unless the penetration of the Word of God, the breaths of the Holy Spirit and the teachings of BAHĀ'Ō'LLĀH are diffused amongst them and love instead of hatred is established between the two races.

They must destroy the foundation of enmity and rancour and lay the basis

*Note—This Tablet written nine years ago, has just been received. It was delayed in transmitting.

(February 28, 1920.) C. M. R.

of love and affinity. The power of the Teachings of BAHĀ'Ō'LLĀH will cause the disappearance of this danger from America.

But if Mr. M. was completely attracted to the Kingdom of Abha these difficulties would not have appeared. Now he must become a real Bahai so that the heavenly army may assist and these troubles may be entirely wiped away. Write to him to read the supplications and implore toward the Kingdom of Abha! He must rest assured that these difficulties will be cleared.

Convey to all the friends of God the wonderful Abha greeting.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Nov. 27, 1911, Paris, France.)

EMMA B. STOTT

To the maid-servant of God, Emma B. Stott—Upon her be BAHĀ'Ō'LLĀH El-Abha!

He Is God!

O thou blossom of the Tree of Life!

Happy art thou to have girded thy loins in service; to have risen with all thy power in the promulgation of the divine teachings, to have convened gatherings and to have striven for the exaltation of the Word of God.

In this mortal world every important matter has an end; and every remarkable achievement a termination; none having permanent existence. For instance, consider how the important achievements of the ancient world have been at present totally exterminated and not a trace remains therefrom save the great Cause of the Kingdom of God, which has no beginning and will have no end.

At best, it is only renewed and at the beginning of each renewal it commands no attention in the sight of the people. But when once definitely established, it

will daily advance and in its daily exaltation will reach the supreme heavens.

For instance, consider the day of Christ, which was the day of the renewal of the Kingdom of God. The people of the world attached no importance to it and did not realize its significance to such an extent that the Tomb of His Holiness the Christ remained for three hundred years lost and unknown, until the maid-servant of God, Helene, the mother of Constantine arrived and discovered the sacred spot.

My purpose in all this is to show how unobservant are the people of the world and how ignorant, and on the day of the establishment of the Kingdom, they will remain heedless and negligent.

Ere long the power of the Kingdom will encompass all the world and then they will be awakened and will cry and lament over those who were oppressed and martyred, and will raise their sighs and moanings. Such is the nature of people.

Praise thou God, therefore, that thou hast offered thyself in the early days of the renewal, has known the Lord of the Kingdom, and hast become one of the hosts of the Kingdom. The results of this guidance and this bounty will, like unto a star, shine from the horizon of the Kingdom, and will illumine the world.

Upon thee be BAHĀ'O'LLĀH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, August 27, 1919, Haifa, Palestine.)

DR. HILLS COLE

Through his honor Mirza Ahmad Sohrab—Upon him be BAHĀ'O'LLĀH El-Abha!—to his honor Dr. Hills Cole—Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant!

The friends of God are most pleased with thee. They have loosened their tongues in thy praise that thou art firm

in the Covenant and Testament and art self-sacrificing in the Path of God.

I hope from the bestowals of the True One that thou mayst advance in the Kingdom of God and become conducive to the guidance of souls.

Upon thee be BAHĀ'O'LLĀH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, October 28, 1919, at Minneapolis, Minn.)

ELIZABETH STEVENS

To the maid-servant of God, Elizabeth Stevens—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Two letters have been received from thee, one from New York and another from Bermuda. Verily, thy letter was eloquent and from it the purpose was quite manifest. Thou didst well to undertake such a good voyage to Bermuda. I entreat and supplicate to the divine Kingdom and beg for thee the confirmations of the Kingdom. Rest thou assured, thou shalt be confirmed. Engage with all the power of thy heart in the promulgation of divine teachings in those islands, and be certain that the doors will be wide opened.

After this war, all men are thirsty for universal peace, and the Divine Teachings lay the foundation of universal peace and promulgate the oneness of the world of humanity. Praise thou God, that He hast made thee of the chosen and has selected thee for the promulgation of heavenly teachings. Be assured that thou shalt be confirmed.

Convey on my behalf the utmost love and kindness to the maid-servants of God, Maud Gaudreaux and Agnes Alexander.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bah-jeh, Acca, Palestine, July 20th, 1919.)

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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"On the shore of Lake Michigan a piece of land is blessed because it has been mentioned by the name of Mashrekol-Azkar. Whosoever arises for the service of this building shall be assisted with a 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."

(Words of Abdul-Baha from a Tablet concerning the Mashrekol-Azkar.)



ABDUL-BAHA at the door of the Pilgrim
House, near the Holy Tomb of
BAHA'O'LLAH, in Bahjee,
Acca, Palestine.

Photograph taken March 7, 1920.

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. 11

Masheyat 1, 76 (September 27, 1920)

No. 11

Report of Twelfth Annual Mashrekol-Azkar Convention

Held in New York City, April 26th-29th, 1920.

[These minutes of the 1920 Annual Convention of Bahai Temple Unity are prepared and published in conformity with a vote of the Convention to that effect. The Constitution and By-Laws of Bahai Temple Unity are appended hereto, also as required by said vote.—Alfred E. Lunt, Secretary.]

MONDAY MORNING SESSION—APRIL 26, 1920.

THE twelfth annual Mashrekol-Azkar Convention met at the Engineering Societies' Building, 29 West 39th Street, New York City, on Monday, April 26, 1920, at 10 A. M., in accordance with the following call issued February 18, 1920:

"To the Bahai Assemblies of America, Greeting:

"At the instance of the Executive Board of Bahai Temple Unity, it is my duty to call your Assembly to the election of a delegate or delegates, as provided by the Constitution of the Unity, to attend and represent your Assembly at the annual Convention of Bahai Temple Unity to be held in New York City during a three or four day period of the Rizwan which, as you know, begins April 21, 1920 and extends twelve days. Will you kindly take immediate steps to bring this matter to the attention of the Assembly and to procure their action in accordance with this call?

"Further details will be sent at the earliest moment concerning the most important work of this Convention and the final dates fixed, place of meeting, hospitality arrangements, Convention and Congress program, etc.

Alfred E. Lunt, Secretary."

Extracts from subsequent supplementary letter:

"The feast of Rizwan will open on the 15th day of the month of Jalal (Glory), year 76, present calendar Saturday, April 24th, 1920, at the Al-

dine Club, 200 Fifth Avenue, 14th floor, New York City, with a Reception at 5 P. M. and the Feast will be laid at 6:30 P. M. The kind friends of the New York Assembly through their Rizwan Committee are in charge of the Feast.

"The Convention, or Annual Meeting of Bahai Temple Unity will open at the Convention Hall of the Engineering Societies at 29 West 39th Street, at 10 A. M. on Monday, continuing through the day, and similarly on Tuesday and Wednesday."

The meeting was called to order by Dr. Frederick W. D'Evelyn of San Francisco, vice-president of the Unity, in the absence of the president, Harlan F. Ober, who with Mrs. Ober had recently sailed for Haifa, Palestine. Mrs. Parmerton, delegate from Cincinnati, Ohio, invited the friends to ask the blessings of God upon this coming Convention and Congress and a moment of silent prayer was observed by all those assembled.

The presiding officer announced that the first business would be the election of a temporary chairman, and upon motion duly made and seconded, Dr. D'Evelyn was continued in that office by unanimous action of the Convention. The secretary of the Unity, Alfred E. Lunt, then read the temporary roll of delegates as appearing on the secretary's record.

Upon motion duly made and seconded, it was voted that the chair name

a committee on credentials. Louis G. Gregory of Washington was named with authority to appoint two other members of the committee to act with him.

The chair announced the appointment of a committee on permanent organization consisting of William H. Randall of Boston, Dr. Pauline Barton-Peeke of Cleveland, and Mrs. Emogene Hoagg of San Francisco.

Upon motion duly made and seconded, it was voted that Alfred E. Lunt act as temporary secretary. The secretary thereupon offered the recommendations of the Executive Board for the admission to the Bahai Temple Unity roll of the following Assemblies:

Springfield, Mass.; Miami, Florida; Bisbee, Arizona; Pasadena, Calif.; Omaha, Nebr., and Springfield, Illinois.

Upon motion duly made and seconded, the recommendations of the Executive Board that the above Assemblies be admitted to the rolls as members of the Unity was unanimously carried.

The chair called upon Mrs. Corinne True of Chicago for a report of the financial secretary of the Unity. Mrs. True reported as follows:

"The 31st day of March, 1920, there was cash in the Northern Trust Company, the bank in which our funds are deposited, \$20,173.72, vouched for by the bank itself. We hold United States certificates of indebtedness, \$120,000. Liberty Loan bonds of different series, estimated at par. It is very hard to give the Liberty bonds and the War Savings stamps other than to estimate them at par, because the market fluctuates, and today they have a certain value and tomorrow another, so to make it uniform, we simply register at par, and if we have a \$50 bond it is called \$50. We have Liberty bonds of different series from 1 to 5, \$33,650; in War Savings stamps \$610; total available funds March 31st, 1920, \$174,433.72. We have the bonds all listed and the

coupons all listed, and going over the bonds and the certificates of indebtedness and the Liberty bonds, we have in coupons interest, \$5,585.99, running to 1947. You see these coupons run so long and every Liberty bond that comes to us is recorded with its number and the amount and number of coupons attached. So that today we have \$20,173.72 in cash, \$120,000 in United States certificates of indebtedness, \$33,650 worth of Liberty bonds, counted at par, and \$610 worth of War Savings stamps counted at par, a total of \$174,433.72 available fund."

Dr. D'Evelyn announced for the Santa Paula, California, Assembly a fund of \$186.50 and stated that a contribution each month is sent by that Assembly to the teaching fund. Mr. Lunt spoke of the beautiful letter received from Secretary Walter Bohanan of the Kenosha, Wisconsin, Assembly and asked the Convention to hold a moment of silent prayer for that Assembly in accordance with a request in the letter. This was done.

Dr. D'Evelyn further reported on the Assembly of Santa Barbara, California, stating that although small, it is very active and that great possibilities are in sight.

Mrs. Howard Struven of Worcester reported for Worcester, Mass., Assembly, stating that great bounties have descended upon that city.

Mrs. Maxwell of Montreal, Canada, brought the loving greetings of the friends from Montreal and spoke of the splendid work done by Mother Beecher in Canada the past winter. Mother Beecher, who had just entered the assembly hall, was invited to the platform and gave a most thrilling account of her experiences during the winter of 1919-1920 in Canada and stated, "It has been the most wonderful winter of my life." She told of how the seeds were scattered over the entire city of St. John and how she was told by one of

thousands attending meetings "that you are having a perfect whirlwind campaign here," the discussion of the Revelation even penetrating to the various society gatherings in that city where religion is seldom spoken of, but "this winter the Revelation of BAHÁ'O'LLÁH was on every tongue." Mother Beecher said that she wanted to interest the whole Convention in that wonderful country (Canada) that Abdul-Baha has blessed and concerning which he has made so many promises. She closed with an earnest appeal for greater realization on the part of the teaching committee of their responsibility to the teachers and the Cause and that the committee should work with the teachers more and keep them informed of the events in the various teaching areas.

Roy Williams of Atlanta, Georgia, reported for the work done in the South in a spirited and appealing talk.

The committee on permanent organization reported recommending Mountfort Mills of New York as permanent chairman of the Convention. Mr. Mills on assuming the chair addressed the Convention as follows:

"Dear friends, Dr. D'Evelyn has expressed so well the feeling of anyone who is privileged to act as chairman, that I will not take your time by adding to his words in that respect. I would like to say just a few words about the way in which, it seems to me, we should approach the work this year, of all years, in these sessions. I think it has been borne in on all of us during the past, that there is absolutely no hope in the world today except through the channel of the Center of the Covenant carrying the banner of BAHÁ'O'LLÁH to the height where it will wave over the entire civilized world.

"This knowledge as it carries more and more conviction in our hearts, makes our coming together of peculiar significance this year—of course, the responsibility would be infinitely too great

if we did not know we had the Center of the Covenant not only behind us, but right with us here, in each heart that is opened to that great influence. We not only have that to rely upon, we have also his outward spoken and written word to guide us in our deliberations here at this Convention, and we know from these written and spoken words how greatly he is relying upon us this year to really liberate in the world the true freedom of democracy, of democratic government. He has expressed to many of the friends who have recently been over there and returned, he has also expressed in the Tablets, with which all of us are familiar, the outlines of the establishment really of the foundations of civilizations, insofar as that can be formed by governmental procedure. He has indicated to us this new great conception of the unity of groups, the consciousness that is created in a body of friends coming together consecrated solely for the purpose of finding out the will of God as applied to any particular situation which they may confront, and he has told us not that we should have one idea, by no means that, but that each idea should be contributed simply in the spirit of creating this group consciousness. It is a new thing to the world, so far as we have been allowed to understand it, and I think this evolution of the group idea, is infinitely greater than the idea, and beyond the idea, of any individual.

"In the past the procedure has been more or less to impose upon groups the conception of some strong individual. Today we are told by Abdul-Baha of this new method of approaching the problems of humanity, where the individual will express his opinion but it will be the creation of the group that will express the will of God—in other words, the majority of those present. Not to take more time, we will proceed at once to the regular business of the Convention, and I presume the first

thing is to hear the report of the credentials committee."

Mrs. True spoke of the recent instructions given by His Holiness, Abdul-Baha, concerning the respective functions of the Unity or Executive Board and the assembled delegates in the annual Convention, quoting as follows from the blessed instructions:

"The nation chooses representatives. These representatives make an assembly of the nation. Are the affairs in the hands of the assembly of the nation or in the hands of the people? No doubt

all affairs are in the hands of the assembly of the nation, not in the hands of everybody. This assembly of the nation, or parliament, those members are elected by the nation; all affairs are referred to parliament, not to the people. Parliament discusses affairs and reaches a decision. The Convention is like that and this meeting sees to the affairs and whatever the meeting decides, the Executive Board must carry out."

The credentials committee now reported the following duly accredited delegates and alternates certified by their official credentials:

ASSEMBLY	DELEGATE	ALTERNATE
Atlanta, Ga.....	Roy Williams	
Augusta, Ga.....	Robert Irwin	Miss Margaret Klebs
Asbury Park, N. J.....	Mrs. Juliet D. Sherman	Miss Jane Durand
Atlantic City, N. J.....	Mrs. Elnora D. Terry	Mrs. D. H. Hoes
Bakersfield, Calif.....	Mrs. Mary Morton Replogle	Caroline Wagner
Baltimore, Md.....	Mrs. M. E. Lane	M. E. Thompson
Berkeley, Calif.....	Mrs. Emogene Hoagg	Mrs. Georgia Ralston
Beverly and Salem, Mass..	Edward D. Struven	John S. Crowley
Bisbee, Arizona.....	Mrs. Viola Duckett	Mirza Ahmad Sohrab
Boston, Mass.....	William H. Randall	Alfred E. Lunt
Brooklyn, N. Y.....	Howard MacNutt	Miss Bertha Herklotz
Buffalo, N. Y.....	Mrs. Movius	
Chicago, Ill.....	Mrs. Corinne True	Albert R. Windust
	Albert R. Vail	Carl Scheffler
Cincinnati, O.....	Mrs. Annie L. Parmerton	Joseph Stauss
Cleveland, O.....	Dr. Pauline Barton-Peeke	Katherine Brandeau
Denver, Colo.....	Mrs. G. N. Clark	Mrs. Corinne True
Detroit, Mich.....	Tom O'Connor	Ernest E. Grimwood
Duluth, Minn.....	Miss Henrietta Brittingham	
Fruitport, Mich.....	Mrs. Edith Bail	Mrs. Nels Peterson
Geyserville, Calif.....	Mirza Ahmad Sohrab	
Grand Rapids, Mich.....	Mrs. Edith Bail	Mrs. Nels Peterson
Honolulu, Hawaii.....	Mrs. Willard Ashton	
Ithaca, N. Y.....	Mrs. Alice House	C. Mason Remy
Jersey City, N. J.....	F. G. Hale	Mrs. Mary C. Moore
Johnstown, N. Y.....	Alfred E. Lunt	
Kenosha, Wis.....	Alfred E. Anderson	
Lakeland, Florida.....	Alfred E. Lunt	
Los Angeles, Calif.....	Miss Julia Culver	
Miami, Florida.....	M. W. Atwater	
Minneapolis, Minn.....	Miss Henrietta Brittingham	Albert H. Hall
Montclair, N. J.....	Mrs. William Reid	Miss Anna Van Blarcom

ASSEMBLY	DELEGATE	ALTERNATE
Milwaukee, Wis.....	Alfred E. Anderson	
Montreal, Canada.....	Mrs. May Maxwell	Dr. Arthur Johnston
Muskegon, Mich.....	Mrs. Edith Bail	Mrs. Nels Peterson
Newark, N. J.....	Mrs. O. J. Hanko	Henry Grasmuk
New Haven, Conn.....	Edward Leotard	Emma L. Hinsman
New York City.....	Mrs. Wandeyne Deuth Mountfort Mills	Roy C. Wilhelm Juliet Thompson
Okanogan, Wash.....	Mrs. Laura Luther	Mary F. Cory
Omaha, Nebraska.....	Mrs. Elizabeth Greenleaf	Alfred E. Lunt
Pasadena, Calif.....	Mrs. Mariam Haney	
Phoenix, Arizona.....	John W. Gift	Dr. W. F. Slater
Pittsburgh, Pa.....	Urbain LeDoux	Martha L. Root
Philadelphia, Pa. and Riverton, N. J.....	Mrs. A. E. McKinney	Miss Elizabeth Bowen
Portland, Oregon.....	Mrs. George O. Latimer	B. Bowman
Racine, Wis.....	Andrew J. Nelson	Harold Olson
San Diego, Calif.....	Dr. F. W. D'Evelyn	
Sandusky, O.....	Mrs. Cora E. Renner	C. Mason Remy
San Francisco, Calif.....	Dr. F. W. D'Evelyn	Mrs. Georgia W. Ralston
Santa Barbara, Calif....	Dr. F. W. D'Evelyn	Flora M. Clark
Santa Paula, Calif.....	A. Elizabeth Carpenter	Dr. F. W. D'Evelyn
Seattle, Wash.....	Henry McConaughy	Mrs. Laura Luther
Spokane, Wash.....	Miss Nellie Raney	Henry McConaughy
Springfield, Ill.....	Rieke Jurgens	
Springfield, Mass.....	Mrs. Olive Bellerjeau	
St. Johns, N. B.....	Jean E. Nixon	Dorothy Culver
St. Louis, Mo.....	Caroline M. Barbee	Roy C. Wilhelm
Trenton, N. J.....	J. Newell Ayres	Hooper Harris
Urbana, Ill.....	Albert R. Vail	
Washington, D. C.....	Mrs. Pauline Hannen Stanwood Cobb	C. Mason Remy Mrs. Marie Watson
Worcester, Mass.....	Howard C. Struven	Ralph Haynes
Yonkers, N. Y.....	Mrs. Elise Weil	Mrs. Maud Gaudreaux

The credentials committee as constituted was composed, beside Mr. Gregory, of Mrs. Mariam Haney and Edward D. Struven.

Upon motion duly made and seconded, the report of the credentials committee was unanimously accepted.

The chair presented for the consideration of the Convention a resolution adopted by the Executive Board recommending that in cases where one delegate represent several different assemblies that such delegate cast but one ballot

upon any important question. After a thorough discussion of the matter by various delegates, it was moved and seconded that the existing custom in this connection be followed and that any delegate duly authorized to represent an assembly of which he or she is not a member be allowed to cast the ballots for the various assemblies they had been asked to represent. A rising vote being called for, this motion was declared lost. It was thereupon moved that not only at future Conventions, but at this Conven-

tion any delegate representing more than one assembly should have but one vote in the Convention. An amendment was offered which was seconded, that each delegate be entitled to only one vote but that this shall apply only to this Convention. This amendment having been put to a vote was declared lost. The question was then put on the original motion which was carried.

The chair announced that the exhibition of plans and models of the various designs of the Mashrekol-Azkar was open for inspection in two adjoining rooms. The Convention recessed to meet at 12:30 P. M.

MONDAY AFTERNOON SESSION

The afternoon session, April 26, 1920, of the Convention was opened with singing of the hymn, "Tell the Wondrous Story."

The Mt. Vernon, Virginia, Assembly, Mrs. Elizabeth Nourse, delegate, was recommended for membership in the Unity by the Executive Board, and upon motion duly made and seconded, the recommendation was accepted.

Upon motion duly made and seconded, Alfred E. Lunt was made permanent secretary of the Convention.

Upon motion duly made and seconded, Mrs. Mariam Haney was made assistant secretary of the Convention.

The chair announced that the next business was the consideration of the matter of the selection of the plan for the Mashrekol-Azkar. Mrs. True, by request, read the verbatim account of the interview between His Holiness, Abdul-Baha, and William H. Randall, at Haifa, in December, 1919, concerning the selection of plans by this Convention (this conversation is in substance contained in the secretary's call for the election of delegates, under date of February 18, 1920). The closing words of Abdul-Baha concerning this are these: "You must make a great effort, and inspire the friends to do everything they

possibly can for the building of this Mashrekol-Azkar in order that it may be started as soon as possible. That must be done at this Convention."

On the suggestion of Roy Williams, of Atlanta, Georgia, the Convention went into silent prayer for a few minutes that the hearts of all might be opened and the minds free from any differences of opinion in approaching this tremendous decision.

Upon motion duly made and seconded, it was voted that each architect be given twenty minutes to explain his model. Mr. Lunt inquired whether it would not be an advantage in reaching a decision to have the verbal opinion of a building or construction engineer as to the cost of the various models.

Upon request, Mrs. Joseph H. Hannen, of Washington, D. C., chanted the prayer "Is there any remover of difficulties save God?"

The chair called upon Charles Mason Remy of Washington, D. C., to address the Convention concerning his plan and model for the Mashrekol-Azkar. Mr. Remy stated in substance that the paramount thought in the hearts of each of us is that the will and desire of the Center of the Covenant shall be worked out in deliberation in this Convention of friends. He outlined his conceptions of the Mashrekol-Azkar evolving through a period of the last twelve to fourteen years, stating that nine preliminary designs of different styles of architecture had been made by him and exhibited throughout the country, including schools, colleges and universities. Mr. Remy then depicted interestingly the Indian style of architecture; it was an adaption of the Persian style and the world famous Taj Mahal in Agra, India, pointing out that the Ishkabad Mashrekol-Azkar was built on those lines. The model made by him, exhibited in the next room, was a model of this Indian style. He further stated that the Indian style was the smallest

and most economical to build of any of his drawings and outlined his suggestions as to the method of construction, material, etc., and that a rough estimate made by Roger Boyle, of the Boyle Construction Company, was in the neighborhood of \$540,000 for a stone building and about \$400,000 of terra cotta. Various questions from the delegates brought out from Mr. Remy that his model was built to a scale of $\frac{3}{8}$ -inch to a foot, the exterior diameter being about 95 feet. Also, that his design would make a building a trifle smaller than the Ishkabad Temple; that the diameter of the dome is between 40 to 50 feet. Mr. Remy added that including the garden and everything shown by his model, it would scale up to about 500 feet in diameter.

The chairman stated that in common with all the other friends presenting plans to the Convention, the infinite amount of labor and the time and sacrifice that has been put into this work by these good friends is a feature of unity. "Most of us know personally of the consecrated efforts that have been made almost to the limit of physical and nervous endurance, done as it had to be done, outside of the regular activities of the friends. We cannot pass by this particular moment without noting this fact of the devoted service of these men in the Cause of BAHÁ'O'LLAH."

The chair called upon Louis Bourgeois of Englewood, New Jersey, concerning his model. Mr. Bourgeois stated in substance that he realized from the reading of the *Hidden Words* that a new art was to come with this Revelation, together with a new science and everything was to be renewed. Therefore, he had undertaken to avoid all the style of the past. Also, that since the teaching of BAHÁ'O'LLAH was to unify all the teaching of the past into one thought and the religious thoughts of the past had expressed themselves through different styles of architecture, he had

combined several creations of architectural style of the past in his model with a new setting. He spoke of symbolizing the *Hidden Words* and of various ancient symbols and that he used the form giving the idea of the classic, Romanesque, Moorish, Gothic and the Renaissance, blending these into an entirety. He then realized that in addition to this the union of the Orient and the Occident must be clearly shown and that as he studied the matter a new form of the first floor of the Temple came to him in the symbol of a nine pointed star, made of inverted circles upon circles. He was unable to get any further light on the second floor until the first floor had been made and immediately the second floor came to him. Each floor above was not conceived until the floor below was finished. Then came the dome which was very unusual, to crown the whole. He then put the various different sections together and said "you can see the result now." He expected, like all new things, this would be criticized, stating that the model is one-quarter scale but if half this size model should be required it would reduce it to about 225 feet in diameter for the whole building and he estimated that this 225 ft. model to erect would cost about a million and a half dollars. He said that one feature which left the cost indefinite was the amount necessary to be spent in foundation; on the half-inch scale the height would be about 180 feet. He said the idea was to build in terra cotta which would allow the model to be preserved in case an accident happened, another piece could be cast easily and he had no fear as to the tracery work on the dome. That there were nine towers, nine columns, nine orbs around the outside. He expressed his opinion that \$200,000 would build a crypt up to 27 feet where meetings could be held until more funds came in for the next floor.

The chair then called upon W. S. Maxwell of Montreal to explain his design.

On motion duly made and seconded, it was voted that Mr. Maxwell be permitted to bring his plan into the room for explanation as Mr. Maxwell presented no model.

Mr. Maxwell then proceeded to explain his drawings. He said that it was a nine-sided building with entrance by a flight of nine steps, leading to an entrance here, both these symbolic of BAHÁ'U'LLÁH and Abdul-Baha. Another entrance to a smaller apartment symbolizes the Bab. These are all vaulted chambers or vaults. The dimensions of the central space are nine by nine, 81 feet, in diameter from column to column. Places for meditation are placed around the nine columns. A gallery which he called the Gallery of the Tablets is all around the back of the columns, on the first floor set in a surrounding, corresponding to that of the ideas of the 16th century. A paved terrace surrounds the building with nine avenues, each terminating in a fountain with the Temple as the central axis, each fountain nine feet in diameter. The dome to be lighted by nine groups of three windows with a pier between each group. He spoke of the beauty of the dome of glass mosaic with gold background such as is found in Italy. The lighting in the dome would be by means of 27 reflectors thrown on the light of the dome, radiating color and light on to the Temple. Mr. Maxwell outlined how deeply he was interested in finding a point in construction where the East and West would contact. The tree of life is shown and the symbolism of the great religions of the world with nineteen spaces for the "Letters of the Living."

In response to questions Mr. Maxwell stated that he could not give any definite estimate of price as he did not think it desirable to reduce the building to less than 63 feet in diameter (interior), that if the building were so reduced in size the expense would run probably somewhere around a million dollars.

Following these elucidations the delegates recessed for fifteen minutes to inspect the various models.

Upon regathering, it was moved and seconded, that the friends who must leave before the end of the Convention be allowed to cast their votes in sealed envelopes showing their choice of plan. After discussion, the motion was put and declared lost.

It was moved and seconded, that the chair be empowered to have present at the opening of the morning session an expert engineer and an expert architect to consult with the delegates on the matter of choice of plans. After a discussion of the motion, the motion was unanimously carried.

Upon motion duly made and seconded, the meeting was adjourned to reconvene the following day at 10 A. M.

TUESDAY MORNING SESSION APRIL 27, 1920

The Convention re-assembled on Tuesday, April 27th, at 10 A. M. in the Convention Hall. The secretary opened the session with reading of supplications. Albert R. Vail, of Chicago, Illinois, offered prayer to Almighty God for the healing of the sickness of Miss Knobloch. The chairman announced that Mr. McGonigal, president of the Architectural League of New York City, and one of the best known architects of the country, was present for the purpose of any service he might render the Convention in the selection of plans; also Mr. Abbott, of the Fuller Construction Company, a very able and prominent engineer.

Upon motion duly made and seconded, it was voted that the Convention adjourn to the hall of plans so that this discussion of the experts might be in the midst of the different plans and models. Discussion arose concerning whether or not the delegates only should be present during the discussion or during the selection of plans or either of them. With-

out taking any action at this time all the delegates and friends in a body met in the hall of plans. Mr. McGonigal, having been introduced, outlined in substance as follows, saying that he was forced to consider these various designs from the point of view of only a few minutes study of the tenets of the Movement so that he was obliged to judge largely from a purely technical standpoint. He said further he was not judging by virtue of the mystic symbols of numbers which occurred in the various designs but as to the agreeableness of the motif. Mr. McGonigal referred to the difficulties in estimating cost of building in the present disturbed, economic and industrial conditions, saying that it had become common that the labor units would not respect contracts made as to wages, therefore, he felt the thing to do was for the delegates to decide what they wanted and then get the money for it. He then proceeded to analyze the different designs, plans and models before the Convention. Following this analysis Mr. McGonigal kindly answered a number of questions from different delegates, including durability of different materials, dimensions, structural possibilities, defects and changes, the practicability of the tracery and open spacing in the Bourgeois plan, etc., etc. The Convention conveyed its unanimous expression of gratitude to Mr. McGonigal for his most valuable assistance on these important questions.

The chairman now introduced Mr. Abbott, of the Fuller Construction Company, said to be the largest construction company in the country. Mr. Abbott addressing the Convention illustrated how impossible it is to estimate costs of structure without first having some sort of a sketch, plan and outline of what the materials are to be, dimensions, etc. He pointed out how building costs had been mounting about four per cent a month for the last three or four months. Mr. Abbott commented gen-

erally on the models, saying that on the base of diameter and height the expense in accordance with geometrical ratio, the same rule applying to the lacery effect which compared with the solid dome. He advised in the case of the Bourgeois model to close up between the lace openings with glass, keeping out snow and ice which might otherwise expand and break it. He figured roughly that marble would be at least twice the cost of terra cotta as construction material. Mr. Abbott gave the Convention his rough estimates of the ratio of cost of the various models and plans to each other. In response to questions Mr. Abbott gave valuable information concerning the cost of foundation based upon any one of several kinds of soil. Certain questions also brought out the fact that a crypt or underground room could be built up to, say 27 feet high. For instance, in the cast of the Bourgeois model, to stop at the top of the first gallery, which could be occupied for services prior to the final completion of the Temple, it would cost about fifty per cent of the whole cost. Mr. Abbott later thought that this was too low an estimate, that it might cost up to sixty to seventy per cent. This, however, would include the entire first story and nine entrances and the terrace. He would estimate with a basement of twenty-seven feet, *i. e.*, to the top of the first flight of steps, it would be around twenty per cent of the total cost.

The Convention unanimously and by a rising vote expressed its warm thanks to Mr. Abbott for the great enlightenment and patience with which he had presented these matters based upon his great experience along these lines.

Upon motion duly made and seconded, it was voted that the Convention make its choice of the Temple plans and elect the Executive Board this afternoon, tomorrow to be devoted to teaching, publication and other problems.

It was moved and seconded that the

choice of the Temple plans be by private consultation of the delegates only. After discussion of this motion, it was put to a vote and was declared lost, the effect of this negative vote being to leave the matter in the hands of the delegates but with no thought of seclusion or privacy.

Upon motion duly made and seconded, it was unanimously voted that the chair name a committee to meet and to give consideration, pending the recess, to all the utterances and Tablets on the subject of the Mashrekol-Azkar, including any instructions that had been received, and to place these before the Convention at the afternoon session, including certain instructions that had been received concerning the method of consultation which should be followed in Bahai conventions. The committee, as constituted, was as follows: Charles Mason Remy, W. S. Maxwell, Mountfort Mills and Louis Bourgeois.

The Convention recessed to meet at 2 P. M.

AFTERNOON SESSION

The Convention was called to order at 2 P. M. by the chairman. An announcement was made concerning the serious illness of Miss Fannie Knobloch, at New Haven, Connecticut, and requests were made for prayers for her.

Mr. Remy reporting for the art committee stated that the committee recommended that certain designs be nominated by the Convention and if more than one design made by any one architect was to be considered mention should be made of that fact.

Mr. Vail reporting for the committee appointed during the recess hour to gather the Tablets and instructions relating to the Mashrekol-Azkar, stated that this committee had decided to report upon the more recent words of Abdul-Baha concerning this, inasmuch as "every day has a new order; obey the order of the day." He thereupon read in substance the recent references of Abdul-Baha, as to the necessity of decision upon plans

by the Convention whether unanimously or by majority, as given to William H. Randall when recently in Haifa.

Mrs. True, being interrogated as to any allusions to the probable cost of the Temple made by His Holiness, Abdul-Baha, as recorded in her Mashrekol-Azkar records, recounted a conversation with him, Mr. Wilhelm and Mrs. True being present, in New York, in 1912, when he said that the Temple would cost over a million dollars.

A discussion followed as to which instructions the Convention should deem itself bound by, whether the former references scattered through the Tablets or the recent instructions to the Convention to assume the responsibility of choice. The chair ruled that under recent instructions the delegates are entrusted with the completion of the work in hand including the choice of plans "leaving it entirely to them to decide."

Mr. Lunt, having in his possession a discourse on the subject of consultation, given by His Holiness, Abdul-Baha, at the Plaza Hotel in Chicago, 1912, was asked to read it:

Words of Abdul-Baha on the Importance of Consultation

"In this Cause the question of consultation is of the greatest importance. But the spiritual consultation, not physical consultation. In France I visited the Senate, the Parliament. I did not like their system at all, for consultation must have for its aim the arrival at truth and not opinionated opposition. When there shall be opposition or inimical opinion, it is very bad. I found that they altercated, by worthless or useless altercations, each one presenting a certain angle or a certain word, someone would oppose him, and then there was a turmoil, and it happened that while I was there two of them got up and had a fight. I said, 'This is not parliamentary consultation. This is a fiasco! What is the use of going to theatres and spending your money? Come to the National Assembly and see what is going on! It is

more entertaining than the theatre. Call it a play and not the parliament.'

"The purpose is this, that consultation must have for its aim or object the investigation of truth. He who expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. Because when you have the flint and the steel, you will have a spark produced when the two come together. The negative force and the positive force coming together produce, as it were, electricity. It is the friction of the two which is productive of light. That should be the object. With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be wilful in having an opinion of his own. This we call the endeavor at arrival at unity or truth. That is very good.

"But should it be an opposition and cause dispersion, it is very bad. It is better then to have one opinion, because the individual opinion of a wise man is better. But if it is simply opposition or altercation in which varied and divergent opinions will be presented, then there is need of a judicial body to discuss the opinions expressed, and the opinion of the majority (of that body)—because though the consensus of opinion, that is to say, the quorum—may decide upon a thing that may be correct. A thousand people may give opinions and may be mistaken, and one sagacious person may give an opinion and be right. That is possible. In the utmost of love consultation must be held. The members must be in the greatest spirit of fellowship

toward one another, so that good results may be forthcoming. That is the foundation.

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

is right!' And after this council, from the summit of the mount they descended, and each one took a direction. That is the kind of consultation! That is spiritual consultation. Not that if one should express an opinion the others should rise against him like the French parliamentarians and fight each other."

At this point, Jenabi Fazel Mazandarani and Manucher Khan, who had just reached New York from Haifa, entered the Convention hall. Their advent produced the greatest happiness among the delegates and the fragrant breezes of the Covenant were wafted to all hearts. Our brothers being invited to address the Convention, Jenabi Fazel, ably interpreted by Manucher Khan, spoke as follows:

*First Address by Jenabi Fazel
Mazandarani*

"We are very glad to see you all. Our hearts are pleased indeed. We were eight days on the sea and the waves were very high, but the hope to see you made everything happy and easy for us. We were in such ecstasy and such longing that it can only be imagined.

"Think of the distance between the East and West, how far Persia is from America. Such unity and such harmony is special to this Cause only. All the Divine Manifestations appeared in this world for love and unity, and in their own time they all established love and unity. See what this Cause has done during such a brief period—what union and love it has brought about. It has united East and West. This is one of the miracles of this period and this cycle. There are thousands in the East who are anxious to see you. It is their greatest wish to see one of you, but it is too far away and they cannot. It is only through the bounty of the Master (Abdul-Baha) that we are here. We are very happy and consider ourselves very fortunate indeed. We did not deserve this bounty at all. We left Haifa about two months ago to come to see you.

Many obstacles arose for us on the way, and we had many difficulties too; when they became most difficult then the invisible Hand untied the knot. His invisible bounty made those difficulties easy.

"Praise be to God, that we have attained to the end of the journey in such a good time—the time of Rizwan. Before the Rizwan ended we have succeeded in seeing you. This feast of Rizwan is mentioned in the *Book of Akdas*—and it is called the greatest feast, for it was during this time that the greatest Manifestation (BAHA'O'LLAH) appeared in the world. It was during this time that the best foundation of love was started; in this period the Sun of Reality and the Sun of Love appeared; in this time the standard of peace was elevated in the world. It was in this time that steps were taken for the unity of the people of the East and the West.

"In this time of Rizwan the Bahais all over the world render great services; they hold meetings of consultation to consider how to spread the spiritual fragrances of the many Mashrekol-Azkars. If there are no Mashrekol-Azkars in their country or district, at this time they take steps to build one, and if they already have one they take steps to make it larger. Mashrekol-Azkars are very necessary in this Cause. Abdul-Baha says that we must have a Mashrekol-Azkar in every town. It is also the command of His Holiness, BAHA'O'LLAH. That is to say, real supplication should be shown to the people of the world in this Temple, which is the Temple of unity; to show the people of the world what is pure supplication and pure prayer. In this season and in this time all the Spiritual Meetings (Houses of Spirituality) are renewed, in this time they select their members again; that is, they begin to elect their representatives in this season, who in turn select the members of the Spiritual Meetings.

"I hope that in this time we will be successful in all of our services. When

I was in the presence of the Master (Abdul-Baha) he gave me a very glad tidings, that is, regarding his health. And we are here to tell you of his perfect health. He was in splendid health and so happy; his happiness had never been greater or his health better and he was greatly pleased with everything that was going on in the Cause. He was very glad indeed. We know why he was so glad and so happy, because the Cause is spreading rapidly and making progress everywhere. The only thing that can make his heart happy is the spread of the Cause.

“When we were in the presence of the Master we received good news from all over the world, from the East and the West. When we were there we heard great news from America. He was so pleased that he handed to the friends there some of the letters you had written to him, and they were translated for all the Bahais. It shows how delighted the Master was with you.

“There is also great progress and improvement going on in the East; they are all so ablaze in the East that you cannot imagine the greatness of it. In former times they had so many difficulties, especially in Persia. There was no security of life for them at all; but now, as they are more secure and free in these times, they are doing better work. They have reported to the Master that in Teheran alone they have thirty meetings every night for teaching. That is the way the Cause is advancing in Persia, therefore the Master is exceedingly pleased in these days. That which pleases him most of all is the individual service and the taking of steps to advance the Cause. Where there are more meetings held, more success is made.

“The Master wants every one of you to take steps privately to teach the people; that is to say, that all the Bahais should spend their time in this service, for such a wonderful capacity has ap-

peared in the people. These catastrophes and calamities that have occurred in the world have opened the eyes of the people, and they will see that they should accept this Cause. In the first place, all the prophecies that were mentioned in our Holy Book have come to pass. Without any mistake, every one of them happened. All the prophecies in the *Book of Akdas* took place and these calamities have prepared the people to understand and accept this Cause. This is why a special capacity and talent has been created in the hearts of the people of the world. We hope that every one of you will spend all your time in serving humanity. That is what pleases the Master most. Allaho'Abha!”

Miss Juliet Thompson, being called upon by the chairman to read further words concerning the question before the Convention, read two talks of Abdul-Baha given at 780 West End Avenue, New York City, in 1912, as follows:

“The body-politic today is greatly in need of a physician. It is similar to a human body afflicted with nervous ailments. A doctor diagnoses the case and then prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body-politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, or agreement among mankind. Love and unity are the needs of the body-politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It

(Continued on page 186)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 11

Masheyat 1, 76 (September 27, 1920)

No. 11

Constitution and By-Laws of Bahai Temple Unity

CONSTITUTION.

He Is God!

We, the Bahais of North America, in unity convened at the City of Chicago, to the end that we may advance the Cause of God in this Western Hemisphere by the founding and erection of a Mashrekol-Azkar dedicated to His Greatest Name, and devoted in His love to the service of mankind, do hereby adopt the following constitution:

ARTICLE I.

We acknowledge God as the Source and Preserver of our Unity, revealed to us through the Manifestation of His Glory in BAHÁ'O'LLAH, and declared by the beloved servant of God and man, the Center of the Covenant, Abdul-Baha.

ARTICLE II.

The name of this Unity shall be Bahai Temple Unity.

ARTICLE III.

The object of this Unity shall be to acquire a site for and erect and maintain thereon a Bahai Temple or Mashrekol-Azkar, with service accessory buildings, at Chicago, Ill., in accordance with the declared wish of Abdul-Baha.

ARTICLE IV.

The powers of this Unity shall abide in the several Bahai Assemblies, now and hereafter comprising it, and shall be exercised through one representative chosen by each established Assembly, to serve for the term of one year. If more than one Assembly shall exist or be established in any city or local municipality, such Assemblies shall unite in the one representative, except the

following, which shall each select two representatives: New York (Borough of Manhattan), Chicago and Washington. New York (Borough of Brooklyn) shall select one representative.

ARTICLE V.

The affairs of this Unity shall be managed by an Executive Board of nine members to be selected from the representatives duly chosen as provided in Article IV., or from the members of a constituent Bahai Assembly, subject, however, to confirmation by such Assembly, by open ballot in Convention, or written assent by mail, and whose term of office shall be one year. From their number the Executive Board shall select a President, a Vice-President, a Secretary, a Financial Secretary and a Treasurer. The two Secretaries and the Treasurer shall constitute the Temple Treasury, in which name, by joint action, they shall receive, deposit, invest and disburse all funds of this Unity, under the direction of the Unity Board, and until incorporation as herein provided shall hold as trustees the property of this Unity.

ARTICLE VI.

The Annual Meeting of this Unity shall be held during the Feast of Rizwan, at the place selected by the Executive Board; at the same time and place shall be held the Annual Meeting of the Executive Board. All other meetings shall be upon call or at stated periods as fixed by the Executive Board.

ARTICLE VII.

The local seat of this Unity shall be the City of Chicago, Illinois, where an office shall be established and maintained until the erection of the Temple.

ARTICLE VIII.

The Executive Board shall have power, in its discretion, to incorporate this Unity under the Religious Incorporation Act of Illinois, or such other state as they may select.

ARTICLE IX.

This constitution may be amended at any annual meeting of the Unity, or by mail, but only upon assent of at least two-thirds of the component Assemblies to such proposed amendment, and not until it shall be recommended by at least two-thirds of the Executive Board, and thirty days' written notice thereof shall be given to all the Assemblies before action.

BY-LAWS.

I. APPLICATION.

Any Bahai Assembly, incorporated or otherwise, may become a member of this Unity in the following manner:

It shall duly authorize, at a regular meeting thereof, an application in substantially the following form:

“The Bahai Assembly of.....hereby certifies that, at a regular meeting thereof, it was resolved to become a member of the Bahai Temple Unity of Illinois, under and in accordance with its constitution and by-laws.

“The delegate who is hereby authorized to represent this Assembly, in accordance with the constitution and by-laws of the Unity, until further notice is: Name

Address

By

Secretary.”

The application shall be sent to the secretary of the Unity and shall be presented by the secretary to the Executive Board for investigation and verification of the facts stated in the application. The Executive Board shall be entitled to ask for and obtain any further information which it may desire; and may advise the applying Assembly of its apparent acceptability, subject to final approval by the Convention; but in case of becoming convinced that, in the interest of the Bahai Movement, the acceptance of such Assembly is inadvisable, the Executive Board shall notify the applying Assembly of its intention to so report to the coming Convention. The question of the acceptance or rejection of the application shall be decided by the Convention in its consideration of the report of its regularly constituted Committee on Credentials.

II. ABANDONMENT.

Any Assembly, a regularly enrolled member of this Unity, which shall fail to elect a delegate to represent it in accordance with the constitution and by-laws of the Unity for a period of two years, shall be deemed to have abandoned its membership in this Unity, provided that any such Assembly may revive its membership by making application for membership in accordance with the provisions of these by-laws.

III. AMENDMENTS.

These by-laws may be amended by the Unity at any annual or special meeting, by resolution adopted by three-fourths of the votes cast at such meeting, provided the notice that an amendment will be proposed, stating the general scope of the proposed amendment, shall be sent by the secretary to each of the assemblies of this Unity thirty days before the meeting at which such amendment is proposed to be submitted.

IV. NOTICES.

All notices required by these by-laws to be given in pursuance of any provisions thereof shall be considered duly given when mailed by the secretary to the secretaries of the assemblies of this Unity, at such address as may appear from the records of the secretary, or if no such address appear, to the address believed by the secretary to be the address of any member of said assembly.

V. ENACTMENT.

These by-laws shall go into effect from and after their enactment.

[A true copy—Attest: ALFRED E. LUNT, *Secretary.*]

Report of Twelfth Annual Mashrekol-Azkar Convention

(Continued from page 183)

must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. For the spiritual teachings of the Religion of God can alone create this love, unity and accord in human hearts.

“Therefore, hold to these heavenly agencies which God has provided, so

that through the love of God, this soul bond may be established, this heart attachment realized, and the light of the Reality of Unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance, attune

our ears to enjoy the celestial melodies of the Heavenly Word. This is our greatest hope. This is our ultimate purpose."

"This is in reality a goodly meeting. My hope is that the meeting in New York shall become what it should be, for a Bahai assembly must be as a meeting of the Supreme Concurrence. When you assemble together you must acquire the lights of the Supreme Kingdom. Let your hearts be as mirrors reflecting the radiance of the Sun of Reality. Every bosom of the bosoms must be a telegraphic station, one terminus of the wire in the bosom of each soul and the other in the Supreme Concurrence, so that inspiration may descend from the Kingdom of Abha and right things be discussed. Then will opinions coincide with Reality, day by day there will be general development and each meeting become better, more radiant and more spiritual. This attainment is conditioned upon perfect unity and agreement. The more you realize of agreement and love, the more the confirmations of God and the help of the Blessed Perfection will descend to assist you. May this be a divine meeting and boundless bestowals come down upon you. Strive with heart and very life that day by day agreement and unity may increase. In discussions look toward the Reality without being self-opinionated. Let no one assert his own mere opinion, nay rather, let each investigate the Reality with the greatest love and agreement. Consult together upon every matter and when one presents an exposition of Reality that shall be acceptable to all, then will unity and spirituality increase among you. Your illumination will be greater, your happiness and joy more abundant, and you will draw nearer and nearer to the Kingdom of God."

Mrs. True then read the Tablet concerning laying the cornerstone and

and foundation of the Mashrekol-Azkar, as follows:

"O thou beloved maid-servant of God! Your detailed letter was perused, and from its contents it became evident that the debt on the land and on the Mashrakol-Azkar is clear. This news made the hearts happy and caused infinite rejoicing. Now, it is hoped that the believers of God may show magnanimity and raise a great sum for the building so that the foundation of the Mashrekol-Azkar may be laid, and perchance, God willing, the cornerstone of the foundation may be laid by the hands of Abdul-Baha. This confirmation will descend upon the people of America if they will arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and all may become as one heart and one soul. Convey the wonderful Abha greeting to all the friends and the maid-servants of the Merciful. Upon thee be Baha-El-Abha!"

The roll of the delegates was now called and forty-nine delegates certified to their presence.

Mrs. True read portions of two other Tablets from Abdul-Baha with reference to laying the foundation of the Mashrekol-Azkar. It was brought out in the discussion that followed that any one of the plans before the Convention could be so modified without impairing any essential feature, as to bring the cost either to a minimum, intermediate or maximum sum.

After full and deliberate discussion of the entire question including the best means both practical and ideal by which to arrive at the selection of some one definite plan, it was duly moved, seconded and unanimously carried that the Convention proceed to an informal ballot to determine which plan it would select for the structure of the divine edifice, and that prior to the taking of the

vote the Convention enter into supplication in silence for divine guidance. Words were also read from the *Surat' ul Hykl* of BAHÁ'O'LLAH. All the friends, both delegates and non-delegates, present in the Convention joined in this prayer. The committee for the distribution, collection and count of ballots was announced to consist of Mr. McConaughy, Mr. O'Connor and Mrs. Deuth.

While the ballots were being counted, the Bahai Juniors gave a most interesting and instructive program for the edification of the Convention, lasting about half an hour. Many comments were heard upon the beautiful picture and telling points registered by the children with reference to the great principles of the Cause during this demonstration.

The Bahai Juniors having completed their work, upon motion duly made and seconded, Roy C. Wilhelm was seated as delegate from Springfield, Illinois, in response to a telegram from Miss Root stating that credentials to that effect were on the way.

It was here suggested that in these Conventions as well as Bahai gatherings in general, the ordinary applause by clapping of the hands be superseded by the utterance of the Greatest Name by those present.

The chairman of the ballot committee, Mr. McConaughy, reporting upon the vote, announced the result as follows: For Mr. Remey's model plan, seven votes; for Mr. Remey's No. 5 plan, the so-called Indian or Persian model, thirteen votes; Mr. Maxwell's plan, one vote; Mr. Bourgeois' plan, twenty-eight votes—making total of forty-nine votes cast. The chair announced that by this informal ballot the majority of the votes had been cast for Mr. Bourgeois' plan and that the situation was now cleared for the formal action of the Convention.

Upon motion, it was duly moved, seconded and voted that the Convention now proceed to a formal ballot. Mr. Remey at this point voiced his hope that

the Convention would register an unanimous vote for Mr. Bourgeois' plan. The motion to proceed to a formal ballot was at this time unanimously carried.

A discussion following as to the form in which this formal ballot should be taken, it was duly moved, seconded and carried, that the ballot take the form of a unanimous expression of the Convention in favor of Mr. Bourgeois' plan, which ballot was duly recorded and took effect as the unanimous will of the Convention. Jenabi Fazel Mazandarani chanted in Persian the prayer of thanksgiving.

Upon motion duly moved and seconded, the secretary of the Convention was instructed to send a cable to His Holiness, Abdul-Baha, conveying the glad tidings of the unanimous selection of the Temple plan and that the details be speedily sent him, for his approval and instructions. This motion was unanimously carried.

Dr. Pauline Barton-Peeke, of Cleveland, announced that the Cleveland Assembly was the banner assembly of America in its contribution to the Mashrekol-Azkar and that she had with her a collection of four hundred (\$400) dollars to start the contribution in the Convention this year.

The chairman announced that the next business in accordance with the vote of the morning was the election of an Executive Board of Bahai Temple Unity. It was moved and seconded that a nominating committee of nineteen be selected to bring in nine names for the Board. After discussion the motion was put and declared to be lost. It was now duly moved and seconded that the Convention proceed to vote by written ballot for nine members of the Executive Board. This motion having been unanimously carried, after discussion as to the future plans of certain members of the present Board whether or not they would be available for service in this country the coming year, the chairman appointed Mr. McConaughy, Mrs. Deuth,

Mr. O'Connor, Mr. Latimer and Mrs. Hoagg as a committee to distribute, collect and count the ballots, and the Convention entered upon the work of balloting. The ballots having been collected, pending a report, Mr. Wilhelm read a letter from P. Y. Kawai which was of much interest. Upon motion duly made and seconded, it was voted that in the event a second ballot was necessary, following the report of the ballot committee, the Convention defer such ballot until the next morning session.

Mrs. Luther of Okanaga, Washington, delegate from that assembly, gave a stirring and beautiful spiritual talk concerning the Bahai work in the northwest. All felt the blessing of listening to this sincere and radiant soul in her account of her spiritual experiences.

The ballot committee now announced its report as follows: The total number of ballots cast were forty-nine; Mr. Randall received forty-six; Mr. Wilhelm received forty; Mr. Lunt received forty; Mrs. True, thirty-seven; Mrs. Maxwell, thirty-one; Mr. Mills, twenty-five; all others having received a number of ballots less than a majority of the votes cast. The election of the persons named, six in all, was declared by the chair to be complete, leaving three to be selected. The minority ballots were cast substantially as follows: Dr. Frederick E. D'Evelyn had twenty-three; C. Mason Remy had twenty-two; Albert R. Vail, eighteen; Mirza Ahmad Sohrab, fifteen; Louis G. Gregory, twelve; Dr. Zia M. Bagdadi, Hooper Harris and Albert R. Windust each had eight; Henry McConaughy and Mrs. Wandeyne Deuth had seven; Mrs. Annie Parmerton, Dr. Pauline Barton-Peeke and George Latimer had six; Urbain LeDoux, five; Mrs. Ella G. Cooper, Mrs. Mary Hanford Ford, Howard MacNutt, Juliet Thompson and Roy Williams, had four each.

The Convention adjourned to meet on Wednesday morning, April 28, 1920, at 9:30 A. M.

WEDNESDAY MORNING SESSION APRIL 28, 1920

The Convention was called to order at 9:30 A. M. Prayer was read by Mr. Bowman of Washington. It was suggested by one of the delegates that the Convention send a telegram of love and sympathy to Miss Martha Root who was with her sick father and unable to be present.

After discussion as to how the Convention could best get before it the names of those most available and capable to fill the remaining three places on the Executive Board, it was moved and seconded that the names of the three friends receiving the highest minority votes in the first ballot, be posted on a blackboard. It was moved to amend further, that the six highest minority names appearing on the first ballot be posted instead of three. This amendment having been accepted, the chair called for a ballot to elect three of the six persons whose names were before the Convention, stating, further, that the delegates were, of course, not bound to vote for any of the six, but that freedom of action was an essential.

At this point, it was moved and seconded, that in future Conventions the secretary of the Convention prepare typewritten copies of the names of all delegates to a Convention as soon as the credential committee's report had been accepted, for distribution among the delegates so that all might know the names of delegates and refer to the list for such action as might be necessary.

Mr. Remy desired to withdraw his name from the six posted, owing to his expectation to leave shortly for Europe and the Holy Land. Dr. Bagdadi's name was also suggested to be withdrawn, as his stay in the Holy Land was indefinite. Mr. Gregory desired his name withdrawn owing to his general plans for teaching. It was then moved and seconded that the names of the delegates and alternates be read in the Con-

vention, also those voted for the day before who were not chosen and that the delegates present have the privilege of suggesting from the floor any additional names without stating personal qualifications of any kind. It was then moved to amend by substituting three additional names to be suggested from the floor for the three names hitherto drawn. Upon a submission to the Convention, the amending motion was declared by the chair to be carried. It was suggested from the floor that the next three names, that is to say, the seventh, eighth and ninth names, on the minority list of the former ballot, be added to the other three names now before the Convention. This suggestion being brought into motion, was declared carried.

The list for the consideration of the Convention now read: Dr. F. W. D'Evelyn, Albert R. Vail, Mirza Ahmad Sohrab, Albert R. Windust, Henry McConaughy and Mrs. Wandeyne Deuth. It was further moved that the names of some women delegates be added to the list. This motion being put to a vote was declared carried. The names of the following were then suggested from the floor: Mrs. Louise Boyle, Mrs. Watson, Dr. Pauline Barton-Peeke, Mrs. Parsons, Mrs. Howard Struven, Miss Juliet Thompson, Mrs. Annie Parmerton, Mrs. Mariam Haney and Mrs. Elizabeth B. Nourse.

Upon motion duly made and seconded, it was voted that the nominations be closed.

Mrs. Parmerton desired to have her name eliminated, as she expected to be traveling.

The Convention having voted to select three from the list before them and the ballots having been taken and pending report on the same, the chair invited Jenabi Fazel Mazandarani, who was present, to read to the Convention the special Tablet he had brought to

the friends from Abdul-Baha. Jenabi Fazel then read the Tablet with the utmost fragrance and power.

At this point, contributions for the Mashrekol-Azkar fund begun to pour in. Dr. Peeke of Cleveland announced that \$30 of the \$400 contributed from that assembly was from the children. Other contributions were rapidly added as follows:

Cleveland Assembly.....	\$ 400.00
Boston Assembly	130.00
Baltimore Assembly	155.00
Denver Assembly	10.00
Worcester (Mass.) Assembly..	1,011.50
The chairman announced that \$27 had been given to Mrs. True	27.00
Okanagan (Wash.) Assembly.	11.00
Pledge for	25.00
Buffalo Assembly	1,000.00
Mrs. Mills (now in N. Y.)....	5.00
Lakeland (Fla.) Assembly...	25.00
Denver Assembly, pledge....	25.00
Christmas savings of two of the Boyle children in Washington, \$100 Liberty bond.	100.00
E. B. Boyle, two \$50 Liberty bonds	100.00
A pledge from Jersey City (Mary V. Moore).....	50.00
Manhattan Assembly	10.00
Muskegon Assembly	15.00
Mrs. Coles, Montreal.....	500.00
Washington (D. C.).....	231.69
Cleveland increased its contribution	10.00
Washington increased its contribution	11.00
Utica (N. Y.).....	50.00
Bahai Juniors in Washington.	5.00
Toronto, Canada, brought by Mrs. Pomeroy	10.00
Cortland, N. Y., Florence A. Cobb	10.00
One of the most devoted servants in this Cause.....	5,000.00
Detroit	10.50

Chicago	100.00	Spokane, Wash., pledged.....	50.00
Rockford	1,000.00	In arranging for the expense	
Pledge from Beverly and Sa-		of the Rizwan Feast in New	
lem, Mass.	100.00	York contributions were re-	
Pledge from Yonkers.....	100.00	ceived in excess of \$150,	
Pledge from Detroit.....	100.00	which was added to the	
Washington Assembly	10.00	New York contribution.....	150.00
New York Assembly raised its		A New Jerseyite from Engle-	
contribution	100.00	wood, N. J.....	5.00
Cincinnati Assembly	11.00	Denver increased its pledge..	25.00
One of the friends here.....	10.00	From a little girl blessed by	
Seattle, pledged	200.00	Abdul-Baha when in Phila-	
A friend	2.00	delphia	5.00
Emily Moore	5.00	\$275 worth of photographs of	
St. Louis Assembly (Mrs. Bar-		Abdul-Baha	275.00
bee)	20.00	Worcester increased its contri-	
Mrs. Fowler	62.00	bution	5.00
Omaha	10.00	Boston	10.00
Worcester (Mass.)	15.00	A friend sent.....	5.00
The Yonkers Juniors.....	5.00	Washington	1.00
The Boston Juniors.....	20.00	Worcester, Mass.	10.00
Two pledges from Minneapolis,		Washington, again	5.00
\$100 each	200.00	A quilt which Abdul-Baha	
Atlantic City (This contribu-		used while in Chicago.....	
tion is in addition to \$20.12		Another quilt	
which had already been sent			
to Mrs. True).....	89.02		
Cleveland raised its contribu-			
tion	30.00		
New York raised by pledge....	10.00		
New York, donation.....	100.00		
Washington Assembly, pledge.	100.00		
Atlantic City, through a friend	25.00		
Montreal raised its contribution	200.00		
Montreal, pledged	500.00		
Boston, pledged	100.00		
Boston, another pledge.....	25.00		
California	50.00		
Atlantic City	5.00		
Cincinnati	20.00		
Montclair, N. J.....	5.00		
A pledge of.....	100.00		
Washington, pledged	10.00		
Atlantic City	1.00		
From the Sardos of Alaska...	6.00		
Riverton Assembly, N. J.,			
pledged	10.00		
Boston Assembly	30.00		
Montclair, N. J.....	5.00		
Southern California, pledged..	100.00		

The ballot committee reported as follows, to the effect that the ballots taken showed no one receiving a majority of the votes cast. There were fifty ballots cast, and the votes were as follows: Mr. Vail 23 votes, Mrs. Greenleaf 17, Mrs. Boyle 13, Dr. Peeke 13, Mrs. Parsons 12, Ahmad Sohrab 11, Dr. D'Evelyn 10, Mr. Windust 7, Mrs. Struven 7, Mrs. Haney 6, Mrs. Nourse 5, Juliet Thompson 5, Mrs. Ford 5, Mr. Harris 5.

It was thereupon moved, seconded and carried that the first nine names on the list just presented, Mrs. Haney being substituted for Mrs. Parsons who was not present, meet at once and agree upon three names to present to the Convention. Miss Thompson was appointed by the chair to take Dr. Peeke's place in her absence. The committee so appointed retired for consultation.

Upon motion duly made and seconded, it was voted that a committee be nominated for the purpose of drafting a res-

olution commemorating our departed friend, Joseph H. Hannen of Washington. This motion was unanimously adopted by a rising vote. Urbain LeDoux and Mrs. Josephine DeLagnel were appointed as this committee.

It was moved that a nominating committee of nine be appointed to present a list from which to elect a teaching committee, in accordance with the plan adopted by the Convention at its 1919 session. It having been pointed out that this nominating committee, under the motion, would not be bound in any way as to the number of the teaching committee it shall recommend to the Convention, and also that the nominating committee should include some recommendation as to the best means by which the Convention may handle the other matters mentioned in the book entitled, *The Divine Plan*, which are matters associated but not necessarily identical with the work of the teaching committee, the motion was put and declared carried. Mr. Randall now reported as secretary of the committee of nineteen, chosen last year as a teaching committee.

The chair announced the names of the nominating committee just authorized as follows: Mrs. Mabel S. Rice-Wray, Mrs. Emogene Hoagg, Mrs. Ellen Beecher, Mrs. Annie L. Parmerton, Louis G. Gregory, Albert R. Vail, Roy Williams, Howard C. Ives, and Ahmad Sohrab.

The chair further announced that the summary of donations and pledges given during the morning was as follows: Donations, \$10,395.23, in cash; pledges, \$2,030; photographs, etc., \$275; making a total of \$12,700.23.

The committee of consultation, with power to select the three remaining members of the Executive Board, reported through Albert R. Windust, chairman, the names of Albert R. Vail, Mrs. Louise D. Boyle and Dr. Frederick

W. D'Evelyn as the members selected.

Upon motion duly made and seconded, it was voted that the secretary be instructed to cast one ballot for the election of these three members of the Executive Board. The secretary announced that he had cast one ballot for each of the persons named, and they were declared duly elected.

Upon motion duly made and seconded, it was voted to refer to the Executive Board for decision, the important question of the exhibition and future disposition of the Temple model made by Mr. Bourgeois and accepted by the Convention.

Upon motion duly made and seconded, the meeting adjourned to meet at 2:30 P. M.

AFTERNOON SESSION

The afternoon session of the Convention was opened with an announcement by the chair that further contributions to the fund of \$10 from New York City had been received. The chair then called upon Howard MacNutt of Brooklyn to address the Convention. Mr. MacNutt brought before the Convention the gist of the situation relative to the publication of the addresses of Abdul-Baha given in the United States and Canada in 1912. He stated that nearly eight years had elapsed without these important discourses being given to the world in consistent and complete form, although the discourses given in Europe were published there before Abdul-Baha left Europe. Mr. MacNutt stated that Abdul-Baha had instructed him to prepare the American addresses for final publication and that he had been at work for nearly four years, and that the addresses were now ready for the printer. He urged that some action be taken, for the immediate publication of these valuable addresses. There are about 250,000 words and there would have to be four volumes with a considerable expense attached for publication.

The chair called upon the treasurer of the Unity, Mr. Randall, to give his report at this time, which was done. The report shown in brief was as follows:

“That up to April 1st, 1920, which does not include anything which came in since the month of April, 1920, we have—

United States treasury certificates of indebtedness, which are short-time maturities maturing in a few years and paying 4½ and 4¾ %	\$110,000.00
Another issue of United States certificates of indebtedness	10,000.00
Cash balance in the Northern Trust Company April 1st, 1920	20,173.72
Liberty bonds received to date	28,050.00
Liberty bonds received since April 1st, 1919, with last year's accumulated interest	5,600.00

Making a total now of practically (counting Liberty bonds as cash)..\$174,433.72

So that with the \$12,000 or \$15,000 raised here, we are very near to the \$200,000. We hope there will be some more contributions to raise that to \$200,000. These books are turned over to the auditing committee.”

The treasurer brought to the attention of the Convention in connection with his report, a pending question as to what should be done with reference to the refunding of a certain contribution previously made and now desired or needed by the contributor. It having been brought out that in a Tablet from Abdul-Baha dated January 23, 1920, this matter was referred to the

Convention, and certain legal considerations in connection therewith having been explained, it was moved, seconded and carried that the amount so contributed, plus the interest, received by the Unity, be returned to the contributor; provided he is now ready to receive it, and the treasury is authorized to make this payment; provided, however, that it sufficiently appears that the legal questions involved are such as to give authority to the Convention to take this action.

The chair announced the appointment of an auditing committee to go over the books of the treasurer, as follows: Edward D. Struven of Beverly, Mass., and Mrs. Mabel S. Rice-Wray of Detroit, Mich.

The status of the present Bahai Publishing Society and the best means of expanding this work was now discussed by several of the delegates. It was moved, seconded and unanimously carried that the matter of publication of the American addresses of Abdul-Baha and the work of the Publishing Society to the end that the necessary financing may be done and the addresses published, be referred to the Executive Board.

The committee on the nomination of the teaching committee reporting through Mrs. Hoagg announced the following nominations:

“From the East: Mr. Randall, Mr. Mills, Mrs. Deuth. From the South: Mrs. Parsons, Mrs. Haney, Mrs. Latimer. From the Middle West: Dr. Barton-Peeke, Mrs. Slater, Carl Scheffler. From the Western States: Mrs. Cooper, Mr. McConaughy, George Latimer. From Canada: Mrs. Maxwell, Mrs. Cole, and we put in Mrs. Rice-Wray as she is so near the border. Then there are four more to make up the nineteen. Roy Williams, Mr. Ives, Mrs. French. Mr. MacNutt.”

It was duly moved and seconded that

the secretary be authorized to cast a ballot for each of the nineteen persons so nominated as the teaching committee named by the Convention. This motion was carried.

Mirza Ahmad Sohrab presented to the Convention the matter of the Persian-American Educational Society and its splendid work in Persia, especially in the Tarbiat school. He spoke of its need of re-invigoration and reorganization, and that a Tablet from Abdul-Baha, which had just reached him, expressed the hope that the Tarbiat school would receive assistance from the American friends. Mirza Sohrab hoped that the Convention would be able to take some action on this important matter. He spoke of the great sacrifice of many of the eastern Bahais to send contributions to the Mashrekol-Azkar here, and referred to the great benefit which would come from this reciprocation from us with reference to the support of the Tarbiat school. It was announced by Mrs. Boyle that there are fifty-eight scholarships in good standing which have been kept up. It was understood that any special funds so contributed are to be sent to Persia in the name of our dear brother Joseph H. Hannen through Mr. Wilhelm.

Upon motion duly made and seconded, it was voted to refer all matters connected with the passing upon articles, books and writings concerned in the Cause not specifically exempted by the Tablets, to the Executive Board in accordance with a Tablet to Miss Jean Masson on this subject, dated July 22, 1919.

The committee which had been appointed to prepare the resolutions on the departure of our dear brother and friend Mr. Hannen, reported as follows, through Mrs. Watson. Mrs. Watson said in part: "I would like to pay a little tribute personally to that beloved saint who has ascended to the Supreme Concourse. I knew him for nineteen years; he was indeed a faithful servant;

one who brought sunshine and joy into every meeting, and I can scarcely put into words and express the grief now, in these days, when we miss him; but Bahais submit, and with radiant joy accept whatsoever He wills." This is the resolution:

"The Twelfth Bahai Congress, in Convention assembled, offers the following resolution:

"Whereas, our beloved brother, Joseph H. Hannen, has ascended to the Supreme Concourse, and is therefore freed from this 'earthly furnace of mortality';

"And Whereas, he was a faithful servant of Abdul-Baha, firm in the Center of the Covenant, and untiring in his efforts for the Cause of BAHÁ'Ó'LLAH,

"It Is Hereby Resolved that all the friends of God offer praise and gratitude to the threshold of Almighty God, and beseech for the family and friends of this free soul, consolation, assistance, guidance and enlightenment. May they, in this calamity, realize the providence of God."

Upon motion duly made and seconded, this resolution was unanimously adopted.

Mr. Harris stated to the Convention that a telegram had just come that Miss Fannie Knobloch had passed the crisis and was out of danger. The Convention paused in its work for a few moments of silent prayer in gratitude to God for this divine assistance to this blessed maid-servant.

Mr. MacNutt explained to the Convention the situation in connection with the voice-record made by Abdul-Baha while in the United States, saying that he, Mr. MacNutt, had endeavored since 1912 to persuade the Columbia Graphophone Company to sell the matrix of this record, but without success so far. He urged the Convention to appoint a committee to take this matter up to see if this valuable master-record of the voice of Abdul-Baha could not be permanently secured and protected for future generations. Mr. MacNutt further spoke

of the moving-picture film, that is to say, the master-negative from which the films of Abdul-Baha, with which the friends are familiar, were copied. He told about the circumstances under which this wonderful film was taken and urged the Convention likewise to take some action to secure possession and continuous ownership and control of this original negative. He said: "Consider what it means to those who had no opportunity whatever of seeing or hearing Abdul-Baha. They will be able to hear his beloved voice and see his wonderful face on the screen and hear the voice record. This is for posterity and not for us. I leave this question before the Convention. I have long waited for an opportunity of putting it before an authoritative committee or body of the Bahai Cause."

Upon motion duly made and seconded, it was voted that Mr. MacNutt act as chairman of the committee to take up both of these matters, and to have power to increase the committee by adding thereto in his discretion.

Mr. MacNutt concluded, asking that the friends so far as possible co-operate with him and Mrs. MacNutt to perpetuate their house in Brooklyn as a Bahai home as a memorial to the Bahai Cause. This was the scene of the motion-picture and Abdul-Baha has written Tablets concerning this home and its perpetuation.

The chair announced that many important questions still to be taken up would be impossible of decision at this session, suggested another session of the Convention tomorrow, Thursday morning.

The auditing committee, reporting on the books of the treasurer, complimented the manner in which they were kept, and upon motion duly made and seconded, the report of the auditing committee was accepted.

Upon motion duly made and seconded, it was voted that the Convention recess

until tomorrow, Thursday morning, at 9 o'clock in the Bahai Library, 415 Madison Avenue, New York City.

A further contribution of \$10 was announced to the Mashrekol-Azkar fund.

The Convention then informally adjourned to attend the wedding ceremony of Mizra Ahmad Sohrab and Miss Juanita Storch which took place in the large auditorium in another part of the building.

THURSDAY MORNING SESSION APRIL 29, 1920

The Convention was called to order at 9 o'clock A. M. at 415 Madison Avenue. Alfred E. Lunt in the chair, Chairman Mills being detained. The Convention united in singing "Softly His Voice Is Calling Now."

After supplication for guidance, the chair stated that we were favored this morning with the attendance of Jenabi Fazel Mazandarani and Manuehur Khan who had instructions for the Spiritual Assemblies of the country; the Convention being ideally such a Spiritual Assembly, and desired to hear from these brothers concerning any important matters they had in mind.

Jenabi Fazel replying, mentioned the Mashrekol-Azkar and its importance, saying "we have been reading about the Mashrekol-Azkar in America and this news has been echoing throughout the world, and all the Bahais in the world are praying most anxiously to see the result." He spoke of the command of BAHÁ'Ó'LLAH concerning building Mashrekol-Azkar in every center and of the wish of Abdul-Baha that the Mashrekol-Azkar should be as imposing a structure and edifice as it is possible to make it. For the people would be therefore attracted and "if they do not see the material temple they will not be informed about the spiritual temple."

Jenabi Fazel spoke of the importance of the teaching work, and of how teaching was carried on in Persia.

For instance, the Bahais elect a Spiritual Assembly (House of Spirituality) who have many sub-committees. One of these committees is the committee on teaching who elect teachers and the teachers in turn make a report to their committee as to their doings and activities. One of the teachers is sent to each one of the meetings held in different parts of the city, who gives the principal talk. After this there are other meetings which are called "encouraging meetings" for those who are partly convinced. Fuller information is given them and everything possible done for them.

The Spiritual Assembly (House of Spirituality), performs many things and has great responsibilities. One of its responsibilities is to keep the Bahais in unity and remove all causes of difference and dissension in a meeting. If a teacher is traveling and comes to another town the committee of teachers there has a plan to arrange for him as they are better informed about the conditions in that town than one who comes from the outside. Jenabi Fazel expressed the hope that if such committees could be organized in America it would be very beneficial. He hoped that before long such committees would be organized everywhere. This would greatly assist the traveling teachers.

The Convention entered into consultation concerning the best means of assisting the newly appointed national teaching committee. The question of literature for distribution at such meetings was brought up and the crying need of this manifested. Mrs. Hoagg spoke on this subject and suggested that if each of the friends would donate one dollar a month to the teaching fund it would be of the utmost assistance.

The chair inquired if Jenabi Fazel would present to the Convention the real qualifications intended by the term "Spiritual Assembly" or "House of Spirituality." Jenabi Fazel answering, said that the House of Spirituality is

the same as the Spiritual Assembly or the Spiritual Meeting. Members of this Meeting or House are elected by the Bahais, that is to say, by a majority. These are elected from among the friends themselves in this manner: All the Bahais by preliminary election elect a number of people from their own number, then those who have been so elected meet to choose from their number a House of Spirituality. The friends who are placed upon the House of Spirituality must be firm and well known in their steadfastness. They must be sincere and well known to the others. Having been elected, the House has the responsibility of carrying on the different activities concerning which Jenabi Fazel had just outlined. The subject at the teaching meetings is chosen before hand and the teacher sent there speaks on that subject. The teacher reports to the teaching committee and the committee reports to the House of Spirituality. This House should have all the control in its hands and should hold consultation at least once a week. It is very important that the friends consult in order to bring about the best decision. The members of the House of Spirituality must be sincere and firm. This is more important than anything else because it is the center of the Cause. The center should be clear and purified. It should be like a source that all the streams spring from. If it is not clear how can the streams be clear? It must be light. If there is any darkness in it it will be of no use. Each member should have no will but the will of God. He must not be tenacious and persist in his own opinion. If somebody has a better opinion he should change his opinion at once. "What aim do we have save servitude?" Jenabi Fazel emphasized the important fact that the preliminary committee selected to choose the House of Spirituality must be larger than the House it is to choose and that this preliminary committee must choose the House of Spiritual-

ity from out of its own members. [See pages 155 to 158 for detailed report of this talk.—*Editors.*]

The Executive Board being obliged to meet at this time, George O. Latimer was asked to serve as chairman.

Mrs. Parsons brought out a point observed by her when in Haifa, suggesting that many individuals in each assembly in America write the same questions to Haifa and if each is answered it means duplicating the same answer to many. One of the Oriental friends at the holy household suggested to Mrs. Parsons that if the friends from each assembly would meet together concerning these general questions and combine them in a supplication from such assembly, it would be of much assistance. This she said did not concern the personal matters about which many write and is not intended to interfere with personal supplications and personal answers to each one. Mrs. Parsons also expressed the belief that if these general questions were made as brief as possible it would avoid errors in condensing the letters by translators over there and where possible it would be well to have them typewritten, in the interest of clear expression. She said "I have never seen people work in my life as these translators do, from dawn until late in the night and their work is really colossal, as we all know."

Mr. Windust gave a comprehensive statement about the STAR OF THE WEST, especially with reference to the utterance of Abdul-Baha about it, published in *The Divine Plan*. He read an extract from a Tablet revealed since *The Divine Plan* was published, dated June 4, 1919, to Harlan F. Ober [while he was president of the Bahai Temple Unity], as follows:

"Concerning the STAR OF THE WEST, the organ must be so promulgated in America and Persia that at least its necessary expenses may be provided. Upon this point a letter shall be written to Persia."

He also read a further Tablet revealed June 27, 1919, to the Bahais of Persia which we reproduce in full:

"To the members of the Spiritual Committee, Teheran—Upon them be
BAHA'O'LLAH EL-Abha!

He Is God!

O friends of God!

The magazine of the STAR OF THE WEST, notwithstanding great difficulties during the days of the war, has continued until these days of quietness and tranquillity which have come. Although it had been cut off entirely from Persia, yet it managed to sustain its existence. Therefore financial hardships obtained.

But now that war has ended in peace, there must be given regularity to the STAR OF THE WEST, so that it may circulate throughout the East and the West. And this is conditioned upon the increase in number of the subscribers. Therefore the friends in all the provinces of Persia must subscribe to this blessed matter. Strive ye in the promulgation of this growing magazine only for service to the Cause of God, in order that it may become the means of the stimulation of its editors and for the best regularity of the institution.

Likewise, if possible, some of the friends may subscribe to the newspaper *Chehreh Nema* in Egypt and pay the subscriptions in advance.

Upon ye be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS."

It is evident that one purpose at least of these Tablets, is that the friends should rally to the support of the STAR OF THE WEST in the way of subscriptions to a degree never before realized. Let each one of the friends in America take this to heart.

Mr. Windust proceeded, reading extracts from Tablets recently received by himself and Miss Buikema, dated July 20th and 29th, 1919, respectively, as follows:

["The STAR OF THE WEST must, at present, be written both in English and Persian. Miss Gertrude Buikema is indeed serving the STAR. We hope that with his honor Dr. Zia Bagdadi—Upon him be the Baha-El-Abha!—ye may be both assisted in remarkable services. Your efforts are evident and well known in the sight of Abdul-Baha. I pray God that, under all conditions, ye may be assisted and confirmed. As to the editorship of the STAR OF THE WEST, whatever ye deem advisable is accepted by Abdul-Baha."]

"At present both of you must, as ye have been doing in the past, endeavor for the arrangement and the publication of the STAR OF THE WEST. However, the means of subsistence are necessary for both of you and ye cannot concentrate your time in this matter. Serve, therefore, as much as it is possible, the STAR OF THE WEST, and in order to secure the means of livelihood, do not abandon your own occupations. When the STAR OF THE WEST will be so widely published as to insure your necessary expenses, then if ye abandon your occupation and concentrate upon the STAR, it will be preferable. But at present ye are forced to engage in your occupation that the means of livelihood may be secured.

"As I have no time, I have written thee in brief. Whatever question comes up, submit it to the Editorial Staff Committee for discussion and consideration and then hold to what ye deem advisable and suitable."]

Mr. Windust went on to say that the instructions to the Persians brought immediate fruit, as always, and that a short time ago the STAR received a contribution from Teheran. He spoke of a remarkable spiritual incident which has occurred in the affairs of the printing office in which he, Mr. Windust, is a partner, which he believes will enable him to give more attention to the STAR OF THE WEST than previously. He described most beautifully the ideals of

the editors of the STAR in the following words:

"We Bahais know that Paradise for us is the Face of God. Paradise is not a room or a picture or a creed, or a certain state of mind or anything of that kind. We know that the ultimate goal is to come into the Presence of the Manifestation of God. We know the people of the past have been looking forward to the appearance of BAHÁ'O'LLAH, for He is the One whom the people of the ancient and modern times have been seeking. The journeys of the people of the past lead to the presence of His Holy Face. His Blessed Face is the goal of the lovers. As He has been the goal of the lovers since the beginning of historic time, so will He be the goal of future people for a thousand or thousands of years. The people of the future will look backward to His time. Every movement, every word of His Holiness, BAHÁ'O'LLAH's wondrous life and of His son's blessed life—His Holiness, Abdul-Baha, the Center of the Covenant—and of every one of the holy souls with him together with the activities of the friends during this time, will be the most precious things of humanity for a thousand or thousands of years to come. The spotlight of history is directed to this time. Remember what Mrs. Chamberlain said Mirza Abul Fazl's answer was to her question, 'What is the greatest thing in the Bahai teachings?' and he said, 'The appreciation of this time.'

"When the curtain comes down on the last word and action of His Holiness, Abdul-Baha, upon this plane, the great drama of the ages will have been closed. There has been the prologue, there will be the epilogue, but the great Third Act of the mighty drama of the Bab, BAHÁ'O'LLAH and Abdul-Baha will have ended. And it is evident that the people of the future will search out every detail, not only in connection with the Bahai Cause, but every other activity—scientific, literary, etc.—everything that has happened at this time.

“Now, what is the point? It is this: The Words and deeds of the Bab, BAHÁ'Ó'LLAH and Abdul-Baha are the most vital. The Tablets of Abdul-Baha are the most valuable words uttered in the world today. There is nothing more valuable today than the words of Abdul-Baha, and these words have been coming to you and to me in talks, addresses and Tablets and they are being printed in the STAR OF THE WEST, and thus distributed in permanent form. The STAR OF THE WEST, through the confirmation of God, has also been the depository of the development of the Cause in the West. Abdul-Baha says, ‘It is a clear mirror of the events and happenings in the Cause.’ But most important of all, Abdul-Baha’s words, together with photographs of him are being preserved. And these issues of the STAR when bound in book form are the very books the people of the future will search and research.

“Another illustration: The redwood trees of California, if we examine them closely, reveal that many are thousands of years old; that is, if we count the rings inward until we find the center ring, we can tell how many years old they are. That center ring is the deposit of the first period of growth of that tree. The STAR OF THE WEST, if you will permit this illustration, preserves the first period of the growth of the Bahai Cause on the North American continent. No matter how many rings of enlargement or growth in the future—which Abdul-Baha desires it to have—we will still find this center ring the tree has grown during the time Abdul-Baha was upon the earth, the most precious of all. Some people say it is narrow, it is limited. It is. The enlargement comes naturally, gradually. Abdul-Baha said in his instructions in *The Divine Plan*, that the contents should gather ‘little by little around these general Tablets.’ We are limited as to space. We have but a few pages now,—the cost of production

limits us to that—yet we are depositing the most vital things in permanent form, in our opinion, and we believe that the future will show it to be so.”

Mrs. Parsons mentioned the earnest request of many of the English friends as to whether the Bahai Publishing Society could not provide more of the books for use in England, so that they would be available at a cheaper price, binding some of the books in paper covers. She felt that this would be of utmost assistance in spreading the Cause in England.

Upon motion duly made and seconded, it was voted that the secretary issue as soon as possible the business minutes and proceedings of the Convention including the constitution and by-laws of the Bahai Temple Unity for distribution to all parts of the country. The Executive Board having completed its session reported the election of the following officers of the Unity:

Mr. Mountfort Mills, President.

Dr. Frederick W. D'Evelyn, Vice-President.

Mr. William H. Randall, Treasurer.

Mrs. Corinne True, Financial Secretary.

Mr. Alfred E. Lunt, Secretary.

Upon motion duly made and seconded, it was voted that the legal ratification meeting of the Unity, conforming to the annual meeting, required by the laws of Illinois, be held in the city of Chicago, Saturday, May 22d, 1920, at 10 A. M., at 5338 Kenmore Avenue.

The matter of exclusion of delegates representing more than one assembly from voting participation in the Convention was again brought up. It was pointed out that although this action was largely asked for in view of the importance of voting on the Temple plans at this Convention, that notwithstanding this, through the divine confirmations and the faith and splendid spirit of the delegates, the action on the plans became ultimately unanimous ac-

tion. It was also stated that so far as the vote of this Convention attempted to bind future Conventions to the same effect, i. e., that delegates notwithstanding their holding official credentials from more than one assembly, should have but one vote in the Convention, that this could not have the desired effect as future Conventions could only be held in conformity with a by-law duly passed in accordance with the constitution and by-laws of the Unity. This has not been done. It was suggested, therefore, that before the next Convention the assemblies should take action on this important question which should result in initiating a by-law for consideration and action by the next Convention or by the assemblies which would settle this question.

The Convention entered into consultation concerning this question, and upon motion duly made and seconded, it was voted that the Executive Board be directed to formulate a by-law on the subject matter of the representation of delegates and alternates in the annual Convention from the several assemblies, and as to whether one delegate may represent more than one assembly, and that notice be given, with copy of such by-law, by mail to each assembly seasonably, as provided under article 9 of the constitution, so that action on this matter shall be had prior to the election of delegates to the next annual Convention.

Upon motion duly made and seconded, it was unanimously voted that the Convention hereby record its thanks and appreciation to the Engineering Societies of New York for their great courtesies extended during the period of the Convention and Congress.

Upon motion duly made and seconded, it was voted that the secretary issue to each of the architects who have filed plans and designs of the Temple with the Unity, an expression of grati-

tude for their loyal service to the Cause and the Mashrekol-Azkar in preparing and submitting these invaluable plans.

Upon motion duly made and seconded, it was voted to send a telegram to the friends at Buenos Ayres responding to their beautiful expression to the Convention, and also telegram of sympathy to Miss Martha Root for her father who is so ill, and that Mr. Wilhelm perform this service.

Upon motion duly made and seconded, it was voted that a letter of greeting be sent to Mrs. Helen S. Goodall of San Francisco, expressing the hope of the Convention for her recovery from illness, this letter to be sent through Mrs. Emogene Hoagg.

The chairman called the co-operation and interest of the friends to the following matters which they had been unable to reach in the discussions of the Convention:

Bahai Library, in New York city, Mrs. Deuth; Unity House in Boston, Mrs. Randall; Fellowship Press, New York city, Mrs. Chamberlain; Bahai Publishing Society, Chicago, Miss Lesch; Bahai restaurant, New York city, Mrs. Lehmann; social service on the East Side, New York city, Mr. LeDoux; the progress of Esperanto throughout the year was to be described to us by Mr. Morton, and it was understood that these matters would be taken up by the friends mentioned as to each activity, at 3 o'clock P. M., at 415 Madison Avenue, in informal consultation.

Jenabi Fazel Mazandarani having chanted a prayer in Persian, upon motion duly made and seconded it was voted to adjourn sine die.

Allaho'Abha!

Alfred E. Lunt,
Secretary of the Convention.

[A true copy of the Minutes of the Convention held in New York City, 1920.]

Attest: *Alfred E. Lunt,* Secretary.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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O maid-servant of God! Hold fast to the Covenant which hath emanated from the Supreme Pen and which is scintillating with the light of the Orb of the Horizons. Know thou verily,

BAHA'O'LLAH is the promised One in all the Books and Tablets, and verily, this servant (Abdul-Baha) is the herald of the Kingdom of God.

(Words of Abdul-Baha.)



BAHAI FRIENDS AND WORKMEN ON MASHREKOL-AZKAR GROUNDS WHEN BORING COMMENCED, SEPTEMBER 24, 1920.

Photographs furnished by Mrs. Maude C. Houser, Chicago. (See page 206.)

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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Elm 1, 76 (October 16, 1920)

No. 12

The Foundation of the Temple

THE Convention in New York chose Mr. Louis Bourgeois' model for the Temple. The Unity Board has been meeting in New York, Green Acre, Chicago, to make plans for the immediate laying of the foundation. After their first meeting in New York, Aug. 4, they cabled Abdul-Baha that they had decided on plans and cost and were proceeding to lay the foundations. He cabled: "Your news imparted great joy. Assuredly friends exercise greatest effort in this service."

The plans chosen provide for an edifice 153 feet in diameter, costing approximately \$1,500,000, which will tower in surpassing brightness and beauty from the circular gardens by the Sheridan Road on the shore of Lake Michigan at the heart of the American continent. Mr. Bourgeois has spent a number of weeks in Chicago making plans and conducting the borings. The nine great pillars of the Temple will rest on concrete caissons which will go down to solid rock. The borings show the rock is over a hundred feet below the surface. The work on the great concrete foundations will begin with the coming of the spring, that symbol of "the Springtime of His Holiness, the Eternal One" now breaking upon the radiant century of which this Temple is so glorious a manifestation.

The need now is for a flood of contributions from all over America and the world so that the work once started shall never pause for funds. Each gift will be one of the stones of love which will lay a foundation of the oneness of mankind. Thus men shall see with their own

eyes that all nations and religions have built and entered the Temple of Unity.

Albert Vail.

LETTER FROM THE BAHAI TEMPLE UNITY

"Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual Temple, shall be erected in America."—ABDUL-BAHA.

Beloved friends of the Covenant:

During the past summer important Tablets were received by the friends of God in America indicating the acceptance by Abdul-Baha of the Bourgeois model of the Mashrekol-Azkar, which was unanimously selected by the delegates to the annual convention in April. A meeting of the executive board of the Bahai Temple Unity was therefore called in New York City on August 4th, 1920, and after due deliberation and thorough consultation with Mr. Bourgeois and Mr. E. R. Boyle, as consulting engineer, the following cablegram was forwarded to Haifa:

"Understanding recent Tablets approve Bourgeois design, have adopted model reduced, preserving original beauty, estimated cost million and half. Proceeding construct foundation and increase fund. Supplicate divine assistance. EXECUTIVE BOARD."

Abdul-Baha's reply was duly received: "Your news imparted great joy. Assuredly friends exercise greatest effort in this service. ABBAS."

On September 17th, 18th, 19th and 20th the Temple Unity board held a series of memorable meetings in Chicago, when the initial steps were taken



MASHREKOL-AZKAR GROUNDS, SEPTEMBER 23, 1920

toward building the first Mashrekol-Azkar of America. All the members were present except Dr. D'Evelyn of California and Mrs. Maxwell of Canada, and the important work was formally undertaken of consulting experts and making contracts for the actual laying of the foundation, which will be commenced with the opening of spring.

The first problem which greeted our arrival in Chicago was a proposed change in the curve of the roadway which runs through the Temple property, dividing the narrow lake-front strip from the larger area or site for the Temple. The change as proposed would greatly reduce the area of the larger section, and after a careful survey of the grounds by the board a meeting was arranged with the citizens' committee of Wilmette. This meeting and subsequent consultation resulted in a complete change of their plan to our advantage, clearly fulfilling the words of His Holiness, Abdul-Baha, at the dedication of the grounds on May 1, 1912, when he said: "Endeavor to have the grounds circular in shape. If possible

even exchange certain parts in order to have a circular piece."

Mr. Bourgeois had been in Chicago some time prior to these meetings and adequate surveys of the land had been made. In consultation with Mr. Bourgeois an approximate center for the Temple location was selected, and a contract was perfected with the engineering concern who will proceed at once with the making of borings to determine the substrata of the Temple site and reach rock foundation.

Mr. Allen McDaniel, who is engaged in important engineering work for the United States Government at Camp Dix, near New York City, was named as the engineer to prepare the structural drawings of the Temple foundations, in consultation with Mr. E. R. Boyle, president of the Boyle-Robertson Construction Company of Washington, D. C.

Arrangements were made for the removal of all trees on the Temple site with a view to ultimate leveling and grading; also for the preservation of the wire fence enclosing the property by a coat of paint.



BEGINNING FIRST BORING—FRIENDS HOLDING SOIL IN HANDS

Plans were made for an early meeting in New York City for consultation with architect and engineers in order to speedily advance the preliminary work of preparing drawings, selecting materials, etc.

It is the earnest desire of the Unity Board to share with the friends throughout the Cause from time to time any definite news as to the progress of the Temple work, and with this end in view action was taken at one of the meetings inviting the two delegates to the annual convention and the secretary of the local assembly in each Bahai community to become a special Mashrekol-Azkar committee, with whom the board may correspond and who will actively promote the Temple program.

It is therefore the fervent hope and urgent request of the Unity Board that such local Mashrekol-Azkar committees shall undertake at once, in coöperation with their respective assemblies and existing committees, a vigorous campaign in behalf of the Temple fund. Abdul-Baha has said that voluntary contributions from the public may be received.

The Treasurer's report of August 1, 1920, shows the amount of the fund on that date to be \$185,773.09. A little later, at Green Acre, a special Mashrekol-Azkar meeting was arranged at which our beloved teacher Jenabe Fazel spoke, and \$5,000 was subscribed to the Temple fund. During the short time since the selection of the design at the Convention the fund had been increased in all by about \$25,000.

The most important magazines and newspapers of the entire country have featured the Temple during the past months, notably the *Architectural Record* for June and the *Literary Digest* during August. Other articles will soon appear. The large plaster model of the Temple exhibited at the convention last April was on exhibition in New York City during the summer and has been viewed by thousands. Plans are under way for exhibiting the model in Chicago in a very prominent location, of which full information will be communicated at an early date. A plan was adopted by the board for printing and distributing colored photographs of the

Mashrekol-Azkar design, and word will be sent to the local Temple committees as soon as these are available. Motion pictures may be used as a means of bringing the Temple before the people.

In brief, the friends have but to capture the psychology of the moment in order to bring into touch with this most stirring enterprise entirely new forces—souls not yet identified with the Cause, perhaps, but progressive thinkers who are ready for the vision we have to offer and eager to lend their support to such an effort—the erection of the First Universal House of Worship of the New World.

“The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts.”

“From it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greeting shall be heard from the whole world.”

“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.”

“O God! O God! Verily I implore Thee with throbbing heart and streaming tears to aid every one who endeavor

ors for the erection of this edifice, in the building of a house wherein Thy Name is mentioned every morn and eve.

“O Lord! Send down Thy benediction upon whomsoever serves this edifice and endeavors in its uprising among sects and religions, and confirm him in every good of mankind.

“Verily, Thou art the Generous, the Merciful, the Bountiful!”

“Now what will your endeavors show forth from the degrees of devotion?”

Faithfully your servants in the Covenant,

EXECUTIVE BOARD BAHAI TEMPLE UNITY

By *Louise D. Boyle.*

October 9, 1920.

The friends present when boring was started at the Mashrekol-Azkar grounds, September 24, 1920, were: Louis Bourgeois, Mary Lesch, Mrs. L. Bourgeois, Effie L. Lobdell, Christine Loeding, Arna True Perron, Maude C. Houser, Mrs. C. Ioas, Mrs. G. Kuhlman, Mrs. H. Gale, Mrs. E. G. Foster, John E. Christensen, Nettie Tobin, Leona Leadroot, John Osenbaugh, M. D., Wm. F. Slater, D. O., Ida B. Slater, Kokab H. A. MacCutcheon, Carl Scheffler, Louis P. Keller, Arthur S. Agnew and Albert R. Windust. The men employed to do the boring were F. France, foreman, Henry S. Zenner, L. P. Hummel and G. C. Ayers. Photographs by Mrs. Maude C. Houser, Chicago.

A Bahai Pilgrimage to South America

Compiled from letters written by MISS MARTHA ROOT while enroute.

(Continued from page 118)

ON shipboard, in the six-day voyage from Santos to Buenos Aires, there was a great storm. The cold, the sleet, the general discomfort of nearly every one seasick, tended to make one a little laggard in giving the Message. Also, these people had been journeying together for four weeks from France and had made their friendships before Miss

Martha Root came aboard. The first one to whom she gave the Message was a young man from the state of Minas Geraes, who is going to engage in commerce between the United States and Brazil, after he completes his language studies. After reading the Bahai books three days he said: “This is the best of all the religions I have known.” One

Frenchman seeing the "Greatest Name" in Persian on the book, *The Divine Plan*, asked her what she was reading. He knew Arabic and was attracted. Then there was a young Frenchman, son of the owner of the largest telegraph bureau in Paris, who spoke a little English (only two persons spoke even a little English), and to him she explained the Cause.

Two days later Miss Root suggested they have a "conference" in the dining-room for all the passengers and he interpreted for her the Bahai Cause. It took two days to prepare. First she explained it to him in halted French, sentence by sentence, the history and vital principles, the young Frenchman repeated it in slow English and then told it in Spanish to a young man who was with him; the Frenchman then wrote it sentence by sentence in his own English, but afterwards wrote it in the most brilliant French. Almost every one came to the "conference" announced by the Captain for four o'clock, immediately after tea. The Frenchman read the address, then as friends asked questions, Miss Root begging them to pardon her French, replied. There were twenty aviators in the audience and all asked for literature. Later when these aviators disembarked, Buenos Aires met them at the pier with flowers and beautiful ceremonies. The commandant who is from Argentina was carried off the ship on the shoulders of his countrymen and marched through the principal thoroughfares. The young Frenchman in saying good-bye added, "I have not always understood well the words you speak, but I understood the life you have, and it is for that I am interested."

September 19th, Miss Root spent in Montevideo, Uruguay, where the French ship stopped for twelve hours. Her roommate on the ship out from New York lived there. The latter was an American girl who had married an Uruguayan. The father-in-law had also

been a passenger on the ship. Miss Root went to their wholesale business house where they took her in a touring car to their beautiful home. They are people of wealth and distinction. After lunch and a drive they put a Bahai book in the English Club, another was taken to the National Biblioteca which is a part of Montevideo University, an excellent library where other Bahai books can be sent. Then they called upon the editor of the leading paper, *El Dia*, and he used an article. Returning to the store, the hostess explained the Bahai Cause to the four brothers and a noted physician.

Montevideo has a population of 400,000. There are 300 journals in Uruguay but they are principally small papers as Montevideo is the capital and is the only large city in this country. Uruguay is small; its population is 1,400,000—the majority being of Spanish and Italian origin. The standard of living is very high and the people are broad in their religious views. International headquarters for much religious and philanthropic work for South America is in Montevideo.

Buenos Aires, capital of Argentina, South America, with its more than a million and a half population, the largest Spanish city in the world, the largest city in South America, and the fourth largest in the western hemisphere, was the scene of Miss Martha Root's pilgrimage for two weeks. From September 20th to October 4th, 1919, this is what occurred:

She did not know one soul in Argentina, but had several letters of introduction, three from the United States, the others gathered along the way. A chambermaid, by telephone, made an appointment for her to go to the home of Dr. Frederico de Valles Vargas, general secretary of the Theosophical Societies of Argentina, at one o'clock. Dr. Vargas and his family had not heard of the Bahai Movement, but as soon as

(Continued on page 211)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.
Southern States:

Western States: HELEN S. GOODALL.
Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

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No. 12

Tablet of New Permission for Dr. Bagdadi and family —News brought by him—The Mashrekol-Azkar

LETTER FROM ROY C. WILHELM.

New York, N. Y.,
October 9th, 1920.

Dear Bahai friends:

Dr. Zia M. Bagdadi, accompanied by his wife, his little child, and his wife's sister, arrived in this city October 4th, after nearly a year's stay in Haifa, Palestine, bringing with them a letter of new permission which reads:

To the friends of God, America—Unto them be the Glory of God, the Most Glorious!

He Is God!

O ye friends of God!

His honor Dr. Zia (M. Bagdadi) and the maid-servant of God Zeenat, stayed in the Holy Land for quite a long time. Now they are returning with the maid-servant of God, Hobour, to America. As

they have attained to the privilege of visiting two Holy Thresholds, that is, the Threshold of His Holiness, BAHÁ'O'LLAH, and Makam Aala (His Holiness, the Bab), ye should practice the utmost consideration towards them. I feel the utmost affection towards them.

Upon ye be the glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah Khan S. Bahadur, Haifa, August 28th, 1920. Original Tablet in handwriting of Abdul-Baha.)

The friends all over the country will be interested to learn some of the latest news conveyed by Dr. Bagdadi:

Some conception of Abdul-Baha's daily round will be gained from the fact

that the average number of guests is about fifty, this is in addition to about one hundred members of the family and those who have so many years been associated with them. The mass of mail

nearly all the Oriental people have endured during recent years, the Mashrekol-Azkar at Ishkabad was built and now nearly all of its accessories are nearing completion as well.



FAC-SIMILE OF TABLET TO THE FRIENDS IN AMERICA, CONCERNING DR. ZIA M. BAGDADI, HIS WIFE AND HER SISTER.

Entire Tablet is in the handwriting of Abdul-Baha.

which comes to Abdul-Baha in boxes and baskets, it is, of course, impossible to even read. Four interpreters give a large part of their time in an endeavor to select those letters which are most important—such as deal with important matters that pertain to the Cause.

When serious trouble overtook Russia, great numbers of the priests and religionists of all existing orders were killed—the Bahais alone were protected. With the building of the Mashrekol-Azkar at Ishkabad, Russia, widespread attention was attracted and it became evident that the principles of the Bahai Cause and the intention of the Bahais were pure. Notwithstanding all these troubles and the financial hardship

For nearly twelve years, we in America who have supposed we possessed an energy that was unique, have talked of building a Mashrekol-Azkar. The friends in the Orient have long been waiting for the counterpart of their Temple to take form in the Western World. Twelve years have passed and as yet the foundation of the Mashrekol-Azkar in Chicago has not been laid. To use the expression of Abdul-Baha, "The matter is dragging." We of the United States, statisticians tell us, are the most prosperous people in the world. When in this country Abdul-Baha said that when the *most* important thing is at hand, that which is important must wait.

Abdul-Baha tells the story of a widow

of a martyr, who was left with two young children to support. She provided for them by knitting socks; the proceeds from one sock she used for their support, and what she received for the other sock was her glad offering toward the Mashrekol-Azkar. Abdul-Baha then said, "It is this spirit which will build the Temple." Just recently an offering was received from one of those wonderful American sisters, who for years has been devoting her life to the Bahai Cause in Teheran, Persia. Within a few weeks, Jenabe Fazel Mazandarani contributed \$100 of his own money.

During the race riots in Chicago, about a year ago, some dozen homes were bombed, among them being the home of a colored woman. In speaking of the incident to Abdul-Baha, he remarked what is the bombing of a few houses! When I was in America I told the people there would be bloodshed. Of what importance is bloodshed! Indeed, if heed is not given to these matters now, even America may reap serious consequences.

Some one commented on the fact that in various assemblies there were differences between the friends, in some instances so acute that it even retarded the progress of the Cause, to which Abdul-Baha replied, "The firmer a believer becomes, the less difficulty his opinions make."

The borings for the Temple at Chicago have now been made and rock was found at a depth of 121 feet. This is most fortunate as it will greatly simplify the work and save in expense. With this information, detailed building plans are being worked out for active construction to begin in the early spring of 1921. Materials and labor are high. Our dollar of two or three years ago purchases but fifty cents' worth now. Are we willing to let this matter "drag"! The woman who knit the socks gave half of what she possessed. We have believed and sometimes stated that

there were several thousand Bahais in America. If this is true and the Bahais who understand what giving really means, were to solidly unite and partake of the bounty which is in this great day ours, and would send even one-nineteenth of what we possess, it would truly be a step forward, and show that we had begun to awake from our lethargy, and if great troubles should come to our country, we will have done something when we could and will have raised a beacon in the form of a Mashrekol-Azkar, to which all the sad and oppressed may turn.

I close by sending greetings to all the friends and give an extract from a Tablet from Abdul-Baha recently received by me: "I hope the friends will give the utmost importance to the Mashrekol-Azkar. A cablegram from Mr. Randall has lately been received, indicating that they will begin its construction. Through this news I became immensely delighted. The American friends are greatly endeared. Therefore I desire that they may be confirmed to do great achievements and become the factors of the establishment of the Kingdom of God. All the people of the world are, as thou observest, in the sleep of negligence. They have forgotten God altogether. They are all busy in war and strife. They are undergoing misery and destruction. They are like unto loathsome worms trying to lodge in the depth of the ground, while a single flood of rain sweeps all their nest and lodging away. Nevertheless they do not come to their senses. Where is the majesty of the Emperor of Russia! Where is the might of the German Emperor! Where is the greatness of the Emperor of Austria! In a short time all these palaces were turned into ruins and all these pretentious edifices (empires) underwent destruction. They left no fruit and no trace save eternal ruin."

Sincerely your brother,

Roy C. Wilhelm.

A Bahai Pilgrimage to South America

(Continued from page 207)

it was explained, they were deeply impressed. The doctor and their friends, Mrs. Maria Hersch, of Alsace-Lorraine, took Miss Root that afternoon to a Theosophical hall, where arrangements were made for her to address that society in Spanish, through an interpreter, the next Sunday afternoon. All conversation with the doctor and the Theosophists was in French, as he does not speak Spanish nor they English. Dr. Vargas also arranged for her to meet another group of Theosophists in his home Monday night. Mrs. Maria Hersch, who speaks English well, interpreted.

The doctor saw that Miss Root was properly introduced to the Spanish newspaper and magazine editors. His friend, a magazine editor, took her to the journals. One paper, *La Prensa*, is one of the largest world newspapers. No other newspaper anywhere is housed so palatially. It is one of the two most powerful and admirable organs in South America. Judged by its advertisement spaces it stands on a level with the first of London publications. Its advertising rates are high so it can do things undreamed by our papers. Its building, in addition to the splendid plant, contains also a concert hall, lecture rooms, reading rooms, baths, cafes, music rooms, apartments where visitors are entertained, a free dispensary for those who are too poor to pay for a physician and the services of a lawyer are furnished free.

Another paper visited, almost of equally high rank, was the *Nacion*, famous for its literary articles and said to be the most independent paper in South America. The *Caras y Caretas*, whose editor took Miss Root to call upon the director of the *Nacion*, is said by Argentina authorities to be one of the best magazine publications in all South America. The visits to newspaper offices were made during two days of tor-

rential, unceasing downpour of rain. The magazine editor offered to go to the Italian newspapers and magazines in Buenos Aires—there were none that did not use a Bahai article sometime during the two weeks. The *Herald* had an article each day and several papers sent reporters to each lecture.

Mrs. C. G. de Bischoff, a normal school teacher and translator, who had heard of the Bahai Cause and had attended a Bahai meeting when visiting New York, gave her days and nights to interpreting for Miss Root. She arranged for an address before the Woman's Club of Short Story Writers at the Phoenix Hotel, Thursday morning. The owner of the hotel offered a hall and himself paid its rental for a talk Saturday evening on "The Economic Solution of World Problems through the Bahai Revelation." The only advertisement of this meeting was through the newspapers. It was attended by a most cosmopolitan audience, representing almost every country and religion. Three magazine editors were present, three reporters, several heads of world firms and teachers from normal schools. Almost every man in the audience had a clipping of the Bahai principles in his pocket. The whole event showed that the trend of thought in Argentina is towards spiritual freedom.

Wednesday evening, Miss Root addressed the Esperantists. They have a membership of 400, with two correspondence schools for the provinces. Their magazine, *Argentina Esperantista*, is using an article on the Bahai Cause.

Thursday evening, Dr. and Mrs. Vargas gave a dinner for Miss Root and later at a Theosophical meeting in their home, they read aloud the Bahai principles in Spanish. A celebrated New York inventor, a guest at the dinner, said in an aside to her, "I have traveled up and down South America and I as-

sure you, you have met the finest people in this country in knowing Dr. and Mrs. Vargas." Their hospitality was genuinely delightful, their love for this Bahai Cause so great that they not only did all the big things, but all the little ones, too. They are studying English and will come to the United States in February. Mrs. Hersch will accompany them. They will visit the Bahai Assemblies in North America during their journey across the continent.

The Bahai Message was presented to the president of the Single Tax society through the courtesy of the Phoenix Hotel owner. There are three Suffrage parties in Buenos Aires. Miss Root met with them four times and spoke for a few minutes at three events. Her subjects were, "Equality of Men and Women," "Economic Problems" and "Universal Education." At the first informal meeting when she spoke, they all arose during the Bahai talk, as a mark of respect. Mrs. de Bischoff interpreted. Men as well as women attend the suffrage meetings in Argentina. Madam Elvira Rawson de Dellepiane, president of the Suffrage Society called "Association Pro-Derechos de la Mujer," gave a tea for Miss Root, and the organization as a whole gave a tea for her later in one of their fashionable clubs. At the latter tea she met several newspaper women and women authors. The Bahai Revelation was presented at each gathering. Newspaper reporters and photographers were present at both meetings.

An editor of a Syrian magazine, who attended the Saturday evening lecture, later showed Miss Root an article which he had written ten years ago on the Bahai Cause and had never published it. He is using an article now. Another prominent Syrian, decorated with the cross of honor recently by the French Government, is editor of *La Nota*. He used a two-page article giving a picture of Abdul-Baha and outlining the vital principles of the Bahai teachings. The magazine is in Spanish.

Still another magazine, *Caras y Caretas*, used a long article with two photographs. (See frontispiece, page 106.) The *Theosophical Magazine*, published in Buenos Aires and sent to all countries in South America, used an article with photographs.

Unlike other South American cities, Miss Root found that a few people had heard of the Bahai Cause. An artist there had heard it from Miss Watson in Paris and later Juliet Thompson, of New York, had sent her many Tablets. Mrs. de Bischoff had heard the name through this artist and later had met Mr. Pauli and Mr. and Mrs. MacNutt in New York and attended a Bahai meeting in the MacNutt home. A Frenchman, who attended the lectures, had seen Abdul-Baha in Paris. It was this Frenchman who volunteered to translate Miss Root's history of the Bahai Cause into Spanish for the *Theosophical Magazine*. He has five books on the Cause written in French, and is loaning these to Dr. Vargas to read. A school girl had heard of this religion while traveling in Switzerland and through the head of her school Miss Root was invited to come there. A young man came who said he had known of Mr. Urbain LeDoux' kindness at the Bowery Stepping Stone in New York.

The trip to South America has convinced Miss Root that while Esperanto is excellent and to be ardently supported, it will only bear its best fruits in the next generation. Bahais for the decades just ahead must master as many languages as possible. In order to meet these South Americans half-way, she started in to learn from them Spanish pronunciation and first principles. One can only do one's best, but every hour spent by a Bahai on language study will help some.

The plan was to cross the Andes and come up the west coast to Panama. As this trans-Andean trip seemed extremely hazardous some of the friends tried to dissuade Miss Root from attempting it.

The week before she had talked with some who had frozen faces and feet, and some were ill from coming over, and a new storm had stopped all traffic since their arrival. One American said in a newspaper article published the day before she started: "If you would consider riding around the edge of the Woolworth building, when it is covered with ice and snow, on a gentle mule, a safe pastime, then have no fears regarding the inconveniences in crossing the Andes in winter." He told about riding around the cliffs within an inch of a precipice some hundreds of feet high. He said he wore three suits of woolen underwear, a sweater, a bath robe, overcoat, ponchos, had his feet wrapped with pieces of sack and then nearly froze to death.

Miss Root realized that to return via the Atlantic Ocean meant not to give the Bahai Message up the west coast and in Panama, the place Abdul-Baha had especially mentioned. Dr. Vargas who knows South America well, assured her she would get through, and she bought her ticket. She started amid gifts of books, flowers, fruits, candy and lunches. Mrs. de Bischoff brought her own very heavy coat and woolen underwear telling Miss Root to use them and then pass them on to a sister in New York. She also brought food, sweets, and port wine. Mrs. Vargas said in her new English, so carefully studied: "I have prepared chicken sandwiches for you myself." Dr. and Mrs. Vargas and Madame Hersch brought delights for the spirit, mind and body. The artist came with another lunch, and other friends with offerings were Theosophists, a Belgian girl, a German, a Scotch woman and a Peruvian.

A New York business diplomat, partner in one of the largest exporting houses, was crossing and had said he would do anything he could for Miss Root. Her roommate in the "camorata," sleeper of the train, was a charming Italian girl, well educated and fluent in French. The American looked

after both of them with the same efficiency and irresistible manners that have made his business such a success.

Dr. Vargas had written and telegraphed the number of the car and camorata to the President of the Theosophical Society in Mendoza, and next morning this stately man (who looks exactly like Tagore) came with a little group of friends. The wait there was two hours, and they took Miss Root and the Italian girl to breakfast and for a drive. The Italian girl spoke Spanish and interpreted. Mendoza is a city of 200,000. There was time to explain the Bahai Message, give them Spanish booklets and Spanish papers explaining the Revelation, and they said they would put articles into the Mendoza newspapers.

The trip by mule-back over the "top of the world," for the Andes are among the highest ranges, the Aconcagua rising to a height of 23,300 feet, was thrilling enough for the most sensational. To pray the "Greatest Name" among these minarets of God was to glimpse the glory of the Eternal, Unknowable. The ancient trail led 10,400 feet above sea level. The people on mule back were infinitesimal specks clinging to mighty terraces—as "ants in an endless and boundless forest"—they huddled on the edge of jagged peaks, frozen chasms, and stiffened mountain torrents. Everybody felt very small and a wonderful feeling of "camaraderie" sprang up. Fortunately the sun shone brightly, and the acute cold was not so terrible as all had expected. The Italian girl being an expert horsewoman, generously gave Miss Root the man she had engaged by telegram to walk beside her mule. (She had made this journey before and knew very well what to do.)

A detour through one dark tunnel took over an hour in stumbling, slipping blackness in which the frightened mules shied and fell. Miss Root, as her mule plunged downward into the mouth of the tunnel, gripped the pommel, threw her body far back, closed her eyes, and

prayed the "Ya Allah El-Mostaghos" for all. Over and over again in that black uncertainty, the clear, vibrant voice of the Italian girl would ring down the line of mules: "Mademoiselle, are you all right?" Tears of deepest tenderness spring to the eyes at the thought of such a friend. The New Yorker's mule was not a good one and he was so far behind Miss Root did not see him before she entered the tunnel. All started together, but it was not possible to keep together—one does not drive the mule but leaves the sure footed little carrier of destiny to choose his own path.

Later, out from the tunnel, when the procession came to precipitous downward slopes toward Chile, Miss Root could not even see the one inch margin that had been promised by the man in his newspaper account. To her this was by far the most dangerous part of the journey. And so it was with great joy that she saw the men getting off their mules and walking farther in down the mountain side. She did the same for the mules would sometimes slip a yard in this perpendicular path and they were frightened too. Taking the guide's hand they made the descent together, and when they could not walk they could run! The warm sun had melted the crisp ice just enough that they could get a foothold. They stopped every few minutes to breathe as one's breath is very short in this altitude. Some fainted, some had "puna," which is bleeding of the nose and ears. Everything given Miss Root was passed along to those who needed it.

The train journey later ended in tropical gardens and orchards of divinely fragrant orange blossoms. The Italian girl, Miss Root and the New Yorker said they would remember the trip as one of the happiest of incidents. The custom house inspector at Los Andes has a Bahai booklet in Spanish, as has also the mule driver.

The New Yorker's firm in Valparaiso treated Miss Root as a sister. They put her bags through the customs, had them

taken by their own porters to the ship, called a messenger boy to escort her to the Theosophists, later took her to lunch with the New York guest of honor, and all three men took her in a launch to her ship. She explained the Bahai Cause.

Dr. Vargas had given her a note of introduction to the President of the Theosophical Society in Valparaiso who speaks both English and Esperanto. He promised to get articles into Valparaiso papers and to tell the friends in Santiago. (The train was delayed by storm and Miss Root did not get to Santiago, a city of 300,000 and eleven daily papers.) Valparaiso has a population of 250,000. Instead of staying four days in Valparaiso, she only stayed four hours, owing to the Andes storm.

The trip up the west coast on a Chilean ship was immensely interesting. Grippe had to be the shadow to make one appreciate the sunshine, so the first few places are but memories of trying to get ashore to newspaper offices to explain the Bahai Message, then leaning against the friendly lamp posts for strength to drag one's self back to the boat. An engineer and his wife, who have been in Chile two years and spoke Spanish, went ashore with Miss Root at Coquimbo and Antafogasta and interpreted.

In Iquique, a soldier boy who spoke English, took Miss Root to all four newspapers, but as it was Sunday and Columbus Day, only one was open, but she gave the Message to a small group there. The editor used an article. In Arica, the editorial writer of the paper was a woman. She was much interested in the Bahai ideas about women. She said she would use an article and would be glad to use others later. As Miss Root left she said in English the one word, "sister!"

During the voyage it was not possible to give a lecture, as most of the people were traveling short distances and the

passenger list changed frequently; also several different languages were spoken. Miss Root spoke individually and copies of vital principles of the Bahai Cause were later sent by passengers to Australia, New Zealand, Venezuela, Mexico, Panama and Spain. Some of the passengers came to Miss Root and said: "We wish to get a booklet about this religion, why did you leave us out?" The truth was the literature was all gone except a few newspaper and magazine clippings. (Miss Root bought \$50 worth of magazines and daily papers containing the Bahai Principles in order to use them in distribution after the 500 booklets were given out.) On this ship one passenger would tell another, and they came to ask questions so that by the end of the two weeks the Bahai Message was well circulated. One young man, when hearing her tell about the Bahai Convention in New York, said: "Will the Cause grow as rapidly as that in South America? In twenty-six years will we have a convention like that?" Others were very much interested in the Temple to be built in Chicago.

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Lima, in Peru, the seat of the old Inca civilization, was the most important city visited after leaving Valparaiso. Its population is 250,000. Dr. Vargas had given Miss Root letters of introduction to nineteen cities and towns and four were to his friends in Lima which is his native city—one was to a newspaper owner, one to a senator, and two to physicians. As Lima is a half-hour's ride from the port Callao, and the ship only stopped three hours in the early morning, it was a problem how to get there, find these men, and get back on time. On the electric tram Miss Root met two young men from the ship who spoke English and Spanish. They took her to the leading hotel to inquire from the manager how to reach these people. He was an old man and wonderfully kind. He told Miss Root to sit down and write her message

to each man and he would take them with her letters of introduction, Bahai booklets and magazine clippings to each man. He assured her the newspaper owner would use an article and volunteered to translate it into Spanish. It was all done so easily and quickly, and the two young men from the ship, getting interested, mailed to their sisters in Australia and New Zealand, Bahai booklets from that hotel. After Callao no more letters of introduction could be used as the ship was not allowed to stop at any more ports owing to fever conditions.

On the last day of the voyage the passengers asked Miss Root to give a lecture on the Bahai Cause in the music room. It was announced to be given in English, but when the friends came some asked to have it in Spanish, so a Mexican gentleman interpreted, and it was given in both English and Spanish. There was such a warmth of interest and everybody seemed happy. Some of those present were en route to Japan, Spain, France, Germany, Panama, Venezuela, Iona, California, Oklahoma and New York. Each one was given a clipping or something which explained a little of the Cause.

—

Abdul-Baha said in regard to the Panama Canal Zone: "Likewise, ye must give great attention to the Panama Canal Zone, for in that point the Occident and Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The teachings once established there, will unite the East and the West, the North and the South."

Miss Root spent one week in the Canal Zone. Arriving in Panama Saturday noon, October 25th, the first visit was to the *Star and Herald* office, the oldest newspaper. It is printed one-half in English and one-half in Spanish. The editor, a young man who had heard of the Bahai Movement in California, used

a column and a half about the Cause, giving it a prominent place. Miss Root asked if there were any clubs or churches where she could speak. He told her of a big event which was to be given that evening in the fashionable Ancon Club house for the Roosevelt Memorial fund and suggested the men to see. As a result, a ten-minute talk was given there where Miss Root explained what Abdul-Baha had said about the Canal Zone and she gave the vital principles. Four hundred people were present.

There is a Union Church in Balboa (the American city which adjoins Panama, the older city of the Republic of Panama). One can only see where one city ends and the other begins by the architecture and the beautiful grounds of the American part. Everything that the United States has built in the Zone has been high in standard. The place may well be considered a demonstration of ideals in living for the world, coming and going, to see and learn. This Union Church is composed of people of all denominations of the Protestant faith. They gave Miss Root twenty minutes at their evening service and the editor of their church magazine said he would use a column about the Bahai Cause in his journal bringing in what Abdul-Baha said about the Canal Zone.

The Cause was explained to the editor of the *Despatch*, a newspaper for the colored people, and he used a story.

An attempt was made to visit the Leper Colony at Palesaco, near Panama, but the winds were so high that in attempting to land in the little boats, two men in the launch ahead fell into the sea, so the Doctor ordered Miss Root's launch back, but she explained the Bahai Revelation to the Doctor and to the wife of the Superintendent, and sent the lepers Thornton Chase's leaflet, *Before Abraham Was*, and *Unity Through Love*, by Mr. MacNutt, and four boxes of candy. There are seventy lepers there, seven of them children.

The Message was also given to the doctors of the Canal Zone ports, to the British Minister, and to several of the American Government officials. In a journalistic way, Miss Root met the heads of all the Government works.

In the Canal Zone there are opportunities to get excellent positions clerking, stenography, nearly every kind of work one would find in the States. The climate is warm and the life extremely pleasant. It is said that Panama Canal Zone within a decade or two will be quite as popular as Palm Beach as a winter resort. The Bahai who settles there and builds up an assembly will be doing a work that will influence every part of the globe. It is the most central place in the world, where in the centuries just ahead the long lines of commerce and travel will pour up and down, back and forth. The old Roman philosopher who said if he had only had a place on which to stand he would take a lever and move the world, would find that place today in the Panama Canal Zone. Some day someone will build a great university on the heights of the Panama Canal Zone; how glorious if it could be a Bahai seat of learning!

Leaving Colon for Havana, a five-day trip, Miss Root went to the captain of the ship, showed her credentials and explained the Bahai Cause, asking him for permission to give a talk. He arranged for her to speak on Sunday morning at eleven o'clock. Nearly every one came. The passengers were principally from the Southern States and Havana. It was the only event that took place in the social hall during the journey and the people came promptly.

If any one feels timid about asking opportunities to speak, let him remember that no day comes twice to any servant in the Cause, and Abdul-Baha has said to "roar like a lion the Words of God," and "sing like a bird the Melodies of the Kingdom." The Great Heart will not falter and the world is ready!

Allaho'Abha!

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

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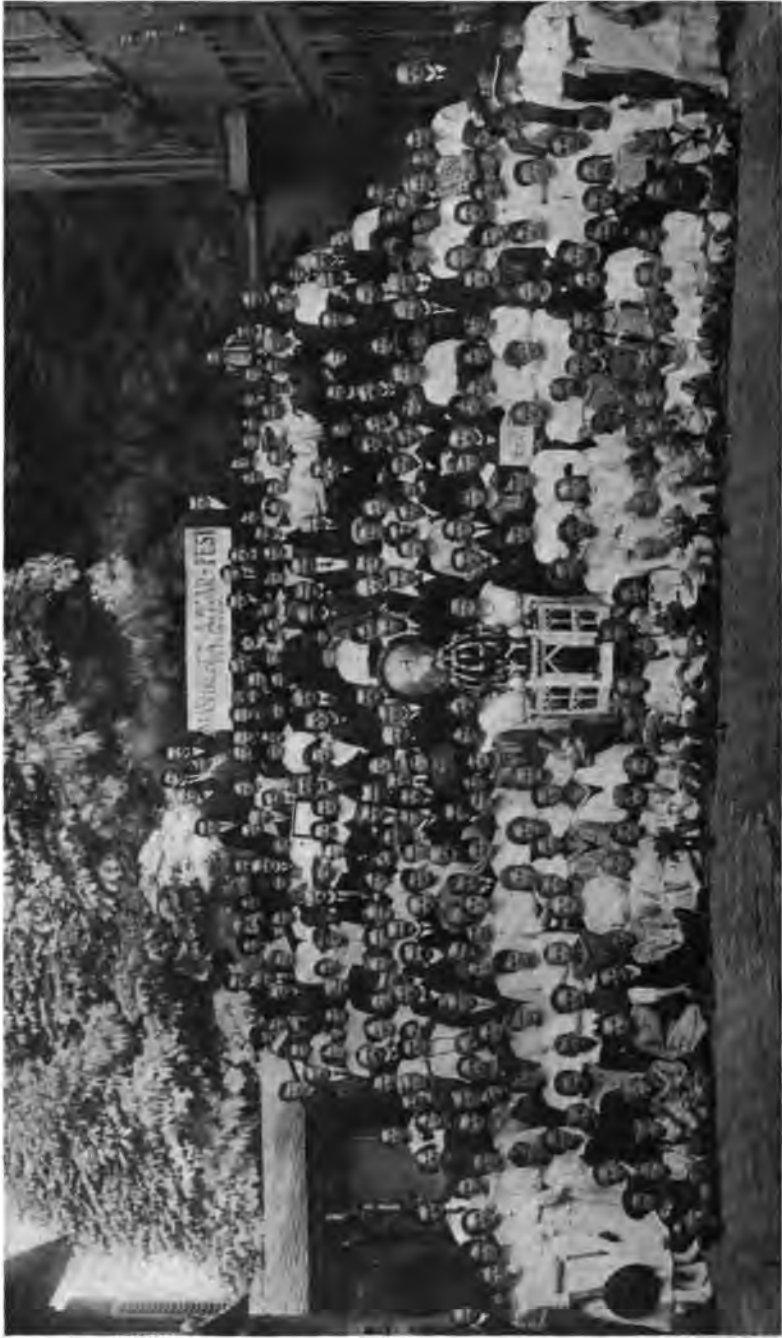
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**BAHAIS OF GERMANY CELEBRATING MASHREKOL-AZKAR FEAST
AT ESSLINGEN, WURTEMBERG, AUGUST 15, 1920.**

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. 11

Kudrat 1, 76 (November 4, 1920)

No. 13

News from the Bahais of Germany

LETTER FROM CHARLES MASON REMEY TO THE STAR OF THE WEST

Esslingen, Württemberg,
August 27, 1920.

To the Editors of the STAR OF THE WEST.
Dear Friends:

With this letter I am sending you a copy of a photograph of a large group of our friends in Germany. This was taken at a feast in Esslingen, on August 15th, which was a representative gathering of Bahais of these parts.

Shortly following my arrival here, a series of three large and beautiful feasts were given by the friends in Stuttgart, in Zuffenhausen and in Esslingen. At these gatherings long tables were spread, tea and other refreshments were served, and programs of reading from the revealed Bahai Word, of appropriate addresses, and music, were rendered by the friends. These were conducive to much joy and fragrance of spirit, for although these feasts were simple, they represented no little sacrifice upon the part of the people, many of whom, even now, these many months after the war, have not all they need to eat, and are under-nourished. Although food conditions here are now becoming better, yet this is slow and there is yet suffering.

Having been the recipient of so much hospitality here, both of a general nature as mentioned, as well as having been entertained in many homes, I planned to spread this feast here in Esslingen for all the Bahais and those of their friends who were attracted to the Cause. Everything was conducive

to the success of the affair, even the present state of depleted finance of Germany, which has reduced the German mark from its normal value of twenty-four cents in our money, down to its present value of two cents. Under this condition I find myself temporarily in financial affluence, which makes it possible for me to make expenditures ordinarily impossible.

Through the co-operation of the friends some big tasks are accomplished with ease. So it was with the feast. The Esslingen friends worked so unitedly to make this a success, that I soon realized that in reality it was not my feast, but their feast, therefore I feel that I can praise this gathering, since it was realized through the service of the Esslingen assembly. It would have been quite impossible for me to have accomplished this had I been alone and single handed.

It was decided that the principal thought of the meeting should revolve about the Mashrekol-Azkar. Recalling a similar feast given several years ago at the Latimers' in Portland, at which a model of the Mashrekol-Azkar of Ishkabad was featured, it occurred to me to make a similar arrangement here in Esslingen. Several of the young men Bahais responded with much fervor and enthusiasm to this suggestion, and after some labor a model showing, without details, the general arrangement of the Ishbakad Temple, was built—the framework being of wood and cardboard, covered with paper and decorated with

greens and flowers. A miniature garden, surrounding the model, represented the layout of the park of the Mashrekol-Azkar of Ishkabad — the Temple being approached by nine radial avenues, containing fountains, rep-

Under the present existing conditions here in Germany, the matter of getting together sufficient food at one time for such a gathering was difficult. Nevertheless the friends solved the problem by going to a number of shops, getting

* 9 *

MASHRAKEL-AZKAR-FEST

BAHAI-TEMPEL-FEST

veranstaltet für die Freunde in Deutschland und jene, welche der Bahai-Sache nahe stehen, im Festsaal des Hotels „Krone“ in Eßlingen (Württemberg) am Sonntag den 15. August 1920, nachmittags 1/2 3 Uhr

Die Veranlassung dieses Festes ist, die Bahais und jene ihrer Freunde, welche mit dieser Sache sympathisieren, im Namen und Geiste des Bundesgenossen ... Der Hauptgegenstand, der in dieser Veranstaltung genannt werden soll, ist der Mashrakel-Azkar (Bahai-Tempel), der große universelle Tempel dieses Tages und Zeitalters, in dem sich die Menschen aller Religionen, Rassen, Nationen und Klassen in der Ablehnung Gottes, unserer gemeinsamen Väter, und in der Demütigung der Menschheit versammeln.

PROGRAMM

1 Gebet aus dem Warten von Bahai'sch	Herr Hugo Bender
2 Musikstück — Violin und Piano	Gesellschaft Hauff
3 Begrüßung	Herr Rommy
4 Vorlesung aus den Gesammelten Worten	Präbiden Kramm
5 Die Geschichte der Bahai-Religion	Ansprache von Frau Konrad Schwes
6 Gesang	Präbiden Stäbler, mit Begleitung von Frä. Eppert
7 Vorlesung aus den Gesammelten Worten	Herr Jäger
8 Der Mashrakel-Azkar	Vortrag von Herrn Rommy
9 Chorgesang	der Eßlinger Bahais
10 Vorlesung aus den Gesammelten Worten	Präbiden Dierig
11 Tee und Erfrischungen	Musik von Frau Schlag, Frä. Kälble, Frä. Eger, Herrn Gustav Eger
12 Klarinetten	Otto Haubler
13 Vorlesung aus den Gesammelten Worten	Frau Schwesener
14 Die Prinzipien der Bahai-Religion	Ansprache von Herrn Herzigel
15 Lektüre von 3 Mädchen	Frä. Scheiner, Frä. Kälble und Frä. Kalmbach
16 Vorlesung aus den Gesammelten Worten	Herr Kahler
17 Ansprache über die Bahai-Offenbarung	Frä. Kalmbach
18 Gebet aus dem Warten von Abdi-Bahai	Frau Bender
19 Segensworte	den alle Freunde mitbringen gebeten worden

Anmerkung: Das Modell in der Mitte des Saales stellt die Hauptansicht des Bahai-Mashrakel-Azkar dar, welcher vor 12 Jahren in der Stadt Isfahān in Persien erbaut wurde und ganz im orientalischen Stil gehalten ist. Wie das Modell zeigt, hat das Bauwerk vier Seiten (die Zahl 4 symbolisiert die Bahai-Offenbarung). Diese Tempel ist mit einem Kuppel überzogen, welcher aus Holz besteht, von 8 Mosaiken bedeckt, in der Richtung des heiligen Landes liegt. — Der Mosaikenplan, durch Frage und Antwort entstanden, die das Modell umgeben, stellt die Festlichkeiten vor, welche dem Mashrakel-Azkar in Isfahān anstehen. Einzigartig ist jedoch dieses Bauwerk 4 Stunden im Zentrum der Erde erbaut worden. Es ist ein Symbol der Einheit, welches auf dem Modell durch Wasserwerke dargestellt wird. — Die Unterlage des Modells zeigt auch die Veranlassung der Veranstaltung des Bahai-Tempel-festes, dessen Kuppel 9 Bögen enthält, von 9 Plätzen getragen wird, welche dem Bundesgenossen dem Herrn Bahai, der Welt die Prinzipien des neuen Botschafts übertrug von Herricht Schwes, Eßlingen.

Program printed in Germany

resented in miniature by trays of water, the shrubbery, grass, and flower beds being done in flowers and greens.

The regular weekly meetings and the feasts of the Bahai assembly of Esslingen are held in the ballroom of the Krone Hotel, so we first planned to hold this Mashrekol-Azkar feast in this same room. However, when we came to make the final arrangements we found that the room was not large enough to accommodate the anticipated crowd, so our paraphernalia was arranged in the garden of the hotel, which proved to be far better, for the day was warm, and over three hundred people were present.

* 9 *

Mashrekol-Azkar-Feast

BAHAI-TEMPLE-FEAST

Given to the believers in Germany and to those attracted to the Bahai Cause, in the ballroom of the Krone Hotel in Esslingen, Württemberg, on Sunday afternoon, August 15th 1920, at half past four o'clock.

The object of this Feast is to gather together, in the name and in the spirit of the Covenant, the Bahais, and those of their friends who are in sympathy with the Cause. — The principal subject to be presented at the meeting is the Mashrakel-Azkar (Bahai Temple), which is the great Universal spiritual temple of this day and age, for the gathering together of the people of all religions, races, nations, and classes in the worship of God, the one Father of us all, and for service to mankind.

PROGRAMME

I. Prayer from the words of Bahai'sch	Mr. Hugo Bender
II. Music — Violin and Piano	The Hauffs Hauff
III. Address of welcome	Mr. Rommy
IV. Reading from the Revealed Word	Miss Kramm
V. Address — The History of the Bahai Religion	Mrs. Conrad Schwes
VI. Song	Miss Stäbler accompanied by Miss Eppert
VII. Reading from the Revealed Word	Mr. Jäger
VIII. Address — The Mashrakel-Azkar	Mr. Rommy
IX. Choral Singing	Friends in Esslingen
X. Reading from the Revealed Word	Miss Dierig
XI. Tea and refreshments	Musik by Mrs. Schlag, Miss Kälble, Miss Eger and Mr. Gustav Eger
XII. Music — Pianoforte	Miss Otto Haubler
XIII. Reading from the Revealed Word	Mrs. Schwesener
XIV. Address — The Principles of the Bahai Religion	Mr. Herzigel
XV. Presentation of a playette	Miss Scheiner, Miss Kälble and Miss Kalmbach
XVI. Reading from the Revealed Word	Mr. Kahler
XVII. Address — The Bahai Revelation	Miss Kalmbach
XVIII. Prayer from the words of Abdi-Bahai	Mrs. Bender
XIX. Chant of the Bundesgenossen, in which all will gladly join in singing	

ANMERKUNG: Das Modell in der Mitte des Saales stellt die Hauptansicht des Bahai-Mashrakel-Azkar dar, welcher vor 12 Jahren in der Stadt Isfahān in Persien erbaut wurde und ganz im orientalischen Stil gehalten ist. Wie das Modell zeigt, hat das Bauwerk vier Seiten (die Zahl 4 symbolisiert die Bahai-Offenbarung). Diese Tempel ist mit einem Kuppel überzogen, welcher aus Holz besteht, von 8 Mosaiken bedeckt, in der Richtung des heiligen Landes liegt. — Der Mosaikenplan, durch Frage und Antwort entstanden, die das Modell umgeben, stellt die Festlichkeiten vor, welche dem Mashrakel-Azkar in Isfahān anstehen. Einzigartig ist jedoch dieses Bauwerk 4 Stunden im Zentrum der Erde erbaut worden. Es ist ein Symbol der Einheit, welches auf dem Modell durch Wasserwerke dargestellt wird. — Die Unterlage des Modells zeigt auch die Veranlassung der Veranstaltung des Bahai-Tempel-festes, dessen Kuppel 9 Bögen enthält, von 9 Plätzen getragen wird, welche dem Bundesgenossen dem Herrn Bahai, der Welt die Prinzipien des neuen Botschafts übertrug von Herricht Schwes, Eßlingen.

Program printed in Germany

as much as possible from each, until the necessary amount was secured.

At an early hour, the morning of the feast, practically the entire Esslingen group of Bahais assembled for work. There are but few horses now left in Germany, so the friends came drawing wagons themselves, transporting provisions, flowers, chairs and the many things required; all worked diligently and by early afternoon the model of the Mashrekol-Azkar had been placed in the center of the garden, the tables and chairs arranged, decorations in place, and all other things were in readiness for the arrival of the people.

This feast had more the character of

the feasts in the Orient than any which I have attended in the Occident. I presume this was largely due to the garden setting. In an open pavilion at one end of the garden a stage was arranged, and here several young girls gave a short play, built around the Bahai thought of the flowers of the Kingdom, which terminated with the Greatest Name. Another feature of this presentation was the distribution of flowers among the friends by several small girls dressed in white.

Our program, a copy of which I enclose to you in this letter, would probably have been long for an American gathering, but here in Germany, like in the Orient, the people are less restive than we in our country, so the three hours and a half that we were being refreshed and entertained both spiritually and materially, passed quickly and without fatigue.

In one end of the garden tea was served, while at another end tables were spread with fruit, and everywhere there were flowers, for even though there is a scarcity of food here, one finds at every turn a profusion of flowers. The program was so arranged with music and pauses, that the people could move about between the numbers without interruption to the meeting.

As the evening progressed the model of the Mashrekol-Azkar, and the miniature garden about it, were lighted by a number of small colored lights, while above it hung a large copy of the Greatest Name all in light. Many paper lanterns and lighted wicks in colored shades in the trees and shrubbery gave a mellow light, which, with the music, and the spiritual thoughts on the lips and in the hearts of the friends, made a picture which I can never forget.

The Bahais assembled not only from the immediate neighborhood, but some came from places at a considerable dis-

tance—Berlin, Leipzig, Karlsruhe, and Ludwigshaven (the latter in the occupied country beyond the Rhine)—besides a number of towns here in Württemberg, were represented.

It was a very happy occasion, as you will see by the smiling faces in this photograph which I send you.

Faithfully yours in El-Abha,
Chas. Mason Remey.

LETTER FROM CHARLES MASON
REMEY TO THE TEACHING
COMMITTEE.

To the Bahais in America.

Dear Friends in El-Abha :

I have been for some days now in Germany and I am receiving so much Bahai love and kindness at the hands of our friends here, that I hasten to write you this letter in order to share with you the spiritual bounty of this experience.

It has been the fortune of many of the Bahais to travel in foreign parts there to find the love of Abdul-Baha burning very fervently in the hearts of the people of The Covenant—friends who poured out this spirit of faith in acts of love and kindness, upon the favored traveler. This experience is a spiritual bounty of the Cause of God. Such love and kindness is not the result of human interest nor changing affections; these are the fruits of the divine love which the Manifestation of God has planted in the heart of humanity, and which is burning in the souls of His people.

Some years ago when I traveled among the Bahais in Persia, I had brought to my mind, and penetrating my heart at every turn, the fact that I was the unworthy recipient of a great wealth of kindness and devotion, which those people held in their hearts for the Bahais of the Occident, and that this love between those distant people of the

East and of the West was the fruit of The Covenant.

Now here in Germany I am experiencing a similar blessing, for through the kindness showered upon me here, I feel this great love and devotion of our friends here for the Bahais in America. It is as Abdul-Baha teaches, when soldiers of the world rush into battle to kill one another, soldiers of God's Kingdom rush forward to embrace one another.

With the Bahais here in Germany, I have demonstrated to me daily that the recent war has caused the love of the friends here for those in America to become more evident and manifest than ever before. This is most apparent, because it is in such strong contrast with the surrounding chaotic conditions of this nether world. In the hearts of the Bahais here there is not only no trace of the national hatred, which of late has characterized the relations of our two countries, but more than this they have a great love for the friends in America. I am deeply touched and spiritually refreshed by their Bahai attitude, for the psychology of the war has not entered into their souls, with the result that the fragrance of the Kingdom of El-Abha is a living divine presence in their midst.

Our people here in Germany have suffered much. They are now undergoing the after effects of the war, which, in some respects are as trying, and as difficult, as were the conditions during the period of fighting. Although nominally the war is over, practically there is still the greatest economic pressure between the nations and this is causing the people here much suffering and misery.

The people here do not have quite enough to eat, nor is the food which they have sufficiently nourishing. Months and years of this continued shortage of food and nutriment needed by the normal man has reduced them physically to an extent which their bright and

cheerful faces and spiritual countenances would belie.

The other day, while in Leipzig, I visited a Bahai home in which there were four children. The parents were working people. The three youngest of the little ones were boys, and at my invitation they drew near and finally sat on my knees. I remarked to the mother, who stood by smiling, that she must be very happy to be the mother of such a family, whereupon a change of expression crossed her face; she looked pained and left the room. A Bahai present then told me how hard it had been for these parents even to partially feed their children, and even harder for them to see their little ones growing up undernourished. Though these little fellows had tanned skins and pleasing and responsive faces, their bodies were pitifully thin and emaciated. The eldest of the trio told me he was twelve years old, but he appeared to be about nine! This is but one example of the many which I am seeing daily. These are living testimonials of the troubles caused by war.

The cheerfulness and the hope and the spiritual assurance of the Bahais here in Germany, is in such strong contrast with their material condition that their problems are all the more appealing—particularly to one who finds himself the recipient of so much of their kindness such as I am now receiving.

In the near future I hope to be able to write to the friends in America, telling them in detail of the Bahai work here in Germany. Now I am writing in brief in order to send this letter immediately and without loss of time, in order to suggest that the friends in America do all in their power to further the Bahai spirit of love and service of the friends there for friends here.

Shortly after the postal service was re-established (after the armistice between America and Germany) some of the Bahais in America wrote very kind

and warm letters to the believers here. Those letters coming at that time, with the spirit which they brought, were very much appreciated, for this demonstration from the American Bahais was an assurance to the people here that the divine bands of the Kingdom of El-Abha

coming from America. These are read in the meetings and are then spread among the people.

During the past year and a half the majority of the people in general in America have been in plenty, enjoying the luxuries of life to a degree unprece-

Öffentl. Vortrag

Dienstag den 31. August
im Kaffeehaus zum Kopf
in Gartzdorf

BAHAISMUS
die Universalreligion der Zukunft

als Verkünderin des allgemeinen Weltfriedens, der
Einheit aller religiösen und philosophischen Systeme
und der Zusammengehörigkeit aller Völker der Erde

Redner
Herr Charles Mason Remy
aus Washington

Verfasser (auch in: Mexiko, Japan, China, Persien,
Indien, Persien und in allen größeren Städten Deutsch-
lands, wo bereits Zentren dieser Bewegung existieren.

Anfang 8 Uhr abends Eintritt frei!

Poster printed in Germany

Öffentlicher Vortrag

Dienstag, den 31. August, im Kaffeehaus
zum KOPF in Freiburg

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Redner: Herr Charles Mason Remy
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Derselbe sprach in Amerika, Japan, China,
Birma, Indien, Persien u. allen größeren Städten
Deutschlands, wo bereits Zentren dieser Bewe-
gung existieren.

Anfang 8 Uhr abends. Eintritt frei.

Am Mittwoch, den 6. Oktober, abends 8 Uhr
spricht im **Kommersaal** der **Stadthalle**
Heidelberg

Mister Ch. M. Remy aus Washington
und Frau Alice Schwarz aus Stuttgart

über die Prinzipien der
Bahai-Weltreligion.

Diese Religion hat heute schon Anhänger aus allen
Nationen und Konfessionen der Erde.

Mister Remy sprach über diese Religion in Japan, China,
Birma, Indien, Persien u. in versch. Städten Europas.
Freier Eintritt! Einlaßgebühr 20.%, wofür Garderob. frei!

Newspaper notices printed in Germany

united the hearts of the believers in the midst of all the upheavals of the great world war. Furthermore, in addition to writing letters, some friends in America sent wearing apparel and foodstuffs to the Bahais here, and this was a spiritual demonstration which so supplemented the letters that many good results followed.

It would be very good indeed if the friends in the American Assemblies would write to the Bahais here and share with them copies of the translations of Tablets recently received from Abdul-Baha. Several of the Bahais here are students of English, and they translate into German many of the revealed words

dedented in the history of our own country and, so far as I know, unprecedented as well, in the history of any other country. This condition is one of the after effects and the results of the war. While war brings untold miseries to many, to others it often brings, for a time, a certain appearance of prosperity, resulting from the disturbed and shifting political and commercial conditions. Again as the pendulum swings back to the other extreme, conditions are reversed and comes the restitution which is inevitable.

In addition to writing to the friends in the assemblies in Germany, it would be very good indeed if the friends in America, in our present hour of mate-

(Continued on page 226)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.
Southern States:

Western States: HELEN S. GOODALL.
Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAH

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No. 13

Messages from Abdul-Baha to all the friends

Given to Mrs. A. J. Parsons, at Haifa, February 15, 1920.

“You must think now of spiritual affairs. Try to enlighten the morals and try to spread the teachings of BAHÁ'O'LLAH, so that this fire of dissension which is burning in the world may be extinguished. It is impossible for the different nations and parties which exist now—such as socialists, Bolsheviks, the extremists or radicals, strikers and those who wish for absolute authority, to leave these dissensions and be united—save through BAHÁ'O'LLAH's teachings. The teachings of BAHÁ'O'LLAH are like the sun and these dissensions are like the darkness. This darkness cannot be dispelled except through the teachings of BAHÁ'O'LLAH. The snow of disagreement has covered all the world and this snow cannot be melted except through the teachings of BAHÁ'O'LLAH. The teachings of BAHÁ'O'LLAH declare the unity of the world. The teachings of BAHÁ'O'LLAH are a shining reality. The teachings of BAHÁ'O'LLAH will dispel all national disunion, all racial disunion, and the teachings of BAHÁ'O'LLAH will conquer the economic difficulties. This is the essence of questions. You must all try to give life to the dead people, to make the blind see, the deaf hear, and to give all the help you can to the poor. This is what attracts heavenly assistance.”

“Now you are going on your way home. For each one you must have a message. Convey to all my greetings and tell them that they are all my friends, my very dear friends and the servants of His Holiness BAHÁ'O'LLAH, and for this reason they are dear to me. I am always thinking of them and I am constantly praying for them in the Kingdom of Abha, so that they may become lighted candles, so that the light of guidance may radiate from them, so that they may become shining stars in the Heaven of Truth, that the light of Truth

may shine in this world, so that they may be the comforters of the people, so that they may live in accord with one another, so that they may sacrifice their own souls in the service of one another, so that they may be the consolers of the poor, so that they may be the kind parents of the orphans and so that they may relieve the sick. Convey this message."

Letter from Monereh Khanum, the Wife of Abdul-Baha

Addressed to Edith R. Sanderson

Haifa, Palestine,
Sept. 22, 1920.

Letter from Miss Sanderson

My dear spiritual daughter:

I sincerely hope and supplicate to God that you may always be confirmed in your undertakings. Your letters have regularly arrived and have aroused great joy. We never fail to present to the Master your humble love and greetings.

Two days ago I wrote you a letter in Persian about the school we have been thinking of establishing on Mt. Carmel. That is surely a lofty idea and if taken up it will undoubtedly help the education of the Bahai girls and serve the uplift of the world of humanity.

We agreed that I should give the land and you procure the other expenses. The ground is ready. It is according to the wish of the Master and is situated on an elevated and most beautiful spot, near the Tomb of the Bab. Now, I have done my share, the rest remains upon your help and energy.

We have mentioned our plan to the Master and he approves of it. When speaking about procuring the funds, the Master expressed a desire that this work be done by the Bahai women.

The Greatest Holy Leaf (Abdul-Baha's sister) as well as the other members of the family send you their love.

Hoping that you will be confirmed and assisted by His Holiness BAHÁ'O'LLAH in accomplishing this helpful undertaking, I will ever remain,

Yours in His Name,

MONEREH.

To the STAR OF THE WEST—

Dear friends in El-Baha:

While in Haifa several months ago, the Master's wife, Monereh Khanum, spoke to me of her great desire to see a school for girls built on Mt. Carmel, and asked if I could help her in the realization of her desire. What could I do but answer her appeal with all my heart, feeling that the heart of all Bahais would answer in unison with mine, a prompt acquiescence to her request. Not only because the need for a school in which Bahai girls of the East may derive the much longed for education, which to a certain extent is accessible in schools already established in various parts of the East by catholic or protestant missions, but because it would be the most perfect tribute that the women of East and West could pay to one of the finest women in the world today, whose name and personality has remained concealed behind the power and majesty of the Master, but who nevertheless through her life of absolute self-sacrifice in the path of BAHÁ'O'LLAH will ever remain a magnificent example to womankind.

One of the reasons why this school is of paramount importance is that the difficulties are many for Eastern girls who wish for a truly practical education and they are apt to lose in one way what they gain in another in schools where the Bahai principles are unknown.

We know the great importance BAHÁ'-

O'LLAH has attached to education; in the *Kitab-El-Akdas* parents are commanded to educate their children, and if they fail to do so, it is incumbent upon the House of Justice to carry out this command. Also, elsewhere we are told that to educate a child is an act of worship. Therefore, to contribute towards the erection of this school where the Bahai principles will be implanted in the minds of the coming mothers of future generations, will be like unto an act of perpetual adoration.

Mr. White, who was in Haifa while I was there had several talks with the Master on this subject and was commissioned by him to look into the most modern methods of education now in America

and to present his report to him.

I wish now to make an appeal, joined to the enclosed letter just received from Monereh Khanum, to all Bahais alike to give whatever they have to give of time, thought and monetary support towards a speedy realization of the desire of one towards whom we should turn with deepest love, respect and reverence.

Subscriptions to be sent in Egyptian money to Rooha Khanum, care of Mirza Jalal, Haifa, Palestine.

Yours faithfully in El-Baha,

Edith Roobie Sanderson.

P. S.—I must add that this school will be open to all girls desirous of entering, irrespective of creed or nationality.

Scholarship Fund for the Tarbiat School

The American friends of the Tarbiat Scholarship Fund will kindly note a change in the address of Mrs. Louise D. Boyle, which will be in future The Hadleigh Hotel, Washington, D. C. During the many years when our dear brother Joseph H. Hannen was in charge of the Scholarship Fund as treasurer of the Persian American Educational Association Mrs. Boyle was assistant treasurer and countersigned all checks. Therefore, with the passing of our faithful brother the care of the Fund reverted automatically to Mrs. Boyle, who has

accepted this service for the present at least. Scholarship dues may be sent to her at the Hadleigh and will be promptly acknowledged.

The Special Memorial Fund for the Tarbiat School which was suggested at the Convention, in appreciation of the services of the late Joseph H. Hannen, is in charge of Miss Nellie Lloyd, 104 Wall Street, New York, N. Y., as announced in the STAR OF THE WEST of June 5, 1920.

Louise D. Boyle.

News from the Bahais of Germany

(Continued from page 223)

rial plenty, would send packages of food-stuffs to the Bahais here. Much is needed here in Germany, but certain foodstuffs are most needed above other things. These are *white flour, canned butter and milk and sugar*. Such supplies can be sent by post from America into Germany in packages not exceeding five kilogrammes (about ten pounds) in weight. These packages should be clearly and legibly marked *Liebersgabe*

(gift of love) which will enter them into Germany free of customs. Packages should be very securely wrapped—preferably sewed up in cloth then tied in paper—and should be registered. Further particulars and directions can be had through inquiry at the post offices in America.

Since Stuttgart is the principal Bahai center in Germany, and since the friends there have organized a "bund"

or an assembly, which has been recognized by Abdul-Baha, I would suggest that any Bahai offerings coming to these parts be sent to the *Bahai-Bund, Hölderlinstrasse 35, Stuttgart, Württemberg, Germany*—with the request that these gifts be distributed among the friends throughout Germany where they are most needed.

With the arrival of any foodstuffs in response to this letter, I will suggest to the friends of the "Bahai-Bund" that a committee be formed to distribute these offerings.

The work of teaching in Germany will be helped by food sent to the friends here, for these Bahais are serving those whom they teach and will make it possible for them to give offerings of food along with the teaching which will be productive of good results. The value of such services will be all the more enhanced when it is known that these offerings come from the Bahais in America.

The Society of Friends (Quakers) in America have established food distributing centers in a number of cities in Germany, and this good work has helped to better the international feeling of friendship among the people in this country. Let us Bahais also do materially in proportion with our means, to help our friends here, and thereby further the spread of the message of The Kingdom. . . .

The town of Esslingen, where I am now staying, is near Stuttgart. It is an old city nestled in the valley of the Neckar, between hills covered with orchards and vineyards still retaining its medieval ramparts with fortified towers, and narrow winding streets, with picturesque half timbered gabled houses, the upper stories of which project over the sidewalks and are supported by quaintly carved corbels. In rambling about the town it is easy to imagine oneself back in the middle ages, but when one enters into the homes of the Bahais

in Esslingen, one finds there the life and the spirit of the Abha Kingdom to such a degree, that the contrast between the new and the old—the quickening life of this new age, and the old civilization of the past—is very forcibly borne in on one's consciousness.

Here in Esslingen we have a very flourishing and active Bahai Assembly. The meetings are very joyful and their spirit is most soul refreshing. Last Sunday these friends spread a Feast. One hundred and fifty persons sat at one table, built in the form of a hollow square, which filled a large banquet hall. We sat at a table for over three hours and a half constantly refreshed by the varied spiritual program. This consisted of the reading of prayers and Tablets and addresses by the friends. Music was rendered during the serving of refreshments and later a poem written for the occasion was read by its author, a young man, which was followed by a short Bahai play presented by four attractive young girls. To me the most beautiful feature of this entertainment was that it was given at no little sacrifice, for our people here in Esslingen are all in modest circumstances. Though the refreshments served were simple (in America they would have been considered very simple indeed) yet the outlay represented a great deal in this country. Although our friends here have not enough food for themselves, yet a good portion of what they have they offer to others in the name of The Center of the Abha Covenant!

The Bahais here are much interested in knowing of the progress of the Mashrehok-Azkar. So many have asked me about this work that I plan to spread a Mashrekol-Azkar Feast here in Esslingen the middle of August, at which the program of thought will revolve about the ideals of the Mashrekol-Azkar.

Faithfully yours in His Service,

Chas. Mason Remey.

October 9, 1920.

LETTER FROM HARLAN F. OBER
TO THE TEACHING COMMITTEE

... Our journey through Germany was a heavenly journey, filled with vivid and happy memories. We stayed three weeks in Stuttgart and Esslingen, holding many public meetings and visiting in many of the homes. The love, unity and faithfulness of the German friends must be seen to be realized. Their assemblies are fragrant with the perfume of spirituality. No words can describe them as they are described by Abdul-Baha, in a letter which has just reached us. We had written to one of the secretaries of Abdul-Baha, Mirza Aziz-ollah Khan Bahadur, who visited the German friends in 1919. He writes:

"I told the Beloved that you (Mr. and Mrs. Ober) have been feeling that you are in Paradise." Abdul-Baha said, "Verily it is so. They are now in Paradise. The German friends are pure, their hearts are overflowing with love, their whole beings are filled with the Cause of God. They are sacrificial in their services and therefore they have won eternal glory. They are serving the Cause of God, not for name, fame and winning glory. Not simply because their sense of duty is strong, but a duty which is permeated with pleasure and joy. They are distinguished from all the western friends. This is because no distasteful odor of violation has penetrated in their midst. They are kept clean and pure. I cannot forget the hours I myself spent among them. They were such sweet and endeared hours. The associations of those sweet hours perfume the nostrils whenever I recall them. When thou art writing to them, tell them that they are very dear to me. Often in the middle of the night when I am awake I turn my face towards the Holy Threshold of the Blessed Beauty and ardently pray for them. They are the great pioneers of Universal Peace. See! the Americans and the Germans have been hostile and yet how the Ger-

mans are receiving the Americans! This is because they are the lovers of the Holy Cause, and its principles, striving for the fulfillment of its great purpose. National prejudices cannot interfere in their religion. God and Religion is to them superior to every other phase of life. Therefore it is no wonder that you see they are blessed and confirmed in their religious life. The Blessed Beauty



Bronze portrait of Abdul-Baha mounted on granite, in commemoration of his visit to Germany in 1913. It is over seven feet in height. Erected by the Schwarz family of Stuttgart in the park of the sanitarium at Bad Mergentheim, Wurttemberg.

says, 'Verily, verily, do we reinforce him who arises in the service of my Cause with an army of the Supreme Concurrence and a force of the most favored of my angels.' Surely their success is great. It must be left to history to describe it."

"Then Abdul-Baha went on to describe some of the assemblies of the German friends which he had blessed with his holy presence. After that he described to the friends who were in the holy presence—some of the friends, such

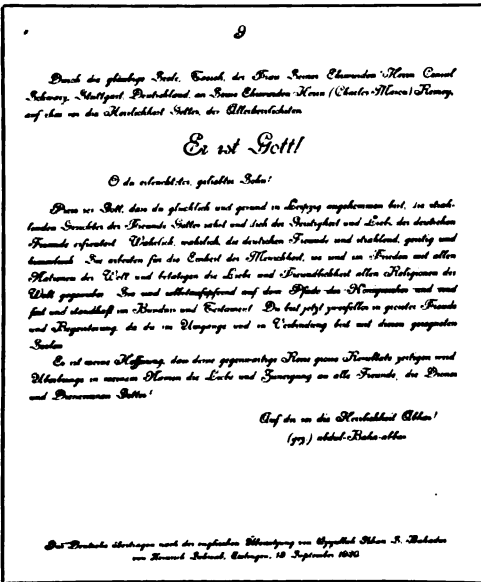
as the globe of the fire of the love of God, Taereh, Mrs. Consul Schwarz, and the dear Consul himself; Mr. Herrigel and his unique sincerity; Miss Knobloch and her devotion and productive services; Miss Kostlin and her purity of faith and efficiency in service and how she has kept the Esslingen community in harmony, love and ardor. He said, 'The Schwarz family have become the embodiment of confirmation!' He then told a wonderful incident about this family and said— 'From this ye can imagine what type of people they are. Verily, verily, I say unto ye that a single step that some soul takes with sincerity in the path of the Blessed Beauty will never pass unnoticed or unrewarded. It is like unto a seed which is sown by the farmer. The rain of Mercy and the heat of the Sun

of Truth help it grow and develop into a stately tree whose verdure and shade will be enjoyed for millenniums.' "

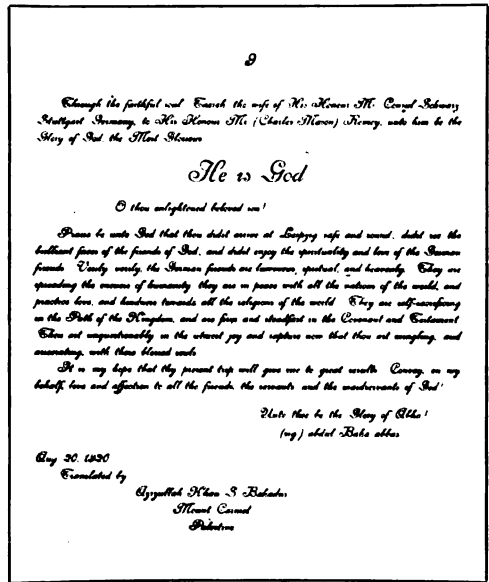
We enjoyed the privilege of association with these heavenly souls, and many new souls who are radiant with the flame of love. On trains and in various cities we found souls who were ready for the divine Glad Tidings, and the meetings were full of spirituality, the hearts being melted with love.

The friends in Germany were very happy because of the letters they had received from the friends in England and America and are very anxious to increase the correspondence. They requested us to convey to all the friends the most glorious Abha greetings of love and unity.

Harlan F. Ober.



Tablet of Mr. Remy's printed in Germany



Tablet of Mr. Remy's printed in Germany

Recent Tablet from Abdul-Baha to Chas. Mason Remy

Through the faithful soul, Taereh, the wife of his honor Consul Schwarz, Stuttgart, Germany, to his honor, Mr. (Charles Mason) Remy—Unto him be the Glory of God, the Most Glorious!

He Is God!

O thou enlightened beloved son!

Praise be unto God, that thou didst arrive at Leipzig safe and sound; didst

see the brilliant faces of the friends of God, and didst enjoy the spirituality and love of the German friends. Verily, verily, the German friends are luminous, spiritual and heavenly. They are spreading the oneness of humanity, they are in peace with all the nations of the world, and practice love and kindness towards all the religions of the world. They are self-sacrificing in the path of the Kingdom, and are firm and steadfast in the Covenant and Testament. Thou art unquestionably in the utmost joy and rapture now that thou art mingling and associating with those blessed souls.

It is my hope that thy present trip will give rise to great results. Convey on my behalf, love and affection to all the friends, the servants and the maid-servants of God!

Unto thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, August 20, 1920, Mount Carmel, Palestine.)

Recent Tablets to the Bahais of Germany

TABLET TO STUTTGART

Through his honor Aga Mirza Azizullah Khan Bahadur—Upon him be the Glory of God, the Most Glorious!—to the friends of God and the maid-servants of the Merciful, Stuttgart, Germany—Upon them be the Glory of God, the Most Glorious!

Miss Doring, Mrs. Kusterer, her daughter Hilda, Miss Julie Stabler, Miss Elise Stabler, Miss Elsie Sechald, her mother and brother, Mr. Franz Poellinger, Mrs. Bauer and her family, Miss Nebelhack, Miss Raps in Nurenberg, Mrs. Rosa Schwarz, Roschen and Mr. Edward Schwarz, Mr. and Mrs. Weigle, Mrs. Klatte, and her family, Miss Schnitzler, Mr. Heinz and his family, Mr. Grober and his family, Miss Schenerle and her sisters, Mr. Dengler, Miss Emelie, Martha Stabler, Mrs. and Mr. Schlag, Miss Schutz, Mrs. Steidle and her family, Mr. Bergheimer, Mr. and Mrs. Weiland in Karlsruhe, Mr. Richard Kohler and his mother, Mr. Max Bender and betrothed, Miss Herther Doring, Mr. and Mrs. Kurt Doring, Mrs. Simon and her family in Hamburg, Mrs. Hausmann, Miss Schuler and Miss Alma Knobloch.

He Is God!

O ye real friends of Abdul-Baha!

The letter of Miss Doring was perused. Praise be to God, it had the glad-tidings of your firmness and steadfastness; of your attraction to the divine breathings and enkindlement with the fire of the love of God. Praise be to God, that ye are all brilliant candles and trees of the Paradise of Abha.

Abdul-Baha feels great attachment to the Stuttgart friends. His nostrils are perfumed with the fragrance of those flowers and his heart is exceedingly delighted with the luster of those blessed souls. Therefore it is certain that the teachings of the Most High, BAHÁ'Ó-LLAH, will, in that region and country, spread to the utmost and souls from Germany will like unto the candles enkindle and radiate streaming beams in all directions.

Therefore I am giving ye the glad-tidings that the glance of favor is directed upon ye, and the rays of the Sun of Reality are the adornment of your hearts. There is no confirmation greater than this. This is because the distasteful smell of violation has not, up to this time, reached that blessed region.

Some Persian enemies, however, from the followers of Yahya (Azal) are in the region of Berlin, who in various underhand ways are striving to penetrate into

the community of the friends and deposit like unto the snake their poison and give false impressions. Ye should be very watchful of this, not admitting these souls in your meetings and assemblies.

Everyone who has in his hand a letter of permission to associate with the friends, written and signed by Abdul-Baha, ye may associate with him, else ye should avoid and abstain. No individual of ye is permitted to associate with them because the diseases of the spirit are like unto the diseases of the body and like unto plague, cholera and cancer will infest.

Ye should be in the utmost union and harmony with the formal community of the friends, that is the "Bahai Bund" and communicate with it with love so that in Germany there may exist but one ardor, one feeling, one attachment and union in order that this may penetrate throughout the world.

Upon thee be Baha-El Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Azizullah S. Bahadur, April 9, 1920, Haifa, Palestine. Received by Mrs. Consul Schwarz.)

TABLET TO ALMA KNOBLOCH

Through Aga Mirza Azizullah Khan Bahadur—Upon him be the Glory of God, the Most Glorious!—to the maid-servant of God, Miss Alma Knobloch, Stuttgart, Germany—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou maid-servant of the Kingdom of God!

Thy letter has been received. Its contents indicated that thou didst desire to go to Leipzig so that thou mightest spread the divine breath there, but there appeared some obstacle. Now no obstacle hath remained.

Before going to America thou shouldst busy thyself with the service so that the love of God in Leipzig may effervesce with enthusiasm.

Convey my utmost affection and love to the maid-servant Miss Schutz, Mr. Hugo Bender and his wife, Mr. Franz Poellinger and his brother, Miss Alma Nebelhack, Miss Elsie Seebald, Miss Doring and Misses Stabler.

I beseech the Most High BAHÁ'Ó'LLAH that through His grace, He may endear these souls both in this world and that of the Kingdom, so that they may become the emblems of guidance.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Azizullah S. Bahadur, January 30, 1920, Haifa, Palestine.)

TABLET TO FANNY KNOBLOCH

Through Mr. Hannen—Upon him be the Glory of God, the Most Glorious!—to the maid-servant of God, Fanny Knobloch, Washington, D. C.—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou, the loved maid-servant of God!

Ye are three sisters. Praise be to God, all three are of the Kingdom, and are godly and luminous. Alma Knobloch raised the Banner of Guidance in Germany and was unusually confirmed. Pauline Hannen is, day and night, busy with self-sacrifice, and thou also hast no ease, but with heart and soul art striving to render some service to the Kingdom of God.

These three sisters are really brilliant and spiritual, godly and divine. I am pleased with all three and supplicate to the Threshold of the Lord of Hosts to bestow assistance and favor upon ye.

I replied by telegraphic message. It has of course reached thee.

Convey utmost love and heavenly relationship on my behalf to thy sister and to Mr. Hannen.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated January 23, 1920, by Mirza Azizullah S. Bahadur.)

Tablets from Abdul-Baha to Bahais in America

LOUISE SMITH

To the maid-servant of God, Mrs. Louise Smith, Cleveland, Ohio—Upon her be
BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Two letters have been received from thee. Thou hast a highly praiseworthy wish and that is service to the Kingdom of God, service to the oneness of the world of humanity, the training of children at the home of Mrs. Kibby and the promotion of the question of the Mashrekol-Azkar. All these intentions are acceptable at the Threshold of the Almighty. I therefore pray God that thou mayest be confirmed in service, so that these children may be trained by a divine education and may each become aware of the inner realities and significances.

Convey, on my behalf, to the friends in Cleveland, longing greeting. I hope that the love of God may become the cause of their union and harmony and the power of the Covenant may do away with this difference. Today, no power can do away with this difference save the power of the Covenant of the Blessed Beauty, for a specially appointed Center has been appointed by the Supreme Pen to which all differences must be submitted and which settles all differences. Whatever he says is right, for, in accordance with the explicit command, all are ordered to turn their faces toward that Center, and he is the expounder of the Book. Thus it is made evident and manifest that the power of the Covenant is the power which solves all difficulties.

Convey on my behalf the utmost love and kindness to the maid-servants of God, Mrs. Potter, Miss Williams, Miss Fanchon and Miss Brandeau.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, August 2, 1919.)

MIRZA AHMAD SOHRAB

Through Mr. Roy C. Wilhelm, New York City—Upon him be BAHA'O'LLAH El-Abha!—to Mirza Ahmad Sohrab—
Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou servant of the Holy Threshold!

Thy cablegram was received, and immediately a cablegram of congratulation and felicitation was sent. Undoubtedly it has reached thee. This news became conducive to exceeding rejoicing. It is strongly hoped from the favor of the Blessed Perfection that it may be consummated in the most perfect manner. Rest thou assured that there will arise no obstacle and no impediment. Give thou importance to this matter, and manifest thou magnanimity in its regard.

In all those regions exercise thou the utmost vigilance and caution—so that nostrils may be protected from the evil odor, and eternal death may not creep over souls. Give thou importance to this fundamental principle; for, if a thousand able-bodied, healthy souls, with utmost freshness and elegance, associate with a sick consumptive the health of those thousand souls will not affect the consumptive, but the illness of that consumptive will be communicated in a short time to those healthy bodies. Therefore, do thou protect the souls as far as thou art able. Send away the sickly looking consumptive. There is no other recourse. According to the texts of the Sacred Verses, one must refrain from associating with the wicked. . . .

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Denver, Colo., February 12, 1920.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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Following our usual custom, this issue of the STAR OF THE WEST is especially devoted to The Center of the Covenant, His Holiness ABDUL-BAHA—inasmuch as the 26th of November is commemorated as the Day and Feast of The Center of The Covenant.



THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.

“The one who hath turned unto him hath turned to My Face and is illumined through the Lights of My Beauty, hath acknowledged My Oneness and confessed My Singleness.”— *Words of 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.

Vol. 11

Kowl 1, 76 (November 23, 1920)

No. 14

His Holiness Abdul-Baha

From *The Bahai Proofs*, by MIRZA ABUL-FAZL.

AS to the birth and life of His Holiness, ABDUL-BAHA—Glorified is his Name!—he was born, in Teheran, on the 5th day of the month Jamadi-ul-Aval, 1260 A. H. (May 23d, 1844), the same day in which the "First Point" (the BAB)—Exalted is his Supreme Name!—had declared himself. He was reared in that city under the training of BAHÄ'O'LLAH. The author has heard from his own blessed lips, as well as from many others, that he very often suffered persecution and execrations, while yet a child, from the fanatics of Teheran, during the disasters which followed the appearance of the BAB. When BAHÄ'O'LLAH was in chains in the prison of Teheran, ABDUL-BAHA visited him. During the time BAHÄ'O'LLAH resided at Baghdad by command of the Persian Government, 1269 A. H. (1852-1853), His Holiness, ABDUL-BAHA, was in his service and constantly in his presence.

Although he 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 Baghdad. 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 was present at a meeting, when some one asked Haji-Seyd-Jawad Tabatabay of Kerbela concerning the life of BAHÄ'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." By this the learned Seyd meant that while it is impossible even for a scholar to show forth such great knowledge, how much more impossible would it be for a person to write such a treatise in his childhood without having studied. Therefore, such knowledge is heavenly and not earthly; it is Divine wisdom, not human, and it owes its origin to the Holy Spirit of God.

Thus, even in his childhood, the signs of grandeur and dignity were manifest from his brow and he showed forth phenomenal intelligence and wisdom. His wonderful speech in explaining abstruse points astonished men of intelligence, and his marvelous eloquence everywhere attracted hearts and souls. His acute judgment was a brilliant lamp in elucidating intricate obscurities and his penetrative discernment in managing and deciding different affairs improved the condition of young and old. He was the companion of BAHÄ'O'LLAH and the sharer of his afflictions during his successive banishments from Baghdad to Constantinople, thence to Adrianople, and finally to Acca. All the people of Bahä resorted to him in their difficulties and obeyed his decision. More especially during the twenty-four years of BAHÄ'O'LLAH's residence at Acca, the troubles of ABDUL-BAHA were so great that no one but himself could have endured such calamities. The very fact that Acca was a place of exile for Turkish suspects and prisoners, meriting the name "Great Prison," given to it by the Supreme Pen, is a sufficient testimony of the tribulations and vicissitudes which

ABDUL-BAHA has suffered. For, as we have formerly remarked, BAHÄ'O'LLAH, during his residence at Acca, would not, as a rule, converse with any save the Bahäis, unless some one especially asked permission to visit him. His Holiness ABDUL-BAHA, however, held intercourse with all the men of different religions, aims, tastes, characters, and degrees, and each one would submit to him his individual wishes. Consequently, different classes and nationalities of Moslems, Christians, Bahäis, Arabs and Turks, as well as Persians belonging to the governing and learned classes,—likewise great merchants and people of the lower orders,—visited him from early morning until midnight. Some of them sought his presence for the benefit of his spiritual explanation; others for their personal affairs and requests. Any one informed upon the manners of oriental governments, and thoroughly acquainted with the conditions of the inhabitants of those countries, will realize the great difficulties which surrounded that holy being. He, under all circumstances, would receive the people with a cheerful face, and endeavor as far as possible to grant their wishes and assist them. Even in the present day, His Holiness is the resort of the people of that land, and all refer their wishes and hopes to him. He is a physician to every invalid, a shelter to every exile, a refuge to every seeker for help, and a dispeller of sorrow to every grieved soul. As God knows and witnesses, the author, during the ten months he stayed as guest in his beneficent shelter, can testify that even those fettered in the jail and deprived of seeing the daylight, received his benefits and favors; and exiles forsaken in the cells of oblivion were visited by him. These excellent characteristics were in-born in him, and no one can show forth such virtues through imitation or pretence. Even the greatest men in the world could not manifest their like. There is an old proverb:—"Nothing manufactured is like unto the natural."

ABDUL-BAHA was named Mirza-Abbas

after his grandfather, but subsequent to their arrival at Baghdad, he was called "His Holiness, the Master." After the declaration of the Blessed Perfection [BAHÄ'O'LLAH], he was given several lofty titles by him, such as "Sir 'Ullah" (Mystery of God), "Ghusn 'Ullah 'El-A'zam" (Greatest Branch of God). By these titles he was addressed verbally and in writing by BAHÄ'O'LLAH and all the believers.

In the earlier days of BAHÄ'O'LLAH'S declaration, the blessed *Book of Akdas* was revealed. This is considered the greatest Book of the Bahäis, and contains all the Divine Laws and Ordinances. The following irrefutable command was revealed therein:—

"When the sea of (My) meeting sinks, and the book of the Origin is achieved to the end, turn ye your faces to 'He who is desired by God,' the One who is extended from this Ancient Root." Likewise it is recorded in another part of the same Book:—"When the Nightingale soareth from the grove of praise, and repaireth to the furthestmost concealed destination, refer ye that which you understand not in the Book, to the Branch extended from this Firm Root."

Thus all the people of Bahä were informed of the One who would be the "Center of the Cause of God" and their resource, after the disappearance of the Sun of Truth and the departure of the Beauty of Oneness. Thus they have hope in and rely upon this providence shown forth by God, the Exalted, to them. They recognize in ABDUL-BAHA, the expounder of the Divine Book and the solver of the intricate points of the Heavenly Revelation; whose decision is conclusive; through whose explanation every discord and divergence is removed, and the seekers are brought to perfect realization, accord and affinity. They thank and praise God, the Exalted, and manifest the utmost joy and happiness at his appointing the resort of the Cause of God.

To the people of Faith, the clear ap-

pointment of the Center of the Cause, after the departure of the Manifestation, is considered the most important point in religious matters, as it is the greatest channel which connects the servants of God with Holy and Divine Truth. For it is only through his explanation and decision that all discord is removed. Consequently the Baháís appreciate the determining of the "Appointed Center" as the greatest of the Divine Providences, and account his blessed being as an impregnable fortress which protects the Divine Religion from the doubts of the sceptic and fanciful imaginations of men. They were all sure and convinced that the purpose of God, the Exalted, in these two blessed verses, has been no other than His Holiness, ABDUL-BAHA; for, apart from the Divine signs that were manifest in him, BAHA'O'LLAH clearly and implicitly, verbally and in writing, directed all of his servants to the blessed person of ABDUL-BAHA, and, under all circumstances, clearly showed that he was far distinguished above others, in order that all the servants should look unto him alone, and follow his commands. But notwithstanding all this, as BAHA'O'LLAH foresaw, that when his beauty of Oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions, and, disregarding the prohibition to interpret the Book, would divert the real meaning of the two verses above quoted, away from the "Appointed Center." He, therefore, prior to his departure, revealed the blessed *Kitab-el'A'hd* (Book of the Covenant, the Will of BAHA'O'LLAH). This he wrote, and sealed it with his own blessed hand and seal, in order that the darkness of discord might not again obscure the brilliant horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this movement. In this Book (His Covenant) he clearly indicated that the purpose of the "Branch extended from the Ancient

Root," revealed in the blessed verse of *Akdas*, was the Center of the Circle of Names, the Exalted Branch of the Blessed Tree of ABHA, His Holiness, ABDUL-BAHA. Then he, for the second time, enjoined, through an unchangeable and irrefutable command, all his "branches," "twigs," "relatives" and the people of Bahá without exception, to look unto that dawning-place of Divine Light, and to know him as the source and origin of the commands and prohibitions of the Heavenly Religion. He desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of the jealousy and hatred of people of error, and guard the Divine Religion from divisions and sects which are, according to the judgment of common-sense and the clear texts of the holy Tablets of God, the most deplorable for religion and humanity. By this he sought to preserve the Divine Word from human doubts, suspicions and artifices.

But alas! All these clear texts of God, commanding people to turn to the day-spring of the Light of the Covenant, did not check the evil thoughts of the people of discord; and his repeated exhortations and advices did not soften the hard hearts of the men of hostility, nor prevent them from ruinous discords and divisions, for when, in May, 1892 A. D. (2nd Zul-Ka'da, 1309 A. H.), BAHA'O'LLAH ascended to His Most Holy Station, and nine days after his departure, the *Book of the Covenant* of God was chanted in the Holy Tomb in the assembly of believers, the gloom of animosity and disappointment became instantly manifest upon the faces of those who had groundless pride and desire for leadership, and who sought to raise discord and contradiction. On the other hand, cheerfulness and joy were manifest in the shining faces of those who had no desire but that of seeking the Truth and telling the Truth. Some were seated upon the right hand of certainty, firmness and steadfastness in the solid

Covenant of God, and some stood upon the left hand of unhappiness, in their impossible desire and erroneous thoughts. The former became distinguished for their firmness and inflexibility; noted for the effectiveness of their word; their good name and success in assisting the Cause, while the latter were distinguished by their instability, degradation and shame. From that day, the thorn of violating the Covenant of God grew in the Garden of the Bahai community and the signs of senseless hatred and hostility proceeded from a limited number of persons who are known as the "nakazeen" (violators of the Covenant). . . .

Although these people who violated the Covenant received, during the life of BAHÁ'O'LLÁH and after his departure, every kindness and favor from His Holiness, ABDUL-BAHA, who considered their welfare and prosperity before his own and that of the faithful believers, yet, on account of jealousy and selfishness, they violated the Cause of God. Thus came to pass that which was prophesied by the prophets—especially Christ—concerning the people of the right hand and the people of the left hand;

and each will receive the reward of his deeds according to the justice of God. Two important points increased the flame of the fire of jealousy in the hearts of these nakazeen, whose number does not exceed thirty. One was that the Bahais of all countries refused to accept the seditious books and pamphlets forwarded to them by the nakazeen. According to the command of BAHÁ'O'LLÁH they unanimously determined not to pay any attention to these intrigues and temptations, but took shelter, with the utmost union and harmony, under the banner of the Center of the Covenant. Another point was that during a short space of time the Cause of God became far more widely spread than before, through the fluent pen and brilliant explanations of ABDUL-BAHA; so the number of the Bahais became enormously multiplied since the departure of BAHÁ'O'LLÁH. The fame of the dawning-place of the Light of the Covenant spread throughout all regions, and his holy Tablets became scattered as rose-petals throughout all countries. His great name filled the world with awe and the renown of his glorious deeds reached all in the East and West.

Abdul-Baha's Supplication and Declaration of His Servitude

He Is God!

MY God, my God! I ask thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any announcement or praise save my adoration in Thy Merciful Presence. I isolate myself from every garment save that of humiliation and contrition of my evanescence to Thy Lordly Oneness. I flee from every station save the arrival to the Court of Thy Lordly Everlastingness. By Thy Power, verily, the sweetness of servitude is the food of my spirit, with the fragrance of servitude my breast will be dilated, my being will be refreshed, my mind will be quickened, my heart will be delighted, my

eyes cleansed, my nostrils will be perfumed, and in it the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling ocean, give me to drink of this sweet, abundant water, cause me to enter this gateway of righteousness, ordain me for this praiseworthy station, cause me to obtain this cup which is over-flowing with the pouring water, light in the crystal of my heart this lamp which is giving forth its illuminating, brilliant radiance and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the Court of Thy Holy Oneness, O Thou, the Manifestor

of Mount Sinai! Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou, the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings; by Thy Hidden Mystery, and Thy defended allusions, to cause me to be firm to Thy servitude, O my Lord, the Forgive! Verily, Thou art the Powerful, above what Thou wishest, and verily, Thou are the Merciful and Most Compassionate!

O thou who art calling by the Testament, in the Pivot of the horizons!

This servant, according to the clear statements in *Kitab-el-Akdas*, and the unambiguous texts of the *Kitab-el-Ahd*, is the Commentator, and the Explainer of the texts of God. All the faithful ones, who are assured and firm in the Testament and Covenant of God, must neither overreach the clear explanation of this servant, nor the unambiguous interpretation of this slave. If anyone overreaches, he follows his own supposi-

tions. This servant gives the real meaning, and the meaning of the real also. The Mystery of mysteries of the texts, words and lines, is servitude to the Holy Presence of the Beauty of Abha, and effacement, evanescence and perfect dispersion before the Blessed Threshold. This is my brilliant diadem, and my glorious crown. With this I will be glorious in the Heavenly Kingdom, and the earthly. And with it, I will vie with the beauty among the nearest ones to God, and no one is allowed to interpret other than this, and this is the perspicuous truth.

O thou, who are proclaiming the mentioning of God! The indicated Commentator is the Interpreter of the Words, and this servant is aside from praise, qualities, names, characteristics, virtues, peculiarities, eulogies and honors; but my name, being, reality and personality are servitude to the Beauty of Abha, and I am not worthy to be considered as having the shadow of arising. As the Manifestation (BAHA'O'LLAH) said: "Plant this Branch in the ground of the hearts, and make it holy from shadow and arising."

Some Important Commands from The Center of The Covenant

EXCERPTS from some instructions given by Abdul-Baha to several friends in America, July, 1912, which received his personal signature:

"If a soul shall utter a word without the sanction of the Covenant, he is not firm. BAHA'O'LLAH appointed a Covenant to ward off dissensions; so that no one can have his own opinions; so that the Center can be referred to. There were dissensions in the time of Christ because there was no Center. This is the reality of the question."

"Whatever the Center of the Covenant says is correct. No one should speak a word of himself. BAHA'O'LLAH has called down the vengeance of God upon

anyone who violates the Covenant. Beware! Beware! Lest ye be shaken! Remain firm even if the people of heaven try to shake you. *Firmness in the Covenant is not mere words.* The command is explicit."

(Signed by ABDUL-BAHA)

"The Point to which all eyes should turn is One. All eyes must turn their attention to the Center of the Covenant while the presence of the Covenant is among us. No other should have any existence. All others save the Center of the Covenant are equal."

(Signed by ABDUL-BAHA)

In a talk given by ABDUL-BAHA in Los Angeles, Oct. 19th, 1912, he said:

(Continued on page 160)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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No. 14

“This, like unto a magnetic power, will attract
Abdul-Baha to America”

TABLET TO MR. AND MRS. HOWARD MACNUTT

To their honors Mr. and Mrs. Howard MacNutt, Brooklyn, N. Y.—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye two blessed souls!

Your letter was received. Praise be to God! ye are glad, ye are full of joy and fragrance, and are safe and protected under the shelter of the Merciful One. Today those who are firm in the Covenant are soaring by the Bounties of the Holy Spirit in lofty regions, while the wavering ones are depressed, dejected and afflicted with a thousand pains and calamities. This is because the confirmations of the Abha Kingdom have been cut off from them. They have been deprived of the Light of the Sun of Truth and have had no share from the breezes of the Holy Spirit. They resemble those souls who arose to agitate the minds of men after the time of Christ. Each one, by every subtle means, gathered around himself a group of souls, but all were eventually led to face disappointment, loss and failure. This was because the result of their principles was like unto a tree destitute of roots, or like the ocean foam. A rootless tree, no matter how tall and hardy it may seem, will ultimately wither away, and the ocean foam, however formidable it may appear, shall at last vanish and disappear.

Arius, the patriarch at Constantinople, gathered around himself a million and a half followers. He even secured the adherence of the Emperor, but as

his basis was not secure, he vanished and was exterminated. What then will the violators do who are only a small number of feeble and insignificant souls? For thirty years they have endeavored and at last they succeeded in drawing around them a few thoughtless persons and some unbalanced and undignified women. Soon ye shall see that even this small group will scatter.

How strange it is in America! When I went to Green-Acre, I saw an idolatrous East Indian, insignificant, unpleasant and offensive in appearance—whom even animals would avoid; he had gathered around himself a group of people, had chosen a distant tree, and every morning before sunrise would run and hasten barefooted toward it, accompanied by a number of women. They would reach it tired and exhausted, and there would fall upon the ground as if they were worshipping an idol from among the idols of India. After several days had elapsed, by subtle methods he begged a few dollars from those persons and then returned to India.

In brief, my purpose is to show that whatever call is raised or proclaimed in America, a group will doubtless gather around it; while, on the other hand, the Oriental Friends (Bahais) are firm like unto the immovable mountains. For thirty years have the violators striven to undermine the Cause, but they have failed even to attract to their side their own kindred and relatives. That is why, undoubtedly, in Persia, twenty thousand Bahais have been martyred and severe tests have been brought about. Yet, praise be to God! not even a single soul among the Friends wavered. The violators in America do nothing but flatter, seduce and show a love that is insincere. Consider what they did to poor Lua (Getsinger) and how unfaithful they have been to her!

In short, take into consideration the outcomes and not the beginning. Every follower of error mentions the name of Truth, and even the enemies of Christ have declared in the name of God that Christ was a liar and an infidel—that He destroyed the foundation of honor, that He was the breaker of the Sabbath day and the associate of immoral persons. Although outwardly this charge was upholding the Cause of the Old Testament, and took into consideration the Religion of God, yet the underlying purpose was nothing but to overthrow the Divine Structure and to debase the exalted Christ. Although on the surface they seemed to defend the Cause of God, yet inwardly their purpose was manifest error.

Finally, ye know how considerate I have been with some souls—how much love and kindness I have shown them and at last found out that the Cause of God would be disgraced. I refused the three thousand pounds which ye gathered for the expense of my travel to America, and during my sojourn in that land did not accept anything from any person. Then I saw that secretly and for varied motives, unworthy actions were being manifested. Consider my feelings! My purpose was to demonstrate the independence and contentment of the Servants of God. Ye know that I did not accept anything from any person and acted in accordance with the admonition of Christ, who said that whenever ye leave a city, shake off even its dust from your shoes. Notwithstanding that unworthy behavior, I was still patient. All were my guests. I daily paid their expenses, showed them the utmost loving consideration and then paid fully to all of them their entire expenses. Up to the present time, after all this assistance and love, this has been my reward. What will be the recompense of those who have not shown this love and consideration?

In brief:—The Covenant is like unto the ocean which preserves Bahai Unity, and these souls are like unto the foam upon it. They manifest a tem-

porary activity, but soon, like unto Judas Iscariot and his associates and those who approved of his conduct, they shall be completely forgotten. The ocean of the Covenant, on the other hand, is eternally surging, for it preserves Bahai Unity.

At present arise ye with all your power to promulgate the Covenant and expound these matters to those who are weak and feeble and tell them that communities after Christ have opposed this clear and explicit declaration when He said to Peter: "Thou art the rock and upon this rock I shall build My Temple," and have thus been wholly deprived of the breaths of the Holy Spirit and have been ruined and exterminated.

Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the Universe, in the last analysis serve the Covenant. In the future it shall be made evident and manifest. In view of this fact, what can these weak and feeble souls achieve? Hardy plants that are destitute of roots and are deprived of the outpourings of the cloud of mercy will not last. What then may be expected from the young weeds?

Consider what a commotion the Theosophists have produced in Europe and America. At present their influence is waning, for their foundation was not as strong as it should be. What then will the violators do?

The days I spent as a guest at your home will never be forgotten, for through the Divine Bestowals and the breaths of the Holy Spirit, Abdul-Baha was so stirred that the effect will not pass from memory. I pray God that those days may be renewed. *Strive as much as ye are able not to sell that house; let it remain permanently a sign (or memorial) of yourselves. I often think of you and desire that you become a hotly enkindled flame, bestowing heat and light upon the surrounding regions. Not until the power of heat is intensified in the body of man, will growth and development take place as they should.

I supplicate and entreat to the Abha Kingdom and beg again for ye a fresh confirmation. I beseech for Mr. MacNutt the fluency of Peter and the eloquence of Paul.

Convey on my behalf the utmost love and kindness to the two respected souls, Victor Harvell and Roy Herrick. My hope is that they may be confirmed in service to the Kingdom of God and may secure every day a new power.

Upon ye be Baha-El-Abha!

(Signed)

ABDUL-BAHA ABBAS.

P. S.—Thy last letter, dated July 21st, 1919, has been received. It imparted the glad tidings of the promulgation of the Word of God in those regions. For Abdul-Baha no joy and pleasure remain save in the glad tidings of the exaltation of the Word of God. Therefore as thou hast written of the efforts put forth by the friends for the diffusion of the Divine Fragrance and hast mentioned that thy time is confined to raising the Call of the Kingdom and consecrated in service to the Cause of God, this news was considered as glad tidings, and my hope is that thou mayest attain remarkable confirma-

*TRANSLATION—*An* (That) *Khaneh* (house) *tatavanid* (as much as ye are able) *nafrushid* (do not sell) *biguzarid* (allow or let) *an* (that) *asar* (a sign) *az shuma* (of yourselves) *baqi* (permanent) *bimand* (remain).

tions and mighty assistance. He says that whosoever draws a span nearer to God, Divine Providence will approach a meter toward him. Assuredly if man rises as he ought to in service to the Kingdom, the Spirit of the Divine Kingdom will encompass him.

Concerning the book about which thou hast written in thy letter:—It is highly suitable for thee to write such a book, and if this effort is realized, it is highly acceptable. Convey on my behalf to the respected maid-servant of God, Mrs. MacNutt, the utmost love and kindness. If the principle of amity and unity, which is one of the principles of His Holiness BAHÁ'O'LLAH, is strengthened among the friends—and if firmness in the Covenant renders the breakers of the Covenant hopeless and at a loss,—this like unto a magnetic power will attract Abdul-Baha to America.

(Translated by Shoghi Rabbani, Behjeh, Acca, Palestine, July 24th, 1919.)

Some Important Commands from The Center of The Covenant

(Continued from page 159)

“That which has come forth from the Center of the Covenant you must take fast hold of. That which issues from my lips and that which is written with my pen is the Reality. With this you can irrigate the vineyard of God. With this you can make the tree of the Cause of God become verdant. Through this the Name of the Kingdom of God will be spread all over the world. Through this the Sun of Reality will shine. Through this the clouds of Mercy will pour down. Whosoever utters a word you must ask: ‘Where is the authority of the Center of the Covenant? Show it.’ Without this you must not listen to him. If an angel comes down from heaven and has no authority from the Center of the Covenant, you must require his authority. Otherwise the vineyard will become withered and dry. This is the reality.”

In New York City, July, 1912, Abdul-Baha said to several believers: “Any one quoting me must have authority written either with my own hand, or Tablets signed with my seal. Otherwise these statements do not belong to me. Every instruction, every teaching that I desire to spread I will write with my own hand. You must know this generally. Never accept any statement without my writing which is signed and sealed—*any* statement.”

(Signed by ABDUL-BAHA)

In Egypt, in August, 1913, ABDUL-BAHA stated (Mirza Ahmad Sohrab interpreting): “When in America I repeatedly said that no one must believe one word said by another regarding any commands, teachings or statements made by me unless they can produce the same in writing over my signature.”

“This is a Mystery of the Kingdom of Abha”

“There is a Power in this Cause, a Mysterious Power, far, far, far away from the ken of men and angels; that Invisible Power is the Cause of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a Mystery of the Kingdom of Abha.”

(Words of ABDUL-BAHA from Mirza Ahmad Sohrab's diary.)

معنی عاشر و افعال با بروج و رجبان

و انچه و وسا و بنا قاضین میگویند که حضرت بهاء الله میفرماید : عاشر و افعال با بروج و رجبان و البرجان " ولی عبد البهائم منع میگذارد از معاشرت . بی حضرت بهاء الله میفرماید عاشر و افعال با بروج و میفرماید که با مفسدین و سارقین و اهل غرض معاشرت کنید . میفرماید : با اشرار الفت بگیر و موافقت بجو که بحالت اشرار نور جان را بنا رجبان تبدیل نماید . نمیفرماید با آنها ای که القای شبهات میکنند بروج و رجبان معاشرت کنید . و میفرماید " صحبت اشرار غم بیفزاید و مصاحبت ابرار بزرگ دل بزرگداید " نمیفرماید که با آنها ای که شرور هستند بروج و رجبان صحبت و مصاحبت کنید

نسبت بروج و قسمی است

نسبت حقیقی و نسبت بجانمی " اذا وافق حسن الاخلاق طیب الاخلاق فالنسبة حقیقیه والا نجاز یا نوح انه لیس من ولدك انه عمل غیر صالح " . مظاهر مقدسه الهی در تعیین مرکز عهدشان نظر با اولاد و منتسبین نمی نمایند بلکه نظر با راه خرد و استقامت شد مرسو علیه السلام اولادی داشتند ولی زمام امر را بدست یوشع ابن نون تسلیم دادند . انوار ساطعه جمال حضرت عبد البهائم و قوه محیطه کلمه او و آثار علم و معارف او و ترقی امر مبارک در ظل او و جذب چندین کوران نفوس بواسطه روح قدس او و جمیع آقا و چنان هویدا است که والله الذی لا اله الا هو از آفتاب و شتر و باهر تراست و محتاج بدلیل و برهان نبوده و نیست . ولی هشام مرموکم از نجات طبیه حقیقت محروم است و قلبی کور از جمال شمس معنوی بی بهره است و اهل غرض و حسد و اناجیه از هنر رضی بی نصیب هستند .

الحمد لله که اهل جهات میدانند که منافقین و ناکثین میثاق بواسطه تملق مردم را گمراه میکنند و با ظواهر مظلومیت شبهات مسمومه را در قلوب و عقول میریزند و اگر بخوایم از جمیع وقایع تعذیبات و مغفرتیات و فساد نفاقین شرح دهیم البته چند کتاب میشود لهذا این مختصر آتفا میکنیم و بجهت تذکر و انتباه این آیات باهوات میخوانیم : قوله جل کبریا یم : " ان الذی تری بر داء الوفا بین الارض و السماء یصلی علیه الملائکة العلی و الذی نقض العهد یلعنه الملائکة و الملکوت ... یا اهل الانشاء اذا طارت الوفا عن ملک السماء و نقض المقصد الاضحی اجعوا ما لا یرحمون من الکتاب الی الفیغ الشعب من اهل القدم " و در قرآن میفرماید : **الذین یقضون عهد الله من بعد شقائه و یقطعون امر الله به ان یصل و یفسدوا فی الارض اولئک هم الخاسرون**

دکتور الاجتهاد ضیاء

بصیرت اله میرزا بدیع الله در شب صعود حضرت بهاء الله حضرات در فکر تضرع بودند و در وقتیکه هیکل اظهار میشتند چنانچه اوراق و آثار مبارکه که آمان حضرت عبدالبهاء بود حضرت ناقضین عهد زد دیدند و بعد نوشته جات مقدسه را تحریف کردند مثلا ان اخي را در آیه اراد سفك دي تغيير کردند بان غصني الأعظم و بعضی از الواح را بریدند و بالواح دیگر چسپیندند . به حق خدا قسم که همین عمل فقط یعنی تحریف سزاوار غضب الهی و عذاب حیم و علاوه بر این حضرات ناقضین مجد الدین را باهدایا و تحفه نفیسه پتیر احمد پاشا شمه و والی شام ناظم پاشا فرستادند و سبب حسرت قلعه بندی گشتند و چه سالهای سال به منع ساختن مقام حضرت باب کوشیدند و انواع بدایا و روزایا بر حضرت عبدالبهاء و اهل بیت و ساکنین ارض مقدس و زائرین عتبه نورا فراهم آوردند و در دادن رشوة و برطیل و تحریف و روتآه اویان و تشویش اذهان ملت و دولت بنهایت قوت قیام نمودند و الی یوم هذا اجمع وقتا و قف کردند از برای نساد و پس و چون جانب ذفا سرگشتند اظهار مظلومیت میکنند .

يُعْطِيكَ مِنْ كَرَمِ اللّٰهِ اَحْلَافًا وَيُرْوِعُ مِنْكَ كَمَا يُرْوِعُ الثَّعْلَبُ

قبل از سن بلوغش میرزا محمد علی برای خودش ادعا میکرد و از جمله خرافاتش این بود که نوشت و بغیر از فرستاد * قول قد بزغ شمس الله الأكبر و كل الشمس عنده اصفر و اصغر و لا تقولوا الحق بانك در سنت كاتال الكفار بحق علی من قبل قل یا قوم انی سمعنا ربی اسیر فی النار و آكل من النار و المقصود من النار اكل معاصف ربك حضرت بهاء الله بیار متغیر شدند و در حق میرزا محمد علی مدعی فرمودند :

اگر آتی اظلال امر منحرف شود معدوم صرف خواهد بود . و بعد از صعود مبارک باز میرزا محمد ادعا کرد گفت " انا الحق و ما سواي الباطل " . با وجود این حضرت عبدالبهاء ستر کردند و هیچ وقت نفرمودند که میرزا محمد علی ادعا میکند .

حضرت بهاء الله در کتاب اقدس و در کتاب عهد و در الواح دیگر نضا و نصیحا جمیع را باطاعت حضرت عبدالبهاء وصیت کردند و بحق ولی عهدشهان فرمودند : من اراده الله . من طاب حوله الاسماء . شمس جمال غصن الله الأعظم العظیم و سر الله الاحمد القیم و الفرع المنشعب من الاصل القیم . غصن القدس . الحصن الحصین الفصن الطیوب . بین الكتاب و مفسر الايات . اللهم والى من والاه و عادی من عاداه . انصربا الهی من نصره ثم اخذل من انكره و لم یرده .

باری این بعضی از اسماء و صفات است که از لثا و قلم حضرت بهاء الله جاری و نازل شده ولی حضرت مرکز میثاق چه لسانا و چه در نوشتن همیشه میفرمایند : اسمی و صفی و ظاهری و باطنی و جوهری - عبدالبهاء - فقط اسم عبودیت را از برای خود نشان انتخاب کردند و بر جمیع اسماء و صفات ترجیح دادند و شرف مقام عبودیت را بالاتر از جمیع شرف میدانند :

اصم اذا نودیت باسمی و انی اذ اقبل لی باعبده لسمیع

و هست و اختلاف اسباب دارد از جمله تفاوت در جان و عرفان خلق است و حسد و غرض و منفعت
 شخصی و حب ریاست و غیرها و لکن حضرت بهاء الله این اسباب را از اهل عالم برداشت و ابواب
 فتنه و فساد را بر جمیع ممالک مسدود فرمود زیرا از برای حفظ این امر عظیم این وحید خود را
 و غصن اعظمشان حضرت عبدالبهاء تعیین فرمودند و بصراحت او را در کتاب
 عهد منصوص داشتند تا جمیع امراء يك رأى شود و جمیع مقاصد يك مقصد گردد
 با وجود این بعضی از هیچ رعایا گمان کردند که فتنه و فساد میتوانند این عهد اقوام را بشکند

ابتداء تقصیر عینک

این بود که در یوم نهم صمود حضرت بهاء الله در موضعه مبارک در عکا کتابت مطاب عهده
 خوانده شده است برادران حضرت عبدالبهاء با چند نفر از اهل غرض در همان وقت مخالفت کردند
 مع ذلك حضرت عبدالبهاء هیچ در حجت و رعایت و مهربانی کوتاهی در حقشان نکردند بلکه آنها را قسری
 مثل پادشاه سلطنت نمیکردند و بعد در دو سال جمیع کاغذها شانرا ملاحظه مینمودند و عباراتی که سبب
 اختلاف و تشویش اذهان میشد پاک میکردند تا اینکه این بیزدان بشهاتق نوشتند و با طر از فرستادند
 و باین واسطه خودشانرا رسوا کردند و از مؤمنین ثابتین جدا شدند و چون اوراق شبهات
 و منفریات بدست بهائیان رسید از هر طرف ردیه نوشتند ولی حضرت عبدالبهاء همه ردیه
 پیش خودشان نگاه داشتند و یکی از اینها حضرت ناقصین نشان ندانند که شاید پشیمان میشوند و باز
 یکی یکی نصیحت مینمودند تا آخر بمیرزا محمدالدین فرمودند مجدالدین کان میکند که این شبهات سبب
 شامت این سبب محویت و پریشانی خواهد شد چرا این قدر میکوشید با برادران و یاران تفرقه بیندازد
 از این اکتا ریگذیرید . آخر از شدت تأثر گریه کردند ولی مجدالدین نیشش باز شد
 و میخندید حضرت عبدالبهاء فرمودند من این برای شما گریه میکنم در دل شما کان میکنی این گریه از
 عجز است من در نظر حصن جمال مبارک هستم ان سلطان عبدالحمد یا ناصر الدین شاه خوف ندارد
 من میخواهم که شماها حقیر و ذلیل نشوید و تو میخندی . با وجود این حضرت عبدالبهاء آقا فرج را
 سفارش کردند که آنچه حضرات در قصر میخواهند باید بفرسید و بموجب دفتر آقا فرج فقط مصایب
 یومیه در یک ماه به بیست و یک هزار فروش رسیده بود . برنج و روغن و هیزم داخل بود .
 حضرت عبدالبهاء قضا میکردند و به حضرات میدادند به میرزا محمد علی زمینی با سیزده
 اسب دادند ولی میرزا محمد علی مکتوب را ترو بر کرد و در بیان سبب خلف نمود و نسبت حضرت
 عبدالبهاء داد و مکتوب را پیش فریق پاشا فرستاد زمین را فروخت و پول آنرا به بیگ طلبان
 اغاسی داد که لا محتمل برضد و تلف حضرت عبدالبهاء به سلطان عبدالحمد ارسال نمایند .

مقصود از این آیه مبارکه غضن عظم بوده که آن را از طرف خداوند ما و انا الفضال الکرم
 قد قدر الله مقام العزیز الاکبر بعد مقامه انه هو الامر الحکیم قد اصطفينا الاکبر بعد الاکبر
 مرا من لدن عليم خبير بخت اغصان بر کل کافر و لكن ما قدر الله لهم حقاً فی احوال الناس
 یا اغصانی و افانی و ذوی قرابتی : نوصیکم بتقوی الله و بمعروف و بما ینبی و بما یرتفع برتقا
 برستی میگویم تقوی سردار اعظم است از برای نصرت امر الهی و جنودی که لایق این سردار است
 اخلاق و اعمال طیبه ظاهره مرضیه بوده و هست بگوای عباد و اسباب نظم سبب پریشانی
 ننماید و علت اتحاد را علت اختلاف مازید امید آنکه اهل بهاء بکلمه مبارکه قل کل من
 عند الله ناظر باشند و این کلمه علیاً بمنابیه آریست از برای اطفاء نار غضبته و بغضا که
 که در قلوب و صدور مکتون و مخزون است احزاب مختلفه از این کلمه واحده بنور اتحاد حقیقی
 فائز میشوند انه یقول الحق و یردی البیبل و هو المقدر العزیز الجلیل احترام و ملاحظه انحصار
 بر کل کرم که همراز امر و ارتفاع کلمه و این حکم از قبل و بعد در کتب الهی مذکور و مسطور طویلتر فزاز
 بما امر به من لدن امر قدیم و همچنین احترام حرم و آل الله و افان و مستبین نوصیکم بخدمه
 الامر و اصلاح العالم از ملکوت بیان مقصد و عالمیان نازل شده آنچه که سبب حیات
 عالم و نجات اتم است نصایح قلم اعلی را بگویش حقیقی اصفا ننماید انها خیرکم عما علی الاض
 یشهد بذلك کتابی العزیز البدیع .

لزوم عهد و میثاق

یکی از حکام خاصه دیانت بجهانیه است و در ادیان سابقه نیست مسئله عهد و پیمان و طاعت
 مرکز میثاق حضرت عبد البهاء است و البته اهمیه این حکم بر اهل دانش و غفنیست مثلاً اگر
 موسی علیه السلام کتاب عهده مرقوم نموده بودند و جمیع بنی اسرائیل را با طاعت و صیغ خودشان را
 امر فرموده اند تو هر یهود به دو فرقه " ربانیم و قرانیم " منقسم نمیشدند و فساد و اختلا
 واقع نمیشد . و همچنین در دین مسیحی چون کتاب عهد یا وصیت نامه از حضرت مسیح
 در میان نبود اختلافات عظیمه و حروب باطنیه و وقوع یاقم است و طوایف متعدده پیداشده است
 مثل کاتولیک و ارتودکس و پروتستان و یعقوبیه و سنطوریه و غیرها . و كذلك
 در دین اسلام چون در قرآن شریف ذکر می از جانشین حضرت رسول بود لذلك الله اسلام
 به فرق و مذاهب منقسم گشته از قبیل اهل سنه و شیعه و خوارج و مذهب جنی و باطن
 و شافعی و حنبلی و غیرها و ما بین این فرقه و مذاهب چه خونبار می شده است
 بر اهل عالم پوشیده نیست که اختلاف سبب خرابی بنیان عالم انسانی بوده

کتاب عهدی

اگر فوق اعلیٰ از خرف و جنایا است و لکن در خزان توکل و تفویض زبری و اشراف مرغوبی و عدله گذشتیم
 گنج نگذاشتیم و برینج نیز بودیم ایم الله در ثروت خوف مستور و خطر مکنون انظر و اثم اذکرو اما انزلہ الرحمن فی
 الفرقان و لکل عنة لمة الذم جمع مالا وعدده ثروت عالم را وفاقیه آنچه را فقا اذغفید و تغییر
 پذیرد لایق اعتنا نبوده و نیست مگر علی قدر معلوم مقصود این مظلوم ارجل شد اند و بلایا و انزال آیات
 و اظها ربینا اتحاد ناضخینه و بغضا بوده که شاید آفاق افنده اهل عالم بنور افاق نور کرده و با این
 حقیق فائز و از افروغ الهی نیز برینان لا مح و مشرق باید کل آن ناظر باشند . ای اهل عالم : شما را
 وصیت مینمایم با آنچه سبب ارتعاق مقامات شماست بتقرئ الله تمسک نمائید و بنیز معروف نشبت کنید
 برستی میگویم لکن از برای ذکر خیر است او را بگفتار زشت میآیند غی الله عما سلف از بعد باید کل بها
 ینقی تکلم نمایند از لعن و طعن و ماینگد به الاثنا اجتناب نمایند مقام انان بزرگ است چندی
 قبل این کلمه علیا از مخزن فلم ابرهی ظاهر امروز روزیت بزرگ و مبارک آنچه در انستور بوده
 امروز ظاهر شده و میشود مقام انسان بزرگ است اگر محقق و راستی تمسک نماید و بر امر ثابت
 و راسخ باشد اننا حقیقی بنابه آسمان لیدی الرحمن مشهود شمس و قمر سمع و بصر و انجم او
 اخلاق منیره مضینه معاشرا علی المقام و آثارش مرتباً مکان هو قبلی الیوم عرف قبصر لیاقت
 و قبل ظاهر با فوق اعلیٰ توجه نمود او اهل بهار صحیفه حمرانم کند خذ قرح عنایتی با سنی ثم
 اشریب منه بزرگی العزیز البدیع ای اهل عالم : مذهبه الیه از برای محبت و اتحاد است او را سبب
 عداوت و اختلاف مینماید نزد صاحبان بصر و اهل نظر که آنچه بی حفظ و علت راحت
 و آسایش عباد است انقلم اعلیٰ نازل شده و لکن جهال الضر چون برای نفس و هو حسد از حکمتها بالغه
 حکیم حقیقی غافلند و بظنون و اوهام ناطق و عامل . یا اولیا الله و اماناته : ملوک مظاهر قدرت و مظاهر
 عزت و ثروت مقند در باغ ایشان دعا کنید حکومت ارضیان نفوس عنایت شد و قلوب را نیز برای خود مقدر
 داشت نزع وجدال را نفعی نمود نهیا عظیماً فی الکتاب هذا امر الله فهذا الظهور الاعظم و عصمه من حکم المحو
 وزینه بطراز الاثبات انه هو العظیم الحکیم مظاهر حکم و مطالع امر که بطراز عدل و انصاف مزینند بر کل اعانت
 آن نفوس لانه طوبی للأمر و العلاء فی البهائم اولئک امتا فی بین عبادی و مشارق احکامی بین خلقی علیهم بها
 و رحمتی و فضلی الذی احاط الوجود . در کتاب اقدس در این مقام نازل شده آنچه که از افاق کلمات انوار
 بخشش الهی لامع و ساطع و مشرق است . یا اغصانی : در وجود قوه عظیمه و قدره کامله
 مکنون و مستور با وجهت اتحاد و ناظر باشید نه باختلافات ظاهره از او . وصیت الله آنکه
 باید اغصان و اخوان و منسبین طرا بغصن اعظم ناظر باشند انظر و اما انزلناه فی کتابی الاقدس
 اذا غفیر بحر الوصال و قضی کتاب البدر فی المال تجرید المهن المده الله الذی انتخب من هذا الفصل العظیم

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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JENABI FAZEL MAZANDARANI AND MANUCHER KHAN MEETING WITH THE BAHAI FRIENDS IN WASHINGTON, D. C.

(See Page 256)

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. 11

Massa'ul 1, 76 (December 12, 1920)

No. 15

The Bahai Revelation

Address* by JENABI FAZEL MAZANDARANI, delivered at the Third Session of the Bahai Congress, New York City, April 27th, 1920.
Manucher Khan, Interpreter.

THERE is no doubt that there are two powers in the world, the power of spirituality and the power of materiality. There is no doubt that the advancement of man is in the world of morality. Man's honor depends upon his soul and upon his morality. If man lacks spirituality and morality he is nothing but a mere animal and is in common with animals. There is no doubt that man needs a teacher for the education of his morality and the education of his soul. History proves to us that without a teacher for these two phases, morality and soul, and without education, man cannot be supreme. The greatest morality in the world is love. Love and morality are the foundations of this world. Love in the world of humanity is the cause of its salvation. Love and unity are the honor and progress of this world. Love and unity are the foundations of its life; love and unity are the cause of man's entrance into the Kingdom of God; love and unity are the cause of eternal life.

All the Manifestations of God appeared in this world only that love and unity should prevail among mankind. The prophets of the world had no other aim except love and unity amongst humankind. When we look into the heavenly books we see the same thing, that

all the aims have been this aim and nothing else. We see that in those spiritual books and in those Divine books, every corruption is forbidden; we see only inimical passions have been prohibited in those Divine books, and they have united the people in love and harmony. When we look into and consider the Divine books, we see all the aims of all the prophets have been to perfect man's morality and to establish love and unity among all mankind. They have no other aims besides these.

When we look into the history of every religion, we see that in their own cycle and in their own time they established their aims and objectives. You know that in their own time they did good work; that is to say, they established love and unity as far as it was possible in their own time. In the time of Moses, as much as it was possible in that time, and when the time of Jesus came as much as it was possible in his time. But by and by superstitions crept into those pure religions and caused dissensions, and some blind imitations made it so that the people shunned religion. Today we see in every nation that some people run away from religion entirely. No sooner do you say a word about religion than they run away from you and say, "We are not ready to hear anything about religion."

* See page 182 for Jenabi Fazel's words of greeting upon his arrival at the Convention.—*The Editors.*

Now, let us see why they are shunning and turning away from religion.

These people see only the superstitions which are among the people but do not see the reality and the significance of the religions; they see only the misunderstandings. They see only the blind imitations. Religions are like mirrors which are covered with dust and their brilliance is entirely dull now. The dust that has covered the mirrors is nothing but these blind imitations or superstitions. It is because of these superstitions and ignorances, which have caused dissensions among the religions of the world, that they are inimical to each other, and hatred has arisen among them. Great wars and bloodshed have been brought about by these same blind imitations. But when we look to see the essential principles of all the religions we see that their aims have been one. Jesus had the same aim as Moses and Abraham and the other prophets, and they had no other aim and no other purpose except love and unity among humankind. All these differences and dissensions were brought about by the aforementioned superstitions and men's ignorance. The primary principles are unchangeable, but, of course, the secondary principles and branches are changeable according to the exigencies of time. We know that as time passes everything is changed; as you say nowadays, everything is changing. The laws of commerce and of other transient things are changing with the exigencies of time. The only differences that occur in religions is in the outer and secondary laws, not in the essential principles. There is nothing important about those transient things, they change with the exigencies of time. The point to be considered is the principles only. The people of the world do not look at the principles and the important points but they adhere to the trifling things, so of course there is dissension among them. These differences in religions have caused the very de-

struction of the whole world. If a wise man peruses the situation of the world today, will he deny that in this time and cycle there is need of unity among religions? Can all these differences and dissensions remain as they are? How long should there be differences in the world, and when is the perfection of the world to come?

BAHA'O'LLAH has dawned from the horizon of Persia, and has established laws for the unification of all religions, and he has made the world understand that the reality and the principles of all religions have been the same. He has brought to light the foundation of all religions, and these principles have been published in his book. They are the same things, but with new explanations which are very effective and influential, so that those commands renew the world of soul and the world of heart. We see that with Divine power he is dispelling those differences. This is what we see with our own eyes. What can be seen with the eyes and felt with the heart cannot be denied. If a mason claims he can build a beautiful building and he builds it right before our eyes, can that be denied? Such a fact cannot be denied. This is what BAHA'O'LLAH claims. He said his aim was to bring unity and harmony among humankind. There is unity among people who come under his standard, and he is pointing out to the people the real qualities of religion and is dispelling superstition and ignorance. This was his declaration and claim, and he attained to his aim.

We have come from the East. Now, the East was the centre of fanaticism. The people of the East were immersed in such superstition and fanaticism that they were very inimical to each other; they even considered each other as filthy and infidels, and they would not communicate with each other, would not

talk to each other. They thought it praiseworthy to murder each other, and not only did they think this action praiseworthy but they thought if they murdered one of their friends they would be nearer to God!

There were many followers of this belief in Persia, that is, those who thought that if they should kill each other they would be nearer to God. This was not according to the Holy Book at all. The Holy Book invited the people to love and harmony, while all of this emanated from superstition and ignorance. But since the manifestation of BAHÁ'O'LLAH, people of different religions and different nations have entered under its banner, and they now manifest the utmost love and unity towards each other.

For instance, the Jews were very superstitious and very fanatical. In the time of Christ they did not believe in Christ and they did not accept Christ, but now hundreds and hundreds of them have entered under this standard; and also the other older nations that did not believe in any of the new religions. When you enter one of the Bahai meetings, you see men from different races and from different nations. You cannot distinguish the Jew from those of other religions. You see a large number of people with great harmony and love towards each other, whereas each was formerly under a separate religion. This unity of religion has been established and brought about only by the Words of BAHÁ'O'LLAH.

This is the greatest power that reveals itself in the human world. This is the aim of all the Divine Manifestations; this is that which is prophesied in the Holy Book, that the "last" day will come and there will be perfect unity among the people; that the day will come when the "wolf" and the "lamb" will graze in the same pasture, and the day will come when all differences will

be removed. Now, we see that by this Revelation and this Manifestation all the differences are removed. Can such a tangible case be denied? Since the declaration of the Manifestation thousands and thousands of the Bahais have been killed. This tree has been watered by the martyrdom of hundreds and hundreds of people. From the beginning of this Manifestation up to this present time, about fifty or sixty thousand have been murdered. They were murdered by the ignorant—killed and tortured in all sorts of ways. The history of this Cause is very long indeed. Whatever happened or took place in former religions, and former Manifestations, appeared in this Manifestation also. The holy aim of the Bahais cannot be denied by anybody. In this time, which is a luminous time, we see that it needs such a great Manifestation, and it needs the unity of the people. Of course, it necessitates that all the secrets of the religious Books should appear; and this is essential that all the shining hearts from God should again be near to God.

Now, we can feel perfectly sure that if it were not for the Bahai Cause the whole world would be running away from religion; that is to say, people would see only superstitions of religion then and turn away. This period necessitates a great Manifestation, more than any other period. His Holiness BAHÁ'O'LLAH appeared to mankind and said: "Ye are all the branches of one tree and the fruits of one tree; ye are all of one race; ye are all created by the same God." Put aside all your blind imitations and adhere to the principles of religion and then you will all be united. My hope is that we endeavor every day to spread this Cause as much as we can, because the progress of the world and the attraction of the attention of people to religion is not realized by any other way except this way.

The Investigation of Truth

Address by JENABI FAZEL MAZANDARANI, delivered at the Fourth Session of the Bahai Congress, New York City, April 28th, 1920.
Manucher Khan, Interpreter.

WE ARE unusually late this night. But it is necessary to end in prayer. We ask God for His assistance and confirmation, that He may guide us in His path, and that He may lead the whole of humanity in that path. I see that this meeting is spiritual and I could not keep still. I feel very much as if the spirit is waving all over this place.

There are plenty of meetings of different sorts and everywhere, for different purposes, reunions and dances are held in different places, but there are few meetings which are organized for the sake of God. The Bahai reunions and assemblies are for this aim, that is to say, for the sake of God. This meeting has no other intention except the investigation of truth and to discuss and speak about truth. All the people have been waiting so long that I am sure that they have no other aim except the investigation of truth. The investigation of truth is the first aim and the first principle that BAHÁ'O'LLAH has commanded the people to do—it should be the aim of all the people of the world. BAHÁ'O'LLAH has told the people that every man should investigate truth, because man's opinion is divided into two kinds. One belief and one opinion exists in man because of inheritance and blind imitation. Most of his opinions and beliefs in the world are of this sort. It is not necessary to mention it further and to take more time in explaining it because you know it already. You know all the existent religions of the world are nothing but blind imitation or inheritance. There is no doubt about it, and you know it. When a father is a Christian, the son also becomes a Christian; if the parents are Jews, the son

will become a Jew; if the father is a Zoroastrian, the son will become a Zoroastrian, and if he is a Hindu or a Buddhist or a Mohammedan, the son will accept the religion of his father. We must not expect that the son of a Jew will be anything but a Jew. They are trained in that religion and, of course, when they are grown up they have not been trained in any other religion than that. They perpetuate their own beliefs and opinions in the hearts of their children, and they sow the seeds of animosity in the hearts of their children against other religions. All the existing beliefs are no better than the ones mentioned. These are blind imitations, and I am sure they are not the cause of man's salvation. Belief in blind opinion is the cause of all the dissension in the world. All these differences of religion have sprung from blind opinion. This sort of religion which exists in the world is not praised by God, because they have believed in these opinions without any proof or demonstration. All these beliefs are the sources of dissension and the root of all differences.

There is one sort of belief that has very few followers and that is the belief in the investigation of truth. The unity of the Bahais which has been brought about in the world is from this source; that is to say, they have investigated the truth and have found the truth. There is no doubt that people would not give up their religion unless it were founded on valid proof; beliefs and opinions are something very dear and very precious to humankind, and they have some reason for changing their opinion or else they would not do it. This proof is brought about by knowledge and investigation of the truth:

there is no doubt about that. Now, as I said before, this meeting has assembled to investigate the truth. I want every one of you, if you have any difficulty about the Cause, to come to the Bahai centre and ask me and I will gladly tell you about it. These meetings that you see, and such gatherings as this, they have all over the world.

This is the time of the Rizwan feast of the Bahais and Conventions are held by the Bahais in different parts of the world. At this time, BAHĀ'O'LLĀH was exiled from Bagdad at the instigation of the high priests and by the help and support of the governments of Turkey and Persia. Two powerful governments like Turkey and Persia, with the influence of their high priests, leaders and governors, tried to exile BAHĀ'O'LLĀH. What did they mean by this banishment? They were not opposing BAHĀ'O'LLĀH personally, but they opposed his words and they were inimical to his teachings. At this time of Rizwan, BAHĀ'O'LLĀH declared his mission and called the people to perfect unity and to remove dissension; in such a time the banner of the standard of peace was uplifted. At such a time this religion was started. This was why all the people of Persia and Turkey arose against his teachings. They thought by this opposition that they could eradicate his teachings and they would not spread over the world, but they did not know that some purposes and some intentions are supported by God's confirmation.

For instance, a man arranges according to his own ways, and everything outwardly is all right, but he never attains to his aim and objective. He feels from the very beginning that he is not supported by God's confirmation. He appeals to everything to attain to his objective, but he cannot attain it. Some people arise and put

into effect some sacred intention, some holy intention, and it is done. By the outward appearance of things, I can tell from the beginning whether you are assisted by God or not, and whether you are supported by God's confirmation or not. The Manifestations of God were assisted by the confirmations of God. No means and no implements do they possess. Everything and every outward appearance and everything was against them. In spite of this opposition they put into effect their aims and their intentions. Although they undertook to banish—although the Mohammedan priests and kings undertook to banish BAHĀ'O'LLĀH—they did not know that they were in reality assisting him in every possible way. It was for his sake that all the glad tidings and the prophecies of the Holy Book were fulfilled. It is written, it is prophesied in the Old Testament, that the greatest Manifestation would manifest himself, and would appear from the Holy Land. You are well informed of the Holy Books and it is unnecessary to remind you of them. The light of God would appear on the Mount of Carmel and Acca should be the place, the destination, the hope of the people, and the Holy Land should be the center of the attraction of the whole world. These prophecies were fulfilled by the enemies of BAHĀ'O'LLĀH. Thus, every man who caused his banishment put into effect and fulfilled those promises and those prophecies. That is why those who go to Haifa and Acca see the truth and fulfillment of those prophecies. I have seen with my own eyes how Haifa and Acca are the center of attraction of the people of the world: how people from the east and west and north and south go to the presence of the Master.

(The address was followed by a prayer chanted in Persian.)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Honorary Member: MIRZA AHMAD SOHRAB

Vol. 11

Massa'ul 1, 76 (December 12, 1920)

No. 15

The photograph shown on page 250 was sent to the STAR OF THE WEST by Jenabi Fazel Mazandarani. It was taken at Washington, D. C. Concerning their stay in that city he writes: "While in Washington we were the guests of Mrs. Parsons, who not only provided all the means of our comfort and happiness, but she was busy all day long arranging public meetings and private interviews for us. Our mornings were spent in interviews with

prominent people of Washington. In the afternoon and until twelve o'clock at night we had from two to four public meetings before large audiences. The picture was taken at a banquet given by Mrs. Parsons, where many of the Bahais and others were present. Thanks to Mrs. Parsons for all her hospitality and unadulterated servitude. We are very grateful to all the Bahais of Washington who are resolute and firm."

—The Editors.

"His honor Fazel, in reality, is perfect in all the grades"

TABLET FROM ABDUL-BAHA TO MIRZA AHMAD SOHRAB

To his honor, Mirza Ahmad Sohrab,—
Upon him be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou servant of the Threshold of the Blessed Perfection!

The maid-servant of God, Mrs. Hoagg, and the maid-servant of God, Miss Culver, arrived. They brought your photograph with green turban and that of

your respected wife; likewise the photograph of his honor Fazel with white turban and luminous face. It was conducive to great rejoicing. His honor Fazel, in reality, is perfect in all the grades—in knowledge and virtue, in sincerity of intention, in beauty of character, in severance from aught else save God and attraction with the fragrances of God. Truly I say, he is the

manifestation of this blessed verse: "I do not ask ye any reward. Verily my reward is with God, the Lord of the two worlds. It is written: 'If for the sake of thy self-sacrifice thou desirest a compensation, the compensation which is given by His Holiness the Almighty is the best of all.'"

The plan of the Mashrekol-Azkar

was observed. Importance lies in its building. It is my hope that this foundation may be built.

Convey longing greeting to all the friends.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Received July, 1920.)

"His honor Fazel is a revered person"

TABLET FROM ABDUL-BAHA TO ROY C. WILHELM

To his honor, Mr. Roy C. Wilhelm, New York City,—Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou my dear affectionate son!

Two letters from thee have arrived. Exercise thou the utmost love and kindness towards Bedros Darakjian! He should continue the work which he has already undertaken.

His honor Fazel is a revered person. He has been growing for a long time in the Cause. Next to his honor, Mirza Abul Fazl, he is the best informed of his contemporaries. He has no aspiration save service to the Cause of God. He is a scholar, he is appreciative and grateful to thee.

Thou hast written that the House of Spirituality of New York is splendidly confirmed and consequently the number of the friends is increasing. This news imparted great joy. My hope is that New York may become the center of this great Cause: the glad-tidings of the Kingdom of God may encompass (it); the banner of the oneness of the world of humanity may be raised, and the divine teachings may pitch their pavilion in that city. In my trip to America I spent a long time in New York. I went to Washington and returned to New York. I went to Boston and returned to New York. I went to Chicago and came back to New York. I visited California and went back to

New York. From this it becomes evident that I feel the utmost attachment to New York.

Well, thou and all the friends should encourage the souls (people) to become firm in attachment to the Testament and Covenant, for the power of the Covenant brings together and makes them united and harmonious; otherwise every ambitious soul arises to bring about their separation, in order to draw a few souls around himself. The souls who were crying in all the assemblies and meetings (of the friends), that everybody who did not adhere to the Covenant and Testament of God, was excommunicated, wicked, expelled from the threshold of the Blessed Beauty and was hopeless of the mercy of God, yielded then to ambition, sought for fame and arose to violate the Covenant. Thou observest now how abject and miserable they have become. In every age many such people appeared, but in the end they fell into manifest misery.

Thou observest that after His Holiness Christ,—May my soul be sacrificed for Him,—how many different sects appeared. Read thou the book of his honor, Mirza Abul Fazl! In the history of the Church this is written and recorded. Of them was the Patriarch of Alexandria who attempted to give false impressions. One million and a half people became his adherents. Even the Emperor of Constantinople (followed him). He produced a great

disturbance in the nation of Christ. But ultimately he was vanquished and thrown into most striking misery. Now these people, whose number is small, it is already known what their end will be.

I hope that the friends will give the utmost importance to the Mashrekol-Azkar. A cablegram from Mr. Randall has lately been received, indicating that they will begin its construction. Through this news I became immensely delighted. The American friends are greatly endeared. Therefore I desire that they may be confirmed in great achievements and become the factors of the establishment of the Kingdom of God.

All the people of the world are, as thou observest, in the sleep of negligence. They have forgotten God altogether. They are all busy in war and strife. They are undergoing misery and destruction. They are like unto loathsome worms trying to lodge in the depth of the ground, while a single flood of rain sweeps all their nest and lodging away. Nevertheless, they do not come to their senses. Where is the majesty of the Emperor of Russia! Where is the

might of the German Emperor! Where is the greatness of the Emperor of Austria! In a short time all these palaces were turned into ruins and all these pretentious edifices (empires) underwent destruction. They left no fruit and no trace, save eternal ruin.

The souls who have been enlightened with the Light of the Kingdom, however, have founded eternal sovereignty. They shine like unto the stars upon the horizon of everlasting glory. The Apostles (of Christ) were fishers. Consider thou to what a high station they did rise! and to what a great sovereignty they did attain; whose duration and permanence runs to eternity. Mary Magdalene was a peasant woman. She was without any name and fame or consequence, but her candle is in the assemblage of the world, lighted till eternity.

Upon thee be the glory of Abha!

(Signed) ABDUL-BAHA-ABBAS.

(August 9th, 1920. Translated by Azizullah S. Bahadur, Mount Carmel, Palestine.)

Tablets to Bahais in America received in 1919 and 1920

TO THE CHILDREN OF THE KINGDOM.

To the children* of the Kingdom—Upon them be BAHA'O'LLAH El-Abha!—care of the daughter of the Kingdom, Bahiyeh Randall—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O ye children of the Kingdom!

Praise ye God that in the days of childhood ye have entered the divine kingdom and have been encompassed by the bounty and favor of God. At a time when ye were young He has chosen and selected ye and has made ye intimates with the mysteries, while the mature and full-grown have been deprived. This is to be attributed only to the

bounty of God. Praise ye God therefore and say:

“O Thou compassionate Lord! O Lord of Hosts! Praise be unto Thee, that thou hast preferred these young children to the full-grown and the matured, hast endowed them with Thy special bounty, hast guided them, hast bestowed upon them Thy light and hast given them spirituality. Confirm us that when we attain maturity we may be enabled to serve Thy Kingdom, may train the souls, may become ignited candles and may glitter like unto stars. Thou art the Giver, the Bestower and the Kind!”

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, Nov. 26, 1919.)

*The Bahai Juniors.

MR. AND MRS. DEUTH

To their honors, Mr. and Mrs. Deuth—
 Upon them be BAHĀ'O'LLĀH El-Abha!
 —care of his honor, Mr. Albert Vail—
 Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O ye two servants of the Kingdom of God!

His honor, Mr. Vail, has arrived and with an eloquent tongue and a brilliant language has been praising you very highly; that these two respected souls are indeed two truthful servants of the Word of God and are day and night roaring and surging like unto the sea. They have no purpose save the promulgation of the teachings of BAHĀ'O'LLĀH and seek nothing save the guidance of souls. They have established a magazine* which promotes the Bahai ideals, which declares the oneness of mankind, which sets forth the inner meanings and the realities of things, which expounds the mysteries of God and the words of which glitter like unto pearls. This figure is an oriental figure by which eloquent and significant words are compared to pearls. But these pearls are of two kinds, one is the versified language and that is called poetry and the other is the ordinary language called prose. Now I pray to God that ye may both in prose as well as poetry set forth glittering gems and may be so confirmed that all your publications may be favorable to every sound intellect and suitable to all praiseworthy characters, and that no one will be able to criticize them or make the slightest objections.

In the utmost supplication, I beseech divine providence that He may bestow His favors upon you in this world and in the next.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

* Refers to the magazine *Reality*, edited and published by them in New York City.—*The Editors*.

Supplication

O God! Make this magazine a mirror of Truth that therein the divine significances may be reflected, the mysteries of the Kingdom may be revealed, and that it may appear effulgent and resplendent to the eyes of men. Thou art the promulgator of publications that serve the world of humanity!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, November 25, 1919.)

CHARLES MASON REMEY

To his honor, Mr. Charles Mason Remy
 —Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou herald of the Covenant!

Thy letters have been received and an answer has been written. Verily, thou art firm in the Covenant, art self-sacrificing, art the son of the Kingdom and dost deserve the confirmations of His Holiness BAHĀ'O'LLĀH. Consequently, Abdul-Baha is highly pleased with thee and begs for thee from His Holiness BAHĀ'O'LLĀH limitless bounties. As a result of this glad-tiding fly on the wings of joy and raise thou the melody: "Happy am I, blessed am I!"

Mr. and Mrs. Deuth are, in the sight of Abdul-Baha, favored and esteemed. Verily, they are engaged in service. Day and night they strive that they may awaken the souls, they write articles in a moderate tone, they do not rend the veils asunder, and thus they are praised and esteemed by Abdul-Baha. Convey on my behalf to Richard Mayer respectful greeting. I supplicate for this enlightened soul the bounty of the Merciful.

O thou who art firm in the Covenant! If possible, convey to thy parents my greeting and my respect and give them this message: "Do not be disturbed. All is in the hands of God, and He is

the kind Father. Rest assured in His bounty and assistance."

The friends in Boston are indeed arising in service. I am pleased with them, am glad of their activities and ever thinking of them and beg for them all from the bounties of God's assistance and confirmation. Their names are preserved and recorded in the Book of the lordly ones in the Abha Kingdom. They may rest assured in the bounty of His Holiness BAHĀ'O'LLĀH, that confirmations shall uninterruptedly descend upon them.

I have been greatly affected by the death of Mr. Sandy Kinney. What a lovely child he was. On my behalf say to Mr. and Mrs. Kinney: "Do not grieve, and do not lament. That tender and lovely shrub has been transferred from this world to the rose-garden of the Kingdom and that longing dove has flown to the divine nest. That candle has been extinguished in this nether world that it may be rekindled in the Supreme Concourse. Ye shall assuredly meet him face to face in the world of mysteries at the assemblage of Light."

At present, wisdom does not permit that the teachers should apply to the government for half-rate fares or should have the property of the Mashrekol-Azkar exempt from government taxes. Wisdom does not permit that at present. Its time will come.

Concerning thy travel, if during the spring season thou goest to Germany and thence proceed to the Holy Land it will be highly advisable. Thou art permitted.

Upon thee be Baha-el-Abha!

(Translated by Shoghi Rabbani, Haifa, Palestine, December 24, 1919.)

MIRZA AHMAD SOHRAB

To his honor Mirza Ahmad Sohrab—
Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou wanderer over mountain and desert in the Path of the kind Beloved!

Thy letter, after thy return from California to New York, was received. Praise be to God, that in accord with the promise of Abdul-Baha thou didst behold the bestowal and favor of His Highness BAHĀ'O'LLĀH manifest and clear in all the states of America! This is the fulfillment of what I have said: Every soul who in this day is firm in the Covenant will become the brilliant sign of the Kingdom of Effulgence. Do thou move and live in accord with the teachings of Abdul-Baha; then thou wilt observe that all the doors are open, all the paths straightened, help and assistance becoming one's companion and the cohorts of confirmation descending uninterruptedly. Today whosoever is the servant of the Kingdom of Abha will be established upon the throne of everlasting sovereignty. Praise be to God, that thou didst observe with thine own eyes and listened with thine own ears that today the power of the Covenant is the pulsating artery in the body of the world. Whosoever becomes one of the people of divine association, he is the candle of splendor and whosoever is an associate of the people of sedition he is established and has his dwelling in the lowest abyss of hell.

In the middle of nights, like Abdul-Baha, supplicate at the Threshold of the Blessed Perfection and cry and lament: "O Thou kind God! I am a weak ant, bestow upon me the sovereignty of Solomon! I am an ephemeral atom, suffer me to appear in the flow of the rays of the Sun of Reality! I am a drop, bestow upon me the waves of the Most Great Sea! I am a mosquito, make me the eagle of the Apex of Glory. I am lowly, endear me in Thy Kingdom! I am unknown and signless, grant me the visible token of confirmation!"

The pilgrims returning from this land, God willing, from now on will

عید جلوسین و انوین حضرت عبدالباہ روز شکر

وازنجیب اتفاق پیش بہا تیان روز بیت و پنجم ماہ نوبر
ر شب بیت و ششم انماہ عید مبارکاست زیرا جلوس حضرت
عبدالباہ، برغزیشاق لت و پیش عوم احو امریکا بروز شکر
معروف است در این روز جمع قربانی میکنند و حمد بکرا دعوت
مینماید و خدا را شکر میکنند بزرگ نعمتہای کہ در متکمال
بایشان عنایت فرموده .

ترقی امر بکالی دز امریکا و کنا

بجلاس بہا تیان و محافل روحانیان در جمیع نقاط ایالات
متحدہ امریکا و کنا بر اعلام کلمہ اللہ و نشر دین اللہ قائمند
علی الخصوص جناب فاضل مانندی مانندی شمع و انجمن
عظیہ روشن . چراغی کہ ہند از یک طرف ابواب تائید
غیبیہ از طرف دیگر ابواب جماع و کائنات و محافل مطہرہ
حتی قلوب از برای ایشان در نہایت وسعت مفتوح .
حال در جہات غرب امریکا بشر تقالیم حضرت باہ، اندہ
و ترویج تضایع حضرت عبدالباہ، مشغولند .
جناب آقا میرزا احمد سہلاب از برای جناب فاضل ترجمہ میکند
و جناب منوچرخان مترجم سابق حضرت فاضل مدتیت
کہ حساب مبارک در دار الفنون و الپیز و ایندیانا داخل
شدند و تحصیل علوم مفیدہ مشغول ہستند و در ضمن
بشر تقالیم الہیہ مابین مدللین و تلمذہ پرداختند .

گرم بہا تیان گروش

در این شہر نفوس ہستند فی الحقیقہ باغیرت و حجت

و سخاوتند اگرچہ از اہل ثروت نیستند و اکثرشان
از عملیات محسبند مع ذلک در این ایام از لباس
متنوعہ و خوراکیہای قوی کیتی بزرگی خریدند
و بہا تیان فرستادند کہ مابین فقرا و مساکین
توزیع گردد . واللہ لا یضیع اجر المحسن .

اجتہاد فی حق تقدس

الحمد للہ کہ ہمیشہ شادت صحت وجود اطہر مبارک
حضرت عبدالباہ و سلامت اہل البیت و سعادت
جاوین و زائرین عتبہ مقدسہ باہما رسیدہ و رسید
ہذا اہل المؤمنین و فرح المؤمنین . . .
فزیکہ در شرق و غرب ہستند کہ جناب اید
لیب آقا میرزا بدیع بشیر رامیثاند اللہ
از خبر عروسی ایشان باصیہ مرحومہ آقا سید
بزدی نہایت سرور دارند . . .
و همچنین عقد جناب عبد اللطیف افندہ باصیہ
حسین افندہ اقبال و شیخ عبدالمی افندہ باصیہ
علی افندہ احسان مقرر شدہ .
فخری ختر بہ ہمہ این جوانان نورانی و آثار الرحمن
مراسم نہایت و تبریک تقدیم مینماید .

ایران

مدق است کہ بمناسبت انقلابات در آن جہات غبار
و مواردات ایران نیز بکلی در ہم ویزم شدہ امید اینست
کہ عالم انسانی از خواب غفلت دعوی و طمع و نقصات و قالیہ
قدیمہ و جہل بیدار شود و نور روشن حقیقت نور گردد تا ارجحیاب

و کورا لہبآہ ضیاء

become the cause of union and harmony.
The Bahai Library in New York, truly I say is engaged in service and Mr. and Mrs. Death are in reality self-sacrificing and are the object of the favor of Abdul-Baha; but the believers must as much as possible assist this library and the magazine Reality. Mr. and Mrs.

Death are unable to bear all the expenses.
Praise be to God, that Shanaz (Mrs. Waite) is full of song and melody and like unto the flute-player is singing the notes of the divine musician.
It is hoped that ere long the Convention this year will be inaugurated in a

علم و صنایع کنید بیست و هفت روز باقیه شوید و ملت بر تریا
حکایت گوید ...

حضرت سؤل انکر میفرماید

انضاجها در آن است که شخص روزها شام کند و کسول بنماید
زبان هر کس مردم را برنجاند از اهل جهنم است ...
با علی : نخران بفرماید که حاشا بنجد و نماند در کا رخانه او
مشا که مکن ...

حضرت میسج میفرماید

من بشما لیکرم که دشمن خود را بخت نماید و بلی لغز کننگان
نمود بکت بلبلید و با نایکه از شما نفرت کند احسان کنید و بگردد
بشما فخر دهد و جفا رساند دعای خیر کنید ...

حضرت موسی میفرماید

از امر دروغ اجتناب نما ...
خبر باطل را انتشار مه و با شیران همداستان مشوه که شهادت دروغ

حضرت داود میفرماید

خوشایام هر که از خداوند میترسد برترین ها اوسالک میباشد ...

حضرت سلیمان میفرماید

خوبترین راه حکیم پندار و از خداوند ترس و از بد بختان
چون کبر میاید بخت میاید اما حکمت را بخت است ...
ای پسر من بختی بد خود را نگاه دار تا علم ما در تو فرو کندار ...
او پسر من اگر گناه کاران تو را زینته سازند قبول نما ...

حضرت زکریا شیت میفرماید

هم در دنیا هم در عقبی بد به بول و فیکر به نیکان میرسد ...
با اندازه اندیشه گفتار و کردار پاداش حاصل شود ...

تأسیر مدرسه بنات بالای کوه کرمل

تقریباً یک سال پیش اهل بیت مبارک و حنیفا با سیر اوست
سا ندرسن و بعضی از خانهای ایچکان و ضمیر لروم تأسیس
از برای بنات مذاکره نمودند زیر ادرسه موافق و حنیفانیت .

یک وقتی بعضی از دختران به مدارس بیروت و مصر و او بعدا برای
تخصیص میرفتند دیگر معلوم است انچور سفر چه قدر زحمته دارد
لهذا انحضرت عبدالقهار اجازه گرفتند و زمینی نزدیک مقام
مقدس اعلی معین کردند ولی از برای شروع بساختن مدرسه پول
لانگ است و همچنین از برای آوردن معلم ان اعانتی واجب اندک
بهر باختر از عمر بهائیان و خیر خواهان عالم انشا است و عینما بد
که در این خدمت عظیمه اقدام فرمایند و اما ناچار جمع کنند و باجم
روحان خاتم و زلفه مبارکه و آقای آقایین احوال ایران و حنیفا
بندیدند تا بنات و معلمات از ثمرات علم و مسافر ب نصیب نمایند

اخبار غیب

عید مولد شریف هفت بقره الله
در دوازدهم ماه نومبر بهائیان امریکا در هر شهری
که هستند جمع شدند و در کمال روح و هیجان این عید
سمید را گرفتند و از غریب اتفاق شب و قوف خوب
در همین تاریخ وقوع یافته بود لذلک چه بهائیان چه
غیر بهائیان آن شب دوازدهم را مبارک و مقدس می دانند
و بدعا و نماز و سرود میگذرانند .

befitting and behooving manner and the maid-servant of God, Mrs. Maxwell, Mr. Randall, Mr. Mills, Mrs. Marjorie Morton and Mrs. Zoraya Chamberlain have undoubtedly become confirmed in rendering great services. Doctor Grant and Rev. Guthrie unquestionably have delivered detailed

speeches. These two revered souls, truly I say, are worthy of respect and honor. I pray in their behalf that they may become assisted to render services to the Kingdom of God; each one of them may walk in the footsteps of the Apostles and become the lighted candles in the assemblage of Reality. In short, I hope that

امروز روز ذکر و نما و منتهی است خود را محو و غم نمائید ...
 ای حاج محمد صبر بپاید گذشت و بقامت قانع شد زیرا که لا اله الا الله محمد صبر
 بوده و قانع محبوب و مقبول ...
 ایدستان یا خداوند خدایه و اهل الطیبه صبح بیدار له را نصرت کنید ...
 اصل بها باید صبح احوال به آنچه سزاوار است عمل نمایند و آگاه سازند ...
 اینچه بزبان روزگزار آمد وقت گفتار نیست ...
 آسمان خرد بدو آفتاب روشن بردباری و برهبرکاری ...
 امروز انسان کسی است که بخدمت من و لایزال قیام نماید ...
 نفسی بر شرم و شرمساری از حیات او بوده ...
 زبان گواه راستی من است او را بدفع می آید و جان کویینه را از من است
 او را بدست آرمسپارید ...
 یا هنر با عدل باید بشباه نور روشن باشید و مانند نارسوده ...
 امروز لیس را در بندایه مات است فضل معطای از بر نفسی که با بن زینت
 کبری مزین گشته ...
 فی الحقیقه که حقیقی از بر اولی است اولی است عزت و نعمت و رفیع
 و نشاط و بهجت و انبساط ...
 در جمع احوال انسان باید مشتبه شود با سبب و اولی است و آسایش است
 قلم علی مزینانه روایت می نماید و محبت و شفقت و مکر و امر می نماید ...
 بهترین امر آن است که با تراز محصور کند و فرموده و ذوالقرنی نایب جلاله رب العالمین
 یا حزین الله بجز مشغول باشید و در کار مباح عالم و تعین می آید باشد اصلاح
 عالم از اعمال طیبیه طاهره و اخلاق راضیه رضیه بوده ...

خطاب مبارک برای اطفال بی باک خانو
 شماها بفرموده حضرت مسیح اطفال ملکوتید و بفرمائید
 حضرت بقره الله شحمای عالم انسانی زیرا اطفال بی باک در نهایت
 صفاست ارواحان در نهایت تعین آلوده یا بی عالم
 نیستید و مانند آینه دلهای شما پاک و صاف است پدران
 و مادران شما باید شمارا بکمال رأفت پرورش دهند بنهایت
 آداب و کالات تعلیم نمایند تا در نهایت اتقان بفصل عالم
 انسانی منتصف شوید و در جمیع مراتب ترقی نمائید تحصیل

ای دو بنده آستان مقدس بخانی که از برای تربیت و تعلیم
 نورسیدگان تربیت گردیده مورث نجات روح و جان شود صبر
 نفسی سالی در آن یا معلم طفلان یا مشرق کودکان است البته
 مظهر تأییدات نبویه حضرت بزبان کرده و مورد الطاف بی پایان
 شود لهذا با نجات سرور شوقین بر این امر مشغول میگردود
 تا شاهد اجر و موهوب فرماید و منتظر تأیید حق رب معفو باشد
 و علیک البهائم الانبیاء ع
 نورخا لان گلشن تو حید که در سر اخلاق میخیزند منظور ز نظر
 عنایتند و در ظل فضل و موهبت حضرت احدیت عبد البهائم
 بنهایت نضیع و ابتقال آن اطفال را ترقی خواهد و تدریج در
 درجات علویت عالم انسانی طلب امید است که چنین کرده ع

حضرت عبدالبهائم میفرماید
 بهائی یعنی جامع کالات انسانی ... احبای الهی باید بدخول را
 خیر خواه دانند و اهل شفاق را اهل وفاق شمرند ...
 باید بهائیان رحمت عالیان پیشند و خیر خواه جهانیان اگر در حیر

in this Convention the matter of the Mashrekol-Azkar may obtain a new importance. Undoubtedly your wedding is likewise solemnized. It is divine and blessed. I have given recommendations regarding your affairs to some of the pilgrims. It is assured that you will spend your life with joy and composure.

His Excellency, the ideal sage, Fazel Mazandarani, is the essence of humility and submission. God willing, with Manucher Khan, he has reached the United States under the protection of the Almighty. This respected soul is evanescent in the Cause of the Blessed Perfection. He is wise, well informed

دسمبر ۱۲ - ۱۹۲۰
ماه سائیل - ۷۶

نجم خورشید

سال یازدهم
شماره پانزدهم

قیمت هر کس سالانه دو دلار و نیم است. بنابر سابقه کتب در هر دو سال در هر سال در هر سال
این جود در هر ماه یک بار منتشر می شود و در هر سال یک بار در هر سال در هر سال در هر سال
بر روی هر دو سید اشرف و در هر سال در هر سال در هر سال در هر سال در هر سال

و رَحْمَتِ اللَّهِ سَبَّغَتْ الْعَالَمِينَ .

مَوْلَانِجَالِي

امری روشن و مبرهن است که در او ان طفولیت صحیح صدور
اطفال از هر گونه آلتش صافی و مبراست و برای همه قسم تعلیم و تربیت
آماده و مهیا اگر بکلان اخلاق طیبه اش خوانی برست فرا گیرد و چون بزرگ
فنا زیبا و عونتش بی نظیر پس بر پدرش همان خصوصاً و آموختار
صاحب فضل است و عموماً و لاجب لازم است که چنین نیتش در مقابل لغت
دانسته یک اعمال فزونی شود و بنوعی خوب در آن افتاده حاصل و خوبی
بگردد و موافق طلب بدست آید و نظر بر آنکه این شکر الهی سزاوار برای
تسهیل کار عده معدوده که در پیشرفت این امر طریقی عمل دارند بقصد
معاضمت و غیر خراهی و بیعتوان مساعدت هر امری که از وجهه جمیع ارباب
اخلاق و بیان حقیق که مانند آفتاب نظام و در دنیا یافت می شود در ملک
کتاب منسک داشته هدیه برادران و خواهران عزیز شو و می نماید و از درگاه
احدیت سائلند که برای نوابگان ارجمند نافع و سودمند آید و اینرضمت
پس خاطر خداوند دانش و آگاهی فست .

نزاع و جدالشان در نهنگها از بوبه و طوطی اعمال پسندیده نشان
گفتار و رشتگی شمشیر دیده میشود و نوم آن جای شیر...
مصاحبت با برادران غنچه از دانش و لغت استوار دست عمل هر دو بردار...
یا حزیل الله شمارا با دو وقت میباید داشت در مقام اول سبب تعلق...
کردارینک گواه راستی گفتار است بعد از آنکه اخبار بروشان آید کردار خود روشن نماید...
عموم عالم باید از ضرر دست و زبان شما آسوده باشد...
نزد اهل بها افتخار بعلوم و عمل و اخلاق و دانش است نه بطن و مقام...
باید از شما ظاهر شود آنچه که سبب آیش واحدیت با دیگران روزگار است...
اعظامان این نظام دست خود را کوتاه نمایند که قسم یاد نموده ام نظام احدی نگذارم
ای دوستان سرا پرده یگانگی بلند شد چشم بیگانگان یکدیگر را ببینید
همه باریک دارید و برگ یک شاخسار...
ای بیگانگان از کار بردن پاک باشید و بگفتار بی پروا کار رفتار کنید
این است سخن خداوند یکتا...
برای سبب بگویم نشان برای ذکر خیر است اورا بگفتار رشتگی آید...
اعمال الهی در دنیا برای محبت و لغت و دست و پا در لغت است همانند
قسم با قبا بگویم تقدیر که اگر هیچ عالم از ذهب و فضه شود نفسیکه و الحقیق
بگفتار ایمن از قاع صفت ابدیه آن توجه نماید تا چه رسد با خندان...
ای سپران مال جامه فروزان برآید و ذوق بگزارند بستانند...
آسایش همگامی دست و دست که آدی خود را نیک خرد همه و بعضی نماید...

بِسْمِ اللَّهِ عَلَى مَا كَانَ وَمَا يَكُونُ

حضرت بهاء الله مینفرماید
كُنْتُ عَلَى كَلْبٍ تَرْبِيَهُ ابْنُهُ وَبِنْتُهُ بِالْعِلْمِ وَالْعَمَلِ وَدُونَهُمَا مَا أَحَدٌ دُونَ اللَّهِ
وَاللَّهِ تَرَكْنَا أُمَّتَهُ فَلَا مَنَاءَ أَنْ نَأْخُذَ بِمَنَاءِ مَا يَكُونُ لَنَا نَوْمًا لَتَرْبِيَتِهَا الْبُكَانُ
نَيْبًا وَإِلَيْهِ الْمَعْدَلُ إِنَّا جَعَلْنَا مَا وَدَى الْفُقَرَاءَ وَالْمَسْكِينِ إِنَّ
اللَّهَ يَدَانَهُ وَأَبَانًا لَنَا وَكَانَهُ رَبِّي أَعْدَابًا لِي عَلَيْهِ كَيْفًا وَعَسَائِي

and a thinker. There is no doubt that he will become the cause of the exhilaration, rejoicing and the guidance of others. You must exercise toward him the utmost respect and consideration, and placing your hands in each other's, become ye engaged in the promotion of the Word of God.

Convey on my behalf, my love and affection to the favored maid-servant of God, thy respected wife and her mother. Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, June 28, 1920, New York City.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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THE KNIGHTING OF ABDUL-BAHA

THE knighting of Abdul-Baha at Haifa, on April 27th, 1920, was an event of surpassing interest. The following is from a letter sent by Abbas Guli, the Persian who is in charge of the Tomb of the Bab, to a Bahai in America:

“Friends from all parts of the world are here. They have come from America, Persia, India, Russia, Italy, France, England, Mesopotamia, Egypt, Syria, Palestine, and all are rejoicing notwithstanding the great unrest of the world. Praise be to God, the Bahais are here and over all parts of the world are a most happy community. Today in the presence of the Bahais, the notables of the country, the leaders of all religions, while the English soldiers were saluting and the military music was playing, the Master received the highest gold medal sent by the King of England. It was a very happy occasion. Dr. Bagdadi is here and is writing this letter for me (in English).”

Photograph taken in the garden of the Military Governor at Haifa, April 27th, 1920.

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'U'LLAH.

Vol. 11

Sharaf 1, 76 (December 31, 1920)

No. 16

Abdul-Baha on Mt. Carmel

Notes by MABEL PAINE, of Urbana, Illinois, on her visit to Haifa, Palestine, with a party of pilgrims, September, 1920.

THE experience of being in Haifa and meeting Abdul-Baha is so great that it cannot be contained in the narrow bounds of the few days spent there. After the pilgrimage is over new beauties are revealed, new strength is derived. Every scene, event, and circumstance partakes of the eternal world and so continues to grow and develop in our hearts. The sojourn there is like being on a spiritual mountain top where broader, more spiritual views are spread before us. Or better, it is like having the water of life flow with its penetrating, life-giving, cleansing power into every last part of one's heart and life.

In some place, Abdul-Baha has said that everything in the outer material world is a sign, symbol or counterpart of a reality in the spiritual world. This truth one realizes intensely at Haifa. The physical surroundings there are outer expressions of the spiritual life. The Psalmist wrote "Beautiful for situation, the joy of the whole earth is Mount Zion." And this description may now be applied to Mount Carmel. Rugged mountain, blue sea, wide plain, all glowing in brilliant sunshine, combine to make a scene of great beauty, more beautiful complete and varied, it seems to many, than any other scene. So, one learns while at Haifa, is the spiritual life more beautiful than any other life.

Abdul-Baha himself is the Living Word, the very embodiment of the spiritual life. His whole bearing, his every attitude of body and expression of face

mirror forth spiritual truth. How precious are the mental pictures of Abdul-Baha which remain with the returned pilgrim! I see him standing a little apart from the rest and in his bearing is absolute independence and majesty. It is evident that he can stand alone against the whole world. It comes to me that this great power and independence of aught save God is with him because he is so entirely selfless. It is a part of his station, the wonderful station of servitude.

Again I see him, I can't tell when, but it is in the day time, so that I see his face most clearly. He is walking. The head is a little bent. The eyes are full of that wonderful compassion which all spiritual artists have tried to portray in paintings of great spiritual beings. There is a great freshness and youth in those eyes, the freshness of early dawn, the purity of the child, a look of wonder as of one sojourning in a strange and foreign world. Such a look may have been in Christ's eyes when he said to his disciples, "How is it that you have so little faith?" But a look too of great compassion, such compassion as must have existed from the beginning which hath no beginning and which will endure to the end which hath no end. Then what compelling, active power in those eyes when sometimes they flash a summons from this world to the other!

What a blessing comes to the pilgrim to Haifa from being able to watch the

daily life which is the active counterpart of these heavenly pictures! The following incident related by M. Azizullah Khan Bahadur illustrates the un-failing kindness which Abdul-Baha showers so freely on every one with whom he comes in contact. M. Azizullah spoke in some such way as this:

"One morning I was in Haifa with the Master. We entered a store. Here we found a group of people and among them a German missionary, a resident of Haifa. At first this man was talking in such a way as to display his knowledge of classical Arabic literature. Then the subject of his conversation changed. He spoke of his personal affairs. He was no longer receiving remittances from the missionary board in Germany. This was during the war. He was in need of money. When the Master heard the man speak of his need, he promptly gave him a generous sum of money."

Mirza Azizullah continued: "All the time I was feeling critical of the Master and at the same time blaming myself for feeling critical. This missionary I knew had no love for the Master. He had opposed the Master and would oppose him again. 'Still,' I said to myself, 'if that is not the Master, I don't know who is.'"

How often while in Haifa were we sharply confronted with this contrast between the human and divine way of thinking! "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." One morning some pilgrims were sitting in a small room on the ground floor of the Master's house. One of the pilgrims, a Mohammedan, was pouring over the pages of the Bible. He had recently become a Bahai and since that time could not read the Bible enough. Soon Dr. Lotfullah Hakim entered. He brought a message from the Master to the Mohammedan pilgrim. It directed him to go to the hospital. He had not

been well for several days and the Master, like a kind father, was watching over him and advising him for his best welfare. But the pilgrim answered that he had not seen the Master for three days and that he would not go to the hospital until he had again seen the Master. In the mind of one of the pilgrims who was watching this little scene, sprang up a feeling of disapproval, a feeling a little critical and consequently a little hostile to this Oriental brother. (Why was he not obeying Abdul-Baha?) But we were soon to see the Divine way of regarding the man. Dr. Lotfullah carried the man's message to the Master and returned immediately with directions to the man to step outside. He did so, the rest of us following. We went by the gravel path around to the front of the house. Soon Abdul-Baha appeared on the porch just above us. He looked down on the sick man with laughing kindly eyes and his beautiful musical voice fairly rippled with laughter as he again advised him to go to the hospital. The man's face beamed with pleasure and he went off to the hospital satisfied.

Abdul-Baha's Answer to a Question regarding Church Attendance.

It is well to worship in any place where the thought is turned to God. Whether the place is home, church, or mosque, the object is to turn to God. But if there is a Mashrekol-Azkar it is better to worship there. In the other worshiping places the hearts are not engaged in worshiping God. They are turned to the world. Therefore in those places the breaths of the Merciful are not inhaled. But if there is no Mashrekol-Azkar, there is no harm in going to other worshiping places.

When I was in America I used to go to churches to speak. When I entered they were engaged in worshiping. I also used to stand up and turn to the Kingdom of God. After they had fin-

ished their prayer I used to give the Divine Glad Tidings. I used to give the proofs and evidences of God. I gave the teachings of the Blessed Beauty. All listened. There was no opposition. In truth I turned to God when I entered the churches. When they were in the congregation of God and were singing songs I enjoyed it. When they were shouting, "My God, my God!" I was happy.

When His Holiness Christ gathered his disciples together on that last night, it was not in a church; it was in a room. On that night they had the Last Supper. It was in a room. The idea is that the heart should be attracted, the spirit filled with Divine Glad Tidings and the soul turned to God. This is the object. Other things are secondary.

Tuesday, September 7th, Western Pilgrim House Haifa, after breakfast.

QUESTION: "Just before the Master came in we were talking about how to train children to be thoughtful of others and unselfish. Will the Master speak to us on this subject?"

ABDUL-BAHA: "The body of man is from the world of nature. His body is akin to that of the animal. He has animal tendencies. But the Divine power in him is great. His spirit is pure, sanctified and heavenly. His body is satanic. If his spiritual qualities overcome his animal qualities he becomes illumined, full of activities and good qualities. But if the animal qualities overcome the spiritual, the spiritual will be entirely extinguished. All the qualities will be animalistic. In such a state the love of self is found; man is immersed in passion; darkness succeeds darkness. Man becomes negligent of God. No sign of his spirituality remains. This is why His Holiness Christ says that we must be born again. When man is born from the womb of the mother he is freed from material darkness. In the same way he must be born from the world of nature so that he may become

free from the darkness of the world of nature. This is the second birth. Man must always strive to have his spirit overcome his body. When his spirit overcomes his body, the second birth takes place and he becomes freed from imperfections. He becomes filled with virtues. He becomes nearer the Divine and follows the Divine teachings. He becomes like a lighted candle. This is the reality of the subject. But when he is immersed in the world of nature he is like an animal, a fierce animal. He displays all the worst qualities."

Sunday afternoon, September 5th, Mt. Carmel, near the Tomb of the Bab.

ABDUL-BAHA: "Do you like it here? Do you like the view here?"

MISS COY: "Yes. It is most beautiful."

ABDUL-BAHA: "The truth is that this place has a spiritual atmosphere. There are many beautiful views, but they have no spiritual atmosphere. All the prophets have been on Mt. Carmel, but in the mountains of Lebanon there were no prophets. It is strange that all the world is one, yet this part has become especially blessed. Palestine has been mentioned by God continually. But Sumal, Lebanon, and Damascus have never been mentioned. There was a magnificent temple of the sun at Baalbek. Its ruins still exist. It is written in the Koran: "God gives His bounty and favor to whomsoever He willeth." So it is with this land.

"The heart is attracted here. His Holiness Elijah dwelt in a cave below this spot. At that time all the children of Israel were opposed to the religion of God. They were engaged in their own passions and pursuits. Only their name indicated that they were the people of His Holiness Moses. If His Holiness Moses had come among them at that time he would not have recognized them. He would have said: 'I do not consider them as my own, for they have entirely forsaken the religion of God. They are

deprived of the law of God. There is no light at all remaining in them. They are like a negro servant whose name is Diamond. His name is Diamond but he is a black servant.' Such was their condition.

"Then His Holiness Elijah educated certain souls in this cave. He educated pure and sincere souls as they ought to be and sent them among the children of Israel. They began to teach and call the children of Israel back to God. They called them back again to the law of God. His Holiness Elijah gathered all their chief men together and brought them to the top of this mountain. There were three hundred and sixty of these chief men. But however much he taught and counselled them he obtained no result. He tried to guide them, but it was no use. For several years he worked to educate them. At the end no result was apparent. He realized that they would corrupt other souls. Then he had these three hundred and sixty men put to death. Then the rest of the children of Israel returned to their original spiritual morals and behavior. Then they regained their spiritual life. The everlasting glory again became apparent. They overcame the neighboring tribes. They rebuilt the Holy Temple. The laws of God were put into effect.

"Then when His Holiness Elijah had finished his work he left it and went away. He retired. They thought he had ascended to Heaven. But no, having accomplished his work, he retired. He had no attachment to the world.

When his object was accomplished he retired from the world. When he realized that his work was done he devoted himself to his own development.

"The sincerity of a pure person is apparent in his deeds and activities. His Holiness Elijah tried very much and labored very hard. Then when the way became smooth and the time of comfort and ease came he went away. He had no attachment to this world. All the thoughts of man, every trace which he leaves behind him must be heavenly. He must have no attachment to this world. This world is like the waves of the sea. It does not last. The wise person does not attach his heart to waves."

—

Sunday, September 5th, at the supper table in Abdul-Baha's house.

ABDUL-BAHA: "I hope the health of the friends is good. Today you went to visit the Shrine of the Bab. Are you happy?"

"His Holiness Christ was once eating grapes. He said, 'I will not eat grapes again until I eat them anew with you in the Kingdom.' But the grapes of the Kingdom are not like these grapes (referring to the grapes on the table). In the Kingdom there are no grapes like these. Now also, I say to you all. We will eat together of the Divine Bounty, that is Divine food, God willing, in the Kingdom. Its taste is everlasting. Its strength and power is everlasting. God willing, we will eat together there of that heavenly food."

Mabel Paine.

News from Sweden

Boviken, Sweden.

To the STAR OF THE WEST—

Friends of the Kingdom of El-Abha!

Your humble co-servant in the great Cause of God arrived in Sweden the 8th of July. Went to the most remote corner of the country to begin spreading the great Truth, and there I found a

pure hearted soul, who in three weeks accepted the Truth. Highly educated in both Swedish and English, she began to work with me in the Cause. Naturally, progress is very slow, but hope by the grace of God and our beloved Master, will soon grow faster.

Yours in the Kingdom of El-Abha,

August Rudd.

News from England

LETTER FROM E. T. HALL TO MR. REMEY

Manchester, England.
November 14, 1920.

Allaho'Abha!

Mr. Mason Remy, Washington, D. C.
Dear Friend in the Bahai Faith:

We have received safely all your very kind communications and rejoice that you are in Europe again, and doing mighty service in the Cause of El-Abha. We have not a large gathering here yet, for the war split us up and scattered us for several years. We meet at Mr. Joseph's room every Saturday evening. Our gatherings number from twelve to seventeen every week. We want at least one hundred souls at these meetings; and we are going to advertise our meetings and the Cause more than we have done up to now. You know our poverty of purse and brains—I don't mean we are in need or starving; not anything like that—but people seem to want big musical evenings to attract them and please them, or a very fine building to come to, or wonderful oratory to listen to! And we are only working-class people, impoverished still more than usual by the war.

However, we are united, brotherly, and we love the Master; so eventually all will grow and prosper. As you know, I was in the hospital, very ill through exposure in France, and have been in a terribly weak state of body ever since; but as I put a good face on the matter, nobody realizes what I have gone through. To have been shot and finished in France would have been a light matter (*very* light) compared with this ill health. But God has mercifully pulled me through to be more conscious of His Presence and to understand and love His Holy Servant more and more; and to sympathize with every stricken one. This ill-health has been the cause of my seemingly limited efforts. But not a moment any day have I lost sight

of the importance of serving the Cause—and perhaps triumph awaits us yet. At any rate, the friends meet each Saturday (last night was the fifteenth meeting at Mr. Joseph's) and great cheerfulness and harmony and spiritual joy prevail. Not a soul has been lost, though we were split up for six years. Is not this testimony to the wonderful power of God in Abdul-Baha? Of course we owe such a great deal to Bahais outside Manchester—yourself not least—who have kept the fire burning by correspondence. In fact, we are the result of the activities of friends of God everywhere and are bound up with them by countless threads of pure gold.

So much for ourselves. Now I have been requested by Mr. Joseph and all the friends to ask you that, in the event of your coming over to England—to London—will you come a little further, to Manchester, and see us, and renew the wonderful fellowship which was begun before the war. The effect which you and Mr. Latimer had upon us all then has been ineffacable; it was so fragrant and so strong, that the friends look upon your last visit as but a few days ago, and are eagerly hoping to see you again. We are truly sorry we are so far away and so few; and indeed it would be asking too much, but our love for you speaks out and we wish to meet you again. Mr. and Mrs. Chessel and Mr. and Mrs. Craven and my wife and I would dearly like to see you. Mr. Joseph will see to sleeping accommodation for you and during the days we would like our homes to be your homes, and our tables to be your tables, and ourselves at your service. It will also do the Cause good here, dear friend, and that is what we are all out for. So we shall be happy and also doing good work for the Master and the great Cause.

Would you be so kind as to explain to

(Continued on page 274)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 11

Sharaf 1, 76 (December 31, 1920)

No. 16

Two Important Tablets to the Bahais of America, just received.

To the friends of God—America—Unto them be the glory of God, the Most Glorious!

He Is The Most Glorious!

O ye friends of God!

The world is still filled with tribulations and agitation, and the nations of the world are in fact in competition, strife and war with one another. In some countries there is also open warfare, and strife. The world of humanity is sick and unawakened and the physicians of morality are in conflict more than all other people: they have not yet discovered the cause of the sickness (of world), nay rather, they are utterly ignorant. In reality the physicians themselves are sicker, weaker and more avaricious than all. In spite of this, all the nations of the world are neglecting and disregarding the fact that, except the Divine Physician, who is well aware of the constitution of the world of humanity, no one can remedy these diseases and bestow the most effective antidote. Various diseases have so permeated the body of the world that the sick, together with the nurse and the physician, have become utterly helpless and are suffering great calamities.

Today the only community which has no prejudice and is not in conflict with any other community, and besides this wishes the good health, ease, comfort and harmony of the world of humanity, is this oppressed (Bahai) community. Notwithstanding this the peoples of the Orient are practicing the utmost oppression towards this persecuted community. In Persia every day they create some new disturbances and take recourse in false charges as a new

pretext: the chiefs of the old religion instigate the masses in general to attack and wipe out all these persecuted souls.

Then pray ye that the friends in the Orient may remain protected and guarded. The firm and steadfast friends in the Orient in spite of this (persecution) are waving like unto the sea, and their utmost aspiration is to attain to the most great martyrdom. They have attained to complete severance, enkindlement and sincerity and are ready to ascend to the Kingdom of God. Verily, verily they are self-sacrificing and life-giving!

Formerly in Persia divorce was very easily obtained. Among the people of the old nation (Islam) a trifling matter would cause divorce. However, as the light of the Kingdom shone forth souls were quickened by the spirit of BAHÁ'O'LLAH, then they utterly abstained from divorce. In Persia now divorce does not take place among the friends (Bahais) unless something unbearable occurs which makes harmony impossible. Under these rare circumstances some cases of divorce take place.

Now the friends in America must live and conduct themselves in this way. They must strictly refrain from divorce unless something arises which compels them to separate because of their aversion for each other, then with the knowledge of the House of Spirituality they may decide to separate. They must then be patient, and wait a year. If during this year harmony is not re-established between them then their divorce may be realized.

As soon as a slight friction or displeasure of the heart appears between the husband and wife, the husband should not think of union with some other woman; or, God forbid, the wife should also think of another husband! This is contrary to heavenly purity and real chastity. The friends of God must live and conduct themselves, exhibit excellence of character and refinement, in such a way as to make others astonished. The love between husband and wife should not be purely physical, nay rather it must be spiritual and heavenly. These two souls should be considered as one soul. How difficult it is to divide one single soul! Certainly there will appear great difficulties!

In short the foundation of the Kingdom of God is based upon harmony, love, oneness, relationship, union and not upon differences: especially between the husband and the wife. If one of these two becomes the cause of divorce, that one will unquestionably fall into great difficulties, shall become the victim of formidable calamities and shall experience deep remorse.

Unto you be the glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, November 12, 1920.)

To the friends of God, America.

He Is The Most Glorious!

O ye friends of God!

The foundation of the Kingdom of God is laid upon justice, fairness, mercy, sympathy and kindness to every soul. Then strive ye with heart and soul to practice love and kindness to the world of humanity at large, except to those souls who are selfish and insincere. It is not advisable to show kindness to a person who is a tyrant, a traitor or a thief because kindness encourages him to become worse and does not awaken him. The more kindness you show to a liar the more he is apt to lie, for he thinks that you know not while you do know but extreme kindness keeps you from revealing your knowledge.

Then, O ye friends of God! Ye must not only have kind and merciful feelings for mankind, but ye should also exercise the utmost kindness towards every living creature. The physical sensibilities and instincts are common to animal and man. Man is, however, negligent of this reality and imagines that sensibility is peculiar to mankind, therefore he practices cruelty to the animal. In reality what difference is there in physical sensations! Sensibility is the same whether you harm man or animal; there is no difference. Nay rather, cruelty to the animal is more painful because man has a tongue and he sighs, complains and groans when he receives an injury and complains to the government and the government protects him from cruelty, but the poor animal cannot speak, it can neither show its suffering nor is it able to appeal to the government. If it is harmed a thousand times by man it is not able to defend itself in words nor can it seek justice or retaliate. Therefore one must be very considerate towards animals and show greater kindness to them than to man. Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick they should endeavor to cure it; if it is hungry they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired they should give it rest.

Man is generally sinful and the animal is innocent; unquestionably one must be more kind and merciful to the innocent. The harmful animals, such as the bloodthirsty wolf, the poisonous snake and other injurious animals are excepted, because mercy towards these is cruelty to man, and other animals. For instance, if you show kindness to a wolf this becomes a tyranny to the sheep. For it (the wolf) may destroy an entire flock of sheep. If you give the opportunity to a mad dog it may be the cause of the destruction of a thousand animals and men. Therefore, sympathy to the ferocious animal is cruelty to the peaceful animal, so they (ferocious animals) should be done away with. To the blessed animals, however, the utmost kindness should be exercised: the more the better it will be. This sympathy and kindness is one of the fundamental principles of the divine kingdom. Ye should pay great attention to this question.

Unto ye be the glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, November 12th, 1920.)

News from England

(Continued from page 271)

the friends in Stuttgart that we have not written to them, because we have had our hands full here, and we have had no one strong enough to deal with even Manchester alone, but hope in future to begin a very happy correspondence with them. During the war, we always regarded the Stuttgart Bahais as a handful of brilliant jewels in the setting of that beautiful country and our sympathies went out continually to them; and we always mentioned them with high honor and respect. When I was sent as a conscript to

France, working in the forests, or with pick and spade on the miserable roads of that country even in the battle zone, I often spoke of the Stuttgart Bahais, praising them because they were out for the Brotherhood of Man, and making it plain that we were all victims of a savage past and the godlessness of today; and the soldiers agreed that this was true.

I can only speak as representing a very few here in Manchester; but we respect and love, and feel in perfect unity with the energetic and large body of

Bahais in Germany. They are our brothers and sisters and we know no such a thing as nationality. We all have one country—the Kingdom of Abha; and BAHĀ'O'LLĀH is the King.

Our silence has not been due to any

other cause than that all our thought and energy has been used up here to establish the Cause of Abdul-Baha here.

With all our love and kind remembrances, your brother in the Cause of El-Abha,
E. T. Hall.

Recent Tablet from Abdul-Baha to Mr. Hall

Through Aga Mirza Lotfullah—Upon him be BAHĀ'O'LLĀH El-Abha!—to his honor Mr. Hall, Manchester, England.—Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art attracted to the Word of God and herald of the Kingdom of God!

Two letters have been received from you. Their contents produced excessive joy, for they were indicative of this, that thou hast arisen in Manchester with a firm purpose, a superior power and a peaceful intention, and desiring to form a luminous meeting so that the friends may gather together. The manna which came from heaven for the disciples, was neither cress, onion, lentil, garlic nor leek. It was bounty and knowledge; it was faith and assurance; it was love and attraction; it was attachment and enkindlement by the fire of the love of God. These spiritual foods were present upon that table. As the disciples ate from these bounties of His Holiness Christ, they became filled with the love of Christ; they hastened to all parts of the world and heralded the Kingdom of God. My hope, from the unlimited grace, is that that gathering may also eat from this manna and bounties.

Convey this message on my behalf to Mr. and Mrs. Chessel: "O ye two birds of the gardens of the Kingdom, make a nest and dwelling like unto birds upon the Tree of Life, which is the heavenly teachings, and raise in a variety of tunes, melodious songs in the gardens of the Kingdom."

Convey longing greetings to Mr. Joseph. Say: "As the Joseph of Egypt possessed real beauty and knowledge, he was in great demand in the Egyptian market. Although he was a stranger and abject, yet, as he had this splendor, he became then the beloved of the divine Egypt: attained eternal glory, and was addressed by his brothers, 'Verily, God hath given thee precedence over us.' Now thou bearest the same name. Strive in the path of the Kingdom so that thou mayest be addressed by all the friends with such a suitable address."

Convey on my behalf the utmost respect to Mr. and Mrs. Craven, and say: "O ye two faithful souls! If ye announce the advent of the Kingdom and become the exhibition of divine happiness and heavenly exaltation, no doubt you will become two luminous candles and loved souls in that gathering."

Convey to Mr. and Mrs. Birch my profound Abha greeting and say: "This is the century of Lights, and the age of the unfurling of the mysteries. All the existing beings are in growth and progress, and the realities of things sing the songs of praise and glorification to the Lord of Hosts, because the Sun of Reality hath shone in this century at the zenith, and energized all existence. This is why you observe every day some new discovery and superb lights appear on the stage of visibility."

Upon thee and upon them be Bahā-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Lotfullah S. Hakim, Haifa, Palestine, February 12, 1920).

Tablets to Bahais in America received in 1919 and 1920

AUGUST RUDD

To his honor, Mr. August Rudd—Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou son of the Kingdom!

Thy letter was received. Thy desire is to return to Sweden, thy home. In the country of Sweden the call of God is not yet raised. God willing, thou mayst be confirmed to raise the divine call in that country and be the cause of guidance unto a large multitude. Let not this statement look strange to thee, because the confirmations of the Kingdom of Abha are powerful. They make the feeble strong, and give feathers and wings to the featherless bird.

The maid-servant of God, Miss Knobloch, went from America to Germany. Of course thou hast heard how she stirred Germany and consequently how many souls were guided! Now I supplicate to God that thou mayst be more (than she) confirmed, so that that dark country of the world of nature may be illumined with the heavenly luminosity. Feel assured that confirmation will reach thee.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa.)

 FERDINAND PETERSON

To his honor Mr. Ferdinand Peterson, Racine, Wisconsin—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou servant of the Divine Threshold!

Thy letter was received. Thou hadst written that this year thou hast attended the Convention, hast been present at that illumined assemblage, hast heard those merciful addresses, hast secured a

fresh spirit and hast increased in faith, assurance and firmness in the Covenant. Appreciate the value of this lordly bounty and thank God that thou art living in the dispensation of the Covenant, and art attracted to the Sun of the Reality of the Abha Beauty—May my life be a sacrifice to His friends!

Thou hadst written concerning the piece of land which thou desirest to sell and consecrate its price to the Cause of God. At present do not hurry, and let it remain in your hands.

On behalf of the friends in Racine I supplicate and entreat at the Divine Threshold, and beg for them a new outpouring of the Spirit, so that they may be stirred and quickened, may be animated and enlivened, may promulgate the Divine teachings, strive for the oneness of the world of humanity, and serve the principle of universal peace.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bah-jeh, Acca, Palestine, July 20, 1919.)

 MRS. WAITE

To the attracted maid-servant of God, Mrs. Shahnaz Waite—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou sweet singing bird!

The new song* has been received. Verily, verily art thou raising sweet melodies in the Rose-garden of the love of God. The vibration of this melody will, forever, give pleasure to the ears of the children of the Kingdom.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, August 15, 1920, Haifa, Palestine.)

*Song entitled, "The New Liberty Bell," dedicated to Abdul-Baha and the Bahai Juniors.—*Shahnaz Waite*.

مکنده اعتبار آمد . نو آنکه باب تورات عبد ذلیل
 هر دو با هزار سرد روز . نو هست کمال حال بنیل .
 که حریمت مطاف ذات وصفات
 بریضان ده از معین شفات
 مرده یازدن جمال یار آمد . نو بی نقاب آن شرر عذار آمد
 مستغاث بیان رسید بر . نو آن غیث طوب زار آمد
 آهنر نما بشارت باد . نو کان صنم عازم شکار آمد
 بهر اصلاح کار و بار دیار . نو آن معین ضرر دیار آمد
 سورتیان و شهریار بیان . نو بهر فضیل نور و نار آمد
 تا که آتش زند با بلبل . نو در کفش تیغ آبدار آمد
 روحیان دور دار جان بایند . نو که میجا با بدار آمد
 درش بودم بیض بسترم . نو کاین حینم نقب زار آمد
 که حریمت مطاف ذات وصفات
 بریضان ده از معین شفات
 ای سه روح پرور عشاق . نو ای جمال تو آوز عشاق
 ای ابلآبدین مبادا که . نو ظل لاله الت از سر عشاق
 بشکر لاله که نیک و سعد کند . نو از طبع تو اختر عشاق
 آن جامی که چشم غیب دید . نو شده اکنون مینر عشاق
 هشتجنت مسدود امروز . نو بر فرزند منظر عشاق
 سدره المنتری ندیده بخواب . نو مثل سرو و صنوبر عشاق
 عاشقان رنگن ز خرد محرم . نو ای تو میر منظر عشاق
 بنفحات باد و صد الحان . نو قلب همچون سمنر عشاق
 که حریمت مطاف ذات وصفات
 بریضان ده از معین شفات
 ای جمال منیر ابهات . نو ای مطرد بطرز اسانی

همه ذرات میسایندت چون که بر پیش جلال یکتائی
 از خستان خمر مکتونت . نو بر اسیران تو پیش صهبائی
 تا که با پر روح دجان آیند . نو طایر اندر هوای روحانی
 صد هزاران حجاب حکم را . نو بر در اندازندیک ایسانی
 آخر این شت خاک فانی . نو جز پناه تو نیست آوانی
 گاه کلاهی ز راه فضالی . نو بر سر و فرقیان بتدانی
 دردی قلب خاکسارانت . نو این نوار همیزد نانی
 که حریمت مطاف ذات وصفات
 بریضان ده از معین شفات
 ای جهانهای جان بقرینت . نو دل بلا چین چین لعلت
 از پیشانی دونلف پریش . نو همه عالم شده پیشانت
 نه گمانم که هیچ مجری . نو بر هر دازم دو شبانت
 زان دو طرآنو خوفوار . نو نیست قلبی که نیست نکانت
 زان دو خمار ست شهر آشوب . نو نیست چشمی که نیست گزینت
 سینه عاشقان بر انخست . نو از تنهای بر مرز گانت
 که شود آنگه در دست گان . نو بدو ارسد و لسانت
 طیر جان با هزار کونه دجا . نو عزاد از سوز دل بجزانت
 که حریمت مطاف ذات وصفات
 بریضان ده از معین شفات

اخبارات شرق
 ان الله واناله را جعون

دو خبر بسیار محزون این ایام رسید یکی وفات آقای میرزا
 علی اکبر نجف زاده در بادکوبه و دیگری کبیر معلوم امریکائی
 در ضمن . حضرت با خبر: به جمیع خیریشان و دوستان این
 دو جانفشانان را تقدیم مراسم عزت و سرودن می نماید .
 ولا حول ولا قوة الا بالله العلی العظيم

WILLIAM F. KYLE
 To his honor, William F. Kyle; Red
 Wing, Minnesota—Upon him be
 BAHÁ'U'LLAH El-Abhá!
 He Is God!
 O thou servant of God!
 Thy letter was received. On thy be-

half I prayed to God and supplicated
 to the Kingdom of God that thou mayest
 be detached from this world, may be-
 come self-effaced and may be thinking
 of the everlasting Kingdom. The founda-
 tion of this world is not secure and is
 of no consequence. One should devote
 his time to it as much as it is necessary

جاده واستحقاق لاسمی مکان بستانه انسان .
 کامل و باب
 نجیب یا ختر : این مقاله صریح را در قدیم نوشته شده حال
 در این جدید درج نمودیم بعضی خاطر حضرت ابنا هر چه شکرین

قصیده عجزاء

اهمال تو شع غفل دل : مشتعل از رخ تو مشغول
 تا کلید محبت نبود : نگشاید در مقفل دل
 جبر بنا در جمال تو نشود : محترق پرده جلال دل
 به نیاید بجز رعایت : روح تا نگردد زحرول
 ساده شد دل تنگ دم تو بل : تا خیال تو گشت صیقل
 در وصال دل زیاد فرات : کشته از خون طراوت دل
 فکرم جانم بجز رضایت تو : بجز کلام از مفصل دل
 هر چه از فقه بگشاید انجان : طوطی خسته مکمل دل
 کی حرمت مطاف ذات وصفات
 بریضان ده از معین شفات

دل و جانم زدی تو ای دوست : مقصد جان رضای تو ای دوست
 هر کسی از تو جوانی ومن : خوارم از نولهای تو ای دوست
 گشت از غیر و خویش بیگانه : هر که شد آشنای تو ای دوست
 خواستی در سرم نمائندوگر : جز که اند پای تو ای دوست
 جان زندان تن زیاد آمد : جز مشرق بلای تو ای دوست
 عمر آخر سپردم یک نفسی : بخشیم سزای تو ای دوست
 از جمیع جهات ما فرسوم : جز ز شطر و فاعی تو ای دوست
 مرغ جانم بپا که همه سرات : رود شب در نمای تو ای دوست

کی حرمت مطاف ذات وصفات
 بریضان ده از معین شفات

ایمان از مایع تو کلیل : وی بیان از حاصد و علیل
 در مقام جلال با شرکان : خاک و بد دست شهان جلیل
 در مقام جلال با چشمان : فری راه تو دلبران جمیل
 توفی آن روح کز برای فدا : صد چه بجز ای تو ای توفیل
 توفی آن کعبه بنا که شود : در تو قربان هزار اسماعیل
 سوختن را بصد هزار سلام : فرو شد در آتش تو خلیل

کی حرمت مطاف ذات وصفات
 بریضان ده از معین شفات

ای منز و صفات کافی : و مقصد زینت قدهای
 خرد آن جهان بیگانه : میکند آینه در جانی
 مالکان ممالک باقی : در فضای تو بنده فانی
 ای عزیز که مطلق العالی : در صفای تو گشته قربانی
 گر چه ظلم اهل فغان را : کس نبود از گنجه گان ثانی
 لیک از نظم مشرکین بیان : شد فرار ظلم فرقیانی
 عدد باد از جمال اجابت : ابصر این فریق ظلمانی
 بلبل دل بشاخار جا : میکشد این سرود روحانی

کی حرمت مطاف ذات وصفات
 بریضان ده از معین شفات

جبر و روح جبر نفس شد : آن معین هیکل مکرم شد

and the rest of his time he should consecrate to the Kingdom of God, so that eternal illumination may be secured and everlasting existence may be attained.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 25th, 1919.)

H. DE BOER
 To his honor, Mr. H. De Boer—Upon him be BAHÁ'U'LLAH El-Abha!
 He Is God!
 O thou servant of God!
 Do not grieve at the afflictions and calamities that have befallen thee. All calamities and afflictions have been created for man so that he may detach

الكتاب الأقدس

منذ ابتداء هذه الحركة مليونين أو أكثر مع انموذجها كان حيا في اول القرن الماضي والناس يقبلون عليها اضراسا من غير المسلمين وحي تنشر في روسيا وبلاريا ومزايا وكثرا وعهد البعثين في لندن كثير ولهم وارضيتية في منشور ولغيرهك وادبيرهك ومنتظان تصح الولايات المتحدة الاميركية مركزا كبيرا للجانة الايمان الشانغ ان البعثية دين براديه ان يكون دين العالم كله كمنه الايمان القراء جعلها لنة عمومية . ولكنه ليس في واقع الامر دينا لحرمة دينية وهو باختصار بروستانت الانجيلي وديني به التعمير آسا واحدا وروحه مضادة للباوية ولكنيسة الانجيلي في روسيا والكليروس . وهو عامل فني ينظر ان يكون ذنا تأويل في التطهير والتعمير اه .

اما الاظم اسع من فم هذا الشيخ الموقر كترى الى العيش بأعمن رجال الدين مع كلمة اجماع يباد ته وسما على عبادته وتديريه يباد ته كما انه يتبعه من القرض في خارا الياسة ولم يبق في الحركة التبليغية المصيرية الاشارة سوى ان هذا الايمان في لالة المصيرية مضربا وسجدا من انا في الرقي والتمتع الذين مما سطح لهم المشقة على اوطانها .

كيف وصفه صاحب المؤيد

ولقد اصاب سعادة صاحب المؤيد في وصف عيسى اندي والبعثية حيث قال ان له ايضا يمدون بالمرديين في بلاد الفرس والعرب في ارضها وامريكا واتاهم عثمونه من جهة العباد والتمسح حاشا منه خصصه ما اشغرا وتكون كل من جسده اليه يدعوه هذا الاطرح طوله حيث عنيا للفرس والارواح يميل بكنيته الى مذهبه ووجه الفرس وصحته في الياسة يقابل (وحدة الوجود) في الايمان الدين الى حماذ كنهه انفا ان قال . جلنا اليه مرتين فاذا كرا هديته وارانة سيرة المهجم السيد محمد الهن الايمان ان هذا يتبع حيا ويلين كنهه في ريب تخالفيه ويسمع منهم اكثر مما كان يسمع السيد جاد الدين لان من عهد الرجل مراد اربيشها من الحديث المشي سلكه وعلما وليت اندي في بيان ما كنهه الطبيعة لان في سرها والروح في فضائلها ما يسهو الى التطويل والواوي لا تمنع له في ذلك لان

أنف النظر

وليلح التاري يبلغ احترام الناس له ويأمنه لا تفتحه لاصد العباده كما قيل فان مردييه يلمسون اليه فباية المرح والفضل فرق شيعتهم من تقديراتين عادة لمن هو اكثر منهم ويلع شاكنا واسمها اذ كان وحضرتة لا يقبل راحته لقلبة ولا يرضى صنع اهل بيته ويا نفع سماع كلمة صلحهم ورفيع قاله : ان عهد الله شكر واسي السيد الله صلحهم . وعلى خطه انه يريد من اهل بيته والرواية في تربة تلك القلب الطبيعة الاخصه لترحم وترحم القليلة والصلح لا يخف عاشرت ذوبته ومردييه فرائيها في جوف الانامة والاوب والحب الصريح للزيب والبيد ولله هه بجان ثمار كونه خستيا لها من حنات طبيات

انتشار دعوته

اما انتشار دعوته فمما لا ريب فيها ويدل عليه اقبال الانام والزيارته من كل فج وبنيهم كثير من ذوي المقام الرفيع والفضل الرابع والبارك والهد دليل ذلك ما جاء في جرنال المرية بتاريخ ٢ يونيو الذي يصفون البعثية والاسلام مترجا من لبراند الانكليزية قالت : طلب المستر تيمبل خطبة في ايران وقد ولا سفير . على جميع النقطه الملكية الانكليزية التي عقدت جلستها في ٢٥ مايو سنة ١٩١٠ برئاسة الأستاذ برون اسناد الهارسي في كلمة كيرنج وما ناد في خطبه ان اورويبا فبريا لاني بشئ الحركة البعثية الجديدة في ايران والسنة بالجامعة رسة الهراء الله مشغلا . فقد يبلغ عدد البعثيين في الدنيا

منذ ابتداء هذه الحركة مليونين أو أكثر مع انموذجها كان حيا في اول القرن الماضي والناس يقبلون عليها اضراسا من غير المسلمين وحي تنشر في روسيا وبلاريا ومزايا وكثرا وعهد البعثين في لندن كثير ولهم وارضيتية في منشور ولغيرهك وادبيرهك ومنتظان تصح الولايات المتحدة الاميركية مركزا كبيرا للجانة الايمان الشانغ ان البعثية دين براديه ان يكون دين العالم كله كمنه الايمان القراء جعلها لنة عمومية . ولكنه ليس في واقع الامر دينا لحرمة دينية وهو باختصار بروستانت الانجيلي وديني به التعمير آسا واحدا وروحه مضادة للباوية ولكنيسة الانجيلي في روسيا والكليروس . وهو عامل فني ينظر ان يكون ذنا تأويل في التطهير والتعمير اه .

اما الاظم اسع من فم هذا الشيخ الموقر كترى الى العيش بأعمن رجال الدين مع كلمة اجماع يباد ته وسما على عبادته وتديريه يباد ته كما انه يتبعه من القرض في خارا الياسة ولم يبق في الحركة التبليغية المصيرية الاشارة سوى ان هذا الايمان في لالة المصيرية مضربا وسجدا من انا في الرقي والتمتع الذين مما سطح لهم المشقة على اوطانها .

وسرمان ما ينتقل من فترة كنهه نشر الى مقلح ونظر بصيلا حكاية ادبية او كلمة فصاحة باسطة الجملدسه بساط المعاكهة با حاديك تغلب النفس ونحو الفكر الى لذة السحر .

صبره وثباته في سجنه

ولقد اخبرني بها وهو يقص علينا الاقا في سنهه بكم من القسوة المراتبة انه قبل سقط حكومة عبدالجيد وارتقاء الدستور وحسن باخرة ايطالية من اعدوا له تهربه وتقبضه من عبسه فكانت تتكلم بصوت القسوة في انتقاه وكان منه من عكاه وتنازل عن ريبه الى الحيناء وحكنا وهايا وايها ومردييه يلمون عليه بالزور على الى اورويبا حيث اصدا قانع في انتقاه كان ياب ذوق قائلوا لا اريد ان يقال عن ابي مذنب وقد فرتت من سجنها قتلها من هذا الذنب . هديه يوم اليه تغيب نيل الحرية وقد صفت حديث القلب فتد سقط مرشدا لاجتداد وقام بولائه من عمل العدالة والذند بعد ايام تدرت

سفره الى اميركا

يلح عليه مردييه في الولايات المتحدة لاجيركية زيارته لهم نربا وخانه يا في هذا السفر الطويل جهة ان شغرضته تمنه من يقم شاق السفر وعليه قولها يسا نركا الشخ وديا اعلم ذلك اليم مردييه في مصرا لادين من اطراف انظر لزيارته ووقع تقاليد المعايده لتصميم الكبير بناسبة عبد النبي وادامه الله على البيع بالخيرا والبركات

عند ياضتر . [ان حضرت عبدالقاه قبل اخرا دعوة لاجيركان وفي ٢٥ مارس سنة ١٩٠٤ سافرت لاسكتندرية الى اميركا وهناك في رحله في اورويبا اثبت بالبراهين القليلة والي القاطنة في مجامع اليهود وكناش النصارى بان المسيح كان روح الله ووجه رسول الله وحذر الشعوب الغربية من مزب الوجب العمري وحرضهم على الحج والصدقة وترك العداوة والتحقية وقد طبحت خطابه في اكثر المرات والمجتمعات]

وبالاجمال ان هذا الرجل الجليل نائمة وقد يطيق له الاحتمال ويستحي المحتار وقد صبر في بشرق مجالسته كثيره شغيد الهمة له في نهضته الطبية التي لا حبيب فيها فبعثنا اللهم على المئتان الرابع عبيده من

himself from this mortal world—a world to which he is much attached. When he experiences severe trials and hardships, then his nature will be drawn to God and he will seek the eternal realm—a realm which is sanctified from all afflictions and calamities. Such is the case with the man who is wise. He shall

never drink from a cup which is at the end distasteful, but, on the contrary, he seeks the cup of pure and limpid water. He will not taste of the honey that is mixed with poison.

Praise thou God, that thou hast been tried and hast experienced such a test. Be patient and grateful. Turn thy face

دسمبر ۳۱ ۱۹۱۹

نجم

سال یازدهم شماره شانزدهم

قیمت آنرا که سالیانه دو دلار و نیم است بترجمه انگلیسی تمدنی روی هر طرزان با درجه در سال دارند

این مجریه در هر ماه به دو یک و شش پانزده و در هر فصلی شش ماهه با این علم که هر وقت ترقیت داری و منور می گردی بشود و در هر فصلی علامت کن بر آن روزها که در آن روزها بخدمتت قبول تو امر شد

و دعوتی انتشارت فی الملکین وقد جی فی لانتانته ارمیه شهردگان فی اشانها مرضع اجلال واحترام المبح فاصبحت الکلمه خیفه من هذا المظهر العظیم فایدمته مع اسرته الی ادرته فلیث تبها جنس سنات تقریبا ولما ظلل الناس بقصد منه من کل حین و صوب کبریت الهولیس فی ردوس اولیاء لآخر و اتفقت الدولتان ارضا علی اباده الی مکاء لعلها ان عکاء محفل یصل ان یكون سجناسا حقال کل هناء وامل وبلده فاسده الهواء بیده المزار ومن المشهور منها یومئذ ان التریب لا یعیث فیها طریبه اکثره اودانها حتی ان زهورها لا تنبت فیها علی کل لثقل طقسها و تفرغه

تغییر مناخ عکاء

ومن المدهش قول سكان عکاء و عارفها ان الله ما فی باخضاله واطنه عیبیه فتی حوائها وابدل طقسها من ردوی الی حسن فصارت عن المباح لثمنه المناخ الطیبه التریبه و هذا یجب فیجان من ینیرو کلا ینیر

صعود بیاء الله

وقد قبض الیه تعالی الید بیزا حسیقل بقائه الله و الدصلحیه التریبه سنه ۱۳۹۹ فکون قدمی علی اسفاله الی رحه دره مشهوره عامنا فایجر اربعه ذکور قفونیهم واحد و اکبرهم هو عباس افندو قره قین اصغیان و مریدیه

الفرق بین البایه و البایه

وقد غلط الکثیر کل حکمان الرید فی الکلام من هذا الرجل المحرق بین البایه و البایه التی فی حین لاجامه بین الالبین و لا رابطه تربط الیهمین و ما لایها شبه العین فی صددها سوه المندج الفضیله جرحها و حده لجان و تعالها ازاله الفرق التصب للین و الیجنس او للوطن او لمرفق من مرفق الحیاة الدنیویه کالات حریبه الغزید و ما یدکر فی بعضه قولها اتفکرت یوما مع جناب هذا الرجل اکبر فترنا علی المدرسه المانیة المقدمه فی الشاطیء و ما کنا فیها نقتف لفا صیبه حرة تملکنا الطبع و العبادت الصیبه لیح الذومده و دون تمیزه للجنس و الین حیث لا ینتظر الی تعالی بقر العر الصبر و دن غیره فابرت اسرته و تلفظ بکلمات رضاه مثل رضاه عله و سوسیه الا فاضل و قال ما اذکره حریفا فی هذه النابه :

درد قد کان فیما مضی اصالح حیث ان سلین و سجنین عظیمه من الحب و التردد و العواقب فیکرم الله بحسب رتبیس فاقوما البین و التفرقت فی حلاله الاخذة السبلاء عقم النصاب عمل الرنام و وقع العکاء فی مکان العلاء و ایضا نسیم نکهة سلم و سجنی فی عهد هذین الیاهلین فقفلت لینا یمه و من هما الحش و التیس ؟ فقال بسکرتیه المعتاد : « هما المحض و المطران » و استنظره قالوا : « لشمهات رجل لا ینبئ المذهب و لم تقبل احده الطرزان المسیحی و منه فی متبرتها و عننا نحن حیوانه لنا کاستجدت الشمس و قلت له انا نطلبک قطعه من جیانتنا فا ضرب علیها سودا و ادفن فیها بیتک المکین »



عبد البهاء عبا سرفندری

الفضل الاول لهما والله میرزا حسیقل بن میرزا عباس الملقب بمیرزا بزرگه کان وزیرا فظهور ان ونسبه یصل بآکیر ذات تا یجن فی مملکه الفرس مملکه تقصیها ظرف و احوال لم یصل باسم ذلک الی الا کبر و الرأس لسان الشف النبیل الحد بره القاریه الصیر هذا الیهم الجلیل الجلال المتل شایا علی وجه صاحبه المحیط عائل الذکا و اللشم مع الصبر و الاقننه و علو الازات و هورسم عبدالهقا - عباس لنهزی میرزا بایه التی لان و جلها الا کبر منذ ۳۳ سنه و عبره لان ۶۹ سنه کانه متعه الله بمرمید و عیش بقید و لدق ه بجادی الاول سنه ۱۳۸۰ هجریه و من شاهده الیوم براد ریده القامه کل الیهم ایضا الله حاه النظر بطوش الوجه صیبه الطلمه یسل شمه الناصح الی کتبه کابری ذلک فی الیهم القمید و یتمی ملابس وسیعه بیله کما تهل اهل بلادهم تقریبا و لم یظفر برسمه و هو شیخ و محرق جلیل لانه اید و یان و یطی رسمه الیافه هجریه و اصله و لا یرضی ان تسطره التریب علی ذلک المسترعه و کان به یقول ان کل رسم زالی باطل و لا ینبئ بترسم الفضیله و اذا بها لترین و یقطر بشفاها من یضمه التاریخ الصادق الی سطره یجن افضاله

اباده اربعه مرات

أمیدت حکومه ایران المشیده التوکان برحبا کل کبر حرس المحدثه بقاء الله و اسرته سنه ۱۳۸۰ لک صدوا حیث کان لیا س لونی من العربانی سنه ۱۳۸۰ و فی فیها ۱۲ حوالا و بلاد ان مریدیه یجن الی زیارته و ینکا شهده انصاره فی بنفدا و اتفقت دولة ایران مع دوله العلیه علی اباده منها الی لانتان لکان

to the divine Kingdom and strive that thou mayest acquire merciful characteristics, mayest become illumined, of the Kingdom and lordly. Endeavor to become indifferent to the pleasures of this world and to its comfort, to remain firm and steadfast in the Covenant and to promulgate the Cause of God.

This is the cause of the exaltation of man, the cause of his glory and of his salvation.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, October 14, 1919.)

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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He Is God!

Thou shouldst say:*

“I am a Bahai and am a friend to all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love and not racial and sectarian love. According to the explicit written Command of BAHÁ'Ó'LLAH, I do not pronounce a word pertaining to politics, because we are forbidden to interfere in political affairs. We are concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that religious, racial, political and national prejudices are destructive to the world of humanity. We believe that the whole of the surface of the earth constitutes one home and all mankind form one family. With all we associate in the utmost sincerity and kindness.”

—ABDUL-BAHA ABBAS

*TABLET FROM ABDUL-BAHA TO FANNY KNOBLOCH

To the maid-servant of God, Fanny Knobloch, South Africa, the sister of Alma Knobloch, Germany—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou dear maid-servant of God!

Thy letter has been received. Verily, thy sister has lighted a lamp in Germany. God willing, thou wilt be to a larger extent confirmed. Thou wilt kindle a luminous lamp. It may be the Government of those regions will check thee. Thou shouldst say: . . . [see above].

Upon thee be the Glory of Abha!

[Signed] ABDUL-BAHA ABBAS.

[Translated by Azizullah S. Bahadur, Haifa, Palestine, August 10, 1920.]

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'OLLAH.

Vol. 11

Sultan 1, 76 (January 19, 1921)

No. 17

His Story

What an Oriental said to an Occidental

BY ARTHUR S. AGNEW

ONE evening in Cairo two gentlemen called upon us at the hotel where we were stopping. They were friends of our interpreter. Both were tall and straight, dressed in long, flowing, spotless robes, and would have been received as men of distinction in any gathering. One of them was a man of the desert and in our rooms at the hotel he seemed as far away from contact with worldly things as if he were out under the stars alone with his God. The vitalized air of the desert seemed to float around and exhale from him. After enjoying a very pleasant visit we noticed he was having quite a lengthy conversation with the interpreter, and as the words of his discourse began to come to us through the interpreter we found ourselves listening to a most profound discourse. Had we known what was coming we would have taken notes from the beginning, so great was the impression made upon us all. As it was, the words were ended, they had bidden us adieu and were gone before we realized it.

That was many years ago and now it seems fit that this thought should be recorded. But I regret that I shall have to express it in my own way, for I cannot remember his illustrations nor ever hope to produce anything like the wonderful words he used; all I can remember is the great idea he so beautifully set forth.

Before attempting to reproduce his argument, I wish to bear tribute to the wonderful personality of this man or

the desert, the winds that cheered him seemed to blow over the desert of self-forgetfulness of his heart and its luminous stars seemed mirrored in his eyes, while his whole being seemed warmed with the spirit of severance from all things save God.

Consider first that little animal or insect whose life consists of less than a day (ephemeral)—of which the morning sun witnesses the birth and the entire life is consummated before the evening sun sets beneath the horizon. If it were an intelligent thinking creature it would assume the world to be eternally bathed in sunlight.

Consider next the annual plants of our gardens. Their life begins with the warm days of spring and under the impelling force of the summer sunlight they burst into bloom and in the chill days of autumn fold their leaves about them and close up their existence. If they were intelligent thinking creatures they would know the sun not only shines in the daytime but drops below the horizon at night to furnish a period of sleep, rest and refreshment, only to arise again on the following day a fiery orb to demand of them new exertion.

Now consider the shrubs and trees which survive the winter and which make a greater growth each year. If they were intelligent thinking creatures they would know that not only day follows night and night follows day, but that another action of the earth and sun caused the sun to rise from a new point

on the horizon each day, producing the seasons, and that this underlying action of the seasons does not in any way interfere or prevent the sun rising each morning and setting each evening. They would know that here were two apparently independent actions, the one causing the days and nights and the other causing the seasons of the year. These two actions, one complete in twenty-four hours and the other complete in 365 days, operate independently of each other but in perfect accord, the one like the waves on the surface of the ocean, the other like the great tide.

Now let us consider human life. It passes through babyhood, childhood, youth, manhood, middle age and old age. Each life is lived moment by moment; each thought, each decision, is of only a moment's duration, for time moves on imperceptibly in a way impossible to measure; yet the higher the intelligence, and the greater and more important the life, the greater the underlying purpose which moves steadily on from the moment of birth to that of death.

Without using further illustrations, if you examine everything you will find in it the momentary action and underneath the great design, the wave on the surface and the great tidal movement, the thought of the moment and the great underlying purpose.

Man's greatest endeavor is to find his perfect relationship with himself, his family, his neighbors, his country and his God. Only through religion is he able to do this, for without it he cannot find the balance between the personal and the universal. What is universal to man is personal to the neighborhood. What is universal to the neighborhood is personal to the nation. That is, to make a united nation each neighborhood must set aside its own personal wishes in part to become a unit of the government, and each man must set aside his own personal wishes in part and look at things in a universal way to have a good neighborhood. Religion

furnishes this perfect balance between the personal demands and the universal demands, because, when man sets aside his own idea of God and accepts the idea of God as set forth by the Manifestations of God, he finds unity in idea, and among men the proper appreciation of values becomes realized.

Now let us consider the religions and see if we find in them the solution of the needs of the hour and also the great underlying purpose as we find throughout nature.

The Holy Land has been the center of religious exposition from the time of our father Abraham. The Mountain of Carmel has seen the manifestation of the will of God to men from Abraham, Moses, Jesus, Mohammed and Baha'ollah. Abraham came from Ur of the Chaldees, he journeyed up the Mesopotamian valley, through the fertile crescent at the north of the Arabian Desert till he came to the Holy Land. He met the needs of the hour by setting up a patriarchal form of government and left the promise that sometime all men would become as brothers and that this Covenant God made with him would become established throughout the world.

To this land came Moses from Egypt and he met the needs of the hour by establishing the principle of law, and Moses and the prophets promised a future time when peace should reign supreme, when men would beat their spears into plowshares and not learn war any more.

To this land also came Jesus, to a land sanctified by the feet of the Holy ones before him, to a land flowing with the milk and honey of spiritual endowment. He taught the needs of the hour in the law of love and forgiveness, and he established the church or sanctuary as a place to keep alive this sacred flame of love lest the feet of the fierce ones of the world stamp it out. It was like the sweet childhood of religion, the manifestation of the Son of God.

And to this land came also Mohammed. He taught the wild tribes of the

desert, and he met the needs of the day in his strong denunciation of error and wrong, in his fearless stand for righteousness and justice, and established unity in the statement that "There is no God but God and Mohammed is his prophet." The teachings of Mohammed are very little known in the Christian world, and it is only through the teachings of Baha'o'llah that they can be understood by Christians.

And now comes in this day to the Holy Land the manifestation of God for this day, Baha'o'llah. Although this is new and the centuries have not yet accorded their wealth of adoration, it is not necessary to ask whether it is true or not, it is only necessary to take the instructions of Baha'o'llah and put them into practice in our lives to realize the warmth in the heart and the spiritual enlightenment which follows. The proof of the sun is to step into the sunshine. No need to ask the little plant whether it receives its warmth from the sun or from the cool dews of the evening. This great revelation was vested in three persons, the Bab, the forerunner; BAHÁ'O'LLAH, the great central figure, revealer of the Words of Life; Abdul-Baha, the successor, the explainer, the Center of the Covenant. Baha'o'llah, although born in Persia, was transported to the Holy Land through the action of the Persian and Turkish governments. Apparently through no will of his own he followed in a more extended way the journeying of Abraham. Abraham came with his family and his flocks—Baha'o'llah came a prisoner and an exile, but he also came in majesty the like of which the world has never before witnessed.

It is not the purpose here to enter into a detailed account of the Revelation of Baha'o'llah. It is sufficient to say that he has with divine power opened up the sacred mysteries of all religions, torn away all the barriers which separate mankind into unkind groups, made it possible for all humankind to enter into one body, of one thought and

purpose under the banner of love and service, in a way entirely satisfying to the judgment of mind and heart. All this with perfect order, everything provided in the fulfillment of this Covenant, even to the appointing of the Center of the Covenant in the person of Abdul-Baha.

It is possible that mankind may reject this wonderful and perfect gift—but then again it is not possible. It is inconceivable that a purpose extending down through the ages from before Abraham should fail at the appointed time of its consummation through the lack of human minds and hearts to receive it. The Word of God has power to change the heart—history has shown that it can raise up from the stones children to Abraham. The heart of the world is good. Its power for good has been weakened by separation, it has grown up in separate groups, kept apart by lack of understanding which has grown into prejudice. This prejudice will fade away before the divine power of this wonderful unfoldment (revelation) as the mists fade away before the morning sun. Nothing can prevent the consummation of the divine plan throughout the ages. "These ruinous wars, this fruitless strife *must* cease and all men become as one family."

So we find religion conforms to the great natural law. The Spirit of God attaches itself from time to time to certain holy souls of such radiant purity that they are able to reflect to mankind the will of God. Each one is a manifestation of the will of God for the needs of humanity in their day, and opens up a new era. From Abraham down through each new manifestation, in Moses, Jesus and Mohammed, the world has been prepared for the time when the promised Covenant might be fulfilled. And the need of this day in which we are now living is for the establishment of this age-old promised Covenant. For the first time in history the Manifestation of God has come at a time when all parts of the world are in

daily communication with each other. At no previous Manifestation could the whole world be united, for during the day of Moses, Jesus and Mohammed the western continents of North and South America had not yet been discovered.

When the people of the world unite in this great idea, set aside their own wills for the will of God (throughout the ages), the Divine Master will prevail and the world become the Paradise of Union, Love and Service, the brotherhood of man will be realized in the fatherhood of God, the Covenant to Abra-

ham will have been fulfilled, the great underlying wave will have reached the surface.

Such was the great idea left with us by this pure-hearted, charming soul of the desert, and I think you will agree with us in the thought we expressed at the time we listened to him—that in his heart the desert had blossomed as a rose. This and kindred thoughts were in our minds on this pleasant evening, meeting with such a delightful personality and listening to such a wonderful story.

The Bahai Movement and Esperanto

Words of BAHĀ'O'LLĀH and ABDUL-BAHĀ, compiled by Jeanne Bolles.

THE Sixth Ishrak is concerning union and harmony among servants (mankind). Through union the regions of the world have ever been illuminated with the light of the (Divine) Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language.

"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 the children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

"The most splendid fruit of the Tree of Knowledge is this exalted Word: Ye are all fruits of one tree and leaves of one branch.

"Glory is not his who loves his own country, but glory is his who loves his kind.

"In this connection we have formerly revealed that which is the means for the prosperity of the world and the unification of nations. 'Blessed are those who attain! Blessed are those who practice!'"

(Extract from the *Tablet of Ishrakat* (Efulgences) by BAHĀ'O'LLĀH, revealed in Acca more than 40 years ago.)

ESPERANTO

In Sept. 1901:

Abdul-Baha said to some pilgrims, "The differences between this Revelation and that of Jesus Christ are, that in this cycle all the inhabitants of the world will be gathered into one nation; universal peace will prevail, bloodshed and war will cease; there *will be a universal language*; union and harmony will reach its highest state."

In December, 1912, Abdul-Baha said:

"All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion."

Extract from an address by Abdul-Baha on International Language, given in Edinburgh, Scotland, January 7th, 1913, under the auspices of the Edinburgh Esperanto Society, during which he said:

"His Holiness BAHĀ'O'LLĀH, many years ago, wrote a book called *The Most Holy Book*, one of the fundamental

principles of which is the necessity of creating an auxiliary language, and he makes clear the good and profit which will come because of its use. Now let us thank the Lord because this language, Esperanto, has been created. We, therefore, have commanded all Bahais in the East to study this language very carefully, and ere long it will be spread through the entire East. I also beg of you all, Esperantists and non-Esperantists, to work energetically for the spread of this language, for it will hasten the coming of that day, that millennial day, foretold by prophets and seers, in which it is said that the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy writing is that hostile races, warring nations and differing religions shall become united in the spirit of love, and will become bound together, one with the other."

While on a visit at Clifton, England, January 16th, 1913, Abdul-Baha addressed a meeting there, during which he said:

"The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations."

Address by Abdul-Baha at the Esperanto Banquet, given at Hotel Moderne in Paris, France, February 12th, 1913:

"In the human world there are two kinds of undertakings, universal and particular. The result of every universal undertaking is infinite, and the outcome of every particular undertaking is finite. In this age all the human problems which create a general interest are universal and their results are likewise universal, for humanity has become in-

terdependent. Today international laws have great influence, international policies are bringing nations nearer to one another. Therefore it is a general axiom that in the human world every universal affair commands attention, and its results and benefits are limitless; therefore let us say that every universal cause is divine and every special matter is human. For instance, the universal light is from the sun, therefore it is divine. Special light which is electric and which has illumined this banquet hall is through the invention of man. By this I mean that all the affairs in the world of humanity which are trying to establish solidarity between nations and infuse the spirit of universalism in the hearts are divine. Consequently we can say that the international auxiliary language is one of the greatest virtues of the world of humanity, for such an instrument will remove misunderstandings from amongst the people, and will cement their hearts together. The universal auxiliary language will be the means for each individual in the world of humanity to become enabled to be informed of the scientific accomplishments of all his fellow men.

"The basis of knowledge and the excellencies of the world are to teach and be taught. To acquire sciences, and to teach them in turn, depends on language; therefore, when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

"No doubt you are aware that in the past ages a common language shared by various nations created a spirit of interdependence and solidarity among them. For instance, one thousand three hundred years ago there were very many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians in Musel, Babylonians in Bagdad along the river Mesopotamia. There existed between these nations di-

(Continued on page 290)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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No. 17

Second Tablet from Abdul-Baha addressed to the Committee of Universal Peace at The Hague

(See page 123 for First Tablet)

To the Honorable Executive Committee of Universal Peace.

He Is God!

O ye honorable Members!

Your kind answer to my letter, dated 12th of June, 1920, has arrived and greatly pleased me. Praise be unto God, that it was indicative of the fact that your motive and purpose is identical with that of ours. Its contents also consisted of spiritual susceptibilities which are expressive of sincere love.

We, Bahais, feel great affection towards that honorable Assembly. Therefore have we sent two honored persons to that highly esteemed Assembly as a sign of strong relationship.

Today the most important problem in the affairs of the world of humanity is that of the Universal Peace, which is the greatest means contributing to the very life and happiness of mankind. Without this most luminous reality it is impossible for humanity to attain to actual comfort and proficiency. Nay rather, shall it have, day by day, some additional misfortune and tragedy.

This last terrible war has clearly proved that the modern war implements are beyond the endurance of the world of humanity. The future cannot, however, be compared with the past, because the arms and war implements of the past were very simple, while the modern armaments can, in a short time, exterminate the whole of the human world, and so they are beyond the endurance of mankind.

Therefore Universal Peace is, in this age, like unto the sun which is the cause of life to all beings. So it is of prime importance and incumbent upon every individual to strive for this most significant end. Now with oneness of goal we, I mean ye and we, will strive with all our strength, sacrificing (in this path) property, life and family.

As ye may no doubt have heard, thousands of souls, (Bahais) have, in Persia, sacrificed their lives in this path and thousands of homes have undergone destruction. Notwithstanding this, we have not yielded to disappointment. Up to the present, we have been striving and every day we are putting forth a new effort. Why? Because peace-loving is not only one of the products of the intellect, but also it is a belief based on faith and it is one of the eternal principles of God. Therefore, we are striving with all our energy, disregarding our self-interests, rest, comfort and even the management of our own affairs of life, because we consider this noble motive as the very foundation of the religions of God. It is a service to the Kingdom of God. It contributes to the attainment of eternal life and is the greatest means for the entrance into the Kingdom of the Merciful.

Today the advantages of Universal Peace are to mankind well proved and the disadvantages of war, are similarly unquestioned by all. But in this problem, knowledge alone is not sufficient. An executive force is needed so that it (Universal Peace) may become established throughout the world. Ye should be thinking to draw help from some spiritual executive force so that this lofty ideal may be brought out from the stage of imagination into that of realization. And it is evident that this most great aspiration cannot be attained through the ordinary emotions. Nay rather, it needs intense spiritual feelings to turn it from potentiality to actuality.

Almost all the people of the earth know that amiability of character is praiseworthy and desirable and that badness of character is despised and distasteful. Similarly do they know that justice and fairness is agreeable and attractive and cruelty and tyranny abominable and repulsive. Notwithstanding this, all the people, with the exception of a limited number, are lacking in praiseworthy character and justice.

Therefore, they are in need of a spiritual force and higher sentiments to improve their character. Our firm belief is that the executive power for this great problem is the power of the Word of God and the confirmations of the Holy Spirit.

We feel great relationship, love and union with ye. With heart and soul, we are longing for the day when the pavilion of the oneness of the world of humanity may be pitched in the world and the banner of Universal Peace may wave upon all horizons. Therefore the oneness of the world of humanity should be established in order that the edifice of Universal Peace may be erected.

That honorable Assembly, which is the well-wisher of the world of humanity, is highly honored by all Bahais. Therefore do we ask ye to kindly accept our highest respects and to keep us always informed of the progress of Universal Peace in Europe. Constant communication should be carried on between us.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah Khan S. Bahadur, Haifa, Mount Carmel, Palestine, July 12, 1920.)

The Bahai Movement and Esperanto

(Continued from page 287)

vergency of opinion and hatred, but as they were slowly brought near to one another, finding common interests, they made the Arabic language a common vehicle of speech among them. The study of this common language by all made them as one nation. We know very well today that the Assyrians are not Arabs, that the Copts, Syrians, Chaldeans and Egyptians are not Arabs. Each one of these nations belongs to its own sphere of nationality, but, as they all began to study the Arabic language, making it a vehicle of intercommunication, today, they are all considered as one. They are so united that it is impossible to break this indissoluble bond. Today in Syria there are many religious sects, such as Orthodox, Mussulman, the Dorzi, Nestorians and so on. As they all speak Arabic they are considered as one; if you ask any one of them, he will say—I am an Arab, though in reality he is not. Some of them are Greeks, others are Jews, etc. In short, there are many different nations and religions in the Orient that are united through the benefit of a common language. In the world of existence an international auxiliary language is the greatest bond to unite the people. Today the causes of differences in Europe are the diversities of language. We say, this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet, language is the greatest barrier between them. Were a universal auxiliary language now in operation they would all be considered as one. Just as in the Orient a common language created common interests between the various nations, likewise, in this age a universal auxiliary language would unite all the people of the world. The purpose of my remarks is, that, in the world of humanity, the greatest influence which will work for unity and harmony among the nations is the

teaching of a universal language. Every intelligent man will bear testimony to this, and there is no further need of argument or evidence. Therefore His Holiness BAHÁ'Ó'LLAH wrote about this international language more than forty years ago. He says that as long as an international language is not invented complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language. Generally speaking the whole people of the Orient are not fully informed of the events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners—their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of this universal language, the Western books could easily be translated into this language, and the Easterners be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the Westerners. Thus will the misunderstandings that exist between different religions be dispersed. They bring about warfare and strife, and it is impossible to remove them without this universal language being spread everywhere. I am an Easterner and on this account I know nothing of your thoughts because an international language is not yet in vogue. Likewise you of the West are shut out of my thoughts. If we had a common language both of us would be informed of the other's thoughts. Consequently the strongest means of universal progress towards the union of East and West is this language. It will make the whole world one home and will become the greatest impulse for human advancement. It will upraise the standard of the oneness of the world of humanity, it will make the earth one uni-

versal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races. Now, praise be to God, that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort, for in this way he has served his fellow-men well. He has invented a language which will bestow the greatest benefits on all people. With untiring effort and self sacrifice on the part of its devotees it will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the language of all the future international conferences and congresses will become Esperanto, so that all people may acquire only two languages—one their own tongue and the other the international auxiliary language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. I know several languages of the Orient, but do not know the Western tongues. If this international language were in force, having studied it, I should be able to speak it and you would have been directly informed of my thoughts, and a special friendship established between every one of us. The lack of such a language is now a great barrier.

"Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread. Send some teachers to Persia if you can, so that they may teach it to the young people, and I have written to Persia to tell some of the Persians to come here to study it.

"I hope that this language will be promulgated very quickly and the world of humanity finds eternal peace; that all the nations may associate with one another and become as brothers and sisters, mothers and fathers; then each individual member of the body politic will be fully informed of the thoughts of all.

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

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

Extract from Address of Abdul-Baha to the Theosophical Society of Paris, France, Thursday evening, February 13th, 1913:

"We observe that today the means of unity are brought about. This in itself is an evidence that the divine confirmations are with us. One of the principles of the oneness of the world of humanity is the invention of the universal auxiliary language, Esperanto. We observe that this language is spreading daily, and its advocates are increasing. It is indubitable that the universal auxiliary language will become instrumental in wiping away the present misunderstandings, and each individual will be able to be informed of the thought of all humanity.

"Therefore we must all strive to spread among our fellow men this language. This international auxiliary language will be an introduction to the establishment of the oneness of the world of humanity. The greatest efforts must be displayed in this direction."

Excerpt from Tablet, Jan. 10, 1919:

"My hope is that the Esperantists may become attracted by these epistles and may consider the magnitude of confirmation bestowed upon the Esperanto Language and may endeavor to translate some of the important Tablets of His Holiness BAHÁ'Ó'LLAH and propagate them all around."

News from South Africa

Extract from Bulletin No. 5 issued by the Teaching Committee.

WE are sure all will be happy to hear of the progress of the work in South Africa through reports from Miss Fanny Knobloch, who left this country during the early summer. Going over on the steamer she was confirmed to give the Message to many souls.

There was a Forum arranged as part of the entertainment, and she was invited to speak. She held the attention of the audience, including the ship's officers for over an hour. Some sixty-four or more listened to her talk, "My trip to the Orient," and of course she proclaimed the Glorious Message. This resulted in many wanting to know more and requests for literature. Also through the interest awakened and the friendship of some of the passengers she was introduced into some delightful homes in Cape Town upon arrival there. Miss Knobloch was scarcely settled in her hotel, before Bahai work started. Her temporary abiding place was the Cadarga Hotel, where, unlike other places, the guests are supposed to mingle socially, and every one present is expected to meet thus informally. At the time of writing she had been privileged to give the Message to many guests at this hotel. "The people here are refined, very spiritual, almost angelic," she writes.

From her letters, we gather that the Message had been given in Cape Town before, at least in part, for about seven years ago a Dr. Buchanan, then a minister of the Presbyterian church, expounded some of the principles of the Bahai Cause. This attracted the educated and best class of citizens. Dr. Buchanan left South Africa because of his health, and is living now in the United States. Those interested were without a teacher and without literature and so they became scattered. In a remarkable way Miss Knobloch

came in touch with some one who had attended these meetings, and thus began the gathering together of the would-be-nucleus started so long ago. It is not possible to tell you how happy Miss Knobloch has made the people. That she is there seems like a miracle to them; that they are to receive the real Bread of Life, they can scarcely believe. Some of them exclaimed: "Is it true, is it really true? You have come to us to bring the Bahai Message? O how rejoiced and happy you will make us!"

During this short time of residence there, she has gathered together the old nucleus—who were attracted to the Cause, but not fully informed. They are having regular meetings for studying the teachings. At the close of her letter she adds:

"On Monday we are to read and discuss the first chapter of *The Ighan*. Wednesday afternoon and evening we will discuss the blessed Cause at the home of Mr. and Mrs. Cook. Thursday evening the Message will be given at the beautiful home of Mr. and Mrs. Jones. Friday evening seven new seekers will meet me at Miss Busby's apartment. Then next week I speak at the Forum; and still another public address has been arranged for me under the auspices of the Theosophical Society. . . . In the meantime there are parlor talks in various homes, and the time passes all too swiftly. How little I am qualified to do this work—there is so much I should know; yet here I am, even without fear, yes, with confidence in the guidance of Abdul-Baha. Do pray for me."

The confirmations of the Center of the Covenant have surely reached Fanny Knobloch. That this is just a beginning, and that she will continue to serve effectively, there is no doubt, for she has the promise of Abdul-Baha.

على تأسيس هذا البيان الرقيق . وبلغ حقیق
 واشواقی الى جميع الاجزاء الدين ثبتا قدمم
 على میثاق الله وعلیک النعمة والثناء .
 ۱۸ ذقعدہ ۱۳۶۱ عبدالجبار عباسی

بضم باختر : بقول حدیث " مَنْ یُحِبَّ رَبَّ اللَّهِ
 یُحِبِّ اللَّهُ بِتُّه "
 لَا دَارَ لِلْمُتَّبِعِ الْمَوْتِ یَسْتَكْفَاهَا
 إِلَّا الْآلِیَ كَانَ قَبْلَ الْمَوْتِ بَاتِنَهَا :

زیارت حضرت عبد الجبار خدمت مسافت و شرف شدن ذکر ضیاء بغدادی در حضور حضرت عبد الجبار و ارض مقدس و مرجع باریکا

بعد از مدت یازده سال اذن مبارک شرفیابی رسید
 فوراً با عاقله خود و یک خانم امریکائی در یازدهم ماه
 فروردین سنه ۱۹۱۹ از شهر نیویورک سوار واپور
 ایالتیانی [جوزقی و ژدی] شیم و باقلی بر
 از شوق و روی مشتعل بشر فحاش امر مقدس بهائی
 کوشش مینمودیم قدمه از رسائی که از تاریخ و تفالیم
 این ظهور اعظم بحث و بیان میکنم که همراه داشتیم
 به مسافرن یکی یکی دادیم و شبها در نالار بزرگ
 واپور کاهی ناخبر تبلیغ میکردیم خیلی از نفس بختره بخیز
 شدند و بتعالیم مبارک رغبت کردند ولی کثیشی
 بود با چند نفر از اهل غرض و نقشب بعد از آن جوانان
 و هر چه سعی نمودند که مردم نزدیک مایانید نتیجه به
 عکس شد لهذا چنان متغیر شدند که از وسط بحر
 فلکراتی بیسیم بدولت ایالتیا فرستادند مضمونش این
 بود که دشمن بیع و ملت و شاید هم از جهت بلشک
 در این واپور فعالیت نشکر کرده است کج گمان میکنم ضرر
 عمومی دارد .

باری . چون نزدیک اسکله ناپولی رسیدیم
 یک کشتی جنگی پیداشد و نزدیک آمد از قطبان
 واپور این عبداللطیف چند نفر از پولیس و ژاندارم
 آمدند و ما را پائین آوردند و آن روز را در
 حبس مجرمین ناپولی بردند جمیع اسباب احق

توجهیها هم دست زدند ولی بجز اوراق
 نوشته جات روحانی یک کلمه سیاسی پیدا
 نکردند . آن روز روز صیام حقیقی بود حتی
 پروین طفله سه ساله بی غذا و بی آب ماند
 شب که شمارا به یک هوشلی بردند و پولیس
 دم در اطاقی که برای مادکذ نشست جمع نمود
 که شمارا بجهتکم بردند و بعد از سؤال و جواب

حکومت فهمید که ما عتبت امریکاهنیم و اولی
 مضرت نداییم لهذا اجازه دادند که سوار واپور
 دیگری شویم . و به مصر برویم ولی در هر اسکل
 از جزایر ایالتیا که واپور میاتاد بامر دولت
 اول رئیس پولیس بو واپور میرسید و این عبدال
 مطلبید تامطین شود که در واپور هستیم
 و همین طور بماند تا وقت حرکت . در چهار
 اسکله واپور ایاتاد و چهار مرتبه مفتش آمد
 مختصرا نیست که اگر قدمی زحمق بود خصصتاً
 از برای عیال و طفله سه ساله ولی چون در ذیل
 زیارت حضرت عبد الجبار و در راه دین الله
 بود لذلك رحمت بود نه زحمت .

بعد قطبان واپور [میلانو] پیش این عبدال
 وگفت سکه چیست که دولت ما اینقدر مضطرب
 شده است ؟ قدمی از امر بهائی صحبت شد
 حالش منقلب گشت و بنهایت بائرگفت "حقیقت
 اینست که ملت ما خوب را بد بینند و خیر خواه را
 بد خواه بینانند" بعد ما را با الحاق او دعوت
 کرد و شربت و شیرینی داد و خیلی محبت و ملاحظه کرد
 [بقیة وارد] دکتر الاضیاء

بفداء الحاجي محمود فصیحی ایدہ اللہ
 ﴿هو الله﴾

ایمان الثابت المستقیم قد ورد کتابک
 البدیع بتاريخ تسعة عشر رمضان
 الدال على الاستقامة على الايمان والتجمع
 من كمال الايمان المبشر بالآلفة والاتقاد
 والمحبة والوداد بين الاختيار فانشرح الصدور
 بهذا البناء بسرور موفور. واما الاغلاب
 قد عمرك كل الاوقات والاسفار في صعود
 في كل مقام. طوبى للعقل الرقواني بما
 هيا شيئاً من الطعام لتوزيعه على الفقراء
 والضعفاء. وبمثل هذا فليعمل العاملون.
 واما حضرت الرشیدی الذي ادرك لقاء
 ستر بنا الحقيقة كان من المحلصين والمنطقين
 يسبح في اعداء كلمة الله ليلاً ونهاراً ويسبيل
 جهده خفيًا. وجمالاً اعلى الله مقامه
 واسكنه في مبهجة جنانه والى انزلت
 الى الله ان يبيدك بمنه وغفرانه.

واما سنتكم الصادقة وقصدكم الصميمي
 في رفع قواعد البيت عوضاً من ذلك
 الجبل الجليل انتم ما ذنون بذلك
 ويجب على كل انسان ثابت تعرب الى الله
 ان يمتكم على ذلك والى مع ضيق الحال
 لا احب الممان عن هذه الموهبة الكبرى
 واقدم الف تومان الآن ومن بعد هذا
 في ابي وقت اكن اقدم غيره والحاجي
 المتحدة مصتم ان يشاركم في ذلك
 وهو الآن في باريس وله نية ان يسافر الى
 العراق ويدخل في اتمام هذا الامر العظيم
 واسئل الله سبحانه وتعالى ان يزيدهم قوة

بذيل رداء مركز الميثاق محبوب وسجود الافاق
 المشتمين الاصل القديم ستر الله لاكم غصن
 الله الاعظم حضرت عبدالقهار الذي حركه
 منقلبه الابهي يجعل كل قطرة بحراً زلزال وكل
 بموضة عقاباً يوحى لاجابه الثابتين فدار.

معروض حضرت آن ياران وياوران
 الله سيدار که اين عبد مفوضاً امري الى
 الله وتركلا عليه ومتسعيناً باسمه
 الاقدس الاعظم البهي الابهي وراكعاً
 ساجداً خاشعاً لدى عتبة سيرهم
 الأوفى قصد بناء بيت اعظم وقوله ام
 موطن اقدم طلعت مبارك معبود عالم
 جمال مبارك ابهي كدم که اين بنیان
 برافزایم. چون فیاض قدیر میل و اراده
 مبارکشان که عموم ثابتین بر عهد الهی
 از این باران بنیان رحمت محروم نکرده اند
 لهذا این لوح اقدس الهی از مصدرینغیر با اشاره
 نازل. چون شامل بر حال جمیع ثابتین است
 بر ذمه خود لازم و واجب دیدم که جمیع
 یاران و سروران خود را بشارت و اطلاع
 باین موهبت عظمی بدهم لهذا آن
 اداره محترمه را مصدع گشتم که سود
 لوح مبارک را در صفحات جدید فریده
 بخرم باخترا غزآء درج نماید.

از عموم احبابی الهی و جادام که در
 عموم محافل و مجالس در جنب تضرع
 و تبذل و بناجات طلب موفقیت بر کمال
 این بناء بخواهند. انشاء الله روز دوم
 نوروز شروع بنیاء خواهد. والله هو
 المرید الموفق العليم الخبير —
 عبدالقهار
 محمود فصیحی

۲
 مستبشراً بما رأی تحية البهائيتين له . وان امة الله
 المقربة ميسر فاني فوبلاك قاصدة للذهاب من
 امريكا الى جنوبي افريكا تليفا لتعاليم الله وكان
 وصولها الى تلك البلاد كنزول الامطار على نزع لوج
 شطاه واستغظ واستوى على سوقه يجر الزراع .
 وانه يصير الشراع في بناه مشرق الاذكار في الربيع
 القادم . وان حضرة جيب الجيب مستر يبي موفق
 باعلاء كلمة الله في المانيا . وان امة الله الثابتة
 الراسخة مسير فرائض توفقت في باينا كلفيوننا
 وان المحفل البهائي في ذلك البلد تشكل بكل روح وحي
 وان اجبار في كوشه في غاية البتوث والقيمة في
 هداية الغافلين وترويج الوحدة الانسانية والائاد
 بين القلوب بفتح وسلطان .
 هذه الحوادث كلها مورث للروح
 واليخان . جزاك الله خيرا لفرآه . واسله ان
 يملك آية الهدى في تلك الاقطار . وعموم الآداب
 في الاض المقدسة بناية الصحة والسرآه . وبلغ
 تحققي وحضري القريبتك المحترمة وسائر اماناء الرحمن
 وعليك البهائم الابري . عبد البهائم عباس .

۳
 ندارند .
 امروز در تمام امريكا ودر اكثر ممالك اورپا
 حقوق مساوات به نساء دادند و اين نيت نگر
 از اثر ظهور حضرت بهاء الله است زیرا در تعاليم
 مباركہ اينست كه عالم انساني مانند سنج ده
 بال دارد بكي ذكره وديكرى افشى تا هر دو بال
 در جميع حقوق و قوى ساوى نباشد حال است
 كه بنواند باوج عزت و سعادت و آسايش و راحت
 پرواز كند .
 اگر چنانچه مساوات حقوق بين نساء ورجال
 جميع عالم محقق بايد شبهه نيت كه دنيا
 از شتر چنگ آسوده ميشود زیرا آنوقت
 نساء ببعج وجه راضى مجرب نميشوند . آيا
 دختری با زنى هست كه ميل دارد پدرش يا شوهرش
 يا پسرش يا برادرش به ميدان حرب برود تا
 بگشود يا كشته بشود يا اسير بيفتد يا مجروح
 و سقط بگردد ؟ لا والله ولو هزار نشان
 هم بگيرد هرگز نساء راضى نميشوند

**كانغزى از بغداد در خصوص تعمير و تصليح
 بيت الله**

بغداد ۱ صفر الحيد سنة ۱۲۲۹ . الشيخانغزى امريكا
 الله اعلم
 بخدمت برادران عزيز روحانيم مفتيان بجم باختر
 عليهم بهاء الله الاهى مشرف كرده .
 سعدي و كينونتي لكم و الحمد ما كلفتم في عهد الله فداء
 بعد الحمد لله مالك ملكوت الاسماء والصفات
 الذي يظهر اسمه الاعظم رفع عجايبات
 الصلح والوداد والمحبة والاتحاد وجعل من
 على الاض اخوة على سرر متقابلة والتشبت

نِسَاءً وَصَلِحَ عَمُومِي

جميت صلح عمومي نساء از جميع اطراف عالم اين
 روزها در ارو پا جمع شدند كه در مسئله صلح عمومي
 مذاكرات و مباحثات نمايند . از برای سياست
 جميت ايشان بكي از خانمهاى آلمانى انتخاب كردند .
 عجب در اينست كه رجال دول عظيمه هيچ كسي را از
 آلمان قبول نكردند كه داخل اعضا جميت بين المللي
 بشود ولي نساء نه فقط قبول كردند بلكه حال
 رئيسه ايشان آلمانى است .
 اين دليل و اضحي است كه نساء غالباً تقصبياسي

نجم سیر اختر

جلد یازدهم

صفحہ اول

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا بکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مقامات ترقیات مادی و معنوی نوع بشر و یکانه وسیله انتظام و الحیان عالم است سخن میراند و مقالات مفیده که موافق این مفصل است ببلغمه

شماره هفدهم - ۱۹ ماه جانوری - سنه ۱۹۲۱ - موافق ماه سلطان - سنه ۷۶ بهائی

الرشید جیبی العزیز مسترویل . اسئل الله ان يجعله راية الهدى في جميع امريكا ..
وعليك البقاء الابدي . بشیر ثلاثه عبد الجبار عباس

شیکافو جناب دکتر ضیاء بغدادی

﴿ هو الله ﴾

باسئله لك الرجل الجليل : قد وصل تھریكم الموعود
۲۹ تشرين اول سنه ۱۹۲۰ و كل الأخبار قدسوا من
مضمون الخطاب حيث دل على اتفاق و اتفاقاً للأجباء
وسطيع انوار شمس الحقيقة في تلك الأثناء . وان
حضرة فاضل بث روح تعاليم البهاء في تلك البلاد
الثامنة الأجيال . وان حضرة مستر راندال
الثابت الذابت رافقه في سفره . وان مستر ويوم
يعاون مستر كريكوي في تبليغ طائفة السود النور .
وان مستر كالور اظهر كل حمية في معاونته حضرة فاضل
للمرود والعجز . وان مستر چارلز هانسن سافر الى
غرب امريكا ونشر تعاليم الألفية في تلك الأثناء
وان حضرة الجيب القديم المستر هريس ومستر
مورتن ومستر هنكلو ازال يجرولون في اطراف
نيويورك ناشرين النعمات في تلك الجهات . وان
احد المخاضين دخل مجلس الأجيال بقلب مضطرب
وخرج بصد عن شرح شاكراً حامداً بشراً

حضرت بقاء الله صفر ماه

” فخر الألسان بالخلافة والكمال
لا بالزينة والثروة والمال “

الحمد لله كه بهائیان غرب در جميع اطراف
بنیاد ملكوت میشتند و در خدمت عالم
انسانی بجان و دل قائمند . دولوج مبارك
كه تازه با امريكا رسیده بباران فیضه عربی
از بعضی این اقدامات كه سبب سرور باران شدن
بیان میفرمایند .

امريكا شیکافو . دکتر ضیاء افندی بغدادی

﴿ هو الابدي ﴾

ایها الرشید الحقیقی لذلك الرجل الرشید : قد وصلت
بمفتمك الدالة على الوصول محفوظاً مصوناً الى واشنطن .
ولهم الخبر النبأ المبشر بانحاء الأجيال واشتعالهم بنار
حبه الله . وان اجتماع البيض والسود تحت الأور المعقود
بیدقدرة ربك المنير الودود . زاد الكلال سروراً .
ثم اخبرتم بوصوكم الى شیکافو . اسئل الله ان يجعل
تلك المدينة جنفوق عليهما علم الميثاق و يطهرها الله
من شوائب الغضب والنفاق . وبلغ تحييتي وثباتي الى
جميع الأجيال ذكراً واناثاً وبالاخض حضرت الرجل

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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"The kings—may God assist them—or the counsellors of the world—must consult together, and appoint one of the existing languages, or a new language, and instruct the children therein in all the schools of the world, and the same also must be done in respect to writing (i. e., the characters employed must be similar for all languages)."

BAHA'O'LLAH.—The *Glad Tidings.*

"We have formerly decreed that speech was to be in two languages, and that there should be an effort made to reduce it into one. So likewise should it be with the writings of the world, in order that people may not waste and lavish their lives in the study of various languages, and that the whole earth may be considered as one city and one land."

BAHA'O'LLAH.—*Words of Paradise.*



BAHAI CLASS OF MIRZA MOHAMMED LABIB IN KAZVIN, PERSIA

Those marked with cross (X) are Esperanto students.

(Photograph taken February 28, 1919. Sent to the STAR OF THE WEST by J. E. Esslemont, M. R. See letter on page 305.)

STAR OF THE WEST

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

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Mulk 1, 76 (February 7, 1921)

No. 18

International Language

Address by ABDUL-BAHA, delivered at Edinburgh on January 7th, 1913, under the auspices of the Edinburgh Esperanto Society. Translated into English and Esperanto.

"La personon de Abdul-Baha kaj lian laboradon mi tre alte estimas: mi vidas en li unu el la plej grandaj bonfaranto de la homaro."—

DR. L. L. ZAMENHOF.

EVERY movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and inharmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and today the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key—or the master key—to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty.

Ĉiu movado en la mondo de la homaro, portas kun si unuecon kaj konkordon, estas bona; kaj ĉiu afero, kiu kreas malkontenton kaj malharmonion, estas malbona. Ĉi tiu jarcento estas hela jarcento. Ĝiaj eltrovaĵoj estas multaj; ĝiaj elpensitaĵoj estas grandaj; ĝiaj entreprenoj estas multmultaj. Pro tio ĉi tiu jarcento superas ĉiujn aliajn jarcentojn. Sed la plej granda entrepreno estas la unuigo de lingvo; ĉar tio estas pli bonefika, kaj plezurdonata, ol iu alia entrepreno de la epoko. La unuigo de lingvo efektivas grandan kunecon inter koroj. La unuigo de lingvo estas kauzo de konkordo. Ĝi forbalaas ĉian malkomprenon inter la popoloj; ĝi starigas konkordon en la homidaro. Ĝi donas pli vastan konceptpovon kaj pli grandan vidpovon al la homa intelekto. Hodiaŭ la plej grava laboro en la mondo de la homaro estas, kompreni kaj kompreniĝi. Ĉiu individuo membro de la komunumo, pro la disvastiĝo de helpa internacia lingvo, povos sciigi pri okazantaĵoj kaj rilatiĝi kun etikaj kaj sciencaj eltrovaĵoj de la epoko. Helpa universala lingvo donos al ni la ŝlosilon—la ĉefŝlosilon—por la kompreniĝo de la sekretoj de pasintaj tempoj. Per internacia lingvo ĉiu nacio en la estonteco povos elserĉi tre facile kaj senpene siajn sciencajn eltrovaĵojn.

It is well known to you that the Oriental people, young men coming to the West trying laboriously to study the discoveries of the West, for many years must work hard, so that first they may study the language and then their special branch of learning. At the very least, they must give many years of their life to the study of the language of the country they go to; then they can start on the study of that special branch of science in which they are interested. For example, let us suppose that a young man from India or Persia or Turkestan or Arabia, desiring to study medicine, comes to this country; at the very least he must study the English language for four years, and nothing else; and then he may begin the study of medicine. But if this international auxiliary language were a part of the curriculum of education in all the schools, in his childhood he would study that language in his own country; and then, no matter to which country he desired to go, he would be enabled to study his special branch of science very easily, without losing any years of his life.

Today, even if each one of us studied languages, yet, if some one desired to travel abroad, he might be handicapped on account of not knowing the special language of a given country. I have studied the Oriental languages very profoundly, knowing the Arabic language more deeply than the Arabians themselves, having studied the Turkish language and the Persian in my own native land, and knowing other languages of the East, yet, when I came to the West, I was obliged to bring a translator with me, and it is as if I know no language whatever. But if there were an international language, well, the Persian language of my own native land and the other one would have been sufficient to carry me along in all the countries of the world. Just think how the international language will facilitate communication between all nations of the world. Let it be said that half of our lives is spent in the acquirement of

Estas bone sciate inter vi, ke Orientanoj, junuloj venantaj al la Okcidento, penegantaj studadi la eltrovitaĵojn de la Okcidento, devas dediĉi jarojn el sia vivo, por laborege akiri la lingvon de la lando al kiu ili iras, kaj nur poste ili povas sin turni al la studado de la speciala scienca fako, pri kiu ili interesiĝas. Ekzemple, ni supozu, ke junulo, el Hindujo aŭ Persujo aŭ Turkestanto aŭ Arabujo, deziranta studadi la medicinon, venas al ĉi tiu lando. Li devas lernadi dum kvar jaroj la anglan lingvon, kaj nenion alian; kaj poste li povas komenci la studadon pri medicino. Sed, se ĉi tiu internacia helpa lingvo estus parto de la programo de instruo en ĉiuj lernejoj, dum sia infaneco li lernus tiun lingvon en la propra lando; kaj poste, en kiu ajn lando, al kiu li dezirus iri, li povus studadi sian specialan fakon de scienco tre facile, ne perdinte jarojn de sia vivo.

Hodiaŭ, eĉ se ĉiuj el ni lernis lingvojn, tamen, se iu deziras vojaĝi alilanden, tiu povus esti grave malhelpata pro tio, ke li ne scias la specialan lingvon de unu lando. Mi tre profunde studadis orientajn lingvojn, kaj scias la araban lingvon pli bone ol la Araboj mem, kaj studadis la turkan, kaj la persan en mia propra nasklando; kaj tamen, sciante ankaŭ aliajn lingvojn de la Oriento, kiam mi vojaĝis okcidenten, mi devis venigi kun mi tradukiston, kvazaŭ mi sciis neniun lingvon. Nu, se ekzistis internacia lingvo ĝenerale parolata, la persa lingvo kaj la internacia sufiĉus por mi en ĉiuj landoj de la mondo. Pensu, kiel la internacia lingvo faciligos interkomunikadon inter ĉiuj nacioj de la mondo! Duono de niaj vivoj eluziĝas en la akiro de lingvoj, ĉar en ĉi tiu epoko de klereco ĉiu homo devas lerni lingvojn, por ke, se li esperas vojaĝi en Azio kaj Afriko kaj Eŭropo, li povu

languages; for in this enlightened age every man must study languages, so that if he expects to travel to Asia and Africa and Europe he may be able to converse with the people; but by the time he has studied one language, there is another one to travel to. So you see that his life is spent in the acquirement of these languages, which are a handicap to international communication. Well, this international language will free man from all these problems. In short, to understand and make yourself understood, there must needs be an international instrument. The teacher and the student must know each other's language, so that the teacher may be able to impart his knowledge and the student acquire that knowledge. In the world of humanity there is no greater factor than to make yourself understood to your fellowmen, for civilization itself, the progress of civilization, depends upon this process. To acquire arts and sciences one must know how to speak, make himself understand and understood at the same time. So on this understanding and making yourself understood will depend the acquisition of sciences, and it will make men comprehend all affairs of life; and this process of understanding and making yourself understood depends upon language. Therefore, if this auxiliary language is established, all the members of humanity will then be enabled to understand each other. As I speak now, an episode comes to my mind which happened in Bagdad. There were two friends who did not know each other's language. One of them got sick; the other one called upon him, but he could not express his sympathy, so by making a sign he asked him, "How are you?" By making another sign, the sick man answered "I am almost dying," and the friend who called, thinking that he had told him that he was feeling much better, said, "Thanks be to God." By such incidents you realize that the best thing in this world is to be able to make yourself understood by your friends, and also to

interparoli kun la popolo; sed tuj, kiam li akiris unu lingvon, jen alia estas bezonata. La tuta vivo do forpasas en la akirado de tiuj lingvoj, kiuj estas malhelpo al internacia komunikado. Ĉi tiu internacia lingvo liberigos la homaron el ĉiuj ĉi tiuj problemoj. Mallonge, por kompreni kaj sin komprenigi, devas esti internacia ilo. La instruisto kaj la studento devas scii la lingvon unu de la alia, por ke la instruisto povu transdoni sian scion kaj la studento povu akiri tiun scion. En la mondo de la homaro estas nenia pli granda afero, ol vin komprenigi al viaj kunhomoj; ĉar la civilizeco mem, la progresado de la civilizacio, dependas de tiu ĉi procedo. Por akiri artojn kaj sciencojn, oni devas scii paroli, sin komprenigi, kaj kompreni samtempe. De ĉi tiu interkompreno dependas la akiro de sciencoj, kaj ĝi igos ĉiujn homojn kompreni pri ĉiuj aferoj de la vivo; kaj ĉi tiu procedo de kompreno kaj komprenigo dependas de la lingvo. Se do ĉi tiu helpa lingvo stariĝos, ĉiuj membroj de la homaro ricevos la eblon kompreni unu la alian. Dum mi parolas, venas en mian carbon epizodo, kiu okazis en Bagdad. Estis tie du amikoj, kiuj ne sciis la lingvon unu de la alia. Unu malsaniĝis; la alia vizitis lin, sed ne povis parole esprimi sian simpatian, kaj do faris geston, volante diri: "Kiel vi fartas?" Per alia signo la malsanulo respondis: "Mi estas tuj mortonta"; kaj la vizitanto, kredante, ke li diris, ke li ekresaniĝas, diris: "Dank' al Dio!" El tiaj ilustraĵoj vi konstatos, ke la plej bona afero en la mondo estas, povi vin komprenigi al viaj amikoj, kaj ankaŭ ilin kompreni; kaj ke ne estas io pli malbona en la mondo, ol ne povi komuniki viajn pensojn al aliaj. Sed, se estus helpa lingvo, ĉiuj tiuj malfacilaĵoj estus forigitaj.

understand them, and there is nothing worse in this world than not to be able to convey your thoughts. But if there is this auxiliary language, all these difficulties will be removed.

Now, praise to God, this language of Esperanto is invented, and this is one of the special endowments of this brilliant century; this is one of the greatest undertakings of this great age. Up to this time the world of humanity has failed to bring about this invention. This unification of languages had never crossed the minds of the thinkers of the past ages, and in reality it was an impossibility in those times, because then there was no freedom in going and coming, and no traveling and no intercourse between the various countries. Now the means of communication and transport are greatly increased, therefore it is necessary and it is possible to bring about the use of this international language.

His Holiness BAHĀ'U'LLĀH fifty years ago wrote a book; that book is called "The Most Holy Book," and in that book one of the fundamental principles of the Bahai movement is that there must be the invention of an auxiliary language; and then he goes on to explain the benefits and profits that will accrue through such a medium. Now, let us thank the Lord because this Esperanto language has been created. Therefore we have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East. Therefore I request you also, non-Esperantists and fellow-Esperantists, to put your utmost exertion into the spread and promulgation of this language, because it will hasten that day, that millennial day, which has been prophesied by the past prophets and seers, that day in which, it is said, the wolf and lamb will drink from the same fount, the lion and the deer graze in the same meadow. The signification of this Holy Writ is that the contesting races, warring nations, inimical religions, will come to each other in the spirit of love and amity—then, the day-spring of that

Nu, Laŭdo estu al Dio! ĉi tiu lingvo Esperanto elpensigis. Tio estas unu el la specialaj donacoj de ĉi tiu brilega jarcento: unu el la plej grandaj entreprenoj de ĉi tiu granda epoko. Antaŭe la homaro malsukcesis efektiviĝi tian elpensadon. Ĉi tiu unuigo de lingvoj preskaŭ neniam prezentis sin al la pensuloj de pasintaj epokoj; kaj vere ĝi estis neeblaĵo en tiuj tempoj, ĉar tiam ne ekzistis libereco iri kaj reiri, kaj nenia intervojaĝado nek intertraktado inter la diversaj landoj. Jam nun, kiam la rimedoj por interkomunikado kaj transportado multe pligrandiĝis, estas nepre necese, kaj estas fareble, efektiviĝi la uzadon de internacia lingvo.

Lia Sankta Moŝto BAHĀ'U'LLĀH antaŭ multaj jaroj verkis libron, nomatan "La Plej Sankta Libro," kaj en tiu libro unu el la fundamentaj principoj estas, ke devas esti elpensigo de helpa lingvo; kaj li klarigas la bonon kaj profiton, kiuj venos per tia ilo. Nu, ni danku la Sinjoron pro tio, ke ĉi tiu lingvo Esperanto estas kreita. Ni do ordonis al ĉiuj Bahaj'anoj en la Oriento, studadi ĉi tiun lingvon tre zorge, kaj post ne longe ĝi disvastiĝos tra la tuta Oriento. Mi petas ankaŭ al vi, Esperantistoj kaj ne-Esperantistoj, energie klopodadi por la disvastigado kaj propagando de ĉi tiu lingvo; ĉar ĝi akcelos la alvenon de tiu tago, tiu miljara tago, kiun antaŭdiris profetoj kaj viduloj. tiu tago en kiu, estas dirite, la lupo kaj la ŝafido trinkos el la sama fonto, la leono kaj la cervo sin paŝtos sur la sama herbejo. La signifo de ĉi tiu sankta Skribo estas, ke la batalantaj rasoj, militantaj nacioj, malamikaj religioj, alproksimiĝos unu al la alia en la spirito de amo, kaj kunligiĝos unu kun alia.

millennium; and every means, every instrument which confers unity and amity upon the children of men, that is love and that is the spirit.

As we said, the greatest affair in this world is the reality of an auxiliary international language. The unification of language will transform the world of humanity into one world; the unification of language will do away with the misunderstandings between religions, and the unification of language will bring together the East and the West in the spirit of fellowship and love. The unification of language will change this world of many families into one family. This auxiliary international language will gather the various races under one cover, as if the five continents of the world had become one continent, because then they can convey their thoughts to each other. The international auxiliary language will do away with ignorance and superstition, for each child, no matter to which race or nation he may belong, will be able to pursue his studies in science and art, because at that time he will be called on to study only two languages—one his own native language, and one the international auxiliary language. Let us hope for that day, when even the boundaries of native languages will be swept away and the world will enjoy one language. What greater bounty is there than this? What more munificent welfare is there than this? Then the world of humanity will become the delectable paradise, just as it is said that in heaven there is one language. The material world will become the expression of the world of the inner. Then the discoveries will be unfolded; inventions will become multiple; sciences will advance by leaps and bounds; scientific agriculture will take a wider sphere of accomplishment, because at that time the nations will be able quickly to assimilate the thoughts which are expressed, and because all these thoughts will be expressed in that universal language. If this international language is a factor in the future, all

Kiel ni jam diris, plej grava afero en ĉi tiu mondo estas la efektiviĝo de helpa internacia lingvo. La unuigo de lingvo aliformigos la homaron en unu mondon; forigos la malkomprenon inter la religioj; kaj kunigos la Orienton kaj la Okcidenton per la spirito de frateco kaj amo. La unuigo de lingvo ŝanĝos ĉi tiun mondon el multaj familioj en unu familion. Tiu ĉi helpa internacia lingvo kolektos la naciojn sub unu kovrilon, kvazaŭ la kvin kontinentoj de la mondo fariĝus unu kontinento; ĉar tiam ili povos interkomuniki siajn pensojn unu al la alia. La internacia helpa lingvo forigos nescion kaj superstiĉon, pro tio, ke ĉiu infano, el kiu ajn raso aŭ nacio, povos sekvi siajn studaĵojn pri la scienco kaj la arto, ĉar tiam li bezonos lerni nur du lingvojn—unu, lia nacia lingvo, kaj la alia la internacia helpa lingvo. Ni esperu ankaŭ al tiu tago, kiam eĉ la limoj de la naciaj lingvoj foriĝos, kaj la tuta mondo ĝuos unu lingvon. Kia pli granda donaco povus esti, ol tio? Kia pli malavara bonfaro povus esti, ol tio? Tiam la mondo de la homaro fariĝos rava paradizo, ĝuste kiel estas dirite, ke en la ĉielo estas unu lingvo. La materia mondo fariĝos la esprimado de la interna mondo. Tiam eltrovaĵoj malkaŝiĝos; elpenaĵoj multobliĝos; la sciencoj antaŭeniros per salto; la scienca terkulturado disvolviĝos laŭ pli vasta grado; ĉar tiutempe la nacioj povos rapide asimili la pensojn esprimatajn, kaj ĉar ĉiuj tiuj pensoj esprimiĝos per la universala lingvo. Se ĉi tiu internacia lingvo estas faktoro por la estonteco, ĉiuj landoj en la Oriento povos rapide akiri la sciencojn de la Okcidento, ĉar iliaj loĝantoj povos legi la librojn kaj kompreni ilian signifon; kaj la Okcidentaj nacioj povos akiri la pensojn kaj ideojn de la Oriento; kaj per tio

(Continued on page 306)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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“This Question of an Auxiliary International Language is of the utmost importance.”

Message of ABDUL-BAHA to Esperantists, Washington, D. C., April, 1912.

“Today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realized, the Most Great Peace, and the unity of the human world in a binding manner, cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened unto a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Men can be trained and educated internationally through this language. They can acquire the evidence of past history and ages through language. The spread of the known

facts of the human world depends upon language. The explanation of divine teachings can only be brought about through language. Because of the diversities of languages, and the lack of human comprehension of the languages of each other's nationalities, these glorious aims cannot be realized. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world.”

Esperanto Class in Kazvin, Persia

LETTER FROM J. E. ESSLEMONT, M. B.

Home of Abdul-Baha, Haifa, Palestine,
November 27, 1919.

To the STAR OF THE WEST:

Among the many dear Persian friends here, I have been particularly interested in meeting Mirza Mohammed Labib, of Kazvin, Persia, who is not only a brother Bahai, but a brother Esperantist, and one of the pioneers of Esperanto in Persia. I am sure that readers of the STAR will be interested in some details of the progress of the Cause in Kazvin, as reported to me by Mirza Labib.

Kazvin is a town of some 50,000 inhabitants, among whom there are now some 300 Bahais. There is a general meeting for men and one for women, each week, and the Spiritual Assembly [House of Spirituality] also meets weekly. Besides these three meetings there are a number of others all of which have been initiated by Mirza Labib.

There is first an assembly called Tanzih (i. e., Purity) a weekly meeting where women gather to learn the Bahai Teachings, read and discuss books (such as *Some Answered Questions*), chant Tablets and prayers and converse about the Movement. The number of members is at present nineteen.

Another is called Nashre-Nafahat (i. e., Spreading of the Fragrances). This is a group which meets specially for correspondence with Bahais in other parts of the world. Hitherto the correspondence has been chiefly in the Persian language, with other cities of Persia, but some of the members are now beginning to correspond in Esperanto and English with centers in Europe, America and elsewhere. Readers of the STAR are cordially invited to write to this group.

Mirza Labib also has a girls' class with about 35 members, and a boys' class with 30, for instruction in the Bahai teachings, memorizing of extracts from

the Tablets, etc., and Esperanto classes for women, girls and boys.

Lastly, an Association known as the Nonahalan (i. e., young trees) was founded in August, 1918, for the encouragement of mutual aid and the propagation of divine teachings among the Bahai women and children of Kazvin. This is partly a commercial concern and has a share-capital. Children are encouraged to invest their savings in it. Books and many other articles are bought and sold, but it is a rule that one-fourth of all profits made must be devoted to the Cause of God (in defraying necessary expenses of teaching, helping the poor, etc.). This Association has started a lending library (the first lending library for women and children in Persia), and contributions of books in Esperanto, English, Persian or Arabic will be gratefully received. Donors of books are requested to write on each book their name and address with the date of sending. The Association hopes ere long to purchase a cinematograph and Mirza Labib has many plans for future development of the society's work.

Abdul-Baha has shown a lively interest in these various associations. He has become a shareholder in Nonahalan and has revealed three Tablets, one for Nashre-Nafahat, one for Nonahalan and the children's classes jointly, and one for Tanzih, praying for the continued success, development and confirmation of these organizations.

Communications may be addressed to Mirza Mohammed Labib, Nonahalan, Kazvin, Persia.

With best wishes,

Yours sincerely,

J. E. Esslemont, M. B.

P. S.—I am sending this, with a photograph of Mirza Labib's girls' class, through Mr. Vail.

International Language

(Continued from page 303)

the countries of the East will be enabled to acquire the sciences of the West in no time, because they will be able to read these books and comprehend their meaning; and the Western nations will be enabled to acquire the thoughts and ideas of the East, and through this they will be enabled to improve their condition. In short, on account of the establishment of this international language, the world of humanity will become another world; extraordinary progress will be attained. Take, for example, a family in which the various members speak each a different language; how difficult it is for them to convey their thoughts to one another, and how great and wonderful it is when they are able easily to understand one another's thoughts. For if they know one another's language, they will go on very rapidly; there is no doubt whatever about this. Therefore it is our hope that the Esperanto language will spread universally before long, that it may be promulgated in all the countries, so that all the people may live together in the spirit of amity and love.

ambaŭ povos plibonigi sian staton. Mallonge, pro la starigo de ĉi tiu internacia lingvo, la mondo de la homaro fariĝos alia mondo, kaj eksterordinare estos ĝia progreso. Ekzemple, pripensu pri familio, kies diversaj membroj parolas diversajn lingvojn; kiel malfacile estas por ili komuniki siajn pensojn unu al alia, kaj kiel mirinde estas, kiam ili povas facile kompreni reciproke siajn pensojn. Ĉar, se ili scias ĉiu la lingvojn de la aliaj, ili progresos rapide. Do estas nia espero, ke la lingvo Esperanto disvastiĝos post ne longe tra la tuta mondo, por ke ĉiuj popoloj povu vivi kune en la spirito de amikeco kaj amo.

Tablets to Bahais in America received in 1919 and 1920

JAMES MORTON, JR.

Through Mr. Wilhelm to Mr. James Morton, Jr., New York City—Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou firm in the Covenant!

As to thy attendance at the Esperanto Congress at the Hague in the month of August, it is very advisable. Thou shouldst show utmost efficiency thereat, in order to spread the divine teachings, one of which is the oneness of language; and thence thou shouldst proceed to the desired land (Haifa and Acca). Then from here thou shouldst hasten to Persia, and return to America, where thou

shouldst give lectures, explain what thou hast experienced and give the glad tidings of the greatness of the Cause of God.

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, March 27, 1920, Haifa.)

MARIE WATSON

To the maid-servant of God, Mrs. Marie Watson—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou Herald of the Covenant!

Thy detailed letters have been re-

ceived, and have been attentively pe-
rused. Praise thou God, that thou art
confirmed in service to the Kingdom
and art encompassed by the blessings of
His Holiness BAHÁ'O'LLAH. Heavenly
confirmations are descending upon thee
and lordly assistance is encircling thee.
Thou art eloquent at every gathering
and art responded to at every assem-
blage. Souls listen in the utmost glad-
ness to thy words and in case a soul
objects or antagonizes he will ultimately
be awakened and made aware, for the
powerful and mighty souls and the rul-
ing potentates have failed to resist the
call of the Kingdom. Nasser Ed Din
Shah, the Sovereign of Persia, and Ab-
dul Hamid, the Sultan of Turkey, have
tried to resist the call with all their
power and might, but the call has been
raised higher every day and those two
blood-thirsty autocratic sovereigns have
been inflicted with a severe loss and dis-
appointment.

In short, engage with all thy power
in raising the call of the Kingdom of
God and rest thou assured that assist-
ance and confirmation shall descend
upon thee. The attracted maid-servant
of God, Miss Juliet Thompson, is indeed
spiritual, lordly and merciful. Extend
to her my greeting. His honor, Mr.
Wilhelm, exerts his effort under all con-
ditions and contributes extensively for
the Bahai Cause. Undoubtedly, other
souls should join him in promoting the
work of teaching. To the believing
maid-servant of God, Miss Buskin, con-
vey greeting and congratulation for her
marriage.

Souls are still unaware of the power
of the Covenant. This testament is
neither a tradition or a tale. It has
been established through the pen of His
Holiness BAHÁ'O'LLAH with the utmost
firmness and undoubtedly if all the peo-
ple of the world join in endeavoring to
uproot it, they will all eventually fail
and be disappointed. What can there-
fore a handful of people do?

The power of the Covenant is like
unto the sun and those who have acted
contrary to it are like transparent
clouds. The Sun of the Covenant dissi-
pates dense clouds and causes them to
vanish. What then will it do to these
imaginary mists? Thou dost consider
that in all regions the Call of the Coven-
ant is being raised and in the utmost
power. His Holiness Christ said to Peter,
"Thou art Peter and upon this rock I
will build my Church." This Word could
not be resisted by all the people of the
world and eventually it has been made
evident and manifest. At present His
Holiness BAHÁ'O'LLAH has through His
sacred pen established this Covenant in
the utmost power, perfection and clear-
ness. Consider then what power it yields.
At present some superficial souls like
unto bats are plotting together in the
dark, and say to one another that this
Sun of the Covenant shall be eclipsed
and the resplendent Moon of the Testa-
ment shall be concealed. But the Sun
of the Covenant through one effulgence
shall disperse and annihilate these bats.

The poems were in the utmost sweet-
ness and delicacy. My hope from the
bounties of His Holiness BAHÁ'O'LLAH
is that thou mayest become the cause of
the awakening, the supplication, the
prayer and the guidance of souls.

In case Mr. Kelsey will in the utmost
longing and desire join thee in thy jour-
ney to China, Japan and India, and is
able to endure its hardships, and will
not give up its responsibilities, it is
highly advisable.

Convey to Dr. Mullaney on my behalf
the utmost kindness and give her this
message: "Praise thou God, that in the
midst of this darkness that has encom-
passed this world thou hast been
illumined, and hast been guided and
hast been made the recipient of bounty.
Thou must be eternally grateful to the
soul who has been the cause of thy guid-
ance, for that soul hath guided thee."

Convey to Dr. McMannon on my behalf respectful greeting. My hope is that through the light of the love of God he may become an ignited candle and a flower of the rose-garden. Upon them be BAHA'O'LLAH!

Any soul that may like to accompany thee with the utmost pleasure and satisfaction in thy trip and has ability and capacity and will show thee full consideration, thou mayst select and choose to be thy fellow-traveler.

Upon the be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 24, 1919.)

MR. AND MRS. KILLIUS

To Mr. and Mrs. A. C. Killius, Montana
—Upon them be the Glory of God, the Most Glorious!

He Is God!

O ye two who are firm in the Covenant!

Your letter dated January 28, 1920, has been received. Its contents were indicative of heart-felt realities, which were conducive to firmness and steadfastness in the Covenant of God.

Although in the body of the universe there are innumerable nerves, yet the main artery, which pulsates, energizes, and invigorates all beings, is the power of the Covenant. All else is secondary to this. Nobody is assisted and confirmed save that soul who is firm. Consider it well that every soul who is firm in the Covenant is luminous, like unto a candle which emanates its light on those around it. While every wavering soul is an utter failure, frozen, lifeless, dead yet moving. This one proof is sufficient.

Ye should render thanksgiving unto God, that ye are able to travel throughout the states and regions, and like unto the breeze of spring, transmit new spirit to every city through which ye pass.

Praise be unto God, that thy departed father turned his face to the Supreme Aspect. He drank from the Chalice of Guidance, and soared without feather or wing to the Infinite Paradise. I am supplicating unto God that thy honored mother may also attain to guidance.

The date* 1335 is not lunar, it is solar, therefore it has not yet arrived.

Praise be unto God, that in Springfield, Illinois, the fragrances of the love of God have been diffused and the call of the Kingdom hath been raised. The photograph of dear son Russell was observed. Verily, the expression of his face indicates great skill. I am beseeching unto God that the friends of that city may day by day attain unto heavenly progress.

Upon ye both be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Adizullah S. Bahadur, Haifa, Palestine, March 27, 1920.)

*See the 12th chapter of Daniel.

RUSSELL JURGENS

Through Mr. and Mrs. A. C. Killius, of Montana—Upon them be the Glory of God, the Most Glorious!—to Russell Jurgens, Springfield, Illinois—Upon him be the Glory of God, the Most Glorious!

He Is God!

O dear child!

Thanks be unto God, that in thine infancy thou hast entered the divine Kingdom and hast obtained a portion of the graces of the Lord of Hosts. My supplication to God is this, that thou mayest be reared in the bosom of the love of God, and in the utmost attraction attain to thy maturity.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, March 27, 1920.)

شخصی دیگر مصارف ضروریه اش ... با... و...
 است ولی وارداتش ۱۰۰۰۰۰ از اوریج گرفتیش
 دیگری حاصلاتش ۲۰۰ دولا راست ولی احتیاجات ضروریه اش
 که قوت کفایت باشد ۵۰۰ دولا و درسی و جبهه
 فصری نموده ولی کشتش برکتی نیافه این سخن را باید
 از سخن معاونت نمود تا محتاج ماند و براحت زندگانی نماید.
 و در هر ده صدقه ای تمام باشد بجهت اعاشه آنان از این
 مخزن باید مقداری تخصیص نمود. از برای مخزن ده باید
 مقداری تخصیص داد. از برای نفوس کار افتاده محتاج باشد
 از این مخزن تخصیص نمود. از برای اداره معارف مقلدی از این
 مخزن باید تخصیص نمود. از برای محتاجان از این مخزن باید
 تخصیص نمود. و اگر چیزی زیاد ماند آن را باید نقل بصدقه
 عمومی بجهت مصارف عمومی کرد. چون چنین ترتیب داده
 شود هر فردی از افراد هیئت اجتماعیه در نهایت راحت
 و سرور زندگی نماید. و مراتب نیز باقی ماند. در مراتب
 ابدی اخلی واقع نگردد. زیرا مراتب از لوازم ضروریه هیئت اجتماعیه
 هیئت اجتماعیه مانند اردوئی است در اردو و معاشال لازم
 جنرال لازم گورنور لازم کاپیتان لازم و غیر لازم مگر نیست
 کل صنف واحد باشد حفظ مراتب لازم است و هر فردی از
 افراد اردو باید در نهایت راحت و آسایش زندگی
 نماید. و همچنین شهر را و الملک را قاضی لازم تاجران و غیر لازم
 اصناف لازم و زرع لازم است البته این مراتب باید حفظ شود
 و الا انتظام عمومی مختل گردد.

زیارت حضرت عبدالجبار

[بقیه از شماره هفتم جلد یازدهم]
 عجب در این است که در واپور جوڑی وردی نفسی بودند که
 شب و روز مرتب قمار بازی و شرابخوئی و قمار حضرت
 کشیش مقدس و رفقا ش میبیدند و میشنیدند و حرفی
 نداشتند ولی ماکه در بک گوشه نشسته بودیم و از
 مسائل الهیه و اخلاق روحانیه رحمانیه میگفتیم این فرد

۴
 پاپی ما شدند و سبب اذیت گشتند. با...
 اسکندریه که رسیدیم و کتر بشیر به واپور آمد و ما را دید
 آقا میرزا محمد حسین تاجر یزدی برد و آن شب در منزل ایشان
 مانیم شب بعد در خانه محمد سعید افندی اوم رفتم
 و از حسن اتفاق چند نفر از رجال و نساء ساکنین امریکایی
 که از مساحتات و جمعیت کرده بودند در اسکندریه تشریف
 داشتند و آن شب به خانه محمد سعید افندی رفتند میهمانی
 خوبی برده و مجلسی بسیار نورانی امریکایی و ایرانی و مصری
 و سوری و اسلام و نصاری و ولی هم بهائی در آن مجلس بود
 و خطابه های روحانی به سه زبان ترجمه میکردیم.
 عجت و پذیرای بهائیان مصری هرگز فراموش نمیشود.
 از اسکندریه یک سر به بیروت رفتم عباس او بیابان
 و ستر فرجینا ژاپونی را تصافا در کچه ملاقات کردم
 تلامذه و مدرسه کلیه را زیارت کردم و آن شب در منزل
 جناب آقا غایت الله مانیم صبح زود عازم شام شریف و آنجا
 یک شب در رهوتیل توقف نمودیم و صبح به حین حرکت کردیم
 و چون شب در حین وارد شدیم در منزل خویشان را
 کردم. سفر ما از نیویورک امریکا تا حین فقط
 بیت و هفت روز طول کشید و این راه را بحساب
 این وقت در نهایت سرعت طی کردیم زیرا از ایلم حرب
 تا حال بواسطه گرانی زغال و قوت واپورات و کثرت
 اعتصابهای عمال جمیع واپورات به سرعت سابق
 حرکت نمیکند.

صبح ۹ ماه دسامبر ۱۹۱۱ اول مشرف شدن

هرکس در حضور مبارک حضرت عبدالجبار مشرف شده
 میراند که غنایات و الطاف بی پایان او خاتم حاشا که
 نفسی بتواند وصف کند یا شرح دهد واقعا شایسته است
 سالهای سال چشمها بسته بود و فوراً باز شده بروی
 آفتاب نگاه میکردیم آن ملاقات مانند عاشق و معشوق
 حصول صحت مجسم علیل میدید روح بتنزله و نزول باران
 رحمت الهی بگیاه های نشسته خشکیده [بقیه وارد]
 و کتر اوصاف حیات

حَلِّ مَسْئَلَةِ اِفْتِضَائِي

حضرت بجا، الله مبر ما به :
حصر را باید گذاشت و بقاع
قانع شد زیرا که لاز الحریص حرم
بوده و قانع محبوب و مقبول

یکی از اساسات دین بقائی که در هیچ کلام از
ادیان سابقه نیست - حل مسئله اقتصاد است
حضرت عبدالباق چند سار است که از اجمیت حل این
مسئله در مجالس مهمه و مدرسه لیا و کتائس مخزنه حق
در محافل اشترکیتون با حلی بیان شج و دلوند و خطا
های مبارکشان در این خصوص در سنه ۱۹۱۲
در جراند و صحف امریکا و اروپا منتشر گشته و از حضرت
و نصاری عالم بواسطه حل شدن این مسئله بسج دول
و ملل و غنیا و فقرا و صاحبان کارخانه ها و عمال کار
کنان عالم رساندند که البته گرانی و بیوفائی و نقصا

و جنگ و پریشانی واقع خواهد شد !
حال اهل دانش و معرفت چشم خود بینند که
آنچه از قلم و زبان صاحبان امر عظیم و در قیوم صادر
گشت در این ایام تحقق یافت .

اگر در حفظ در امریکا تقریباً ده کرور از نفوس بی کار
هستد یعنی بیت کرور از دستها بند شده پس
اگر در مشهورترین ممالک عالم و غنیتین قطمان لرض
این قدر از نوع بشر حیران و بی سرسامان مانند
شبهائی نیست که در ممالک دیگر سختی و گرانی بر صفتیاید
تعالیمیکه از قلم و لسان حضرت بجا، الله و حضرت عبدالباق
صادر شده که چه قسم از روی عدل و عقل و معرفت و انصاف
این مسئله اقتصادی بلا حل شود بسیار و مفصل بجز

حضرت عبد الباق مبر ما به :
ده مسئله اقتصادی جز بموجب این تعالیم حل تام نیابد بلکه

متنوع و حال و آن اینست که این مسئله اقتصاد را باید از
دهقان ابتدا نمود تا ششمی باصناف دیگر گردد زیر عدد
دهقان بجمع اصناف اضعاف مضاعفات لهذا سزاوار
چنانست که از دهقان ابتدا شود و دهقان اولی عامل است
دو هیئت اجتماعی . باغ . در هر قریه بی باید که از
عقلا و آن قریه انجمن تشکیل شود که قریه در زیر اداره آن
انجمن باشد . همچنین يك مخزن عمومی تأسیس شود و کاتی
تعیین گردد و در وقت خیزن بمعرفت آن انجمن از حاصلات عمومی متاع
مبین جهت آن مخزن گرفته شود این مخزن هفت واردات دارد

- ۱. واردات عشریته .
 - ۲. رسوم حیوانات .
 - ۳. مال بی وارث .
 - ۴. لقطه یعنی چیزیکه یافته شود و صاحب نداشته باشد
 - ۵. دینه اگر پیدا شود ثلثش رایج باین مخزن است .
 - ۶. معادن رایج باین مخزن است .
 - ۷. تبرعات .
- خدا صه هفت مصرف دارد .

اول . مصارف مستله عمومی مانند مصارف مخزن و ادارات عمومی
ثانی . اداری عشر حکومت . ثالث . اداری رسوم حیوانات
بحکومت . رابع . اداره ایام . خامس . اداره اعیان
مجزه . سادس . اداره مکتب . سابع . اکل معیشت ضروری
فقر . اول واردات عشر است و آن باید چنین گرفته
شود شلاملاحظه میشود که یک نفر واردات عمومی اش
۵۰۰ دلار است و مصارف ضروری اش ۵۰۰ دلار
از او چیزی عشر گرفته نمیشود . شخصی دیگر مصارف اش
۵۰۰ دلار است ولی وارداتش ۱۰۰۰ دلار از او عشر
گرفته میشود زیرا زیاد تر از احتیاجات ضروریه دارد اگر
عشر بدهد در معیشتش خللی وارد نگردد . دیگری مصارف
او ۱۰۰۰ و وارداتش ۵۰۰۰ از او یک عشر و نصف
گرفته میشود زیرا اضافه زیاده دارد . شخصی دیگر
مصارف لازمه اش ۱۰۰۰ دلار است ولی وارداتش ۱۰۰۰۰
از او و عشر گرفته میشود زیرا اضافه زیاد تر دارد

درک منافعی عاید به شرکت بکنند منت ابرج و خردگان نفعی نماند و ابرج کل ابرج که خیزه کرده و بیان مطالب دیگر نیز
 بهینت نرسد شرکت "نارشا را به رجا، بسته های طبعی که خایه حضرت عبدالمجید، نوزاد حضرت عباس است
 میباشند "مطلق این شرکت مشفقین است" در نایب بن بیان شفا می دهی که طایفه نایب سرباز برای
 این شرکت به دست مبارک درکت خود، بذل غایت میباشند و در جواب سوال از مورد فرج منافعی عاید از شرکت
 منافعی میباشند معرفت در نه احوال بسیار بر او خیر رسانند و در خاندان جانی در طلب نایب است نرسد بر او
 امور این شرکت در نایب فضل و مهربانی که مبارک در پشت دغری که بسم سرباز نیند شده بود، نازل میگردد که همین آن
 برای استحضار خاطر برادران و جوانان روحانی نیت افزای بن و در سبک گردد.

پس از آنکه سند فون که پیش از آن برای اطلاع عموم غایت ضرورت از هم را داشت اینک باطل بستان و دستان
 روحانی خود را در دست میگیریم در اثر شرفی که کسب فیض و غایت تجرد و صبر در هر حال لبستان بخش نوبستان
 ضعیفان است شرکت نوزادان را با نفعی از نوزاد آن که در آن وقت گرفت و کارکنان آنرا خدمت مخصوص بنویسند
 نفع آن نوزاد که شرکت نوزادان مخصوصی در دست جانی قدیر را همی داد پس جانی عالم فایده با در آن کمی آید
 از ضمیر بگیرد، اما، در شرح پیشرفت اساس آن بجای آورده شد و هر یک با نفعی که شایان تقدیر است
 این نایب مبارک را به استقبال نوزاد و محال که چند، پیش از نسیان میگردد و در مرکز کسب بی در مگر
 و دیگری در قدیر برای شرف و ذکر آنکه امور را در شرکت نقل کرده و شاید بهین نوزادها جدا در همان
 در سایر نقاط ایران مراکز دیگری نایب شود و در نفعی که در هم که حضرت عبدالمجید، روح العالمین بنفلس
 غایت نوزادان در دست نایب نوزادان مبارک با نفعی فرار داده شده و برای بسک همین دو شرکت مبارک نوزادان
 بهینت نایب تقوی شده تا هر یک از آنها که با نفعی فرود در سبک باشند شرکت فایده را نماند هیچ کسیری
 از جفا در خرد شرف نفعی را نماند و چون سبک از این باب هیچ آوری شود مشفق سرباز حضرت عبدالمجید
 و منافعی و نوابی که از آن حاصل میگردد بکنند آن مثل سایر سربازهای مشرکین موافق نفعی است به سرباز صدق
 عمل ابرج که نماند سایر سهام در شرکت خواهد بود افزوده میشود و منت بجز آن حساب سایر سبک است
 امور خیریه خواهد شد.

این است مختصر آنچه شرکت نوزادان و بهترین شان را که همه بساط خاطر و صفت خوب و دستان تقدیم شده برادر
 از ساعت نفعی بن نفعی سال و بنا بر سببیم که از هم دستان کمی روز روز بر تحکیم اساس و تشبیه بیان بن
 شرکت بنویسد و حال جدید همس شرکت نوزادان که به غایت فضل بی نهایت حضرت عبدالمجید، روح العالمین
 در نفعی است آید که شرف با نفعی در دست بر نماند که نماند و نفعی است در آفاق جهان مشرک
 در سایر نماند شرف نفعی نام شود و بس به نفعی است سبب

کودکس:	امته الاهی و کرمودی	شرکت نوزادان	طهران	ایران
	سرباز محمد خان بسبب	شرکت نوزادان	نزدین	ایران

بخیر باختر

جلد یازدهم

صفحه اول

قیمت اشتراك سالیانه ۳ دالراست بتمتط محفل مقدس روحانی طهران یا یکسر با داره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت ترقیات مادی و معنوی نوع بشر و یکانه وسیله انتظام و ابرینان عالم است سخن میزند و مقالات مفیده که موافق این مقصد است بجا خواهد شد

شماره هشدهم ۷ ماه فیوری سنه ۱۹۲۱ - موافق ماه ملک سنه ۷۶ بهائی

بشارت

آنگاه که گوی روزنامه بخیر باختر بخیر باختر که بام است باجهت روشنی بخش خوب و اجساد ایران دور و نزدیک
در ای و استان شرق و غرب تا رسید بهترین راه بشارت و اخبار است بی مانند نیست که در هر نوع مفسر
برادان و خواهران روحانی خود را یک جزیه از بشارت سر راه شادی و کثرت معارف و شوق بسازیم و آن عبارت
از تاسیس مادی بسم شرکت نوحه لایان باطنی است که تا بنده و فرزندان اوقات ایران است در ای و استان
و وقت گاهی از ماسر این شرکت نیز بابت از باطنی بجهت بوفت عرض و استان گوی برسانیم :-

شرکت نوحه لایان اولین شرکت باطنی است که در تاریخ برج حمل ۱۲۹۷ شمسی مطابق تاریخ ۱۹۱۸ از میان صاحبان
ایران عرض احاد خود و نظیر بدینسان در استان تهران و در شیرگان کردن رسوم متوالی داشته که هر دو مخصوص
بایران است مخصوصاً از تاسیس این شرکت این بود که دوگان خود رساله عالی چنانکه در غالب مالک شده در رسوم است برکت
بجز خود روحانی از تاریخ و وسیله خویش از یک ای و حد و نام و با لایان خود کند و بعضی شرکت که تفرقه بسام است دنیا
دارد و با اوسای بی مثال بر کدام روزنامه و به شکل و با زبان سلیقه بسم نقل خود برای سربازان و بینه در شرکت تقدیم نماید
در نتیجه این سربازان بجهت صرف منابع غنی که مستقیم منابع خوبه و در واقع گفته و خروجی بجهت باشد و این خوان
حاصل از شرکت فتنی صاحبان سهام دشمنی بجهت صرف خیریه خاص باشد باین نظریه بگویم که در بی عقل مشاگردان
در هر سنه که در روز و آنگاه که بزرگ با وجهی بستی سید و شوقی بر سر آرد این شرکت جمع کنند و در هر شرط
بر که بگسیفت محبسته و بجهت اوسای بی مثال از دخول در شرکت خود روی خودند چنانکه در مدت که از یک سال بجا خود از
بانه و تاسیس سربازان شرکت بی مثال گردیده و بجز در روز بشارت امروزان افزون میگردد تا در سال گذشته (صفر ۱۳۰۸)
مطابق نوامبر ۱۹۱۹) آقای برزنجی خان بسم که هم در سنه اول بین دو شخصیت نوس اونی و در شکل بانی شرکت گردید
میباشد (شرکت باختر شرکت ایشان با یک حضرت جدا بجهت روح باطنی بصورتی بجهت شده) و موضوع بانی شرکت
شرکت بسم و نوحه لایان صرف عرض مبارک رسیده و مورد تقدیر و تحسین واقع گردید و در ضمن چندین جلسه شرکت بجهت و تاسیس
مستورانی چند در خصوص شرکت تاسیس و تاسیس بود و وقت بعضی شرکت است و دیگران نامت در ای صاحبان سهام
خی بستر و در خود را خود را خود تا شرکت صاحب سر راه گردد و باین جهت در ای با تفرقه سال منابع بستر را خود

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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THE TOMB OF HAZRAT VARGHA AND HIS SON RUHOLLAH, BAHAI MARTYRS

The martyr MOLLAH AGHA JAN is buried beneath the landing which surrounds the mausoleum.

MISS LILLIAN FRANCES KAPPES' grave is in the garden very near the Tomb.
 The wife of Mollah Agha Jan—"Amatol Baha"—was the first woman Persian teacher to go from place to place spreading the Glad-tidings. She lived in Sari. Passed out about 1918.
Before the Tomb (left to right) : Mirza Azizollah Vargha ; Ellenbeth H. Stewart ; Hadji Amout, and at his feet, Aly Mollammed, son of Mirza Vailloollah Khan Vargha ; Doctor Susain I. Moody ; Mirza Vailloollah Khan Vargha.

STAR OF THE WEST

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

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No. 19

"How is it possible to imagine life after death?"

Recent Tablet from ABDUL-BAHA to J. Isbrucker

To the maid-servant of God, J. Isbrucker, Den Haag, Holland—Unto her be greeting and praise!

He Is God!

O thou who art searching for truth!

Thy letter has been received. Thou has written that Agha Mirza Ahmed Khan (Yazdani) has given some explanation of the Bahai Cause to thee. What thou hast written is right, that the Bahai Religion is Truth and other institutions compared to the Bahai Religion are not reality and are without any great results. Although in the sight of the people they seem to have a true foundation, yet they are like unto a fruitless tree. There are so many trees that are apparently huge and cast a shadow, yet they are not productive of any fruit and so they will be ultimately uprooted, as thou hast observed and wilt observe. The Divine Institution is, however, a tree whose shadow is extended over the East and the West and every moment brings forth wonderful fruits, as experience has shown.

Thou hast written, "How is it possible that one should obey and submit to an unjust government?" By the government which should be obeyed is meant a just government which protects the rights of all its people. It is a constitutional government which is bound by stringent laws.

Thou has written, "How is it possible to imagine a life after death?" Verily, verily, life after death is not imaginable. But do thou observe that it is evident man has evolved from the mineral world. As long as he was in the mineral kingdom, he could not imagine the vegetable kingdom. He was transferred to the vegetable kingdom. In the vegetable kingdom he could not imagine the animal kingdom. Before he emerged from the animal kingdom he could not imagine the stage of human reason and intelligence, that is, it was impossible for him, he did not have any knowledge thereof.

Now this earth and these trees have, by no means, any knowledge of the animal and human worlds: they cannot imagine them, they deny existence absolutely. While the human world is helping the animal and assisting the vegetable kingdoms, the vegetable kingdom is ignorant of it. Similarly the human world cannot comprehend the world of the Kingdom: it is absolutely ignorant of it, while the heavenly spirits have influence in the human world.

Do thou observe how clear this point is and yet the professors and philosophers of the world are ignorant of this reality! The mediums are, however, speaking of the world of thought and not of reality. But a heavenly soul who is conscious of the Divine World: whose discerning eye is open: who is detached from the world of nature, and has attained to spiritual power is

cognizant of the Divine World and those of the spirits. Reality is pure spirit. it is not physical: that is, it does not occupy space.

Ye should esteem Mirza Ahmed Khan (Yazdani) highly, because it was he who gave ye this great glad tidings. Through the graces of God do I hope that that country will be enkindled with heavenly Light: that the Divine verses will be chanted, and that such souls may be confirmed as to become like unto Paul and Mary Magdalene.

Unto thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Mount Carmel, Palestine, October 15th, 1920.)



CASES CONTAINING MARBLE CASKET TO HOLD
REMAINS OF THE BAB

The Final Burial of The Bab on Mt. Carmel

Extracts from Mirza Moneer's letters, Acca, Syria, March 22, 1909.

SUNDAY morning, Abdul-Baha drove from Acca to Haifa with his family and a few of the old believers. Along the shore, half way between the two cities, there is now a small house which the government has built for the watch of the road. Here, in the middle of the desert, we stopped and had luncheon; then, after an hour and a half, we reached Haifa.

But few of the believers knew that nine years ago the remains of His Holiness, The Bab, had been quietly placed in the (place of) Hazerat-o-Ikoods on Mount Carmel.

A week before the Feast of Naurooz (March 21st) Abdul-Baha had sent to Haifa two of the believers that they should prepare everything for the coming ceremonies.

Nine years ago a believer of Rangoon (India) sent to Haifa a large casket made of marble, beautifully worked with the Greatest Name in relief and gilded three times on each side. It was later to hold the remains of The Bab, which had been kept 60 years (59 A. D., or solar years) in safety. Now they were to be definitely buried by Abdul-Baha.

A few weeks before some twenty men

had pulled this heavy marble casket up the mountain. Abdul-Baha gave the last necessary instructions and it was slowly slid down into the under part of the Tomb. This must have been performed with the help of the Kingdom of El-Abha, for though the work presented great difficulty and was done by inexperienced men, everyone wondered at the ease with which it was done.

The Shrine under the ground was lighted with but one lamp. Abdul-Baha waited until all was well finished. He threw off his turban; he removed his shoes; he took off his coat—but what

followed was so impressive that it is useless for me to attempt to picture it! I will simply relate what happened.

Our Beloved, with his hair waving around his beautiful head, his face shining with light, looking inspired, tragic and majestic, rushed down and threw himself on his knees. He placed the remains of The Bab in the large coffin (in the marble-casket) and leaning his blessed head on the border of the coffin, he wept, wept, wept—and all wept with him.

That night the Master did not sleep.

“The body of man, which has been formed gradually, must similarly be decomposed gradually”

Tablet from ABDUL-BAHA to Shanaz Waite*

To the maid-servant of God, Shahnaz Waite, San Diego, California.—Upon her be the Glory of God the Most Glorious!

He Is God!

O thou who art the daughter of the Kingdom!

Thy letter has been received. Due to scarcity of time, I write the answer briefly: The body of man, which has been formed gradually, must similarly be decomposed gradually. This is according to the real and natural order and Divine Law. If it had been better

for it to be burned after death, in its very creation it would have been so planned that the body would automatically become ignited after death, be consumed and turned into ashes. But the divine order formulated by the heavenly ordinance is that after death this body shall be transferred from one stage to another different from the preceding one, so that according to the relations which exist in the world, it may gradually combine and mix with other elements, thus going through stages until it arrives in the vegetable kingdom, there turning into plants and flowers, developing into trees of the highest paradise, becoming perfumed and attaining the beauty of color.

Cremation suppresses it speedily from attainment to these transformations, the elements becoming so quickly decomposed that transformation to these various stages is checked.

Convey on my behalf my utmost love to thy honored husband! I am supplicating that he may day by day attain to spiritual development. In regard to the meeting which has been formed in that city, it is my hope that that assembly may become illumined and like unto

* NOTE—This tablet is in answer to a letter I wrote to Abdul-Baha, April 14, 1920, in regard to our having formed a Board for the San Diego Assembly, of which Mr. Waite is Chairman. I also wrote of the wonderful self-sacrifice and loving service which Mary Fenn has for several years rendered the Cause here, keeping the fire burning under most discouraging circumstances. I also asked for instructions regarding cremation, of which I knew he does not approve, but I wished to have his own words upon the subject.—*Shahnaz Waite.*

a rose-garden it may diffuse sweet fragrance.

Convey on my behalf respectful greetings to Miss Mary Fenn! In reality this dear maid-servant of God has arisen in service, deserving the bestowal of the divine bounties. I should like to write a letter to the friends of San Diego, but owing to the scarcity of opportunity I sufficed with a short supplication for them:

“O Thou the Lord of Hosts! The city of San Diego was like a lifeless body. Now a breath of the Spirit of Life has wafted over those regions. Some souls have arisen from the graves of the world of nature which is the eternal death; they have been revived by the Holy Ghost, and they have started in servitude to Thy threshold.

“O thou affectionate Lord! Bestow upon these featherless and wingless birds two heavenly wings and give unto them

spiritual strength, so that they may soar in the limitless space and attain to the apex of the Kingdom of Abha!

“O Lord! Strengthen these feeble seedlings so that each one may develop into a fruitful tree, exhibiting the utmost freshness and liveliness. Assist them and make them victorious, so that they may rout and vanquish the army of ignorance and misapprehension; lift up the banner of love and guidance among the people; bestow like unto the spring breeze freshness and life unto the tree of humanity; give greenness and liveliness like unto the spring shower to the meadows of that continent! Verily, Thou art the Able and the Powerful, the Bestower and the Affectionate!”

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 2nd, 1920.)

Prayer for the dead and progress in the after-life

Teaching given by ABDUL-BAHA in 1904 to Ethel J. Rosenberg.

ABDUL-BAHA said that through 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 these souls here, so shall we 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 Teacher), until this day of the Blessed Perfection.

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.

Followers of the prophets have also this power of praying for the forgiveness of souls, therefore we may not think that any souls are condemned to a stationary condition of suffering or loss, arising from 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 also receive light by supplicating here, so they can also receive light by supplicating there. 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 on Him. They are not independent, and

can never be so. While they are needful of God, the more they supplicate, the richer they become.

What is their merchandise, their wealth? In the other world what is help and assistance? It is intercession.

Undeveloped souls must gain progress at first through the supplications of the spiritually rich; afterwards they can progress through their own supplications.

“In this great dispensation Thou dost accept the intercession of the sons in behalf of their fathers”

Tablet from ABDUL-BAHA to Albert R. Windust.

To Mr. Albert R. Windust, Chicago, Ill.
—Upon him be BAHÁ'Ó'LLÁH El-Abhá!

He Is God!

O Thou Almighty! O Thou Forgiver!

The servant of Thy Threshold, Windust, turns his face toward the Kingdom of Abhá and begs for his father* Thy Grace and Bounty. O Thou Omnipotent Lord! In this Great Dispensation Thou dost accept the intercession of the sons in behalf of their fathers. This is one of the special infinite bestowals of this cycle. Therefore, O Thou kind Almighty! Accept the request of this thy servant at the Threshold of Thy Singleness and submerge his father in the ocean of Thy graces—because this son is confirmed in the accomplishment of Thy services and is displaying the utmost of effort at all time in the pathway of Thy love! Verily Thou art the Giver, the Forgiver and the Kind!

O thou divine servant!

Be thou not unhappy on account of the death of thy father. All of us will hasten from this world to another world. This mundane life has no importance whatsoever. It is our hope that in the divine world we shall find eternal union and seek everlasting fellowship. Importance lies in this fact. This station is

*Thomas Windust, printer, was born in London, England, November 12th, 1849. Died at Chicago, May 21st, 1913, and was buried in Mount Hope Cemetery, May 23rd.

obtained through faith and self-sacrifice in the path of God. Consequently we must make an effort to obtain happiness and joyousness in the other world.

Convey the wonderful Abhá greeting to the believers. Chicago, in comparison with the cities of America, was in advance and numerically contained more Baháís. But when the stench (vile odor) of the nakazeen was spread in that city there was stagnation. The Cause in other cities of America is progressing day unto day, but Chicago is stationary. Therefore, strive that the sweet fragrance of the Testament and the Covenant may become diffused, the nostrils of the spiritual ones become perfumed, the banner of “Ya-Bahá-el-Abhá!” be unfurled and the tent of the oneness of the world of humanity be pitched. Then ye shall observe that Chicago will become the Paradise of Abhá. These few nakazeen cannot accomplish anything worth while. The utmost is this that they will be the means of the drooping of the believers of God in that city. A person deprived of the spirit of the Covenant is sentenced as dead. The dead surely disintegrate. Therefore, breathe the spirit of the Covenant and the Testament as much as ye can in the hearts so that the souls may progress day unto day and obtain a new exhilaration.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS!

(Translated by Mirza Ahmad Sohrab, July 4th, 1913, Port Said, Egypt.)



CHARLES H. GREENLEAF

**BORN MAY 6, 1857
DIED MAY 24, 1920**

Obituary

CABLEGRAMS FROM ABDUL-BAHA

Regarding death of Charles H. Greenleaf and Albert H. Hall:

“SUPPLICATING LORD OF THE KINGDOM TO SUBMERGE
THESE TWO BLESSED SOULS IN THE OCEAN OF HIS MERCY.”—ABBAS.

Regarding the death of Lillian F. Kappes:

BAGEROFF-DOCTOR MOODY, TEHERAN—

“MISS KAPPES VERY HAPPY. I INVITE WORLD BE
NOT GRIEVED. APPLY TO MR. VAIL, URBANA, FOR
SUBSTITUTE. ELIZABETH [STEWART] LEFT FOR TEHERAN.”—ABBAS.

CHARLES H. GREENLEAF

A great pioneer of the Bahai Cause in America, his honor Charles H. Greenleaf, came to the end of the trail of this earthly life, May 24th, 1920. He was a giant in mind and body, and a guide to great numbers of souls in their search for Truth. He was one of the three recognized pillars of strength of the Cause in the early days—being closely associated with Thornton Chase and Arthur S. Agnew. Those who received the Message of the Kingdom from him remember his logical presentations and powerful arguments—qualities that were needed to convince the Western mind, especially when, at that time, there were very few of the words of BAHÁ'Ó'LLÁH and Abdul-Baha translated into English.

We ever think of him as the associate of Thornton Chase, whom Abdul-Baha termed “a twinkling star on the horizon of Truth, at present hid behind the clouds, but which shall soon radiantly shine forth.”

A noble soul has passed. “Ya-Baha-el-Abha!”

Tablet from Abdul-Baha.

Through his honor Mr. Chase to Mr. Charles H. Greenleaf—Upon him be BAHÁ'Ó'LLÁH!

He Is God!

O thou member of the Merciful Meeting!

Mr. Chase offered the highest praise

for you, and while in the Blessed Spot (Acca) he remembered you always.

Know thou his value, for he is a kind and faithful friend, firm in the Covenant and Testament.

O thou who art firm in the Covenant! Thy services and those of thy revered wife are acceptable in the Kingdom of Abha, for ye have made your home a nest for the birds of God, and have engaged in teaching the Cause of God.

Ye are truthful gardeners of the Garden of God, and two agreeable servants of the Holy Threshold.

This confirmation must become the source of joy to life and repose to the conscience.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated Chicago, August 4, 1907.)

Charles Herman Greenleaf was born on a beautiful farm near Cold Springs, Wisconsin, May 6, 1857. His parents were Augustus and Charlotte Stanford Greenleaf. When about two and a half years old the family moved to California and there, among the hills and the mountains, he spent the happiest days of his childhood, not realizing any of the hardships which inevitably attend pioneer life. Throughout the years of turmoil after his return to the middle west, the visions of snow capped peaks, rushing mountain streams, rare flowers in secreted places, and hardy

kindly miners, always refreshed and rejoiced his heart.

At the age of twenty-one Mr. Greenleaf was admitted to the Illinois Bar, the youngest graduate in a class of forty, and at that time he was elected as enrolling and engrossing clerk of the senate at Springfield, Ill. He was with the Illinois Trust and Savings Bank, in Chicago, for twenty-two years.

August 8th, 1882, he married E. Elizabeth Rohrer of Evanston, Illinois.

Soon after the World's Columbian Exposition in Chicago he became interested in the universal teachings of BAHÁ'Ó'LLAH and was a member of the first House of Spirituality, continuing in this service throughout his life. His love for Abdul-Baha, the Center of God's Covenant, was his greatest characteristic.

He is survived by his wife and two sons, Albert E. and Charles L., and three sisters, Mrs. E. F. Comstock of Chicago, Mrs. E. W. Dakin and Miss Lily Greenleaf of Oak Park, Ill.

ALBERT H. HALL

In the spring of 1920, one of the well-known and active servants of the Bahai Cause in America, Albert H. Hall, of Minneapolis, passed from the plane of the seen to the unseen.

He will ever be remembered for his services in the early development of the Bahai Temple Unity, the body entrusted with the building of the Mashrekol-Azkar in America.

From 1910 to 1914, Albert H. Hall was selected each year as chairman of the Annual Convention; he was elected a member of the Unity during the same period, and was chosen as its president in 1911, which position he held up to and during the year 1914.

At the Convention of 1910, when Mr. Hall was unanimously chosen Chairman, he said: "God chooses the weak things to confound the mighty. You have made

the choice of a weak instrument. I feel very weak and lowly, as nothing, and I would not bear the responsibility of this place were I not possessed with the sense of my own emptiness, seeking only the inpouring of His Spirit, strength and wisdom. This Convention but now called to order, has been in conscious, silent session for several hours. There is no need of any introduction. The opening of this Convention was sung in the heart of every one of you who turned his face to the East this morning, and if you did not then catch the message of love and unity in all its fulness, it has beautifully sounded in your ears as the inspiring Tablet has been read [refers to Tablet regarding Mashrekol-Azkar received in March, 1910]. There is no other word to be uttered. It is for us now to address ourselves directly to the work in hand. We are here representing the Bahai Assemblies throughout America and Canada, to bring home the substantial offerings of our sacrifice, to encourage each other with the report of our work—not to boast or overstate it. We must face His Truth just as it is. Do not let us delude ourselves. They are the worst deluded in the world who are self-deluded. We are not afraid nor ashamed of the situation, but of ourselves—that is all. Let us seek knowledge with the light of Truth and the Truth shall make us free." (From BAHAI NEWS, Vol. 1, No. 4).

Enfeebled by ill health, nevertheless, he determined to make the journey from Minneapolis to New York City to attend the Annual Convention in 1920, although his physician warned him it might hasten the hour of death. He paid the price, and everyone present at the Feast of El-Rizwan will remember the ring of his voice, though feeble, when he cried out to the assembled delegates and friends: "Arise, shine, for thy light has come and the glory of God has risen upon thee!"

On the journey home, he met an old acquaintance on the train, Mr. Ole Han-

sen, former mayor of Seattle, who has won national attention. Mr. Hall, propped up on pillows, gave him the glorious Message of the coming of The Kingdom, and his personal copy of the *Hidden Words* and *Seven Valleys*.

Deeds reveal the station of the man.

IN MEMORIAM

To the Judges of the District Court of the Fourth Judicial District, State of Minnesota, and to the Members of the Hennepin County Bar:

Albert Heath Hall was born on July 11th, 1858, in Alexandria, Licking County, Ohio, son of Rev. Levi and Lucinda Mitchell Hall; he came to Minnesota in 1873 and received his early education at Austin; he entered the University of Minnesota in 1875, remaining in school there until the end of his junior year; he was a member of the Chi Psi and Phi Delta Phi Fraternities. While attending the University of Minnesota he earned his livelihood by working in a sawmill, and later, worked for the first telephone company organized in the Twin Cities, stringing the first line of wire in the city of Minneapolis; he afterwards was night telephone operator while attending his classes at college.

After leaving the University of Minnesota, Mr. Hall entered the law office of Judge Frederick Hooker as a law student, and a short time later, accepted a position in the Treasury Department at Washington, D. C., and while there studied law at Columbian University, which later became the George Washington University; he graduated from Columbian in 1884. From 1884 to 1920, he was actively engaged in the practice of law at Minneapolis, and tried some thirty-five hundred contested cases; he died May 25th, 1920, after an illness which was critical for only a few weeks, having been in poor health, however, for almost a year. He is survived by

his wife and one daughter, Mrs. William L. Appleby, both of this city....

"Bert" Hall, as he was familiarly known throughout Hennepin County, was primarily and essentially the poor man's lawyer; no client was too mean, nor was his cause too small, but that Bert Hall gave him his untiring and unstinted effort; it made no difference whether the client had funds, or even prospects of receiving them, and it seemed as though the less the prospect of getting a fee, the more generously he gave of his brilliant mind and indefatigable energy; if he believed that his client's cause was just, that cause became the paramount matter with him and it took precedence over his self-interest, his family and his friends.

Bert Hall lived and died practicing what he had always preached—The Brotherhood of Man.

PETER BUIKEMA

Our faithful co-worker on the STAR OF THE WEST, Miss Gertrude Buikema, has suffered the breaking of the tender ties of home through the death of her father, Peter Buikema, at Chicago, January 27, 1921.

Born in Provincie Groningen, Netherlands, January 15, 1835, he lived more than the allotted three-score years and ten in this limited world. With splendid vigor of soul, characteristic of his nationality, he entered the larger life with perfect trust in God.

The presence of the great number of friends who came to pay their respects to the departed, was a testimony to the spiritual life of this family. The warm tributes of the pastor of the Holland Reformed Church where Mr. Buikema attended, found a response in the hearts of the large gathering of Bahais, Christians, and others present. The Bahai "Benediction," sung at the close of the service, calmed all hearts by its spiritual blessing.

In extending our sympathy to the



FUNERAL CORTEGE OF LILLIAN F. KAPPES.

bereaved, we realize our words are inadequate, and know that only the Words of BAHÁ'Ó'LLAH and Abdul-Baha express the comfort we would endeavor to express. From every hand, where the news has reached, have come letters of condolence to our co-worker, Miss Buikema. On behalf of the Bahais everywhere, we extend to our esteemed sister heartfelt love and sympathy.

A. R. W.

LILLIAN FRANCES KAPPES

Teheran, Persia, December 7th, 1920.

Dearly loved Bahai friends:

After nine years of unexampled courage, faithfulness, devotion and success in the face of unnumbered difficulties endured while building up the girls' Tarbiat School, which was as the apple of her eye, our gifted and beloved sister, Lillian F. Kappes, after only three days' serious illness of typhus fever, literally went to sleep, to awake in the Holy Presence.

The city is enveloped in a cloud of sorrow. The Bahai women are weeping. The school children are mourning their director, teacher, friend. She died at 12:30 midnight on December 1st; was carried with royal honor, the cortege numbering hundreds, to the glorious tomb of Vargha, the Bahai martyr.

The Bahai burial service was held in the dome of the tomb and the mortal

remains interred in the garden facing one of its nine openings—a most beautiful resting place.

When Lillian F. Kappes ascended—

A wave of sorrow passed over the world,
From East to West it swept,
From bleeding hearts its foam was hurled,
While countless mourners wept.
"Like Joseph of old into Egypt; you're sent,"
Came the firm command of her Lord,
"In tests and in trials your life will be spent."
Unflinching, sustained by His Word,
For loving and kind His manner and voice,
"Keep your thoughts and your heart crystal
pure."

In the utmost of faith she made the high choice,
And gained her reward through the power
to endure.

—*Amat ol a'Alla.*

(*Dr. Susan I. Moody.*)

[From the STAR OF THE WEST, Volume 2,
No. 18.]

Extract from letter written by Miss Kappes to Mr. D. D. Babcock, Seattle, Wash., dated at Teheran, Persia, Dec. 19, 1911:

Dear brother in El-Abha:

Praise God! Through your unceasing, untiring efforts and assistance, it became possible for me to follow the behest of Abdul-Baha, to enjoy the blessed privilege of the visit to Thonon and finally to arrive in safety at my destination. Many conflicting reports started Miss Stewart and me off rather hurriedly

*Note—Quotations taken from her account of her visit in the holy presence of Abdul-Baha at Thonon-les-Bains, Switzerland, Aug. 27-29, 1911.

in the effort to meet Abdul-Baha at the Races' Congress in London, though we eventually spent one month there in the daily hope of his arrival. After writing and cabling and much uncertainty, word came to Tammadon-ul-Molk, his interpreter, who was in the same house with us, and Miss Juliet Thompson, of New York, who lodged next door, to proceed

selves at Thonon. Though we did not know it, Abdul-Baha was at that moment abroad on the lake with M. and Mme. Dreyfus-Barney, Juliet Thompson, Mirza Raffie and several Orientals, and when, after resting, six hours later we were greeted and called to meet him, and I told him of what I called my dream mountains, those self-same hills

EXPECT NOT FROM THE
WORLD LOVE AND COM-
PASSION, ITS WAY IS EVER
TYRANNY AND SUP-
PRESSION!

The most difficult task for the Society of Khademeen Atfal (those devoting their services to children) is to announce to the friends of God the death of our American Bahai sister, Miss Lillian Frances Kappes. This revered and blessed soul, who in the year 1911, came from America to Persia in the services of the Tarbiat School, and spent her precious life in educating her Persian sisters, passed on to the Threshold of the Almighty at the age of about thirty, on Wednesday morning, December 1st, Nineteen hundred and twenty, and left the traces of her qualities and virtues in the hearts. The only consolation that we have is that Miss Lillian Kappes has not really died, for though her physical temple has put on the garment of death her holy spirit is clothed with the silken robe of Life and will live forever and forever.

SOCIETY OF KHADEMEEN
ATFAL, Teheran, Persia.

۹ -

از آسمان طمع مهر کمتری مکنید
که او همین حرکات شکر می فاند

برای بخت خادمین اطفال موع و موقتی اصعب از آن نیست
که احبای الهی را از فوت خواهر **Miss L. F. Kappes**
میس لیلیان فرانسیس کپیس
نسبت و تفریت کوبند. این عزیزه جلیل القدر که در سن ۱۳۲۹
برای اهللوة مدرسة تربیت نات از امریکا با بران آمده و مدت
سه سال از وقت گرفتاری خود را صرف تعلیم و تربیت خواهران
ایرانی ما نمود در اول طلوع دور چهارشنبه ۹ قوس رجبی نیل
۱۲۹۹ مطابق ۹ شهریور اول ۱۲۹۹ در سن ۳۰ سالگی در حوا
رحمت پروردگار بانه یافت و آثار فضائل و اخلاق خود را
دو فلوط یادگار گذاشت. در این سوگوارای آنچه مورت نسبت
تواند بود حفظ اینست که میس لیلیان کپیس محبتت برده
بسی آرزوی جمل حضری او لباس مرگ بپوشیده روح پاکش
استبق زندگانی در بر کرده و الی الابد باقی و پاینده است
طهران تاریخ ۲۰ ربیع الاول ۱۳۳۹ مطابق اول دسامبر ۱۹۲۰

مجلس خادمین اطفال

to Geneva, Switzerland. In two days Miss Stewart and I were telegraphed for and proceeded to Thonon on the French side of Lake Geneva, the incomparable, doubly beautiful for his presence there. Ignorant of the point of our debarkation, I was admiring, from the lake steamer, an exquisite, ethereal looking range of mountains, rising as if from the heavenly deeps, and as our boat drew nearer, a sweet, peaceful looking village was disclosed at their very base—and to our great astonishment we found our-

now forming a background for him as he sat at the window, he said: "Sometimes the heart sees what the eyes cannot see." Then, "If it were not for the Cause of BAHÁ'U'LLAH we would never have met—never have known each other—you would not be here." We were there two days, and, with many to see him, our interviews were perforce short though both evenings, at dinner, we sat opposite him at the same table. The first evening he told several humorous stories, but the second all his talk was

pointed to us and of The Kingdom. He iterated and reiterated: "I am sending you to Persia that you may serve in Persia, so that all the friends and all the people will praise you." That we must always be united in all things, to be no cause of discord, to love *all* the people alike. That we would meet many hardships and trials.

One of his last messages was to you, for when I told him about your unceasing efforts on my behalf and of the fire of your enthusiasm and courage, he sent his affectionate greetings to Mr. Babcock. To say to him he had done well—*very well indeed*—and that Abdul-Baha was pleased with him. After I gave him greetings from the Seattle Assembly, he said: "I will see you again in the Kingdom of Heaven." When I asked him to be healed physically and spiritually to serve in the Cause of God, he smiled and said, the while we sat at his feet: "God willing, you will be healed—you must keep your thoughts and heart pure." When he dismissed us he said he would see us again to say "good-bye." What he had said of you touched me as nothing else did and I wept and wept, for it was the Lord's "Well done, thou good and faithful servant." I thought I should be completely satisfied if he ever said that of me. It was to me the epitome of approval. Rejoice! Rejoice! that in this Glorious Day it has been said of you. May your goodness increase!

We went out with: "I am sending you forth as Jacob sent Joseph of old"—and I could say nothing but, "Ya-Baha-el-Abha! Ya-Baha-el-Abha!" he echoing it back and repeating while he held us fast at either hand going forward toward the doorway. And so we went forth. . . .

MARY MATTISEN

The hearts of all the Bahais of the Chicago Assembly went out to their brother Andrew Mattisen during the

month of October, 1920. His wife, Mary, a young woman devoted in heart, to the Cause and to her husband and little child, passed from this world to the realm beyond. We are grateful that the promises of BAHÁ'Ó'LLAH and Abdul-Baha regarding that blessed world are the consolation of the bereaved.

A. M. DAHL

Cambridge Springs, Pa.

September 22, 1920.

My dearest friends:

Our dear brother, Mr. A. M. Dahl, of Pittsburgh, passed on to the Supreme Concourse September 15th. He was hit with an engine and killed instantly. The body was taken to Chicago and a Bahai funeral service was held there. I understood the funeral was to be in Pittsburgh and hastened there. I found they had all gone except the wife of the older son and three little grandchildren. I stayed with them one day. These dear little children were constantly speaking of what he had told them and every little while they would speak of him. His influence for good will be a great inspiration in those children's lives.

A new Bahai in a store said: "Only two days ago Mr. Dahl came in and shook hands with me so cordially and I was so happy to see him." Another friend who had heard of the Bahai Cause said: "Mr. Dahl was so jolly, so kind and so good!" Everyone spoke of him with such tenderness and love.

Mr. Dahl was so faithful in the Pittsburgh work. Those who worked with him will never forget those days. I never knew him to miss keeping the fast or the feasts. He made photographs of Abdul-Baha and gave them to friends to use in the Cause. All the photographs used in the South American newspaper articles were made by Mr. Dahl. Mr. Dahl went without his lunch for years and sent the money to support a girl in the schools in Teheran, Persia. He typed the Creative Word

to send out. He was always a happy Bahai, and so generous that he gave away nearly everything he had. Several times I have seen him take his coat off his back and pass it on to someone. In thinking of Mr. Dahl I felt: "How beautiful that he gave his all to Abdul-Baha in the days when he was here to do it!"

Yours in the Center of the Covenant,
Martha Root.

L. RUSSELL ALDERSON

On August 28th, after a few hours of illness, our loved brother, L. Russell Alderson, of the Assembly of Pasadena, returned to that goal of the lovers of BAHÁ'O'LLAH and the Center of the Covenant—the Home Eternal.

His life had been an unconscious witness to that quickening spirit which His Holiness BAHÁ'O'LLAH has breathed into the dead body of the world, for he loved and served humanity. Thus he was prepared of God for the knowledge of His Great Cause, of which he had heard for years, but, not understanding it, had remained unconfirmed. To this most grateful and unworthy servant was permitted the great privilege of giving to him successive draughts from that "Chalice of Everlasting Glory" and his ripe spirit responded so fully that under its transmuting power his life became consecrated to the Holy Threshold and the Center of the Covenant, and he arose in service to his Assembly and also as a member of the newly established House of Spirituality which is composed of representatives from Pasadena, Los Angeles and Glendale.

On Sunday afternoon, August 29th, a memorial service was held by the Pasadena gathering, which though small in members is large in spirit. On Monday, August 30th, in his home, the Episcopal service was read and the human instrument was laid away among a wealth of flowers. It was truly a Bahai representation, not only in the number of be-

lievers present but in the attendance of different nationalities; and around that body, so long frail, and in memory of that self-sacrificing spirit, many tributes to a beautiful life were rendered.

In the heavenly calendar it is not the length of earthly time that we have been believers and "followers of the Light," but *how* we have followed it in firmness in the Covenant which contains in His words our twofold test and proof: "Love and obedience to the commands of Abdul-Baha." This was the shining pathway by which, in the spiritual registry of the Kingdom, our dear brother attained to that Home of Light and Reality.

Isabella D. Brittingham.

It is with great sorrow that the Pasadena Assembly announces to the friends throughout the Bahai world the passing of Mr. Alderson on the morning of August 28th last. From the first meeting of the organization of the Pasadena Assembly, Mr. Alderson, his wife and their three sons have been a beautiful factor in the promotion of the Bahai Cause both in Pasadena and Los Angeles, and a more faithful exponent of "Living the Life" would be difficult to find. Truly he was ready for the work of the Kingdom beyond this plane, and we trust the friends will unite in supplicating for the blessings of the Kingdom of Abha for him and for those who remain to mourn his loss.

Nelly S. French,
Sec'y, Pasadena, Calif., Assembly.

JEREMIAH A. O'CONNELL

On February 28th, 1920, after a prolonged illness, Mr. Jeremiah A. O'Connell died at Chicago. His close personal friend, Mr. William Patzer, who had moved to Washington, D. C., arranged for the funeral and burial at Oakwoods Cemetery, through the sending of Mrs. Pauline Hannen to Chicago to look after

(Continued on page 331)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Western States: HELEN S. GOODALL.

Southern States:

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No. 19

Some Answered Questions regarding the Fast

Words by ABDUL-BAHA in answer to questions. From notes brought by Mrs. Ella Goodall Cooper of San Francisco.

Q UESTION: "Some of the friends in America say that the Fast is not to be observed now but in the future."

ABDUL-BAHA: "In places where it will be the cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia, the Fast cannot be kept. In these places if the friends fast it will be the cause of trouble, people will rise against them. But in those places where there is safety and security it should be kept. I fasted sixty years—the first one who fasted was I."

QUESTION: "In a family where it is difficult, should one attempt to keep the Fast?"

ABDUL-BAHA: "Difficulty is not a preventative. But if fasting gives rise to inharmony it is injurious."

QUESTION: "If it is not possible to take breakfast before sunrise, should one keep the Fast the best one can?"

ABDUL-BAHA: "If there be a preventative, it should not be kept. As far as one possibly can, yes; but if there be any preventative at any time, no. But after sunrise one cannot eat. I used to Fast from sunset to sunset. Early morning eating was difficult for me, therefore when I ate in the evening I took nothing else until the following evening."

QUESTION: "If one's health does not seem to permit of fasting should one keep the Fast?"

ABDUL-BAHA: "In that case the doctor must decide. The object is not this, that not eating is not forbidden; but eating is forbidden. This is the

object: not eating is not forbidden, but eating is forbidden."

QUESTION: "When it is difficult or impossible to begin at sunrise is it possible to keep the Fast as much as one can?"

ABDUL-BAHA: "No. After the sunrise nothing should be taken unless the doctor says that fasting would be injurious (to one's health). In that case, one can eat at any time one wishes. But

in a room and locked the door, and did not permit anything (food or water) to be taken to him. Indeed, his prisoner took nothing for nine days, not even water. For six days he slept, then he could not sleep any more, but he was very weak. But now, in this Revelation, it is for only twelve hours—very little."

QUESTION: "Should those men keep the Fast who are employed in mines, steel mills, etc., where it seems neces-

MONTH OF FASTING—March 2d to 20th inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

the whole time (of fasting) is only twelve hours—this is nothing."

QUESTION: "Some of the friends think the life is so strenuous in America that it is not possible to work there and keep the Fast."

ABDUL-BAHA: "In the Torah the command for fasting is from sunset to sunset for three days. For three days and three nights they, the Jews, take nothing. This is not obligatory. There are Fasts of three days, seven days and nine days. Mr. X. in Persia did not believe that one could fast for nine days. He brought a Jew and imprisoned him

sary to eat often to keep up their energy?"

ABDUL-BAHA: "This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast."

QUESTION: "What is the age limit for fasting?"

ABDUL-BAHA: "Seventy years."

(Notes taken in Persian by Mirza Lotfullah S. Hakim at the Pilgrim House, Haifa, October 26, 1920, and translated by Mirza Azizullah Khan Bahadur.)

Societe Nonahalan or Children's Savings Institution

(It is desirable that both the English and Persian* be printed in NAJME BAKHTAR (STAR OF THE WEST), as every Assembly should share in this effort which must become universal and "not short lived."—S. I. Moody.)

To the Editors of the STAR OF THE WEST:

You will rejoice to hear that a children's savings institution, the first of its kind, has been organized upon plans laid down by the blessed Master himself.

The idea originated with Mirza Mohammed Labib, who had gone to Kaz-

vin in the interest of the Tavakol Schools, a branch of the Tarbiat Schools. The object was to induce the habit of thrift among children. But, unlike other penny savings institutions with an eye to the future, this was to enlist all from the earliest childhood in activities for the common good.

So great was the rivalry between the boys and girls, that within a year five

*See Persian pages 312 and 311.

hundred tomans had been collected and a piece of land bought.

When later Mirza Mohammed Labib made the pilgrimage to Acca, he laid the project before the Beloved, begging his blessing and approval, so that this sherkat (company of shareholders) might never fail. In reply the Master laid his hands upon his breast, emphasizing each word and smiling radiantly the while saying, "This is my sherkat! This is my sherkat! Rest assured, this sherkat is mine!" Then drawing two gold pieces out of his pocket and handing them to Mirza Labib: "Let this be my share of the principal and let all my dividends be applied on public benefits, such as schools for the children."

Thereupon Mirza Labib produced a large record book and Abdul-Baha wrote the following on the fly-leaf:

Prayer revealed and written in the house of Abdul-Baha at Haifa, Palestine.—

He Is God!

O God! Make this company of Bahai children eternal and everlasting; bestow blessing and profit and make the members successful in excellent administration, in capacity, faithfulness and integrity; in order to preserve the right of the children and to act according to Thy instructions and to form an Assembly of the blessed people so that affairs be conducted by consultation and not like other companies to be short lived.

(Signed) ABDUL-BAHA ABBAS.

Prayer revealed for the Societé Nonahalan and all combined groups of children studying Dars Akhlagh [i. e., lessons taken from all Holy Books]:

Through his honor Mirza Mohammed Labib, the pilgrim.—Upon him be BAHÁ'O'LLAH El-Abhá!

He Is God!

O pure God! Refresh and vivify these young shoots of the great river of guidance, and by the breeze from the Garden of Oneness grant them joy, and

by the heat of the Sun of Reality bestow upon them new life, so that they may sprout and grow up, progressing day by day; bud and bring forth leaves and fruit.

O Educator! Give to all intelligence, grant strength and power and make them manifestations of helpfulness and favor, so that they may live among the people in the utmost degree of dignity.

Thou art the Powerful! the Mighty!

(Signed) ABDUL-BAHA ABBAS.

Upon his return, Mirza Labib urged the establishment of another Nonahalan (young plants) center in Teheran, to which he presented one of these gold pieces. As an opportunity for the parents to participate, a similar record book was arranged. In this, then, are duly numbered and recorded these contributions to Abdul-Baha's share in the sherkat. Naturally such contributions are open to all the Bahai brotherhood. Indeed, it is hoped that this work may be established in every community throughout the world.

The following are the basic principles laid down by Abdul-Baha:

1. An executive committee must be established to draw up and carry out a set of rules and regulations.

2. Tickets or checks to be of the lowest denominations.

3. No shareholders to be allowed to withdraw any of the principal and can take up interest only at the expiration of ten years, and then to be allowed to draw three-fourths of the accumulated interest, the remaining fourth to be applied on the public fund.

Respectfully submitted to the STAR OF THE WEST for publication (sealed by the committee),

Mirza Mohammed Labib,

Miss Lillian F. Kappes,

Mirza Nuredin,

Doctor Susan I. Moody,

Goodsea Ashraf Khanom.

—Founders of Teheran branch of Societé Nonahalan.

Obituary

(Continued from page 327)

some affairs of the deceased. Both Mr. Patzer and Mrs. Hannen are members of the Committee of Consultation of Washington, D. C., and they united with the House of Spirituality of Chicago to carry out the last wishes of the deceased. Mr. O'Connell was the recipient of Tablets from Abdul-Baha and turned his face ever to that Center of Guidance.

DR. GEORGE DAVIDSON BUCHANAN, B.A., Ph.D.

On November 13th, 1920, the soul of Dr. George Davidson Buchanan departed from this terrestrial life to take up the higher duties of the heavenly worlds, after years of service and devotion to the Cause of the oneness of God and humanity. The latter years of his life were marked by much physical suffering and for several years he was bedridden, yet his dauntless and cheerful spirit overcame these mortal afflictions that flesh is heir to, and was a constant inspiration, to the friends of God, of the joy and happiness that radiates from a Bahai life.

It is strange how fate overtakes man. The doctor had the minds of three continents following his teachings and example, and his sermons caused thousands of people to follow the higher and nobler spiritual life that is destined for man. Yet in his last hours, he was taken from his home, without the knowledge of his friends and the Bahais, and passed on under very trying circumstances, without the word or presence of a single friend at his bedside. Yet his great soul knew no bondage of human making, for it had contacted with that everlasting Life-giving Center of the Covenant, and the humility of this world will become his eternal glory.

The doctor was born of Scottish par-

ents in Baltimore 68 years ago, was educated for the law and admitted to practice, yet after a short but successful pursuit of this profession, he felt the call to a nobler cause and commenced the study of theology under Professor Hodge, the eminent Presbyterian divine of America, and was ordained in the ministry of that church after graduating from the Divinity School of Princeton University—the same year that President Woodrow Wilson was graduated. For two years he preached in the city of his nativity and although a young man, his fame spread as the silver-tongued orator of Baltimore.

Then commenced his life of travel. He went to Australia where his abilities as a preacher attracted much attention and he was inducted to the ministry of the Cairns Memorial Church of Melbourne, which pastorate he held for many years with great distinction to his calling. It was in his church that Madame Melba began her remarkable career as soloist. Later he accepted a call to the Wickham Terrace Presbyterian Church, Brisbane, Queensland, where for over eight years he spoke to packed congregations, discarding the conventionalism that hampers religious truth and presenting it in such a way that business men, strangers, commercial travelers, and those who were wont to sneer and cavil at churches and parsons, were regular attendants. The Queensland Government endeavored to secure his services to visit Great Britain, to lecture there in its behalf to induce immigration, but he declined a munificent salary, as he felt his work lay in a different direction.

So broad and universal was his platform that when he made his historic address to the Presbyterian Synod on the "Higher Criticism," such heated discussion and controversy followed that at last he was tried and condemned for heresy by his own flock. However, his

University in America duly recognized his literary powers and thinking ability after this episode, by conferring upon him the degree of "Doctor of Philosophy." From this time his greatest work began. Once more he resumed his travels, visiting England, Europe, Africa and the Orient. His fame spread as a lecturer, preacher and writer. He took up journalism and a British Syndicate sent him into the Belgian Congo to expose the atrocities of King Leopold against the natives. A price was placed upon his head for these disclosures. Many of his famous articles were written under the nom-de-plume "XYZ." He visited the Holy Land and was in Haifa in 1892 at about the same time as the ascension of BAHÁ'Ó'LLAH. It was here that he first heard the name "Bahai" and associated it always as standing for purity and cleanliness among the orientals, though at that time he knew nothing else about the Cause.

Then he went to Cape Town, South Africa, where for two years his Sunday night lectures in the Opera House of that city packed the largest hall of over two thousand seating capacity nightly. He presented spiritual truth in a practical way, appealing to reason, and his rhetoric and flights of eloquence held his audiences spell-bound. All the newspaper writeups heralded him as the "Talmage of Australia." One of his favorite subjects was "Abraham Lincoln," another was "The Yankee at home and abroad." It was during this period of his life that Dr. Buchanan made a trip into central Africa, following the trail of Livingstone and Stanley. He visited the Akkas pigmies which so harassed the expedition of Stanley in 1888 and was treated very kindly by them. During this trip he was stricken with the African fever, the effects of which brought on a stroke of paralysis from which he never fully recovered. He numbered among his warm personal friends, Henry Drummond, Sir Henry Morton Stanley, Cecil Rhodes, Dr.

Bevan and many of the worlds notables, yet the doctor himself was retiring, unassuming, simple in taste and life, and spoke but little of his own achievements.

Such characteristics attracted many people to his lectures when he visited Portland some nine years ago. It was shortly after his arrival that he was stricken with a second stroke from which he never recovered and which kept him in Portland during the remainder of his life. At this time Rouhani Latimer made his acquaintance and first gave him the Message and glad-tidings of the New Day and of the coming of the Promised One of whom he had taught for so many years. His soul was prepared for this glorious Truth as he had been preaching its principles for a long time without the knowledge of their source. His confirmation came with association of Thornton Chase and other Bahais, and his life ended in the spreading the love and teachings of Abdul-Baha. His first message from his Beloved came through brother Chase: "Deliver my yearning greeting to Dr. David Buchanan of Portland and say: 'The joining of the River Jordan to the Most Great Sea is distinct and assured, but time is required. I ask God that you may learn all those verses in the Holy Book, which refer to Haifa and Acca and quote them in your addresses.'"

After the recent war he received a Tablet from Abdul-Baha, in which it was clearly pointed out that Universal Peace would not prevail in the Assembly of Nations gathered at Paris because misunderstanding and self-interest prevailed, and in such an atmosphere fresh difficulties would arise. The Tablet closed with the statement: "Undoubtedly the general condition of the people and the state of small oppressed nations will not remain as before. Justice and right shall be fortified, but the establishment of Universal Peace will be realized fully only through the Power of the Word of God." A copy of this

Tablet* was sent by the doctor to President Wilson and the following letter was received in reply:

AMERICAN COMMISSION TO NEGOTIATE
PEACE

Paris, May 16, 1919.

My dear Dr. Buchanan:

I beg to acknowledge the receipt of your letter of April 2nd, with enclosure, and to say that I shall bring it to the attention of the President. Let me thank you in his behalf for your kindness in writing.

Sincerely yours,
GILBERT F. CLOSE,
Confidential Secretary to The President.

In looking over the doctor's papers many letters testifying of his own personal merit and esteem in the eyes of the world are found. One of these is of special interest as it came from Cape Town at a time when he was quite sick and showed how his spirit was still living in far-away Africa. It reads as follows:

Cape Town, Feb. 28, 1918.

Dear Doctor Buchanan:

It is now some months ago since I sent you a duplicate copy of the letter of which I am now sending you the original, although the other copy was a duplicate it contained most of the signatures which appear on the original copy.

I have not received any reply from you up to the present and must regretfully conclude that the last letter miscarried; anyway the enclosed letter carried with it not only hearty good wishes of all the signatories thereto, but also the very affectionate greetings of all your many friends, of which I have the honor to be one. Again with kindest and most hearty greetings to you,

Yours very sincerely,

JOHN S. INCE.

ENCLOSURE

Cape Town, Oct. 23, 1917.

Geo. Davidson Buchanan, Esq.,
Doctor of Philosophy, Etc.

Dear Dr. Buchanan:

We, the undersigned, a few of your many admirers in South Africa, join in sending you affectionate greetings.

We shall always remember your eloquent teachings, which elevated our thoughts to contemplation of high and enduring things. Many of us received from you light on the eternal verities, which has proved of permanent help and comfort since.

*Tablet published in STAR OF THE WEST, Vol. 10, page 42.

Life this side of the veil is brief, and probably none of us will see you in the flesh again, but there is the great Beyond.

May God be with you, old friend, until we meet again.

Yours very sincerely,

(Signed by twenty-seven names.)

However, there was but little of the doctor's life and worthy deeds recorded by himself. He had attained the station of selflessness. The loftiness of his thoughts and aspirations as found in his sermons and lectures are the most fitting record of his daily life. His manuscripts are rich in spiritual thought. His last effort was an outline for a book on the Bahai Cause but his ill-health prevented his completion of the work. He had nine chapters outlined with three headings as follows:

Bahai Principles

1. Justice.
2. Unity.
3. Peace.

Bahai Universals

4. Education.
5. Language.
6. Franchise.

Bahai Economics

7. Co-operation.
8. Equal Opportunity.
9. Spiritual Development.

One of his greatest joys was to have the friends come to him and read from the *Hidden Words*. The last time a group of the friends were with him, after the reading he remarked: "Never in all literature have I read such matchless beauty of wording and imagery of thought." His passing has grieved the heart because of separation, yet he has now undertaken that journey on the Pathway of Knowledge of the Infinite God, with greater freedom and understanding, and with the aid and prayer of the Center of the Covenant may he ever ascend in glorious works, in the Name of the Lord, to the full realization of these thoughts from one of his sermons:

"Material death but ushers in the higher state
To the spirit it but gives divinity;
Dissolution is but the second birth of the soul,
'Tis but the new nativity.
Resurrection of the life material existeth not.

From death and Sheol the body corporate n'ere
 again doth rise.
 But as of yore, so now the spirit, the soul in-
 carnate
 Doth infrequently materialize.
 Yea, as Jesus died before, apostles and unbe-
 lievers to illumine.
 So now the spirit transfigure doth its earthly
 form transcendentally assume.
 Ascension is the life ethereal from earth to
 heaven ascending,
 'Tis but the ceaseless spirit's flight.
 'Tis the dawn of angelhood.
 'Tis but the shedding of earthly garb,
 'Tis the soul's investiture with Heaven's Light."

George Latimer.

MRS. M. D. THUMEL AND
 KARL HANSON

On the 2nd of March the Portland, Oregon, Bahai Assembly and other friends gathered at the home of Mr. and Mrs. W. J. Haldeman to pay the last tribute of love and esteem to our dear sister Mrs. M. D. Thumel, who departed from this plane of life Feb. 28th, to ascend to her station in the eternal Kingdom of El-Abha. We feel assured she has come into "her own" through the blessed grace of the Father, assisted and strengthened through her wonderful firmness and faith in The Center of The Covenant.

Mrs. Thumel was born in Brooklyn, N. Y., Jan. 24th, 1862, and when only a young child became an ardent Spiritualist, but when she heard of the Bahai Revelation, it took such an immediate and firm hold on her that she not only accepted the teachings of BAHÁ'Ó'LLÁH absolutely, but her faith in the Center of the Covenant became a part of her consciousness, and no greater tribute can be paid our departed sister than to reiterate her firmness and love for Abdul-Baha under all conditions and circumstances.

The Bahai service was most ably and beautifully conducted by our beloved brother George O. Latimer and the power and love of the Master was manifested through him in a wonderful manner.

Bahai hymns were rendered in sweetness and pathos by a quartette of maid-servants which added that touch of



spirituality possible only through the melody of the human voice.

Mrs. Thumel leaves two daughters, Mrs. Drucilla Haldeman of this city and Mrs. Mae Bell Hanson Schroeder of Chicago.

Just five months and a day Mrs. Thumel assisted at the services of her eldest grandson, who passed at that time—Karl Hanson, a very lovable boy and a firm Bahai, strong, very strong for a child, in faith to the Center of the Covenant.

The Bahai service for Karl was also conducted by brother George Latimer, beautiful in its simplicity and full of love and affection.

B. N. Bourman.

In Memoriam
 HADJI MIRZA HEIDAR ALI
 "The Angel of Mt. Carmel"

ZIA KHANUM

IBTEHJOL-MULK

CORRECTION

The compilation of the words of by Rufus W. Powell and sent to the
 BAHÁ'Ó'LLAH and Abdul-Baha pertain- STAR OF THE WEST by Jeanne Bolles.
 ing to the Bahai Movement and Esperan- We erroneously stated that the compila-
 to appearing on page 286 was compiled tion was by her.

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تَعْصَبُ اِيتَالِيَا

۹ ماه دسبرست ۱۹۱۹. سر سفره مبارک .
 در خصوص سختیها که در ایتالیا دیدیم عرض شد
 حضرت عبد البهّار فرمودند " بی اهای
 ایتالیا تعصبند و قبحه وارد ناپولی شدیم
 سه شبانه روز در واپور ماندیم و اگر پیاده
 میشدیم مارا دو کوجه هاستگ ریز میکردند
 و چون با ترکها حرب داشتند تصور میکردند که
 ما هم ترک هستیم .

پا پاسالی یک دفعه بناست عید سال
 جدید در کلیسا خطابه بخواند یک وفق پادشا
 ایتالیا را بکلیسا دعوت کرد ولی پادشاه قبول
 نکرد و گفت بیاید تلیفونی اینجا بگذارید و از
 قصر من بکلیسا متصل کنید تا صحبتهای پایارا
 از همین جا با تلفون بشنوم . "

زیارت عسکرا

۱۰ ماه دسبر . حسب الامر مبارک با جناب
 شرق افندی ربّانی و آقا میرزا عزیز الله
 خان و رقا و آقا میرزا عزیز الله خان خلیل
 سوار کروسه شدیم و جناب اسفندیار
 ما را به موضعه مبارکه برد بعد از زیارت
 به باغ رضوان رفیم غذا آنجا صرف شد بعد
 به تشله رفیم و زیارت سجن اعظم نمودیم
 و از صمیم فواد به جمع باران دعا کردیم و قبل
 از غروب به حیفا برگشتیم . وقت مجلس رسیدیم
 با تنم زیاد میفرمودند که محمود نای بود که حق مردم بد میگفت جمال
 مبارک بیخوش فرمودند که غیبت ترک کند عرض کرد من خدا را متابعت
 میکنم چنانچه یکم خدا سله عصیان آدم را در جمیع کتاسانی مکر فرمود من
 هم بحق دیگران میکنم . جمال مبارک از این جواب بیایتم
 فرمودند - [بقیه دارد] و نورانی بجزایه

خانه است ملك شخصی آلمانی در وسط آن خیابان
 ساخته شده لهذا حضرت عبد البهّار خواستند
 که آن خانه را بخرند و خراب کنند تا راه باز شود
 ولی بعضی از مفسدین و ناقضین رفتند پیش آن
 شخص آلمانی و گفتند میاد اخانه را بفروشید
 هر قدر بخواهید بشما پول بدهند قبول نکنید
 آن شخص به طبع افتاد و قیمت خانه را این قدر
 بالا کرد که کسی نمیتوانست بخرد حضرت عبد البهّار
 فرمودند " ولش کنید پیشمان خواهد شد
 امروز هر کس به ستمه آلمانی برود
 و در آن خیابان مرور کند میبیند که هیچ اثری
 از آن خانه نمانده است بجهت اینکه در وقت
 حلول سردار انگلیس اول کاری که کرد این بود
 که همان خانه را با خاک یکسان کرد .

إِنَّ عَبْدَ الْبَهَّاءِ لَا يَنْظُرُ عَنِ الْهَرَفِ إِذْ هُوَ لَا يُؤَيُّ دُجَى

حصول امریکا در حرب

شب که مجلس شد حضرت عبد البهّار از این
 عبد سؤال فرمودند که چرا امریکا داخل حرب شد
 و در جواب عرض شد که آراء ملت امریکا در این
 مسئله مختلف است . گروهی هستند میگویند
 از برای خدمت عالم انسانی جنگ کردیم .
 بعضی بر آنند که آلمان نفدی و ظلم کرد .
 و قسمی هستند که اعتقادشان بر اینست که
 که از برای منافع شخصیّه داخل حرب شدند .
 حضرت عبد البهّار فرمودند که خیر همین است
 که از برای منافع شخصیّه داخل حرب شدند
 جودج و اشکنن شخصی عاقل بوده او
 با امریکا گفت که در امور سیاسته اروپا
 مداخله نکنید و اروپا در امور سیاسته
 شما مداخله نکنند .

ضیاء خانم شرقانی

در بیت با ملک بزرگ تربیت شده و یکسال پیش در حیفامعروسی کرده بعد با جناب آقا میرزا محمد تقی به هندوستان رفتند ولی اراده الهی چنان تعلق نمود که آن عروس عالم را سوت را بگذرد و به جهان حوریتان القدس بشتابد. علیها الرحمة والرضوان ولقرینها الصبر والسلوان.

جناب ابتهاج الملک

از اخبارات ایران اینکه جناب ابتهاج الملک کأس شهادت نوشیدند و بقلای ملک مقتدر فائز گشتند. اگر ایران و ایرانیان قدر این قبیل اشخاص میدانستند نه ایران و نه ایرانیان باین حالت حاضر میماندند بلکه تاج سر عالم و عالیان میشدند.

نجم باختر؛ به عوم خدیشان و دوستان
ابن متاع مدین الی الله مراسم نصبت و سر
سلامت بگیرد و حسن عاقبت از برای همه میطلبد
كُلُّ ابْنِ اُنْتَى وَاِنْ ظَلَّتْ سَكْرَتُهُ
يَوْمًا عَلَى اَلِهٍ حَدَبَاءُ حَمُولٌ

زیارت حضرت عبدالجبار

[بقیه از شماره هشتم جلد یازدهم]
دیگر از آنوقت بعد تا مدت نه ماه شب و روز
از علوم الهیه و نامده آسمانی حضرت عبدالجبار
در روحانیت روضه بامکر و نورانیت مقام مقدس
اعلی و موآنت بادوستان باوفا، به قدر استعداد
و لای استحقاق بهره مند میشیم.

« ما دولت عادلانه را دوست داریم »
جمی از ادیان و ملل مختلفه مانند مغز و بیگانه
اسلام حیف و ضابط انگلیس در حضور حضرت

عبدالجبار مشرف بودند در میان هجت یکی
از حضار سؤال کرد که فرق مابین حکومت سابقه
و حاضر چیست؟ حضرت عبدالجبار در جواب
فرمودند که « ما دولت عادلانه را دوست
داریم هر دولتی باشد پادشاه قدیم
ایران انوشیروان اگر چه از عبده او ثانی بود
با وجود این حضرت رسول بآن اظهار میکرد
توله علیه السلام: « اِنِّی وَلَدْتُ بِاِیَّامِ الْمَلِكِ الْعَاقِلِ »
فرق مابین حکومت ترک و انگلیس اینست که در زمان
ترک امنیت از برای جان و عرض و مال مفقود
بود ولی لاک موجود. »
حضار از این جواب شافی کافی وافی قانع شدند
و سرور رفتند.

خانه المانی حیف

وقتی که مقام مقدس حضرت اعلی بالای کوه کرمل
در حیف ساختند حضرت عبدالجبار میل
میامکشان این بود که در آئینه راهی باز کنند
از در مقام مقدس تا اسکله المانی آن وقت سائین
اض مقدسه از بزرگ سر از آن خیابان
بمقام حضرت اعلی بروند دیگر از این راهی نزدیک
و مستقیم تر و باصفا تر نمیشود.

اگر کسی از اسکله المانی پیاده میشد خودش را
بیان کل دسته های میدید زیرا آن خیابان مستمر
« کولونی » المانی که سابق آلمانیان برای
خودشان ساختند از هر طرف باغ و بوچه
و چمن های سبز و خرم از زمین و بیابان درختها
سرو و زیتون حتی بادام و خرمای مانند قشون نظم
ایستاده و خانه های آلمانی. که حال دست حکومت
انگلیس - هر یکی مانند کل دسته دولت در
نهایت اتفاق ناپد آن کوه میرسد میدید که

حاجی میرزا حیدر علی

در بیت و عتق ماه اگست سنة هزار و نهصد و بیست و یک از این عالم فانی به ملکوت باقی پرواز کردند اگرچه از جهت عمر بالاتر از فردا سال رسیدند با وجود این تا نفس اخیر در کوه کوه حیفاً جمیع احسانات روحانی و جسمانی ایشان در نهایت کمال بوده فی الحقیقه این وجود مبارک در ایمان و ثبوت علم و تبلیغ و حلیم و خلق و انقطاع و خضوع و تحمل بلاها در سبیل الهی اول بود و باین صفات حسنه مشهور شرق و غرب شد خوشامعاشان خوشابعدادت ابدیه ایشان که قسم اخیر عمرشانرا در جوار عتبه مقدسه صرف کردند و اکثر عمرشان وقف خدمت امرالله نمودند و برضای حضرت جمالقدم جلد ذکرة الاعظم فائزگشتند و در سلامت اقدس حضرت من امراده الله صعود فرمودند .

قصه مرتبه

نظم جناب آقا میرزا محمود زرقانی سلمه الله .
 در ذکر صعود حضرت منادی میثاق الله
 خادماً کلمة الله مبلغ امرالله جناب حاجی
 میرزا حیدر علی روحی لروحه الفداء .

آه از این جهان ظلمانی و زرقادیرجسم انسانی که همه ناتمام است و حزن و الم و خود سراسر غم است و چیرلی دست فدن در اول عمران خود بیفشانده غم و برانی صبر فخر کرده محو و خراب و صربانی زعالی و دانی عاقبت هر دو خاک راه شود کلبه فقر و کاخ سلطانی بلکه انعام صعب تر باشد از گدائی غم جهانیا فی گرنه عرفان حق در او بودی چه شمر داشت خلق امکانی چه نتیجه در این سرلچه شد مرتب زجسم حیرانی چه صنماندی از صف دنیا چه اثر از آفتاب کیوانی چه مفاد داشت حال غالی و هر چه بقا نار و ابر نیسانی

داشت اینتن چه لذتی با فی دین تلون چه شان شایانی و آری عرفان حق مدار تقاضا و زانکه باقیست روح رحمانی نفس ترکیب بعد هر تشیت و بیناید جهان روحانی پس خوش آنکس که در جهان غم جتن فیضی زد لبرجانی همچون جان پاک و نفس نفیس دل دانا و روی نورانی بیکرمین پست حیدر علی کوبک عز و برج نورانی عمرها از حضرت داور و منبع فضل و فیض وجدانی عمر حضرت و مبلغ امر و دفع نقض و شوك شیطان زایت عشق و آیت حمت و خادم امر و عهد یزدانی ز اینجهان برپید و جهانرا ساخت سوزن زنجیر جهانی آید خیمه برج غمناخ و بهر آن بیک عشق ربانی چونکه رفت جهانتن برپست و زد کلمه در جهان روحانی بر سر خوان قرب قدم نشست و به چه خون و چه طاقه مهمانی بار آنها بحق خاص است و حق عشاق مهدی حمانی کن نبات باین پریشان دل حصه زین مقام قدوسی حفظ نما ز غفلت و نسیان بکن فدن روح و بیخ ایمانی ساز خلق بان عزیزان نیز از کرم جان و روح زرقانی

عکس مرحوم حاجی میرزا حیدر علی

Hadji Mirza Heidar Ali.
 DIED August 27th. 1920. IN HAIFA.



صفحة اول

جلد يازدهم

نجم سیر اختر

قیمت اشتراك سالیانه ۳ دالراست بتوسط محفل مقدس روحانی طهران یا یکسرسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت رفیقت مادی و معنوی نوع بشر و یکانه و سبیل انتظام و افرینان عالم است سخن میراند و مقالات شنیده که موافق این مفصل است بخواهید

شماره نوزدهم . ۲ ماه ماچ سنه ۱۹۱۱ هـ موافق ماه غلا سنه ۷۶ بهائی

حَضْرَتِ بَهَاءِ اللَّهِ مِيفْرَمَايد
ای فرزند کزین من
اگر سلطنت باقی بینی البته بحال
جَد از ملک فانی درگذری ولكن
ستران را حکمهاست و جلوه این را
منها جز افسدۀ پاک احراک نمایند

مناجات طلب مغفرت

بجهت عموم متعاضدین مملکت ابری از اقباء
واما الله عليم وعلیتهن البهاء الابرى .
طهران بواسطه جناب امین علیه بقاء الله الابرى

هو الله

اللَّهُمَّ يَا فَاعِلَ الذَّنْبِ وَكَاشِفَ الْكُوفِ وَجَانِبَ الطُّوبِ
وَسَارِكِلِ ذَنْبِي وَوَحَّاصِرَ غَارِ الْعَرِيبِ اَنْ عِبَادًا اَحَدْتَنِي
لِحُبِّكَ وَاجْتِنْتَنِي لِمَعْرَبِكَ وَحَصَصْتَنِي بِرَحْمَتِكَ وَهَدَيْتَنِي
اِلَى مَطْلَعِ وَجْدَانَتِكَ وَسَمَّيْتَنِي مِنَ الْاَسْمَاءِ الَّتِي تَعْرَى الرِّيحَ
وَوَدَّيْتَنِي لَهْمُ تَعْوِدِكَ الْمَوْتُونَ فِي مَالِ الْاَفْرَاحِ حَتَّى لَمْ يَكْتَرْتَنِي
بِالْاَشْجَاعِ وَقَامُوا بِالْاَفْرَاحِ لِمَا اَضَاءَ لِلصَّبَاحِ فِي رِجَالِهِ
رِجَالَتِكَ وَسَلَكُوا فِي سَبِيلِكَ وَسَرَبُوا مِنْ سَبِيلِ مَنَانَتِكَ
وَجَمَعُوا مِنْ كَانِي يَتَلَاوُفُهَا الصَّخَاءُ كَالصَّبَاحِ وَتَلَاوُفُهَا
اَنْتُمْ مَعَنَا مِنَ الدُّنْيَا وَوَجَّهْتُمْ اِلَى الْمَلَأِ الْاَسْمَى وَطَلَّصْتُمْ
بِحَالِكِ الْاَبْوَى وَتَمَتُّوا لِحَبْلِ الْاَهْلِ وَنَادُوا بِاسْمِكَ فِي الْمَلَأِ وَنَادُوا

اِلَى مَلَكُوتِكَ الْاَعْلَى وَاقْبَلُوا اِلَيْكَ بِقَلْبِي خَاضِعٍ وَمَعِي نَاظِرٍ
وَرُوحٍ خَاشِعٍ مُتَهَلِّلِينَ اِلَيْكَ فِي الْعَشِيِّ وَالْاَشْرَاقِ
سَبِّحْ اَنْتُمْ هَمْلُوا كُلَّ شَيْءٍ وَصَرَّاءَ وَكُلَّ حَيْبَةٍ وَبِاسْمِكَ
فِي سَبِيلِكَ يَا رَبِّ السَّمَوَاتِ الْعُلَى رَبِّ اَرْبَابِ الْعَرْشِ الْعَلِيِّ
وَلَمْ يَقْرَعُوا مِنْ اَنْتَرَابِ بَنِي شَيْبَانَ تَبَوُّتِ الرِّبَابِ الْاَبْرَاقِ وَ
اَسْتَهْدَفُوا السَّمَامَ فِي حَيْكٍ وَخَلَّوْا الْجَنِّ وَالْاَلَمَ فِي سَبِيلِكَ
يَلْبِغُونَ لِنَدَائِكَ وَيَهْرَمُونَ اِلَى ظِلَالِ سِنَةِ حَبَابَتِكَ وَتَدْرِي
اَعْنَتُهُمْ بِالْمَعِ شَرَفًا لِقَائِكَ وَتَمَّاعِدُهُمْ الْفِرَاتِ وَتَسْتَدِ
عَلَيْهِمُ الْمَسَرَاتِ لِحَمَائِمِهِمْ مِنْ حَقْلِ الْاَنْوَارِ الَّذِي يَجَلِي فِيهِ الْعَرِينِ
الْبَيَّارِ اِلَى اَنْ وَهَنَتْ سِنَتُهُمْ الْعَرَى وَزَلَّزَلَتْ اَسْمَاعُهُمْ مِنَ الذَّنْبِ
وَاصْطَرَفَتْ فِي الْاَحْشَاءِ نَارَ الْجَهَنَّمَ وَأَنْصَرَمَ صَبْرُهُمْ مِنْ
الْاَسَامِيِّ مِنْ مَلَكُوتِكَ الْاَبْرَى فَخَلَعُوا اَنْوَابَ الْجَامِ وَبَسَبُوا
قَبِيضَ الْقَدَيْسِ وَطَارُوا اِلَى الْاَوْجِ الْاَعْلَى سُرُوقًا اِلَى الْقِيَامِ
فِي مَلَكُوتِ الْاَسْرَارِ وَتَوَقَّأَ اِلَى الْخَصْرِ فِي حَقْلِ الْعَقْلِ نَزْرَكَزِ
الْاَنْوَارِ . رَبِّ اَكْرِمْ هَذَا الْوَفُودَ وَاسْمِعْ لَهُمْ بِالْوُرُودِ عَلَى
الْوُرُودِ الْمُرُودِ وَالرُّسُولِ اِلَى الْمَقَامِ الْهَمُودِ وَالْمَلُودِ فِي
حَيْزِ الْكَشْفِ وَالشَّهَادِ وَاجْعَلْهُمْ اَيَّامَ الْعَمْرِ وَالْقُرْآنِ
وَرِزَابِ الْفَضْلِ وَالْاِحْسَانِ وَكَوَاكِبِ سَالِمَةٍ مِنْ فِتْنِ الْكَلْبِ
وَمَوَاكِبِ رَافِعَةِ الْاَلْوَاءِ فِي الْمَلَأِ الْاَعْلَى
اِنَّكَ اَنْتَ الْاَكْبَرُ اِنَّكَ اَنْتَ الرَّحِيمُ اِنَّكَ اَنْتَ
الْعَمْرُ الْمَعْدُ يَا رَبِّي الرَّؤُوفُ الْعَظِيمُ

عبد البهاء عباس
۱۸ هج سنه ۱۳۳۷

STAR of the WEST



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

Words of BAHÁ'Ó'LLAH.

STAR of the WEST



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The Bahai Revelation

RAPIDLY SPREADING THROUGHOUT THE WORLD, AND ATTRACTING THE ATTENTION OF SCHOLARS, SAVANTS AND RELIGIONISTS OF ALL COUNTRIES—ORIENTAL AND OCCIDENTAL

The Bahai Revelation proclaims the time of universal peace and provides the base for the universal religion—the hope of the ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of truth under the high banner of justice and mercy.

It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief it inculcates naught but truth; in action, naught but good; in human relations, naught but loving service.

For the information of those who know little or nothing of the Bahai Revelation we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts

of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishma, and the Atheists—a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 12

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Twelve Basic Bahai Principles

COMPILED FROM THE WORDS OF ABDUL-BAHA

These twelve basic Bahai principles were laid down by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

1. The oneness of the world of humanity.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the economic problem.
11. A universal language.
12. An international tribunal.

1. The Oneness of the World of Humanity

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof . . . while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure tree," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the oneness of the world of humanity—he submerged all mankind in the sea of divine generosity.

2. Independent Investigation of Truth

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

3. The Foundation of All Religions is One

The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple. Therefore the

foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

4. Religion Must Be the Cause of Unity Among Mankind

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

5. Religion Must Be in Accord With Science and Reason

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.

Twelve Basic Bahai Principles

6. Equality Between Men and Women

This is peculiar to the teachings of Baha'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

7. Abandonment of All Prejudices

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

8. Universal Peace

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

9. Universal Education

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10. Solution of the Economic Question

No religious books of the past prophets speak of the economic question, while this problem has

been thoroughly solved in the teachings of Baha'o'llah. . . . Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. . . . Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

11. A Universal Language

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

12. An International Tribunal

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. . . . They are the spirit of this age, the light of this age; they are the well being of this age.

The Bahai Revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Muhammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause. Socialists and Philosophers find their theories fully developed in this Revelation.

The Cause of Bahá'o'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'o'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—ABDUL BAHA.

The Day of God

PRAISE be to Thee, O God of Names and Creator of Heaven! Praise be to Thee, for Thou hast made known unto Thy servants Thy Day wherein the River of Life streamed forth from the finger of Thy Generosity and the Fountain of Revelation and Unity became manifest, by Thy Manifestation, to all who are in Thy earth and Heaven.

O God! This is a Day the Light of which Thou hast sanctified above the sun and its effulgence. I testify that this Day is illumined by the Light of Thy Face and by the effulgence of the dawning Lights of Thy Manifestation.

O Thou, my God, and the Beloved of my heart! With the name of this Day

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

—Supplication revealed by
BAHA'O'LLAH.



LOOKING UP TO THE TOMB OF THE BAB ON MOUNT CARMEL FROM STREET IN HAIFA, PALESTINE.

STAR OF THE WEST

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

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The Bahai Revelation

BY LOUISE R. WAITE

"Let no man glory in this, that he loves his country; but rather let him glory in this, that he loves his kind."—BAHA'O'LLAH.

THE Bahai Revelation is essentially a message of peace, love, unity and light; the establishment of the oneness of humanity and the consolidation of the whole world into one home. It declares that the visions of prophets, seers, sages and poets are in this "Great Day of God" to be fulfilled; that the dawn of "The Most Great Peace" is breaking over land and sea, and the sun of love, bringing into manifestation the deep realities of life, will soon enlighten the hearts of men. This scientific-social-religious Revelation is rapidly spreading throughout all countries and attracting the interest of scholars, savants and religionists, both of the Occident and the Orient. It offers to the world a teaching applicable to the modern needs of humanity, spiritually, mentally and physically.

In the year 1819 A. D., in the city of Shiraz, Persia, a child was born named Seyed Ali Mohammed. He was given the ordinary school education of a Persian youth, but from childhood he was renowned for his innate knowledge, for his deep piety, purity, and the beauty of his person. He possessed a passionate and instinctive belief in freedom. He protested fearlessly against the fanaticism that ruled his country and was a Luther in his denunciation of a blinding, bigoted faith.

In the year 1844, on the 23rd day of May, at the age of 24, he announced publicly that "The Dawn of a New Day

was breaking and the Kingdom of God was soon to be established on earth as it was in heaven;" he declared that he had been called by God to be the herald of its appearance and he assumed the title of The Bab, the term signifying "The Gate." He began his mission by opening the minds of the people to the realities of their own religion. Like all great messengers, he did not arise to destroy but to fulfill. He did not tell his Mohammedan hearers that they had been deluded by a false prophet, but he berated them soundly, as Jesus did the Pharisees, for their hypocrisy and their adulteration and distortion of true religion. He also explained to them from their own sacred books that a Mahdi should come. To quote his own words, "In the past, whenever a prophet or divine teacher was needed on earth, God raised up such an one, bearing a book containing a divine revelation, and He will do the same in the future whenever there is need."

From the moment of the announcement of his mission he obtained a hearing, and in a short time a following, both among the most cultured and learned as well as in the unlettered and poorer classes. He taught his followers that the "Promised One" of all the ages, of whom he was but the herald, would soon appear; and that all of his writings were to give place to the revelation of this World Teacher, "he whom God should manifest." He pro-

claimed that in nineteen years he would "come forth."

The rapid spread of his teachings alarmed the Persian Mohammedan teachers and priests, as well as the state, and through their intrigues he was thrown into prison and finally shot at Tabriz, in July, 1850. His brief mission of six years was one of heroic endeavor, and his martyrdom one of the supreme tragedies of modern times.

The Bab's doctrines were simple. He taught a pure faith in the One God; he inculcated a high morality, and declared that women were equal in all respects to men. He appointed eighteen disciples to spread the message of the "coming of the Kingdom," one of whom was a woman, the far-famed and beautiful Kurratul-Ayn, who was the Joan of Arc of her age and country, and who was also martyred for her faith.

The Bab had constantly exhorted his followers not to reject this Great One when he appeared, as has been the custom of former religions and peoples upon the advent of a new manifestation or divine teacher. Two years after his martyrdom, in 1852, all of the leading Babis were seized and imprisoned, and then commenced a terrible outburst of persecution and martyrdom of the Babis, for which there is scarcely a parallel to be found in history. The number of those martyred for their faith is variously estimated at from thirty to forty thousand men, women and children.

Amongst the leading Babis imprisoned at this time was one whom the government regarded as the chief leader, Mirza Hussein Ali, born in Nur, Persia, November 12, 1817; a wealthy Persian nobleman, a descendant of pure Aryan race (called Nuri or "a progeny of light.") During his youth his father died and left him, as the eldest son, at the head of the family. In his home he was instructed in the Persian language, but wisdom and the knowledge of the deepest spiritual mysteries were revealed to him through meditation and inspira-

tion. On account of his good deeds he was called "the father of the poor." He became afterward universally known as BAHÁ'O'LLAH ("The Glory of God"). During his imprisonment in Teheran he was confined in a dungeon, with a heavy chain about his neck, attached to five or six other prisoners, for a period of four months.

The government, after a time, being unable to substantiate any charges against him, released him. Having confiscated his property, they exiled him with his family and a few of his followers to Bagdad, outside the borders of Persia and under the Sultan's domain. In this neighborhood he resided for nearly eleven years, two of which were spent alone among the Irak mountains, where the light of inspiration and revelation illumined his soul. He worked out a plan of salvation and regeneration for the triune being of humanity. All of the great universal movements of today were conceived and set forth by him through clear revelation years before their echoes reached the minds and hearts of men in general. The basic principles of being are set forth in his writings with power and force; they are *living* spiritual principles, for they appeal to and satisfy the soul and meet all of the moral, economical, scientific and spiritual needs of life. These truths are the foundation of the Bahai Revelation.

In 1863 the mullah, again becoming alarmed at the amazing spread of the Bahai faith, through intrigue and misrepresentation persuaded their government to demand of the Sultan that he be exiled to Constantinople, and he was accordingly sent there with his family and immediate followers. On this journey BAHÁ'O'LLAH with his people encamped for twelve days in the Garden of Rizwan, outside of Bagdad, and there he announced himself, first to his eldest son, Abbas Effendi, who chose the name of Abdul-Baha ("the Servant of God"), and then to his followers, as the Mani-

festation whom the Bab had heralded. After studying the dates, his followers found that he had made his declaration on the last day of the nineteenth year after the Bab had declared his mission.

After some months' residence in Constantinople the Ottoman government banished BAHĀ'O'LLĀH and his followers to Adrianople. Here he lived and taught for five years, his followers ever increasing and his teachings spreading. The name of the movement was then changed to the Bahai Revelation in recognition of BAHĀ'O'LLĀH.

The government, unable to crush out the ever growing interest in and conversion to this New Light of Truth, in 1868 exiled these holy souls to Acca in Palestine, Syria (the same Acca, or Acre, of the Crusades, more anciently known as Ptolemais), its antiquated ramparts and crumbling fortifications, the scenes of some of the bloodiest combats of military history, from the time of the Phœnicians down to the Napoleonic war in Syria, all testifying to an earthly power of the past. Thus Acca, so intimately connected with the Bahai Revelation today, is most closely associated with constructiveness, spiritual power, unity, love and peace, the glad tidings of which were sent forth to all the world by BAHĀ'O'LLĀH from behind its prison walls.

At the time of BAHĀ'O'LLĀH's arrival there the fortress of Acca was used as a prison and a place of exile, to which criminals of the worst type were sent. The deadly, fever-stricken spot slowly but surely accomplished the destruction of most lives confined within it. The authorities hoped that these poor exiles would not long survive their imprisonment. For two years after their arrival these pure, godlike people, seventy in number, were confined in two rooms, where they suffered incredible hardships.

From Acca BAHĀ'O'LLĀH sent forth "the call" to the crowned heads of the world, summoning them to "unity and

brotherhood," and declaring that the "dawn of The Most Great Peace" had come.

BAHĀ'O'LLĀH departed this life in 1892; before which he told all of his followers by word of mouth and in his writings that after his departure they must turn their faces to the Center of his Covenant, Abdul-Baha Abbas, who was to be considered as one with him. He declared that his teachings would be built up and carried forward by this son, who ended this triad of manifestations.

The Bab, BAHĀ'O'LLĀH, and Abdul-Baha are the names of spiritual offices in the great world hierarchy, not the names of individuals. Each world race has its spiritual teachers under a different title. These three appear in the heaven of revelation as the Morning Star, the Sun, and the Evening Star, or the Herald, the Revelator, and the Interpreter of Divine Truth.

Abdul-Baha was born May 23rd, 1844, in the city of Teheran, Persia, on the same day that the Bab arose in Shiraz and declared the coming of the Kingdom of Peace on earth. All his life, from the age of nine, has been one of sorrow, persecution and imprisonment—forty years a prisoner and an outcast. When we consider the persecution and martyrdom of these "men of God," and the world-wide effect upon humanity of their lives and teachings, we find the ever-recurring cry, "Crucify him, crucify him!" that has rung down the ages whenever a messenger of truth has appeared. This alone, to an unbiased mind, should prove that their revelations were of God. BAHĀ'O'LLĀH wrote: "Is it possible that a reasonable man would make a declaration rendering him ridiculous to the world unless that man were sustained by God? They have made conjectures that I have had in mind the immortalizing of my name, but is it possible that one uncertain of living until tomorrow would work for nothing but his own glory? I have

always seen the sword hanging over my head."

The fundamental principle of faith in the Bahai teachings is the need of a Divine Teacher, one who comes speaking "with authority." As a garden without the training of a gardener becomes choked with weeds, and the flowers give forth no fragrance, so man, the greatest of all God's handiwork, is in need of an educator, a divine gardener; as he has material and intellectual faculties which need development, so has he latent spiritual faculties, God-given potentialities, which must be quickened and brought forth into expression. Such spiritual educators were Moses, Zoroaster, Buddha, Christ and Mohammed, of the past, and his followers believe such is BAHÁ'O'LLÁH of today. All of these were founders of great religions and revealed sacred books.

Students who have made a study of these religions tell us that what is most striking in their teachings is not that they announced new ideas that had never before been revealed to man, but that they gathered up into one definite whole all the various scattered rays of truth which is ever illuminating the world. Just as a lens or burning-glass gathers together the rays of sunlight into one powerful beam, so these divine teachers become as it were a focused effulgent center for the diffused rays of truth. Some of the noteworthy and progressive teachings of BAHÁ'O'LLÁH are:

First—The oneness of humanity. "Ye are all leaves of one tree and the fruits of one arbor."

Second—Independent investigation of truth. "No man should follow blindly his ancestors. Each must see with his own eyes, hear with his own ears and investigate truth in order that he may find it."

Third—The foundation of all religions is one. "The foundation of all the divine precepts is one reality. It must

needs be reality, and reality is one and not multiple."

Fourth—Religion must be the cause of unity among mankind. "Every religion should be the cause of unity and productive of the life everlasting. It is not for enmity or hatred, tyranny or injustice. If religion be the cause of enmity and rancor, if it be the cause of alienating men, then assuredly its non-being were better than its being."

Fifth—Religion must be in accord with science and reason. "Religion must be reasonable; it must agree with science perfectly, so that science shall sanction religion, and religion sanction science. Down to the present day man has accepted a thing because it was called religion, even though it were not in accord with human judgment and reason."

Sixth—The equality of men and women. This is peculiar to BAHÁ'O'LLÁH, for all other religions have placed men above women. "Daughters and sons must follow the same form of study and the same education alike."

Seventh—The abolishment of all prejudices of whatever nature. "All the prophets of God have come to unite the children of men and not to disperse them; consequently we must throw away all racial, patriotic and religious prejudices. We must become the cause of unity of the human race."

Eighth—Universal peace. "That all men shall make peace; that there be universal peace amongst governments, races, religions and the denizens of all regions."

Ninth—All mankind should partake of knowledge and education. "The education of each child is obligatory."

Tenth—The solution of the economic question. No religious books of past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of BAHÁ'O'LLÁH. Certain regulations are revealed which insure the welfare and wellbeing of all humanity.

Eleventh—A universal language. "A universal language shall be adopted which shall be taught in all the schools and academies of the world." Thus everyone shall need but two languages, his national tongue and the universal one.

Twelfth—A universal tribunal. "A tribunal which shall be under the protection of God and under the protection of all men. Each nation must obey the decisions of this tribunal."

In the year 1908, at the reestablishment of the Turkish Constitution, Abdul-Baha, with many other prisoners and exiles, was declared free, and is now no longer under military surveillance. Since his release he has made two tours, the first to Europe, in 1911, and later a return trip to Europe and America. He came forth from prison with whitened hair and face furrowed with the lines of many sorrows, yet brilliant with the light of love.

Wherever he goes he spreads the gospel of love and light, of unity and peace. It is not so much the crystalline purity and reasonableness of his ideas, founded upon his father's teachings, that affect the listener, but the wonderful spirituality of his personality.

Today, amid all the suffering of his people, he lives in his own home on Mount Carmel, the "holy mountain of God." Famine, war and pestilence surrounded him on all sides, yet he did not flee. Amid all the devastation of the world war, when his heart was broken by "man's inhumanity to man," he still held aloft the torch of assurance and divine Love. He says: "The foundation of all religions is One; now is the time that all of us may embrace the law of peace, and treat each other with honesty and straightforwardness. Let all racial supremacy be done away with; let political expediencies be discontinued, and let the love of country be superseded by the love of the world."

Words of Abdul-Baha

Blessed is he who proclaims the doctrine of Spiritual Brotherhood, for he shall be the Child of Light.

Blessed is he who associates with all with joy and fragrance, for he has obeyed the commands of BAHÁ'Ó'LLÁH.

Blessed is he who is kind to his enemies, for he shall walk in the footsteps of Christ.

Blessed is he who comforts the down-trodden, for he will be the friend of God.

What Abdul-Baha said to five American Christian Missionaries

From the Diary of Mirza Ahmad Sohrab.

ABDUL-BAHA to five young American teachers attending a Missionary Conference in the vicinity of Mt. Lebanon, and who came to see him, said, when asked his opinion of the United States: "The true, liberal, religious spirit is more in evidence in America than in Europe; from an ethical standpoint they are far ahead of European nations. The American people are as a whole, a religious people. They investigate the Reality, and are free from the fetters of prejudice. The Europeans are not deeply religious, and they have

their prejudices. The American are an inventive nation. In the light of their manifold inventions, their services to the world of humanity are considered as incalculable."

QUESTION: "Is there any leader or head in the Bahai Religion?"

ANSWER: "The Bahais are a community of co-operative servants, they have no leader. Their only leader is God. They have no ordained ministers or priests. Whosoever hears and believes in the principles of this Cause, it is required of him to convey this Mes-

sage to others. The Bahais have no organized missionary headquarters. Because their cardinal creed is the Fatherhood of God and the Brotherhood of Man, they have no theological wrangles and no metaphysical speculations."

QUESTION: "Do the Bahai teachings renovate the individual private life? Or are they only a set of principles for the adjustment of general relations between men, without the necessary requirement of personal regeneration?"

ANSWER: "The teachings of BAHÁ'Ó'LLAH are the breaths of the Holy Spirit which create men anew. Personal amity, both in private and public, is emphasized and insisted upon."

QUESTION: "What do the Bahais believe?"

ANSWER: "They believe that mankind must love mankind, that universal amity must be practiced; that dead dogmas must be thrown away; that we are at the threshold of the Era of Independence; that we must forget prejudice and that universal love must become the dominant note of the Twentieth Century."

QUESTION: "What do the Bahais teach?"

ANSWER: "They teach that the internal, spiritual idea is the same in all the religions; that a unique general plan underlies the foundation of the past faiths; that priestcraft has discredited the Religions of God; that the active, divine idea is hidden under the incrustation of dead ecclesiasticism; that religion must shuffle off its tattered garments of medieval ages and put on the robe of the Universal Precepts of God."

QUESTION: "What is the Bahai Faith?"

ANSWER: "Trust in God. Be kind to their fellow-men, fill the world with the spirit of love. The spirit of faith in a Bahai is very strong. His trust is in the grace of the Holy Spirit."

Later, about the history and teach-

ings of the Cause, etc., they said to Abdul-Baha: "We (the Missionary World) are watching with great interest the progress of this movement, for it seems to us it is advancing with great rapidity without the usual organization, which to us hard-headed Americans is so essential and necessary. We are watching to see what will be the objective aim of this Cause."

Abdul-Baha replied: "The objective aims are: The Oneness of the world of humanity, Universal Peace, Universal Love, International Co-operation and reciprocity; the promotion of the principles of human consanguinity and solidarity, and the establishment of the Kingdom of God, first, in the hearts of man and then upon earth. These are the noble objective aims. Are you not in sympathy with them? Will you not also do your utmost to hasten that day? What harm is there in this? We are working day and night for the realization of these ideas and purposes. God and His servants are also pleased with these souls who are serving under a different flag and in a different camp to actualize these principles of humanity."

After several questions Abdul-Baha said to them: "The doors of colleges and universities must be wide open to the adherents of all religions and the members of all nationalities, so that these people from widely scattered countries may meet and associate with each other in those educational institutions, learn each other's customs and habits, interchange their ideas and discard their purposeless prejudices. In this way these young men and women will grow up with the ideas of world patriotism. There are a number of Missionary Colleges in the East that are dogmatically sectarian, trying all the time to teach the students the falsity of their parents' religions and the grandeur and sublimity of Christianity. The net result has been a woeful failure, for generally the students turn out of the college with no religion. Thus it has been witnessed

that when a missionary teacher tries to undermine, either with bitter antipathy or indirect references, the religions of the students in which they have been brought up, he is unconsciously undermining the religion of Christianity.

“In short, in this Radiant Century, the Sun of Reality has dawned, scattering its bright rays upon all humanity. We are beginning to realize that this globe is one home and all men are brothers and sisters, the members of one

family, the stars of one heaven, the tents of one camp, the pearls of one necklace, the trees of one garden and the signs of the mercy of the Almighty.

“Creationally there are no bad people; they are all good. It is only when we subvert the original plan concerning our progress that the outcome is a distorted, abnormal state of being. The tree of humanity is one and is planted by God. The origin is one and the end must also be one.”

The Bahai Calendar

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

The first day of each Bahai month falls as follows:

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

(*Month of Fasting.*)

The following days and seasons are observed by the Bahais:

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

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

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

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

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

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

Feast of the Appointment of the Center of the Covenant, ABDUL-BAHA—November 26th.

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

Month of the Fast—March 2nd to 20th, inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Baha 1, 77 (March 21, 1921)

No. 1

Editorial—Naurooz Greeting

Allaho'Abha!

The seventy-seventh year of the millennium dawns. Abdul-Baha, the Center of the Covenant, is upon the earth. The blessed Springtime of the Day of God is filling the hearts of spiritually awakened souls with joy and fragrance. Heavenly farmers are sowing the seed of the new dispensation throughout the world. Although storm clouds appear on some horizons, and the rumble of a storm is heard, yet the expanse of blue is brightened by the silvery lining of that very thunder cloud.

During the past year the Bahais of America have been greatly favored by Abdul-Baha through the presence of Jenabi Fazel Mazandarani. The good news of his seed sowing throughout the United States and Canada has gladdened the Bahais everywhere. From this great work thousands of harvests will be gathered. He has been ably assisted by Manucher Khan and Mirza Ahmad Sohrab, who have interpreted for him during his travels. Dr. Zia M. Bagdadi has returned refreshed from the presence of Abdul-Baha and is active in spreading the glad-tidings.

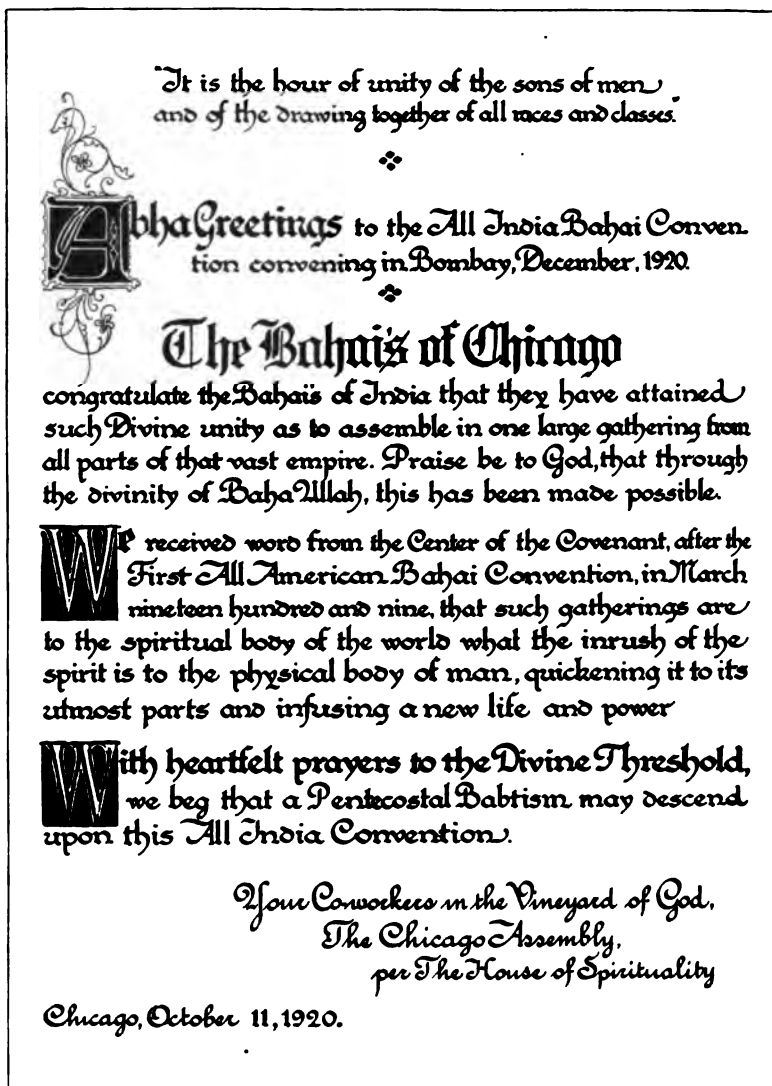
“Lovely appear, over the mountains, the feet of them that preach, and bring good news of peace.”

And this reminds us that the time is nearing when—

“Over the barren wastes shall flowers now have possession:
Dark shades of ancient days full of hate and oppression,
In the brightness of joy fade away and are gone.
In this age truly blest more than ages preceding,
Shall the corn never fail from the plentiful ground;

Under the shining sky shall the lambs gaily bound:
 Void of fear, undisturbed, safely shall they be feeding.
 Then the timorous doves, wheresoever they fly,
 Shall not fear any more the hawk's merciless cry.
 Lovely appear, over the mountains,
 The feet of them that preach, and bring good news of peace."

From Bombay comes the news of the First All-India Bahai Convention—
 another manifestation of the universal divine springtime.



Reduced fac-simile of parchment sent to the All-India Bahai Convention.

And it is fitting that the Bahais of Chicago should send Abha Greetings to
 the First All-India Bahai Convention, inasmuch as the First All-American
 Bahai Convention in 1909 was held in this city. Although sent by them, it is
 in reality a greeting from all of the Bahais of America to the Bahais of India.
 We reproduce it that all may share in its fragrance.

We, in America, should rejoice that the first Bahai Conventions of the world were held here—especially is this true of the Eleventh Annual Convention held in New York City in 1919. Abdul-Baha says: "This Convention in future shall acquire a great importance. It shall reach a point where all the Conventions of the world shall assume a lovely and submissive attitude toward the Convention." (See Tablet page 27.)

As we go to press, the word is received that the digging of ground to sink the caissons to bed-rock for the foundation of the Mashreq'ul-Azkar in Chicago, has begun, and there is every indication that this year will see the laying of the corner stone.

The STAR OF THE WEST, too, is happy, for it has received a word from the Center of the Covenant. Mrs. Ella Goodall Cooper, when in Haifa, recently, asked Abdul-Baha if he had a message for the editors. He said: "Praise be to God, you are assisted in the service of God. Do not look now at the small influence of the STAR OF THE WEST. *A day will come when this will be the greatest paper in the world. It will spread in the East and in the West.*"

Allaho'Abha!

—The Editors.

The Coming Bahai Congress and Convention in Chicago

The Thirteenth Annual Mashreq'ul-Azkar Convention and Bahai Congress, under the auspices of the Bahai Temple Unity, will be held in Chicago, April 23d to 27th inclusive. All the sessions of the Convention and Congress will be held in the Banquet Hall, ninth floor Auditorium Hotel. As usual, the Sessions are inaugurated by the Feast of Rizwan, which will be celebrated on Saturday evening, the 23d at 7 p. m.

After the banquet, it is planned to listen to talks from the teachers who have been at work in the world field: Miss Alma Knobloch, Miss Martha Root, Dr. Zia M. Bagdadi, Mrs. May Maxwell, Mirza Ahmad Sohrab and Jenabi Fazel Mazandarani.

At the Sunday afternoon session we hope to hear from Mr. Louis J. Bourgeois, Mr. William H. Randall and Jenabi Fazel. On Sunday evening a reception is planned to Jenabi Fazel, followed by the Bahai Juniors Exercises and later by stereopticon views of the Holy Land.

Monday morning and afternoon will be devoted to the sessions of the Convention. Monday evening it is planned to hear from Dr. Frederick D'Evelyn, Mr. Louis Gregory and Jenabi Fazel.

Tuesday and Wednesday mornings and afternoons the Convention will continue.

Tuesday evening Mr. Alfred E. Lunt and Jenabi Fazel will speak, and on Wednesday evening, Mrs. Corinne True, Mr. Albert Vail and Jenabi Fazel.

Special musical numbers will be rendered at each Congress session.

The model of the Temple has been on exhibition at the Art Institute where thousands have enjoyed its unique beauty. Arrangements are being completed to have the model remain at the Art Institute during the sessions of the Convention and Congress.

“All the affairs relative to the Mashreq’ul-Azkar are to be referred to the Annual Convention”

TABLET AND CABLEGRAMS TO MRS. TRUE

To the revered maid-servant of God, Mrs. Corinne True, Chicago—Unto her be the Glory of God, the Most Glorious!

He Is God!

O thou favored maid-servant of God!

Thy letter has been received and its contents understood. In every respect all the affairs relative to the Mashreq’ul Azkar are to be referred to the annual Convention. Whatever the Convention, with a majority of opinions, decides, must be accepted and executed.

Therefore, this point which thou hast asked about (in thy letter) should also be referred to the annual Convention. The answer of the letter which thou hast enclosed in yours I shall now enclose in this.

His honor Dr. Bagdadi, it is my hope, will be assisted and confirmed in his services. I have the utmost love towards him and kindness to his wife. I supplicate God to bestow upon him eternal glory and happiness. Fugeta is here busy in service.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Mount Carmel, Palestine, December 8th, 1920.)

BAGDADI-TRUE:

HAIFA, FEB. 15, '21.

ALL AFFAIRS CONCERNING UNIVERSAL TEMPLE REFERRED GENERAL CONVENTION. I CANNOT INTERFERE, SUBMIT EVERYTHING CONVENTION. —ABBAS.

TRUE, CHICAGO:

HAIFA, FEB. 18, '21.

MASTER REFERS ALL TEMPLE MATTERS AND BUILDING FOUNDATION TO CONVENTION. LOVE. —(MRS.) PERRON.

Letter from Secretary of the All-India Bahai Convention

Bombay, India, February 16th, 1921.

The Spiritual Assembly, Chicago.

Dear Bahai brothers in the Holy Cause:

Permit me on behalf of the First All-India Bahai Convention held in Bombay 27-29th December, 1920, to offer you our cordial thanks for the message of love and affection sent to us along with the beautiful picture of the Mashreq’ul-Azkar of Chicago. The letter was read before the Convention on the 29th of December and the picture was passed around. A collection was then raised for the Chicago Temple and the amount will be remitted by means of draft. Allow me to thank you once more on behalf of the delegates and the Bahais of India.

With sincere Bahai greetings,

Yours in His Name,

Pritam Singh, Secretary English Section.



DELEGATES TO THE FIRST ALL-INDIA BAHAI CONVENTION.

The First All-India Bahai Convention

THE first All-India Bahai Convention was held in the Bahai Hall in Bombay with Prof. Shirazi of Karashi in the chair. Jenabi Mirza Mahmood on behalf of the Bahai Assembly of Bombay gave a cordial reception to the delegates to the First Convention of Bahais in India. Among the delegates were the representatives of all the great faiths of the world and representatives of the different provinces of India.

The following Resolutions were passed unanimously:

Morning Session—December 27th, 1920.

1. That a supplication signed by all the Bahais in India and Burma be submitted to Abdul-Baha praying for a visit to this country.
2. That a Mashreq'ul-Azkar Committee be formed to collect funds to erect a Mashreq'ul-Azkar in India.
3. That a school be started for the education of Bahai children in Bombay.
4. That teachers be sent out to the different parts of India for spreading the cause.

Morning Session—December 28th, 1920.

5. That a Bahai Organ be started in India (English and Persian).
6. That a Library, a Reading Room and a Bookstall be established in Bombay.
7. That a Bahai Publishing Society be established with a view to translate Bahai Literature into the Indian language.

Morning Session—December 29th, 1920.

8. Four sub-committees were selected for carrying into effect the program contemplated by the Convention.

The sessions opened with prayer and closed with prayer.

(Letter from the Secretary)

Bombay, India, January 22, 1921.

TO THE STAR OF THE WEST:

I have great pleasure in sending you a copy of the Resolutions passed at the morning sessions of the First All-India Bahai Convention held in Bombay on the 27th, 28th and 29th of December, 1920. Photographs and newspaper accounts have already been dispatched. Mirza Mahmood has also sent a Persian poem about the death of the great Bahai teacher Jenabe Haji Mirza Heidar Ali for publication in the STAR OF THE WEST. We hope that you will publish it and also try to publish Persian articles for friends in the East.

Yours sincerely,

Pritam Singh,
Sec'y, English Section.

(From *The Times of India*, Bombay,
December 28, 1920.)

THE BAHAI CONVENTION

Prophecies Discussed

The first All-India Bahai Convention was held last evening in the Bahai Hall, Forbes Street, amidst a very large audience of ladies and gentlemen of the Parsi, Mohammedan and Hindu communities. Dr. Mazharali presided. A series of lectures have been arranged to discuss the Bahai movement and to explain its aims and objects, and the first of these commenced yesterday with a lecture on "The Need of Divine Education" by Prof. Shirazi.

The president at the outset explained at length in Urdu the prophecies that were written in the various scriptures and described the coming of the Imam Mahdi supported by *hadis* which, he said,

were weak. He then called upon Prof. Shirazi to deliver his lecture. The proceedings were partly in Urdu and partly in English.

Prof. Shirazi told them in a logical manner that they needed divine education and unless they had this education they could not prove useful to society. Education only could make them what they ought to be and this was of three kinds, viz., spiritual, physical and human; spiritual because they would know their Creator and their duties towards Him; physical because it would help them to live an honorable life in the world, and human, because it would teach them how to behave in society. He then described their past history and said it was a problem for them as to how they should become united. Divine education was needed to lead all nations to arbitration instead of war and this could be brought about by a universal language. There must be a new religion for the world, not the existing religions. The only thing that must be inaugurated was the New Gospel which must be constructive and not destructive. The speaker impressed upon them that there was need for divine education on earth in order to bring glory to all races and to bring them into unity.

Mr. N. R. Vakil then delivered a lecture on "Universal Religion," saying that there was something very high for a man to achieve, and that was to know God and to achieve perfection. For this education was necessary. He referred to the various traditions and scriptures bearing on the subject at length and explained the principles of BAHÁ'O'LLÁH and described the life of Abdul-Baha and his vicissitudes for the furtherance of the movement. They wanted the League of Nations, as they did not want to go to war, whether they were Bahais or non-Bahais. Their belonging to one community or the other made no difference in the light of God. He emphasized the need of a universal language to at-

tain this object and cited Esperanto as the probable one.

Messrs. Jamshed Khodadad and Aga Syed Mustufa Rumi also spoke, the former on the fulfillment of Zoroastrian prophecies leading to the Manifestation of BAHÁ'O'LLÁH, and the latter on the "New Dispensation, its proofs from Jewish and Christian Scriptures," quoting *hadis* in support of his arguments.

The Convention then adjourned till today.

(From *The Times of India*, Bombay, December 29, 1920.)

THE BAHAI CONVENTION

The Next Avatar

The Bahai Convention resumed its sittings last evening in the hall of the Association, Forbes Street. Prof. Shirazi presided. There was again a large audience and lectures were delivered on different subjects in the vernacular bearing on the Bahai movement.

The president explained that all the Bahais believed that once more from God a new Manifestation had come with new teachings verging towards the unity of mankind. They were not a sect of any of the existing religions. Their movement contained new ideas and thoughts and they did not have to follow other religions. Whoever came from his standpoint of religion to their fold they believed would be united and have a religion of religions. The great manifestation of India was to be found in the Avatar, "Am I born, am I to establish it?" If they did not heed this, warfare might reign and there would be no spiritual life on earth. All prophets have manifested on earth. Why should it not be possible, then, in this glorious century that one would come? If there was something in the world of humanity that could produce a man who should claim Godhood to mankind, it could be found in the message of the Bahai movement and he gave them that message.



BANQUET AND RECEPTION OF THE FIRST ALL-INDIA BAHAI CONVENTION

He then called upon Mr. A. Rangswami Ayar to deliver his lecture on "The Kalanki Avatar."

Mr. Ayar began his lecture by quotations from Sanscrit, saying cowardice and delusions were denounced by their ancient *rishis* but what was it that prevented them from humility and the glory of God? These were catalogued by the Hindu sages into two heads, the *pashugynan* and the *pachugynan*, the latter being the pride of intellect that man was superior to everything. But he would say that self-glory and aggrandizement prevented them from knowing the glory of God.

People Forget Religion

Mr. N. R. Vakil, speaking in Gujerati, said that the Hindu religion and other religions foretold the coming of an Avatar and the fourth chapter of the Bhagavad Gita was a testimony to this in which Krishna was mentioned as the next Avatar. But he did not like to dwell upon it at length. He would say when people in the world became irreligious there would be an end of it and an Avatar would appear and he asked if there

was any religion so firm that it could not be destroyed? But there was none on earth. Then how could they live on earth? People desired money and glory and the elevation of themselves and forgot their religion by being absorbed in worldly affairs. He would say the fault was not theirs. The fault lay at the doors of their teachers who taught them wrongly and they became tired of their religion and it spread in the wrong way. It was now time for them to look for the Avatar of God. If they knew it, they would be satisfied with it and it was for them to know the Spirit of God. The Hindu religion that predicted the Avatar Krishna, meant BAHAI'O'LLAH.

Mr. Hashmatulla spoke on the equality of men and women in the Bahai cause. He said the principles of the Bahai teachings considered the education of a girl of the utmost importance for the future generation of men, and that boys would be able to support themselves. Women needed education to bring up good children and that was the message Abdul-Baha had given them. Abdul-Baha had told them that if they had a boy and a girl to be educated, they should

educate the girl. That was how Bahais understood the equality of men and women.

A Prophet Promised

Miss Stewart said she was a visitor from Palestine and the message she brought to them from Abdul-Baha was that men and women were equal and both must be educated. There were no differences in the brains of women and men. Given an opportunity the woman would prove equal to a man and this they had found in the colleges which women also attended. Fifty years ago women could not go to colleges but today they could do so. She emphasized the necessity of educating their girls.

Mirza Mahmood delivered a lecture on "The proofs of the Bahai Religion from the Mohammedan standpoint" saying he would treat the subject from the *hadis* and verses from the Koran. He thought there was no sect in the Mohammedan community which was not waiting for one to come from God and that there were many prophecies in the Koran for such an one. Quoting from a verse from the Koran, he said there was a time to come for every nation and it was manifest that there was also a limit to a man's life on earth. All, therefore, had a moment in their lives, but the verse referred to a nation. It should be a fixed time for a certain nation. If the Jews were asked if there was any prophet to come they would deny it. So also the Mohammedans, but the Bahais said one would come. God had fixed six thousand years as the time for the world to exist, but if any nation went against it, it was only a belief. The Mohammedans thought their prophet was the last to come in the world. He would be ready to discuss this with the Mohammedans at any other time. He said it was related in a Koranic verse that if the nation behaved honestly and properly on the earth, it would live a long life. The theologians had calcula-

ted a thousand years yet for the world to end.

The sitting then adjourned till today.

Resolutions

At the morning sessions of the Convention, the following resolutions were passed:—

That a supplication signed by all the Bahais in India and Burma be submitted to Abdul-Baha praying for a visit to this country.

That a Mashreq'ul-Azkar Committee be formed to collect funds to erect a Mashreq'ul-Azkar in India.

That a school be started for the education of Bahai children in Bombay.

That teachers be sent out to the different parts of India for spreading the Cause.

(From *The Times of India*, Bombay, December 30, 1920.)

THE BAHAI CONVENTION

End of the Sessions

The third day's sessions of the Bahai Convention were brought to a close last evening when it again met in the hall of the Association, Forbes Street. Mr. Hashmatullah presided. There was a large attendance and among the audience were Prof. Geddes, Mr. A. Rangswami Ayar, Prof. Shirazi, Miss Stewart, Mr. N. R. Vakil and Prof. Pritam Singh.

Mirza Mahmood speaking in Urdu on Universal Peace said that BAHÁ'Ó'LLAH had said that he desired but the good of the world and the happiness of the nations; that all nations should become one in faith and all men brothers; that the bonds of affection and unity between the sons of men should be strengthened and that diversity of religion should cease and differences of race be annulled. He said "So it shall be, these fruitless strifes, these ruinous wars shall pass away and the 'most great peace' shall come." That was the message he gave them if they desired to see the happiness of mankind. The lecturer told them that Abdul-Baha, in a Tablet,

revealed in reply to the letter forwarded to him by the Central Organization for a Durable Peace at The Hague, had said that for the question of universal peace a Supreme Tribunal should be established; although the League of Nations had been brought into existence, yet it is incapable of establishing universal peace; but the supreme tribunal would fulfill this sacred task with the utmost might and power. The lecturer then referred to Abdul-Baha's plan and emphasized that it contained a firm basis on which peace could be established on earth, and exhorted them to consider it carefully.

Life After Death

Mr. N. R. Vakil delivered a lecture on "Life after Death" in the course of which he said that the body in which man lived was only the channel through which the spirit worked. The spirit was not in the body but the spirit manifested itself through the body. It was like a mirror placed before the sun. Thus the soul was like the sun and the body the mirror. If the mirror broke the sun shone, such was the case with them. This world gave them the idea of the unseen world, the heaven. Heaven is not a place where they were determined to go because spirit is not confined to time or space. Since spirit was not limited, how could it confine to any one place? Heaven and hell were only conditions. If they developed their spiritual side, then they were preparing themselves for the road to approach God. God is for all and the mercy of God is eternal and soul could develop through the mercy of God. This world is like the womb of a mother and if they knew what the other world is they would not like to live for a moment in this world. Then death was a glad-tiding for them and they should not be afraid of it as the whole universe is at the disposal of the Almighty.

Mr. Jamshed Khodad spoke in Persian on the proofs of prophets concerning the advent of the Bahai Revelation, quoting

instances of how the prophecy was held out by the ancient peoples in the times of Moses, Jesus and Mohammed. He said all the nations longed for the revelation of BAHÁ'O'LLAH.

Prof. Geddes referring to the cardinal doctrines of BAHÁ'O'LLAH praised the characteristics of Abdul-Baha when he came in contact with him during his visits to Haifa and Acca in connection with town-planning and when they asked for a plot of land for a school, he gave it to them very generously, which was a gift of the soil to the children. He then referred to the pro-Jerusalem society which, he said, would help the Bahai movement to a great degree. They had another society there called the pro-Carmel society which had representatives of every religion in it.

A Topsy Turvy World

Prof. Pritam Singh dwelt at length on the "Solution of the Economic and Industrial Problem" from a Bahai point of view, saying the world was topsy turvy and the economic disease was brought about by man himself and the disease would be removed if the human creation were set right. The Bahai movement placed before them the fact that something was wrong with their brains or hearts. The remedy lay in purifying their hearts which could be done by applying the teachings of BAHÁ'O'LLAH to the solution of the problem.

Aga Syed Mustafa Rumi then delivered a lecture on "Universal Language" in Urdu, saying philosophers believed that in one year a hundred languages spread throughout the world. BAHÁ'O'LLAH desired that there should be a universal language in the world. He said even the beasts of the forests could build their own dens and thus lived in safety. But if there were different languages, one man could not know how to behave with the other if that other man's language was not known to him. The first principle was that they were all brothers and the second was that independent investigation of truth was in-

cumbent upon every one and the third was that religion should be the cause of unity without any prejudice. If any religion opposed the wisdom of a nation, it was no religion. Knowledge was the essential part of a sane man's faith in a religion. He then referred to the other principles of BAHÁ'O'LLAH and said it was one of the twelve principles laid down by BAHÁ'O'LLAH sixty years ago and were to be found in the book entitled *Basharat*, and then explained the adaptation of the universal language as indicated by Abdul-Baha.

The president thanked them for the trouble they had taken in attending the Convention and for the patient hearing they had given to the lectures during the last three days and dissolved the Convention.

(From *The Bombay Chronicle*, December 31, 1920.)

ALL-INDIA BAHAI CONVENTION

The first All-India Bahai Convention commenced its sitting on the 27th instant in the Bahai Assembly Hall at 10 a. m. when Prof. Mirza M. R. Shirazi, of Karashi, was in the chair. Delegates were present from Persia, Burma, America, Madras, United Provinces and Mandalay. The Convention opened with a prayer and was followed by an address from Mr. J. Mirza Mahmood, chairman

of the Reception Committee, who welcomed the delegates and briefly described the history and the objects of the Convention. The president, Prof. Shirazi, then addressed the Convention in Persian. He dwelt upon the necessity of having a Bahai Temple in India and advised sending Bahai teachers to different parts in India and the Far East.

Prof. Shirazi addressed the assembly on "The Need of Divine Education" in the evening. In the course of his speech he said that everything in the Universe required education—e. g., new and interesting botanical experiments in America had resulted in giving the earth new types of flowers and vegetables, in the animal kingdom by education they were taught to do the work of men and forget their natural antipathies. He traced the evolution of states and empires and was sorry to reflect that nations, too, fought with each other and now the necessity had arisen of a Universal Religion.

Mr. N. R. Vakil, of Surat, then spoke on the "Universal Religion." He said that the Bahais had united different religionists as brothers. There were no priests and the principal teaching was Universal Peace.

Messrs. Khodadad and Aga S. Mustafa Rumi spoke about Zoroastrian prophecies of the coming of the Redeemer and proofs were cited from Jewish and Christian Scriptures.

LETTER FROM ELIZABETH H. STEWART

(Portion of a letter received by Mrs. I. D. Brittingham from her niece, Miss Elizabeth H. Stewart, written on her return journey from her recent visit to His Holiness Abdul-Baha, to Teheran, Persia.)

S. S. Chakdars,
January 6, 1921.

I arrived in Bombay just as the All-India Bahai Convention was taking place and I was there nine days—nine

wonderful days. Each one of the speakers was on fire and spoke with such power that they all wondered at themselves. Not one of them was well physically and one got up from his sick bed to be present; but their spirits were not ill! There were delegates from all parts of India, representing six different religions; Hindus, Burmese, Parsees, Musselman, Jews and I was the Christian representative.

The Convention had decided not to permit the women to attend their meetings. When I arrived, they could not exclude me, so the women were permitted to come and they turned out well at all the services and it was a beautiful sight. Native women had never been known to be present at such public lectures and it was another surprise and instruction to the people. The audience was most respectful and listened and asked good questions.

I spoke for five minutes upon the equality of men and women. Abdul-Baha helped me or I never could have done it. The power of the Spirit was so strong that I never thought of anyone, only what I wanted them to know. Many of those who were present at Convention are now going all through India and after that they hope that Abdul-Baha will come there. This surely must prepare the way for Him!

Elizabeth H. Stewart.

Tablets to Bahais in America received in 1919

MAUD THOMPSON

To the maid-servant of God, Mrs. Maud Thompson, Baltimore, Md.—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Thou hast praised the Convention of this year (1919). This Convention in future shall acquire a great importance. It shall reach a point that all the Conventions of the world shall assume a lowly and submissive attitude toward this Convention, for its basis is the oneness of the world of humanity, universal peace, love and harmony among all men, equality in rights among all people, benevolent deeds and the shining forth of the light of Truth. Undoubtedly it shall increase daily in power.

Praise ye God, therefore, that He has assisted in the establishment of such a Convention. . . .

I hope that through the infinite bounties of God all thy family may be illumined and assisted.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine; July 16, 1919.)

MAUD GAUDREAU

To the maid-servant of God, Maud Gaudreaux, Yonkers, New York—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy letter dated November 26th, 1918, was received with the divine assistance.

I hope your gathering will widen from day to day, and will increase in union and harmony; will draw to itself the bounty of the Kingdom; will be the cause of the appearance of the oneness of the world of humanity; will be kind to all religions and the well-wisher of all races. If in this coming summer thou goest to Green Acre it will be highly favorable

and if thou art confirmed in contributing to the Mashreq'ul-Azkar, it will be greatly praiseworthy. I pray God that thy respected husband, the children, and thy relatives will be guided under the divine protection and will be kept safe and glad in this world as well as in the realm of the Kingdom.

Convey on my behalf the utmost kindness to the friends Helen Whelock, Nellie Lowes, Elise Weil, Elizabeth L. Stevens, and Ethel Adams. My hope is that ye may unanimously be confirmed in service to the world of humanity. There is not time to write more.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 9th, 1919, Haifa, Palestine.)

MR. AND MRS. LATIMER

A prayer for Mr. James and Rouhani Latimer, care of his honor, Mr. George Latimer—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye two souls of the Kingdom!

Turn your faces to the Kingdom of the merciful One and address this prayer:

Prayer.

O thou Compassionate God! We were heedless, Thou hast made us heedful. We were slumbering and Thou hast awakened us. We were thoughtless, Thou hast made us thoughtful. We had no share and portion from the supreme bounty, Thou hast given us full share therefrom. We were wanderers, Thou hast shown us the right path. We were thirsty, Thou hast quenched our thirst. We were deprived, Thou hast made us intimates with Thy mysteries.

Praise be unto Thee, that such a bounty has been realized and such a guidance has been made possible. Confirm us in firmness and steadfastness that we may be self-sacrificing in service to the Kingdom and may attain our loftiest aim.

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, November 26th, 1919.)

SANTA PAULA ASSEMBLY

To the members of the Spiritual Assembly, Santa Paula, California—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye who are firm in the Covenant!

Abdul-Baha is constantly engaged in ideal communication with any spiritual Assembly which is instituted through the divine bounty, and the members of which, in the utmost devotion, turn to the divine Kingdom and are firm in the Covenant. To them he is heartily attached and with them he is linked by everlasting ties. Thus correspondence with that gathering is sincere, constant and uninterrupted.

At every instant, I beg for ye assistance, bounty, and a fresh favor and blessing; so that the confirmations of His Holiness BAHÁ'O'LLAH, may, like unto the sea, be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestation of bounty and that each one of ye may, at dawn, turn unto the Holy Land and may experience spiritual emotions with all intensity.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, November 12th, 1919.)

بَيِّنَاتُ حَضْرَتِ عَبْدِ اللَّهِ

[بقیة از شماره ۱۹ جلد یازدهم]

« کلم الناس علی قدر عقولهم »

۱۱ ماه دسمبر سنه ۱۳۱۹ . از جمله نصایح حضرت عبدالبهاء آن روز فرمودند « کَلِمَةُ النَّاسِ عَلَى قَدْرِ عَقُولِهِمْ . حَقِيقَةُ مَا يَعْلَمُونَ لَا يَمَّا لَا يَعْلَمُونَ »

« کلم حق خلایق است وارد »

کلمه حق خلایق دارد نه کلمه خلق . خلق نمیتواند پیشه ای یا مگسی خلق کند .

حضرت رسول اکرم و اهلبی حریق

از جمله آثار قدس خدا اینست که در حرب خندق حضرت رسول و اصحاب اینقدر رگسته بودند که روی شکمهای خودشان سنگ میبندد در آنجا که نصدق سنگی بیار بزننگ پیدا شد حضرت هر چه سعی کردند که آن سنگ را زمین نکنند نتوانستند آخر حضرت رسول آمدند شدند سنگ را با چوبک در دست داشتند قیام زدند فرمودند « مَا قَدَّ كَسْرُ الْأَعْدَاءِ » ، دوباره آن سنگ را زدند و فرمودند « مَا قَدَّ فَتَحَتْ لَكَ الْيَا قُوتِ » باز آن سنگ را دفعه ستم زدند و فرمودند « مَا قَدَّ فَتَحَتْ لَكَ الْكَايَسَةُ » ، از این عبارات اصحابی بگریزند و منافقین استهزاء کردند و بعد از مدتی حضرت رسول غالب شدند دشمنان را شکست دادند و وقتی که داخل ایوان کسری شدند منافقین بیاد وعده ها و عیاری که افتادند پشیمان شدند و مجالت کشیدند در آن جنگ عدد اصحاب رسول ۷۰ نفر بودند و از اینها ۳۰ منافق دشمنان خیل بودند שלא قبائل بنی کانه . غطفان . نظرة . خزرج و قبيلة قریش .

وقتی که حضرت رسول سنگ را با چوب زدند و فرمودند : مَا قَدَّ فَتَحَتْ لَكَ الْيَا قُوتِ و الا کاسته یکی از منافقین بدگری گفت « این چطور این حرفها میزند مرد که ما که از ترس حتی به مبال بیرون نمیتوانیم برویم » ، و این قبیل و فرمایید نسبت دهند

تفصیل شکست دادن احزاب

سبب این بود که یکی از یهود رفض پیش قبيلة قریش و گفت خیر می دهی دارم ولی بعد از یک دو روز دیگر به شما اظهار نخواهم نمود مختصرش اینست که جمیع یهود مایل بطرف محمد شدند بجهت اینکه میگویند ما از اهل کتاب هستیم و محمد کاتب دارد قرآن در حق موسی و نوحان و ابیاء حق از وسیع و انجیل مرچ و ثنائی نماید . بعد این شخص پیش یهود برگشت و گفت : ای تا خبر دارید قبيلة قریش سرا میخوانند شما را در بایستند این زیرا میگویند که محمد از خودشان است و شما از کفار هستید میخوانند که با او متفق شوند و خیال دارند که رؤسای شما را بگیرند و پیش خودشان مثل رهن نگاه دارند بعد بکشند بلکه همه شما را از خواهند کشت . حضرات یهود گفتند این حرفها ممکن نیست بوار کنیم . آن گفت اختیار دارید ولی اگر قریش رؤسای شما را برای رهن بطلبند آن وقت بدایند بدانید که راست گفته بعد پیش قریش رخت و گفت آن خبریکه به شما وعده کردم بگویم الان وقتش آمده و آن اینست که یهود دیگر فرار هستند و با محمد خیال صلح دارند و اگر بخواصی حقیقت را کشف کنید رؤسای ایشان را بطلبید که نزد شما رحمان باشند اگر قبول کردند معلوم میشود که خیال ماندن دارند و اگر قبول نکردند پس بدانید که آنچه گفتم صحیح است . قریش بموجب این نصیحت عمل کردند و فوراً رئیس یهود را اعضاء نمودند و با او گفتند چون جوانان ما جاها بلند سیرسند که شما ها با ما نمائید شما خیال فرار کردن دارید و با محمد آشتی کنید لهذا از برای اطمینان لازم است که اقله بیست نفر از بزرگان یهود را رهن نزد ما بمانند سرکار عالی هم با ایضا باشید . رئیس یهود برخیزت و گفت خیر خوب منصرف نمائید که الان بروم تا رفقا را بیارم همان تسمیکه میل دارید نزد شما میمانیم رئیس رفت پیش یهود و گفت بخدا قسم آن شخص حرف راست گفت یا الله هر چه میخواست غنیمت است . یهود گفتند که ما را از ما خواستند گفت اول مرا خواستند جمع یهود فرار کردند

[بقیة دارد]

ذکر الامیة فیة

اینست که اگرچه اینها در مدینت مادی
 بنهایت کمال رسیدند ولی از مدینت روحانی
 بی خبرند عالم انسانی همیشه محتاج
 مدینت روحانی است مظاهر مقدسه
 الهی مومنین مدینت روحانی هستند
 اگر این نفوس از تقالیم حضرت بهاء الله
 و نضای حضرت عبداله‌آقا اطلاع داشتند
 و اقله‌ی بموجب بعضی از کلمات مکنون عمل
 میکردند البته و صد البته عمر نفوس
 شانرا بکمال اطمینان و سرور ابدی میکردند
 و هرگز جان خودشانرا با آتش یا آس
 و حرمان و ناسیدی نمی‌انداختند مثلاً
 در کلمات مکنونه میفرماید

ای خال متوکل : من تبوماً نوسم
 و تو از من مایوس سیف عصیان شجره
 امید ترا بریده و در جمیع حال بتو نزدیکم
 و تو در جمیع احوال از من دور و من عزت
 بی زوال برای تو اختیار نمودم و تو ذلت
 بیهنتی برای خود پسندیدی آخر
 تا وقت باقی مانده رجوع کن و فحش
 مگذار

ای بیگانه بایگانه : شمع دلت را فروخته
 دست قدمت من است آن رایادهای
 مخالف نفس و هوی خواوش مکن
 و طبیب جمیع علت‌های تو ذکر من است
 فراموش نما حجب مرا سرمایه خود کن
 و چون بصر و جان عزیزش دار

ای بنده من : ملک بی‌زوال را با نرالی از دست منم
 و شاهنشهر فردوس را بشهوتی از دست منم
 کوشیدم که از معنی قلم من سطره طوبی‌الشرابین

۳
 و میر کازو و ایضاً الی مستر و میسر تفتن
 و ایضاً الی مستر و ست المحترم

۳ کانون ثانی سنه ۱۹۲۱ عبداله‌آقا عباس

اخبار در آمریکا

اسبایش و علاجش
 اسامی عدد نفوسیکه در آمریکا جان خودشانرا
 بدست خودشان کشتند بدو از ده هزار
 رسید کوچکترین این نفوس طفل پنج ساله
 و پیرترین ۱۰۲ سال عمرش بود
 از این عدد ۲۰۰ بسبب طلاق و فراق خودشان
 بهلاکت انداختند مابین اینها جمعی بزرگی
 از ترکیب شرب و افیون و انواع تریاک بودند
 ۱۵ نفر از مشاهیر کتاب ۲۴ محامی -
 اوکات ۲۴ از چهار معتبرین ۸ قاضی
 ۱۵ حکیم ۴۰ تیاتروچی ۳۴ پروفیسورها
 و معلمین مدرسه ۵۰۰ سرباز ۷۵
 از مدیران کارخانه‌ها ۵۹ از رجال و نساء
 اصحاب ثروت ملیونرها ۵۹ از مدیران بنک
 ۱۵ از کشیشان و رؤساء ادیان
 از همه بیشتر عدد تلامذۀ مدارس پائسال
 ۴۷۷ و اسامی ۷۰۷

اسباب این بدبختی میان این اطفال یا از ترس
 ایمان یا از ظلم و جور اهل خویش و تنگی در
 امور معیشت و زندگی و یا از جنون و عشق بوده
 و اقلها انسان چون در این احوال تفکر میکند
 لابد متحیر میشود که اینها اکثرشان از اهل
 علم و تعلیم و ثروت و تجارت و صنعت و معرفت
 هستند و عجیب ظاهر از مملکت تمدن عالم
 معروفند پس چرا اینقدر مایوس شدند
 و ارواحشان را تلف کردند ولی جواب

جميع اعتراضات سقيمة سخيفة اور الحج قاطعه
وبراهين لامعه وادله عقليه علميه محو و نابود كرد
عداوت كشيان سبب ثبوت و رسوخ در ايمان
وايقان بهائيان تازه ليك جنبوا كشته .

انصافش اينست كه كشيان از كيهت حق و درند
كه مكد ر شونند و يا خه هاي ايشان پاره پاره كنند
زيرا اين نفوسى كه ايمان آوردند و بهائى شدند
اول مريدان آنها بودند هميشه به كليسا ميرفتند
و كليسا دكان كشيست محل تجارت اش است
مرکز معاشش است جاى شهرت اش است حالا
آيا جايز است كه اينها بهائى بشوند و كيش و ريشه
چون اين مطلب به حضور مبارك حضرت
عبدالبهاء سيد دجواب اين لوح منع رغبات
فرمودند .

شيخا فوجاب دكتر ضياء بنفادى عليه برآه الله

﴿ هو الأهم ﴾

ايها الجيب العزيز . قد وصل غميقكم انقراء
المؤرخ ٦ كانون اول سنة ١٩٢٠ والله للهديد
المضمون على خلوه ريتكم و وفور حثيتكم خذكم
لامرالله وان القسيسون يقاومونكم ضد كلمة
الله فلا تبتس ولا تحزن هذا شأنهم في
الحياة الدنيا وهؤلاء القسيسون نظرا لفرسيتهم
في زمن المسيح الصبح الملبع و دعي له الفداء لان
تلك العصابة الفاضلة العانية ارادت ان
تظفأ نورالله بأفواهها ولكن الله ابى عز ذلك
وتم نوره و اشرق ظهوره و غنت طيور الملوك
بأبداع الاطخان على الافنان وهؤلاء القسيسون
سيصجون خابئين خاسرين و الملك انت ايها
الجيب الرشيد عليك بالمدار مع القسوس
لانهم اطفال غير با لعين و نفوس غفلت عن
ذكر ربها و بلع حقيق و ثناي الى مستر

نا عشر . عدالت كبرى .
ونال عشر . نهايت ايتاج بنغات روح القدس
و از اين قبل و عليكم البهاء الابى
١٦ محرم ١٣٣٩ هجريا . عبدالبهاء عباس

انتشار دين برائى و ريك جنبوا امريكا و همچنان
كشيان

مستر جنسن يكي از بهائيان شهر كنوشا دو سال پيش
در كارخانه نى كار ميكرد و با شخصى مستر كارو نامى
از اهالى ليك جنبوا آشنا شد و با او مدعى از ظهور
حضرت بهاء الله صحبت نمود ولى مستر كارو گوش
نميداد و سكوت مينمود تا اينكه مدت سه ما پيش
حركتى جديدى در دل مستر كارو افتاد كه كاغذى
به مستر جنسن نوشت كه اگر كسى از بهائيان با اينجا
يايد و از دين بهائى صحبت بدارد من ميتوانم مجلسى
ميتاكنم . مستر جنسن با تحمل روحانى كوشش
شوروت كرد و آن مجلس به بيت روحانى شيكانو
نوشتند و اينها يكي از مبلغين فرستادند مختصر
اينست كه در يك مجلس جمع حاضرين ايمان آوردند
همه در شهر افتاد كشيان بيارضه
شدند و چون فهميدند كه مجلس ديگر از بى
بهائيان مؤمنين تازه مهيا نمودند چهار نفر و نشانه
له مجلس ا بهم بنمند ولى بعد از شنيدن كلمات
حضرت بهاء الله و نصايح حضرت عبد البهاء
اين چهار نفر نفسشان قطع شد و همچ ايرادى
نخواستند بگيريند بلكه ظاهر ا همون و خشود
رفتند حضرات كشيان اينقدر بغضب
آمدند كه يكر از خودشان انتخاب كردند و مجلس
بهائيان فرستادند و اين مرد كتابهاى مجادله باز
كرد و ايرادهاى فرسيان بيان آورد ولى مبلغى
كه آنها بود به نهايت ملايمت و صبر و مهربانى

نجم سیر باختر

صفحه اول

جلد یازدهم

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسره با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرفعات و رفیقات مادی و معنوی نوع بشر و یکانه وسیله انتظام و اطمینان عالم است سخن میراند و مقالات منبیه که موافق این مقصد است قلم بر آن میگذارد

شماره اول - ۲۱ ماه ماچ - سنه ۱۹۲۱ - موافق ماه چهار سنه ۷۷ بهائی

عید لقاؤز

فیروز

تخت

اسئَلُ اللَّهَ أَنْ بَارِكَ هَذَا الْعَيْدَ
الْتَّعْبِيدَ عَلَى التَّسْبِيحِ وَيُوَدِّعَهُمْ بِأَيِّدِ
جَدِيدٍ إِنَّ رَبِّي لَعَلَى كُلِّ شَيْءٍ قَدِيرٌ
عبدالله عباس

از تعالیم جمال مبارک صحبت بدرید نه از عقائد

لندن جناب بزرگوار داد جناب بزرگوار افلاطون خدیو

هو الاهی

ای نفوس ثابت رخ نامه شمارید برهان افکار بود
و دلیل ثبوت و اطمینان الحمد لله فضل حق شاکست
و موهبت حضرت مقصود روی اجابتها الفداری بی پایان
شکر کنید خدا را که در ظل چنین شجر مبارک آرمید و آید
و فیض ابدی الهی مردم سیده جمیع اجناس تحت اربع لاری
با نهایت اشتیاق و مهربانی ابلاغ دایرید و در آرزوینده
عظیمه هر کس سؤال و جعفر نماید از تعالیم جمال مبارک
صحبت بدرید نه از عقائد چو آنکه این ترویج میکند عنوان
چنین باشد که - افش شرق بسیار تاریک شده بود
و نور آینه بکلی منقود غبار تعصب چنان لحاظ کرده
بود که ملل شرق در نهایت بغض و عداوت یکدیگر
بودند و از فضائل انسانی و مدنیت آسمانی

حتی مدیت جسمانی بکلی محروم در این اشخاص
بها و الله مانند آفتابان افش و طلوع فرمود و با نور
حقانیت تعالی ترویج فرمود که این اقوام متعاضبه بمجادله
متعاضبه در ظل نیمه و صلا عالم انسانی داخل گشتند
این ملل پر بغض و عداوت را یکدیگر الیام داد و الفت کلیه
حاصل شد که حال با یکدیگر در نهایت محبت و الفت آمیزش
مینامند عالم اخلاق را روشن فرمود و علوم و معارف
ترویج کرد و تعلیمات حضرتش اینست:

اول - تحققیقت و باغات از تقالید عتیقه .

ثانی - وحدت عالم انسانی چنانچه در کتابت
مشروع و عارضه شده است .

ثالث - دین باید سبب الفت و محبت باشد اگر نباشد
نتیجه ندارد تفصیله که شنیده اید بیان کنندید

رابع - علم و دین باید دست در آغوش یکدیگر باشد

خامس - صلح عمومی بین بشر و تفصیله

سادس - تاسیس محکمه کبری و تفصیله

سابع - وحدت بین رجال و نساء و بسیار صحبت

ثامن - فرصت تعلیم و تفصیله

تاسع - حریت در محقق

عاشر - عدم مداخله در امور سیاسی

حاد عشر - تاسیس لسان عمومی .

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WORDS OF ABDUL-BAHA

“Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world.”

From *Unveiling of the Divine Plan.*

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Friends assembled on Mashreq'ul-Askar grounds, Chicago, March 21st, 1921.
Dr. Zia M. Bagdadi digging first shovelful of earth.

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. 12

Jalal 1, 77 (April 9, 1921)

No. 2

Breaking ground for the Foundation of the Mashreq'ul-Azkar

BY CARL SCHEFFLER

IN the early afternoon on March 21st, Naurooz* day, 1921, a small group of the friends in Chicago made their way to Wilmette, to witness the beginning of the actual work of constructing the first Mashreq'ul-Azkar in America. When they arrived at the grounds, they found several large trucks being unloaded by workmen, and on coming closer they found that the engineers had driven stakes in the ground to locate the places where the caissons are to be sunk to bed rock 120 feet beneath the surface.

All of the believers there were very happy in the thought that this start in construction meant a great success and achievement, and without a doubt a step that would bring a decided advance in the progress of the Cause of God in this country. This beginning of the work must fill all hearts with joy and courage to work harder than ever before to bring it to an early completion. It is a wonderful sign of the majesty and power of the Cause of BAHÁ'O'LLAH in that, in spite of all prison walls, in the short space of seventy years, it has spread to all parts of the world, and in America to such an extent that such a building could be raised. It is without a doubt a great miracle. For already we are beginning to feel a stir among the people of the world because of it. It is a sign from heaven that is causing all to ask and wonder. Did not Abdul-Baha, years ago, tell us that the stones would be raised up to spread the Cause of God? Certainly "He doeth whatsoever He willeth."

After the work of unloading the materials was completed, all present gathered around the place where the main doorway, i.e., the entrance, which from the center of the building will be directly in line with Haifa, and turning their hearts toward God, they raised their voices in praise and thanksgiving for the great bounty that was bestowed on them. There was a brief ceremony, the Holy Utterances were read, and then each one in turn followed Dr. Bagdadi in breaking the ground.

That was the start. Since then work has not ceased. The great wells are swiftly being sunk and at present they are over 60 ft. deep. May God give strength to those workmen, and an eternal blessing, and let us all arise to do our part, and with strengthened faith and greater sacrifice hasten the glorious work.

*Feast of Naurooz—Bahai New Year's day.

News from the Near East—Letter from Elizabeth H. Stewart

Bagdad, Mesopotamia.
January 22, 1921.

Miss Alma E. Albertson, Chicago.

My dear sister in the love of El-Abha:

While I am waiting here for my permission of transports up into Persia, I am writing all my friends. Have been here a week and expected to leave tonight, but received word my permission had not passed the General somebody, and until that is accomplished I must sit here and do nothing and wait. Poor Dr. Moody is waiting for me in Teheran. She loaned me for four months to an English lady going home with her children who had twin babies only six weeks old. I went with her as far as Port Said. From there she went on to England, while I got permission from Abdul-Baha to come up to Haifa. I expected to be gone only about four months, but on account of delays it will be six months before I get back. In Bombay I got malaria, something I never had before and when I reached Haifa was ill in bed. I was forty blessed days there, then started for home. At Port Said waited nine days for ship, but it was full first and second class so I concluded I would try third, as two Bahais from Bombay, Janabi Esphandiar, his wife Bahno Khanum and their two children were returning that way. They were Parsee believers who had been nine months in and around Haifa—her father and mother live there. Well, we started third class—if it had only been clean it would not have been so bad. Added to the general filth of the boat, we had vermin of all kinds and the food was very heavy so the dear kind brother and sister took pity on me and as they were cooking for themselves, included me. I never shall forget their great big generous hearts—not a selfish thought. They were like two good angels until we reached Bombay.

There I found they were getting ready for an All-India Bahai Convention. I found gathered there from north, from south, east and west, Hindoo, Burmese, Parsee, Musselman, Jew and Christian. It was inspiring indeed to hear these different ones speaking in all languages and from the standpoint of their holy book proving to the world today that this is the Day of God. Many questions were asked and answered and all seemed satisfied with the answers given. Truly this Convention will be the means of preparing India for the coming of Abdul-Baha. Mirza Mahmood was the instrumental one and as soon as Abdul-Baha gave him permission, all the others gathered around him and they were as one soul in many bodies. I think before this they have written an article for the STAR. Mr. Shirazi presided and got out of a sick bed to do so. Mr. Vakil, Mr. Hashmatollah, Prof. Pritam Singh, Janabi Seyed Mustaffa, two young men from Burmah, with an old man filled with the Spirit—in fact, all the speakers were intoxicated with the wine of the Spirit. I felt so thankful that Abdul-Baha had permitted me to get there at such a time.

While the trip on the boat was not pleasant this repaid it all, and then I contracted with some people on the steamer whose kind I had not seen before. All over the ship was Lenine's picture and one of the deck hands said if they did not get better food they would stop the ship. But we did not have any such troubles—thank God! Nobody is thinking of helping his brother, it is all for self and God is not in it at all.

I suppose by this time you have seen Mrs. Goodall and Mrs. Cooper. They expected to return by way of Chicago. It was perfectly lovely to be in Haifa the same time they were there and Mrs. Frankland and Mrs. Ralston, also dear Emogene Hoagg, Arthur Redeen and

Fugeta—whom I had never seen before—we were all together in the American Pilgrim House; and every day Abdul-Baha came and lunched with us. My forty days were wonderful ones, indeed. Again I laid my head at the two blessed thresholds. I remembered you all, and the day before I came away, early in the morning before sunrise. Dr. Lotfullah Hakim and I walked up the blessed Mt. Carmel to the holy Tomb of the Bab and prayed and supplicated for all of us. The uplift was tremendous and ever since my heart has been singing one joyous song of praise. O my dear one, there is nothing, nothing in the world today but this Cause; and Abdul-Baha is so loving, so tender, so wonderful in his might and power. One day we drove over in automobiles to Acca and out to the Holy Threshold of the Tomb of BAHÁ'O'LLAH. There again after eleven years I was permitted, through the mercy of the Center of the Covenant, to lay my head. I also was in the great prison where they first were confined when they arrived in Acca. I had never been there before, but now it is in the hands of the English who are making a barracks for soldiers but said to Abdul-Baha: "The rooms that your father, BAHÁ'O'LLAH, occupied we will not do anything with but will keep them for a place of visitation at all times." I think Mrs. Goodall and Mrs. Cooper will tell you of all the happenings and I was there only a short time afterwards but the Greatest Holy Leaf came back from Beyrouth with Touba Khanum, Mirza Mohsen, her husband and small son Foad. I was so glad to see the Greatest Holy Leaf. She is all spirit. I was privileged to see much of the holy household this time and having learned Persian, I could talk with them, especially the Holy Mother who does not know English. She and I grew to love each other very much. Monavar Khanum I saw in Port Said, where she is with her husband Mirza Ahmad Yazdi. Zia Khanum and dear Rouha are serving

day and night; as Rouha does the translating for Abdul-Baha for the ladies, she never has a moment to herself. They are a most wonderful household.

When I left Bombay, I came by way of Indian ocean and Persian Gulf to Basrah, where I went from gulf steamer to a river steamer (we were very fortunate as sometimes one has to wait many days for connecting steamer). I was a whole week coming up part of the way on the Euphrates river to a certain point and then coming up the Tigris the rest of the way. The Garden of Eden was supposed to be in this place where the rivers part and there is a tree they point out as the tree of knowledge, but that is very uncertain. At the present time they have two trees of knowledge and call all Mesopotamia the Garden of Eden. The river is so crooked that one does not know if you are coming or going, sometimes the boat would be going due east and in a half hour due west, or north or south as the river turned. The trip was pleasant except one day a very bad fog, and we had to tie up all day.

The first thing I did in Bagdad was to find the friends after I had gotten room at this hotel. We had a beautiful meeting one day from 4 to 6 P. M., and met some fifteen or twenty sturdy Arabs with their fancy head trappings and gold embroidered abas or coats. We had a most spiritual time. They have just begun to open up the work of teaching here. Before they could not do so. Now Abdul-Baha has sent them a teacher from Persia, and I think much work will be done. Then I had the blessed privilege of visiting the holy house here, where the Blessed Beauty used to live—it is in great ruin and not fit to enter. They have all the material ready for rebuilding and in a month they will begin as Abdul-Baha has instructed them. One of the friends here will advance the money and afterward it will be gathered from all the different assemblies. It is a blessed privilege to be able to give towards it.

I made the visit in company with Dr. Naurollah Khan and his wife and young son, an old lady, who has been in the blessed presence of BAHÁ'O'LLAH, and some others. One of the young women chanted the visiting Tablet in a very sweet voice and again, dear Alma, I could bow my head at His Threshold. How blessed I have been, I cannot be thankful enough for all the mercy of God that I have received. Another day one of the young men came and took me to the Garden of Rizwan* that is in another part of Bagdad. At the present time the English have the garden and have erected a splendid building upon the grounds and have a large hospital. Being a nurse, I had no trouble getting in, but they have put up so many buildings and laid the grounds out, until no one knows just where the sacred spot is. It is situated very near the river. I could go from my hotel, which is on the river, by boat to the garden as well as drive there by carriage for one rupee, or about thirty cents in American money.

I have written you such a book, you may grow tired reading, but I have time here. When I leave here will be traveling every day, first by train from here to a place called Quirito, then from there to Teheran by auto convoy, sometimes thirty or forty machines in the convoy going up over the mountains, which now are covered with snow, and everyone coming in says it is very cold. I bought a large coat, they make them of sheep skin, turning the skin side out, and it

*The garden of Najeeb Pasha has four gates, north, south, east and west. Four roads lead from these gates to the center. It was at the intersection of these roads that BAHÁ'O'LLAH pitched his tent and proclaimed himself. The roads were lined on either side with cypress trees and between these trees, all spaces were filled with the famous fragrant roses.—*Explained by Abdul-Baha to Dr. Zia M. Bagdadi.*

is all decorated, the color being yellow. The name of this is pustine. I shall put that on, then wrap up in blankets, have a hot water bottle, which I shall lay in my lap for my hands and then feel as if I were ready. We take our lunchbox with us and teapot and tea, stopping at post houses, get hot water for tea and draw on one's lunchbox. Going in a convoy is very slow traveling and it may take us from ten to fourteen days to reach Teheran, stopping at night at post houses. There are about six hundred miles to cover in this way, and one pass is 1,784 feet high. Traveling in Persia is not play. When I came down this way last fall the roads were fine, we were in a private car and made splendid distance each day. I enjoyed every minute of it. In each city we pass through I hope to see the friends. Here you see the great tie of the love of God, for I go into a city not knowing a person and after I visit the address given me, I am not in want of a friend, in fact, I have a hundred new brothers and sisters all giving me a warm welcome; and especially coming right from Abdul-Baha, they want to know all the news. The holy household all long to go to Persia and see all the dear believers there.

I suppose you know about the passing of dear Lillian Kappes from typhus fever. It has happened since I started back. Abdul-Baha sent me word by a pilgrim who was returning, so any more than the fact I do not know. What a glorious crown she will receive, for she has done a splendid work in the school during these years. For her dear mother and family my heart is sad. But what difference does it make if one is working here or there for the Cause. God knows where we can do the best work, and our lives are in His hands. I thank Him for it all, whatever may be our lot and wherever we may be, here or there. This is the Day of God, and there is nothing else but that. May my life be a sacrifice to His feet and to the life of the friends.

Madam and Mr. Dreyfus-Barney were in Haifa for a week, while I was there, before they left for Singapore and their work in Hindoo-China.

My dearest love for you all, in His name and work,

Elizabeth H. Stewart.



A remarkable picture of children who live upon our street who came at the request of Miss Alexander to the Christmas tree festivities. Miss Alexander some time before Christmas planned to have such a meeting for these little children whose playground is the street, so she and Yurican (the little Japanese girl who edits the *Star of the East*, went the length of the street (about the length of an American city block) inviting those little ones to come. These dear little children sat upon the floor for nearly four hours very quietly and patiently while they were entertained by Mr. Noto and Mr. Ono, two blind-believers; also Miss Uri and Mr. Futakami who told them stories and sang songs.—*Ida A. Finch.*

News from the Far East — Letter from Agnes B. Alexander

Tokyo, Japan,
March 19, 1921.

Beloved friends of the STAR OF THE WEST:

You have probably heard that the light from the STAR OF THE WEST has reached the East. To quote from a letter dictated by our blind brother, Mr. Ono: "Now it seems that the reign of Grace is coming upon this land. The beautiful dawn of Light has reached us, and waves of the light of the STAR OF

THE WEST have attained the East, and our little magazine has been born."

The enclosed is the sixth number of our magazine which was born in October, and now it has his (Abdul-Baha's) great confirmation, and he wishes it to be the *Star of the East*.

The girls whose picture you see on the first page with the Persian copy of their last Tablet, sent their greetings to Abdul-Baha on May 23rd, 1920. They wrote in Japanese, as they know very

(Continued on page 44)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

Jalal 1, 77 (April 9, 1921)

No. 2

Tablet from Abdul-Baha to the Editor of the *Star of the East*

To Miss Mochizuki, Japan—Unto her be the Glory of God, the Most Glorious!—
through Mr. H. S. Fugeta (Haifa, Palestine).

He Is God!

O thou who art a new grown tree on the meadow of Truth!

Thy letter dated October 14, 1920 has been received. As it was indicative of the susceptibilities of thy conscience, it became the cause of joy.

Japan is like unto a farm whose soil is untouched. Such a soil as this has great capacity. One seed produces an hundredfold. Now, praise be unto God, ye have found such a farm. Ye must develop the lands; ye must free them from thorns and weeds; ye should scatter the seeds of the love of God thereupon, and irrigate them with the rain of the knowledge of God. Rest ye assured that heavenly blessing will be bestowed!

It is my hope that in that farm ye will become divine farmers. The enlightened people of Japan are tired and disgusted with the superannuated and putrefied blind imitations. They are assured that these blind imitations are pure superstitions without any truth. Therefore they have the capacity to hear the Call of God. The land is untouched. We will have to see what the divine farmers will do!

At present thou hast started a journal. It is my hope that this journal will shine as the *Star of the East*. In the journal write thus:

When the horizon of the East was covered with immense darkness; when dark clouds were predominate, and when all the heavenly stars were concealed to the eye, His Holiness, BAHÁ'Ó'LLAH, like unto the sun, shone forth from the horizon of the East and with radiating splendor He illumined the Orient.

The light of that Sun of Reality consisted of heavenly teachings which were spread in the Orient, because there the obscurities of blind imitations, of religious, sectarian, racial, political, economic and home prejudices were in ascendency. The darkness of these prejudices had dominated the Oriental world to such a degree

that it had blinded all the eyes and deafened all the ears. There prevailed quarrel and strife, warfare and bloodshed.

In short, it has a long description but I mentioned it briefly. When the Sun of Truth shone forth with all might and energy, these obscure and dark clouds dispersed and the splendid Day presented to the eye an aspect with such freshness and beauty that the wise became astonished; the sick were cured; the blind received sight; the deaf obtained hearing; the dumb proved eloquent, and the dead quickened. A heavenly Table was spread in the Orient. The divine teachings like unto an unshakable edifice were instituted.

The first principle of BAHÁ'O'LLÁH is independent investigation for truth, that is, all the nations of the world have to investigate after truth independently and turn their eyes from the rotten blind imitations of the past ages entirely. Truth is one when it is independently investigated, it does not accept division. Therefore the independent investigation for truth will lead to the oneness of the world of humanity.

Another one of these teachings is the oneness of the world of humanity. All mankind are the trees of the divine garden and the Gardener of this orchard is His Most High, the All Sustainer. The hand of His favor hath planted these trees, irrigated them from the cloud of Mercy and reared them with the energy of the Sun of Truth.

Then there remains no doubt that this heavenly Farmer (Gardener) is kind to all these plants. This truth cannot be denied. It is shining like unto the sun. This is the divine policy and unquestionably it is greater than the human policy. We must follow the divine policy.

The point is this that some people are sick; some are immature and ignorant, and some without any knowledge of their beginning and of their end. The sick should be cured; the immature should be brought to maturity, and the ignorant should be taught to become wise and not that enmity should be exercised towards them.

Similarly describe fully in that journal the other teachings which thou art acquainted with, one by one, a detailed description: For example, that religion must be the cause of concord; that it should agree with science and reason; that it must be a factor of progress to the world of humanity, that it should be free from blind imitations. Another example is that all prejudices are destructive to the foundation of the world of humanity.

Other examples are: The equality of men and women; the universalization of knowledge (education); the creation of one universal language; justice and righteousness; economic facilities among mankind; the need of the world of humanity of the breaths of the Holy Spirit; the establishment of universal peace; the institution of the Supreme Court of Arbitration; the freedom and equality of all mankind; the brotherhood of the world of humanity, and other teachings like these which are mentioned in the Tablets of God. Describe all these teachings fully in the most eloquent and sweetest terms expressive of the most charming realities and insert them in the journal!

It is my hope that thou together with Miss Alexander will be confirmed to accomplish this service. Miss Alexander is the herald of Truth in Japan. Rest assured that she will be confirmed and assisted.

Unto you be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Mount Carmel, Palestine, December 9, 1920. Received in Tokyo, Japan, March 3d, 1921.)



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ナールズ

アツカバの新年の言葉

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Reduced fac-simile of pages from Japanese Bahaj magazine, Star of the East.

News from the Far East—Letter from Agnes B. Alexander

(Continued from page 39)

little English, except Yuri Mochizuki, the one on the far right. Through Mr. Fugeta, they received a reply from Abdul-Baha. The white paper you see in the picture on the table in front of the second girl from the left, is their first Tablet from Abdul-Baha signed with his hand. I enclose the English translation of their last Tablet which is published in Japanese in the magazine on page 76.

On page 73, 74 and 75 is the Japanese translation of the Tablet to Miss Mochizuki, the young editor of this magazine, a girl 21 years of age. At present she is living with me in this little home. The Japanese translation of this Tablet was made by Mr. Fugeta at Abdul-Baha's command.

On page 77 is the New Year Greeting from Abdul-Baha published in the STAR OF THE WEST March 21st, 1918, and on page 78 is the Talk of Abdul-Baha given in Paris on Naurooz, taken from the STAR OF THE WEST March 21st, 1914, page 4.

On page 80 to page 83, the twelve principles are expounded.

On page 84, at the top of the page is a translation of a prayer from Abdul-Baha. Below, on the right, is a poem by Miss Mochizuki on the journey of our brother, Mr. So Muto, who sailed for France last month. Following the poem is something in reference to the subscriptions, etc. On page 85, in the left-hand corner is the subscription notice. It is \$1.10 in United States money, or yen 2.20 in Japanese money, a year and is published every month on the 19th day.

Now the East and West will truly join hands to work together in His Great Vineyard, and may the harvest be great!

Forever your loving sister in His service,

Agnes B. Alexander.

TABLET FROM ABDUL-BAHA

To the daughters of the Kingdom, Otoe Murakami, Kimiko Hagiwara, Kazu Fukasawa, Haruko Mori, Yuri Takao, Yuri (Fuyu) Mochizuki, Japan—Unto them be the Glory of God, the Most Glorious!

He is the Most Glorious!

O ye daughters of the Kingdom:

The reflection of your forms (picture) arrived in this Holy Land. Praise be unto God, those figures are luminous. From your eyes the light of the love of God is emanating. This picture has been taken while ye have been in the utmost of joy and happiness. Praise ye God, that in this age of youth ye have entered the Kingdom of God! Ye have become enlightened. Ye have become celestial, divine and heavenly.

Through the graces of His Holiness, BAHÁ'Ó'LLAH—May my life be sacrificed for His friends!—I cherish the hope that ye will, day by day progress more and more in the Kingdom of God; that each one of you will shine like unto a brilliant star from the horizon of the Supreme Guidance, thus proving to be the cause of guidance unto others, giving sight unto their eyes, hearing power unto their ears and quickening unto their hearts.

Unto you be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, January 11, 1921. Received in Tokyo, Japan, March 3rd, 1921.)

زیارت حضرت عبد الجہاؤ

[بقیہ از شماره اول جلد دوازدهم]
 چون قبیلہ قریش بچشم خودشان دیدند کہ یہود فرار
 کردند گفتند فی الحقیقہ آن شخص مخبر صاویق بود بدلیل اینکه
 یہود قبول نکردند کہ رھان را بھما بدهند و الان میبینیم کہ فرار
 کردند . بعد جمیع احزاب فرار کردند

بدترین چیزها جهل است

عباس عموی حضرت رسول مردی فقیری و سقی بود
 معزز و منکر مانند میگفت کہ چطور بگویم کہ برادرزاده من
 پیغمبر میشود اینست کہ مھلش از سعادت این دنیا و از غزہ آید
 محروم شود و گام گرامان آورده بود بہ مقامی عظیم میرسد زیرا
 حضرت رسول اساسہ سلطنت تأسیر نمود

استهزاء بحضرت رسول

وقتیکہ ابن سورہ مبارکہ نازل شد : **بَتَّ يَدَا أَبِي لَهَبٍ
 وَبَتَّ مَا آغَى عَنْهُ نَارًا وَأَنتِ لَلْهَبِ وَأُمَّ لَهُ
 خَالَةٌ لِّلطَّبِّ فِي صِدِّهَا خَبْلٌ مِّن مَّسَدٍ** . زن ابی لہب از خانہ
 بیرون آمد رفت کہ با حضرت رسول معاہدہ نماید در راہ خوار
 دید خواہش سؤال نمود بکا میروی گفت پیش این مرد بیکہ
 بہ پیغمبری ادعا دارد خواہش گفت چه کار داری آنجا
 گفت میخواہم بفہم کہ چرا در حق من میگوید **حالة الخطب**
 و در کردن من جبل من مسد و حال آنکہ من اشرف
 القبائل و ست العشار ہستم و در کردن من جبل من مسد
 نیست بلکہ عقد ملواری است . خواہش گفت و لشل کن
 این مرد بلید است و بوانہ است مہمل است مگر نشستی کہ
 میگوید شجرۃ الرقوم ثبتت فی جہنم آیا هیچ ممکن است کہ در حق
 در آتش بزرگ شود .

۱۲ دسمبر ۱۹۱۹

کسی نتوانست کہ بحضرت **جہاؤ اللہ** استهزاء کند
 هر کس جہا مبارک را دید از عظمتشان نتیجہ ببرد حتی شعرائی

پرستان گفتند ما نمیگوئیم کہ پیغمبر است ولی معجزاتشان
 مانند آقا ظاهر در سابق خلق بہ جمیع اینہا استہزاء
 نمودند فرعون بہ حضرت موسی گفت تو قتل نفس کردی و از
 مجازات فرار نمودی و الان او عالمی کہ پیغمبری هستی
 ارض مقدس محل ولادت تانی است
 محل راحت قلب و فرج روح است
 ملوک و انبیا جمیع اسباب زندگی مادی را دارند ولی در ہم
 رحم ہستند در مدت دو سال امپراطور آلمان و امپراطور
 نسا و امپراطور روس با ہم کشتان ہلاک شدند .
 بلا یا متنوع است ولی سرور حاصل نمیشود الا براحت قلب
 و راحت روح . راحت قلب و راحت روح حاصل نمیشود مگر
 در داخل شدن در ملکوت و خدا و ملکوت در این مقدس
 ظاہر میشود

النجاة في الصدق

دسمبر ۱۳ ۱۹۱۹ . در بابیچہ در خانہ مشرف بودیم پولیس از طرف
 ادارہ قرینہ حینا آمدہ و این عبدل بہ فرستہ برد زیرا از نہ بیرون
 بہ حینا آمدہ بودیم و در بیرون و با بود گفتند کہ باید بیج ووز در
 ہمانم ولی حکیم قرینہ همان ساعت بندہ را رخص کرد بہ حضور مبارک
 فرمودند کہ بود عرض کردم کہ با ادارہ قرینہ آنچه سؤال کردند
 جواب دادم فرمودند آفرین کہ صدقش گفتو **النجاة في الصدق** .

حکایت جاسوس صادق

مسی سردار این جاسوسی را بہ طرف مسکر طاهر سردار مأمور فرستاد
 وقتیکہ آنجا رسید طاهر او را دید سؤال کرد تو کی هستی گفت من جاسوس
 ہستم از طرف سردار میگویم تا مشونہای شمارا بینم و بر کردم با خبر
 دہم طاهر از این جواب بیہوش شد و او را بہ چادر خود برد و بیعت کرد
 طاهر بدایت بخوات در حال او را بکشند کہ اگر جاسوس است از شتر
 خدا میشد و اگر جاسوس نہ بود کشتن یک نفس چندین اہمیتی ندارد ولی
 خیر باوشام داد و محل خوابش عزیز کرد و ہر دو رفتند خوابیدند در
 از شب گذشت طاهر دید کہ ان جاسوس روی دوشک نشسته بود پرسید
 چه کاری کنی گفت منتظرم کہ بخوابی تا بخنیم و جستجویم [بقیہ دارد]
 در احوال مبارک

3

هرگز دکان خود را نیندود و از بقرات صفا نظر کند .
 امدی رنگبار بعد از آنکه در فرانسه در ایام جنک ۲۶
 طیاره آلفای پاپین آورده و با نشانه‌های آتشار با امریکا جمعیت
 کرد فوراً بکار و کسب پرداخت زیرا میدانست که مردم شجاعت
 و حیا را که در فرانسه اظهار کرده بود در امریکا نیز اثرش
 شد و فقط با اسم و نشان نمیتواند نان بخورد لهذا به کار
 چسپید و گفت انسان نمیتواند بی حرکت بماند .
 ان الفلق من بقول هانذا : لیس الفلق من بقول کان ابی
 ولی اصل حرکت روحانی است که بیجان اید عیالات سبب
 اشتغال و انجذابیات سبب ثبوت و ایمان است بی هدایت نفوس
 فائده و عمل بموجب تعالیم الهیات

رئیس تازہ مستر هارلینگ

در ۴ ماه مارچ سنه ۱۹۷۱ مدت ریاست مستر ویلسن
 بانتهی رسید و عوضتر مستر هارلینگ رئیس ایالات
 متحدہ امریکا شد امیدواریم که این رئیس محترم موفق شود
 با آنچه که رئیس سابق موفق نشد و آن تأسیس صلح عمومی
 و آسایش دول و ملل عالم است
 و فیکه حضرت عبد الباق در امریکا تشریف داشتند
 در سال ۱۹۱۳ ایام انتخاب بوده مستر براین سکرتر
 سابق دولت امریکا از حضور مبارک دعای ارزبری مستر
 ویلسن خواهش نمود و استدعایش قبول شد و دعای
 در حق مستر ویلسن مرقوم فرمودند بعد ملت و دولت امریکا
 مستر ویلسن را انتخاب کردند بعضی از دوستان خواستند
 که هیکل مبارک با مستر ویلسن ملاقات فرمایند ولی قبول
 نفرمودند بعد فرمودند که مستر ویلسن الآن سرش با آسمان
 رسیده میل دارم که مستر تیودر و دولت رملقات
 کمزیرا نظرش بر بیات بود و الآن محروم شد و خیلی
 محزون است بلکه دلش تا آخر عمرش شکست خواهد خورد
 خوشم میاید که با کاتیکه دلخون و نیکین هست ملاقات نمایم
 * زخلق و زخوی جمال قدیم : حکایت که زخوی عبد الباق *

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و تبلیغ و زبان برب و غیره . امید و طید است که جمع
 بنیادان غیبیه مزید گردند و با این مقاصد عالی موفق و نالاشتر

همدان

در همین بجایان همدان بواسطه قوه ایمان و همت محفل قوی
 به خدمات لایق موفق شدند علی الخصوص بنیاد این المبلغ
 رسیدند اسباب ضروری مهیا نمودند و راههارا برای مبلغین
 باز کردند که چند نفر از نفوس طیبه منقطعه به تبلیغ پرداختند

حرکت مبلغین در ایران

خیر قیام منادین یشاق بر نشروین ربالاتاق همیشه بپ
 سرور ارواح و قلوب اهل وفا بوده و همت متنا
 حضرت شیخ ناطق در اصفهان و حضرت میرزا میرزا بیژاد در
 کاشان و حضرت آقا میرزا یوسفخان در کاشان و جناب آقا
 آقا سید ابدالله قمی و آقا میرزا حسن نوش آباد و در خراسان و جناب
 آقا محمد حسین زیدی و میرزا همدان و حضرت آقا میرزا محمدخان تبریزی
 در شیراز و آباد و اصفهان و قم و طهران و قزوین و حضرت آقا سید علی
 سمائی در طهران و مرآت و جناب آقا شیخ ابوالقاسم و یاقی در حدود
 مازندران و حضرت آقا میرزا عبدالله طلق در زنجان و طهران و شیراز
 و حضرت ناصر شیرازی در همدان جمع این نفوس مبارکه در هر جا که
 بودند در رفتند و همتند سبب هدایت خاندان شدند و سرور
 یاران گشتند .

حرکت سبب جیاست و سکون سبب

در دنیا نفوسیکه بر خدایات و اقدامات گذشته خویش زیاد فکر میکنند
 بیارند و نفوسیکه بر خدایات و اقداماتیکه باید اجراء نمایند کم هستند
 بل گاهی میشود که شخصی آید و چنان موفق و مزید در خدمت مظلومی
 میشود که اسمش تا ابد لا جرمی رفته بماند ولی از این قبیل نفوس
 کم یاب هستند پس غرض شایع است هر نفسیکه همیشه در
 فکر خدمات تازه مشغول است . و در حقیقت فقط یک بار
 میوه میدهد یا چینی که در مدت عمر یک دفعه سبز میشود
 مرغوب و مقبول نیست . تاجر عاقل اگر روزی خرید و بفروشد

نمایندگان محترمین خطابه های مهم در حضور یار و رفیق
 به نهایت خلوص و روحانیت و فصاحت و بلاغت بزبانهای
 متعدد الفا فرمودند مجمله در روز اول کنونشن
 جناب پروفیسور شیرازی خطابه فی در خصوص احتیاج خلق
 بمربی الهی حقیقی القا نمود و جناب وکیل در خصوص دین
 عمومی: جناب جیش خداداد در خصوص تحقیق یافتن
 و عود حضرت شریعت و جناب آقا صدیق در خصوص
 "المظهر الہدی الموعود فی الزوات والأخیل"
 در روز دوم کنونشن جناب پروفیسور شیرازی از "البت
 بامکة بھائی" شری داد و جناب یار از اسبابی که
 عباد را از معبود حقیقی مجرب نموده صحبت داشت که
 تکبر عرفا و خود پسندی اساس عبادت نامرست.
 جناب وکیل شری داد در خصوص فراموش کردن اساس
 ادیان الهی و تمسک بتقالید "که این فراموشی منبث از
 غمای اوپان شده. جناب آقا میرزا حشمت الله در خصوص
 " مساوات مابین حقوق رجال و نساء خطابه و القا نمود
 و امامت مس استوارت امریکائی که در طهران مقیم است
 و تازه از اساحت اقدس مراجعت نموده بود و در کنونشن
 حاضر بود آن هم در همین سلسله مساوات نطقی دلسوز
 داده است. جناب آقا میرزا محمود نطقی داد و در خصوص
 " اثبات حقیقت ظهور حضرت بھاء الله بدلائل و براین
 باهره قرآن "
 در روز سوم کنونشن جناب آقا قلیزاده بود بزبان اردی خطابه اش
 در خصوص صلح عمومی " بوده که حضرت بھاء الله
 بیشتر از پنجاه سال پیش تأسیس فرمود. جناب وکیل
 جلیل شری از " بقای ارواح " داد و جناب جیش
 خداداد بزبان فارسی خطابه فی القا نمود در خصوص
 " و عود انبیای الهی و انتظار ام برای ظهور اعظم حضرت
 بھاء الله " جناب پروفیسور گدس در خصوص شرف
 شدنش و مساحت اقدس حضرت عبدالجواد ذکر نمود و از
 خلق و خوی هیکل مبارک زبان کشود. جناب

پروفیسور پرتامینغ خطابه فی نطقی در خصوص نطق
 سله اقتصادی القا نمود و از اساس مبارکه دیگر
 مثل " وحدت لسان " بیان کرد.
 این کنونشن مدت سه روز طول کشید بعد بملاقات
 آیات و نضع و مناجات بانتهی رسید.
 پنجم باختر: خبر این کنونشن اول هندوستان
 سب سرور جمیع یاران این سامان گشته شبیه
 نیست که سایر بھائیان عالم با ما متحد میشوند و بکمال افتخار
 باینک دل و یک زبان دوستان پر محبت هندوستان و برین
 از صمیم فرآود تعینت و تبریک میفرستند که الحمد لله
 آن یاران حقیقی حضرت عبدالجواد با وجود تنگی و سختی و بلا
 کر عالم و عالیان را احاطه نموده به عقد چنین کنونشن عظیم
 عظیم مرتضی شدند با هم امیدواریم که من قریب کنونشن
 بھائی در جمیع ممالک دنیا منعقد شوند تا اتحاد و یکپارگی
 میان بشر محکمتر شود و تقالیم این ظهور اعظم بیشتر منتشر
 گردد و نتایج عظیمه حصول یابد و جمیع آنان سزور شود
 و لیس ذلك علی الله بعزیز

اخبار ایران کاشان

اوضاع ترقی امر بھائی در کاشان بنمایان محراب البیان
 و محبت عمل مقدس آن شهر این اوقات و اوان در نهایت خوشی
 و امان بوده و امر تبلیغ نهایت پیشرفت را داشته و اعیان الهی و فرز
 بخدمت عظیمه و تأسیسات جدید گشته اند.
 اولاً: تأسیس مدرسه بنات است چون تعلیم و تربیت بنات و زنان
 از مهمان امر است این ارقان لحای کاشان در موقع تشرف
 آقا میرزا انبیر نیل زاده مؤلف بیان گشته امیدواریم که این
 شجره مبارکه ماقرب نشود و تا کند و با تأمل طبع علم و عرفان آباد
 کرده. ثانیاً: محفل خدمت بساعت منظمین
 رونقا و اجازت رئیس مسافت قرائت خانم عمومی بازگردد ثالثاً
 تأسیس محفل اتقان جوانان بھائی است. محفل تدبیر اخلاق

نجم سیربانگستر

قیمت اشتراك سالیانه ۳۰ دالر است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت توفیات مادی و معنوی نوع بشر و یکانه وسیله انتظام و طریقان عالم است سخن میراند و مقالات ننیده که موافق این مقصد است بجا خواهد شد

شماره دوم ۹ ماه آپریل سنه ۱۹۲۱ هـ موافق ۱ ماه جلال سنه ۷۷ بهائی

شرق مطلع انوار است و مهبط وحی پروردگار

شیخان حضرت اکبرخوس یوحنا داود

هو الله

ای شخص جلیل نامه شمارید شرق مطلع انوار است
و مهبط وحی پروردگار همواره شمس حقیقت از افق
شرق طلوع نموده هر چند در ابتدای درانظار فریبان
اهیتی ندانست بعد واضح و آشکار شد که تعالیم
آسمانی عموم آفاق را زنده مینماید لهذا امیدوارم
که دوباره حقیقت تعالیم ادیان مقدسه که تعلیم واحد
باز آفاق را روشن نماید و وحدت عالم انسانی اعلام گردد
و این ابرهای تاریک جنگ و قتال و تمصبات تقلیدی ثلاثی
شود و نور حقیقت شرق و غرب را روشن نماید
و علیک التحیة و التاء . سینا، کانزاد، ۱۹۲۰ عبدالقادر عباس

تحت صیانه خوش آمدن و پذیرائی بنهایت محبت او نمود
و بعد از مباحثات و مذاکرات در خصوص شرفنام مهمه نافته
و اقدامات شریفه خیریه جمیع حاضرین محمداً و متفقاً
بر اجرا و مسائل آتیه تصدیق کردند :-

اولاً. مرضیه بی با مضای جمیع بهائیان هندوستان و بزما
به حضور انور حضرت عبدالقادر ارسال کنند
و بعد نمایند که طلعت بجا به هندوستان تشریف فرمایند
ثانیاً. انتخاب لجنة تنفیذیه از برای جمع کردن اعانات لازمه
که در هندوستان شرقاً اقدام سازند
ثالثاً. تأسیس مدرسه بی از برای تربیت و تعلیم نونهالان
بهائیان در شهر بمبئی

رابعاً. ارسال مبلغین برای نشر دین بین در اهل هندوستان
خامساً. شروع نوشتن و چاپ جریده بهائی بزبان فارسی و انگلیسی
سادساً. تأسیس کتابخانه و فرهنگخانه بهائی در بمبئی
سابعاً. تأسیس شرکت از برای چاپ و ترجمه نوشته جات
بهائی بزبان هندی

ثانناً. انتخاب نمودن چهار کتبه و دیگر از برای اجرا کردن
قرارهای کنونشن

وقایع کنونشن

وقایع کنونشن در جریده تیس هندوستان و در قسمت
انگلیسی این شماره نیم باختر منصفه با مکهائی که گرفته شده
در کنونشن درج شده لهذا اینجا مختصراً ذکر میشود

کنونشن اول بهائیان هندوستان

در ۲۷ ماه دسمبر سنه ۱۹۲۰ جمعی غفیری از بهائیان
هندوستان و بزما در بندر بزرگ بمبئی در عمارتی که
همیشه مجلس بهائی میشود جمع شدند جناب پروفیسور
شیراز کنونشن را با تلاوت مناجات باز کرد و جناب آقای
میرزا محمود از قبیل محفل بهائی بمبئی به جمیع دوستان و نمایندگان

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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**THE ROOM WHERE BAHÁ'O'LLAH WAS PLACED THE NIGHT OF HIS
ARRIVAL IN ACCA**

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. 12

Jamal 1, 77 (April 28, 1921)

No. 3

The Latter Days of Baha'o'llah

BY GEORGE LATIMER

"Blessed is the one who has visited Acca, and blessed is the one who has visited the Visitor of Acca."—From the *Traditions of Mohammed*.

LATE one September afternoon in the year 1868 the entire population of the little city of Acca, on the coast of Palestine, gathered on the shore to witness the arrival of several small sail boats containing some seventy or more prisoners of the Turkish government. Little did they realize, as these victims of Mohammedan oppression were led through their jeering midst to the prison barracks, that this event would be far-reaching and world-affecting in its results—so momentous in its consequences that the former historic events which marked Acca, the battle-ground of the Crusades, would well-nigh disappear in comparison. Acca, once the seat of war and bloodshed, the goal of conquest of such mighty warriors as Richard Cœur de Lion, Philippe Auguste, Napoleon, Sir Sydney Smith and Ibrahim Pasha, was suddenly transformed to become the home of the Prince of Peace.

In more recent years, with its fortifications in ruins, Acca had become the depository for thieves, cutthroats, suspects and the religious and political prisoners of the Ottoman government, because of its well-known foul and insanitary conditions and death-dealing diseases. But with the arrival of this little band of exiles, who preferred anything rather than separation from their leader, BAHA'O'LLAH, this ancient and ruined town became the center of world destiny, a Mecca to the Orient and Occident alike, mirroring forth such splen-

dor and light as to make it appear as the "New Jerusalem."

The Star of Bethlehem shines from age to age over the haven longed for by the tried and persecuted pilgrim in his search for the pathway to the Kingdom of God. The inspiration of the weary traveler is the faith and certainty that this star shines for all mankind. The city over which it appears changes from cycle to cycle, but the light it reflects is always the same. The city in its splendor becomes a veritable paradise and refuge for the searcher.

The same intense longing that impelled the three Wise Men two thousand years ago, later manifesting itself again in the pilgrimage to the Kaaba, has once more returned to possess the heart of the sincere seeker, drawing him to Acca, the prison home of BAHA'O'LLAH, the Glory of God.

How strange the working of fate! The effort of man is ever exerted to prevent the shining of the star and the spreading of the Light of God by His chosen ones; yet these same efforts become the means of the fulfillment of prophecy and the establishment of the Cause of God in the world. Thus, as the crucifixion of Christ became his everlasting sovereignty, the defeat of Mohammed his undying renown, likewise the exile and incarceration of BAHA'O'LLAH have become his majestic splendor and eternal glory.

As the color of the leaves announce



The City of Acca

the change of seasons, so the color of man's thoughts mark the progress of his soul. The divine palette with its variegated hues is ever found in the city of the star, and the star always shines over the Holy Land, the home of the prophets. The soul of the pilgrim is the canvas prepared for the handiwork of the Creator.

It is difficult to describe the effect produced by the matchless blending of colors in the masterpiece of the artist; it is even more difficult to portray the emotions and sensations of the heart of the pilgrim when he visits the sacred abode of the Manifestation of God. As the pilgrim enters Acca he feels his soul transcending the earthly ties to the realm of spiritual susceptibilities. The framework of the picture, such as the life and customs of centuries gone by, vanishes and the design itself commences to unfold.

Passing over a moat, the traveler suddenly finds himself in the courtyard of



The Prison Barracks

the prison barracks. His pulse quickens, his whole being attunes itself to higher vibrations. The first glance discloses the horse stalls where the little band of exiles were crowded together. Then the small room, now in ruins, where BAHÁ'O'LLAH was cast that first night of his arrival, is seen. The detail of the picture becomes clearer as he mounts a steep and narrow stairway to the room of stone flags without bed and chair, where BAHÁ'O'LLAH was confined for two years. What lofty thoughts must have surged here! Glancing across the inner court, a barred window is no-



Baha'o'llah's prison room where he was confined for two years

ticed. Here BAHÁ'O'LLAH was wont to stand that the foot-sore and weary pilgrims from distant Persia might catch a fleeting glimpse of him from the plain of Acca, now called "the worshipping place of God." The masterpiece has expanded but the work is not yet finished.

The pilgrim leaves the city and travels over the desert plain to the Rizwan Garden. Here BAHÁ'O'LLAH spent the latter years of his life perfecting the design of the Creator. Again the wanderer sees prophecy literally fulfilled, for "the desert has rejoiced and blossomed as the rose." The Rizwan, rich in foliage and myriad blossoms, breathes

forth the glad-tidings of a New Day. The picture now assumes color and feeling, yet the final expression, the finishing touches which added the soul-stirring qualities are yet to come.

After a short journey, the pilgrim enters the Bahjee Palace, the last resting place of BAHÁ'O'LLÁH on earth, and continues on to the sacred shrine. All thought of time and place vanishes as the seeker reaches the Place of Visitation, and enters into communion with his Lord. The masterpiece in all its matchless beauty is imprinted with glowing radiance on the canvas of his soul. The Holy Grail has been attained, the design completed; a heavenly vista is revealed. New emotions and new aspirations are created, great love expands the heart, knowledge and certainty take the place of doubt and fear, the great longing has been satisfied, the search rewarded and the pilgrimage ended—the transformation is complete.

The pilgrim departs with the intense desire of finding other souls upon which

latter days of BAHÁ'O'LLÁH'S life as unique and peerless in the annals of history. It is the lot of every prisoner to be meek and oppressed, yet BAHÁ'O'LLÁH, under the yoke of two powerful and despotic rulers, shows forth the utmost majesty, while yet their prisoner,



The Plain of Acca

proving that the only prison is the prison of the self. Such was his majesty that for five years the Governor of Acca, his jailor and keeper, begged for admittance to His Holy Presence without avail. But Abdul-Baha tells the story to the pilgrim:

“For nine years, the first two of which were passed in strict confinement in those barracks, the Blessed Beauty (BAHÁ'O'LLÁH) did not leave the gates of the building and for quite a long time he did not leave his room. Seventy of his followers, men and women, healthy and sick, old and young, were confined in those barracks, at the gate of which stood ten or twelve gendarmes, while two of them accompanied one of the friends who left the gates every morning in order to provide the daily means of subsistence (for the friends).

“It was toward the end of this period of nine years that His Holiness BAHÁ'O'LLÁH made the following remark: ‘I have not gazed at verdure for a long (period of) time.’ This remark reaching my ears indirectly, I started immediately outside the city gates, notwithstanding the repeated prohibitive declarations that had been made in successive firmans (orders) with respect to



The barred window where the pilgrims caught a glimpse of Baha'o'llah when denied entrance to the prison

this masterpiece can be reproduced; the imprint of the Spirit is eternal.

* * * *

Amid such surroundings it is wonderful to hear Abdul-Baha relate some of the graphic events which marked the

our trespassing the limits of the city walls.

"The next day with some friends and officials, I went out again, unmolested and unopposed, although the guards and sentinels stood on both sides of the city gates. The third day I arranged a sumptuous banquet, stretched a royal



The Rizwan Garden

table under the pine trees of Bahjee, and gathered around it the notables and officials of the town. I then arranged a sort of landau [this was the first carriage to be seen in Acca] and prepared the house Mazraeh, which lies a couple of miles north of Bahjee. This house was nearly in ruins, but I arranged with its proprietor, who was one of our deadly enemies, to expend its rent for its restoration. Gardens, a courtyard, a grove of fruitful trees were soon arranged and the whole site looked as if it were a Paradise of Eden.

"Then I solicited the Blessed Beauty to move to that place for I knew every barrier would break down, every resistance would be destroyed, every obstacle removed as soon as his divine will passed a certain decision. The sure and determined answer that I received to my repeated appeals was this: 'I am a prisoner; I am confined.' At last I arranged for a certain mufty, a clever, humorous and kind-hearted per-

son, who was greatly favored by BAHHA'O'LLAH, to intercede, to fall on his knees, to grasp his blessed hand, to take hold firmly of the hem of his garment and not to leave until he would secure the blessed consent. He did this and his earnest solicitations made him at last successful. He then gave to me joyfully the news of His Holiness' consent. In spite of the strict firman of Abdul Aziz, which prohibited my meeting and association with the Blessed Perfection, and our residence was in the same house, I drove with him in that closed carriage with no one to approach or raise a word of objection, until we reached the palace of Mazraeh.

"Two years elapsed in a charming, lovely and highly contrasting environment until it was decided to move to Bahjee. This palace was thickly occupied, the upper story reserved for the proprietor's household and the lower rooms crowded with the inhabitants of Acca who streamed out to pass the warm season beyond the hot, oppressive and nauseating atmosphere of the city. It was indeed providential that a disease, highly contagious, broke out in the midst of these people and soon the palace was evacuated, the proprietor himself flee-



Under the mulberry trees. The seat at the right is where Baha'o'llah sat and wrote Tablets

ing in distress and ready to offer the house free of charge to any applicant. When we moved to the palace after having fixed an exceptionally low rent, the doors of majesty and of ideal, eternal

sovereignty were flung wide open to our face.

“Outwardly a prisoner, once enchained and once under the drawn sword, yet in reality wielding an influence and exerting a power over his friends and entourage, whether foes or



The Bahjee and Tomb of Baha'o'llah

followers, that kings might envy and emperors sigh for in vain! Governors and mayors, generals and local officials would repeatedly request the favor of attaining the court of His Presence, but this favor would not be granted. At last the governor-general of the city implored this favor on the ground of his being ordered from higher authorities to meet, in company with a certain general, the Blessed Perfection. The request being granted, the general, who was a corpulent, fleshy person, was so humbled and struck by the majestic, awe-inspiring presence of His Holiness that he remained kneeling on the ground very close to the door, although that posture was unbearably difficult for him. It was only after repeated insistence of BAHÁ'O'LLAH that the General complied with the blessed wish and accepted the nargileh [pipe or hubble-bubble] that was offered him, and then he only touched it with his lips, put it aside, crossed his arms, dropped his head and sat in silence close to his companion.

“Other and numerous instances go to show that it was not confinement but sovereignty which was exhibited by the Blessed Beauty's conduct and activities. The conduct of friends, the humbleness and sense of reverence and awe which they manifested, the officials and notables, the bustle that reigned outside and around the place of BAHÁ'O'LLAH's residence, the influx of pilgrims and outsiders, the spirit of devotion and service that was manifest everywhere; the majestic and royal countenance of the Blessed Perfection, the effectiveness of his words, the power of his command, the extent of his retinue, the number of his zealous devotees—all these assured beyond the shadow of a doubt, a certain Mohammedan orderly of a Bahai pilgrim who had come from Persia to meet BAHÁ'O'LLAH. He thought, assuredly this person wields a prestige parallel to if not surpassing that of Nassered-din Shah. He was at least convinced that this mighty personage was not a king but a prisoner in exile.

“This is why it has at repeated in-



Garden in front of the Tomb of Baha'o'llah

stances been stated by His Holiness BAHÁ'O'LLAH that ‘Verily, verily, the most wretched prison has been converted into a Paradise of Eden.’”

(This talk of Abdul-Baha was taken from Shoghi's diary, dated June 13, 1919.)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

Jamal 1, 77 (April 28, 1921)

No. 3

Orientation of the Mashreq'ul-Azkar Building

Letter from the Engineer in Charge

Mr. Alfred Lunt, Sec'y.,
Bahai Temple Unity.

Dear Mr. Lunt: Regarding the orientation of the Temple building, I think the best way for me to express the situation to you is as follows:

Take a globe on which mark Wilmette and Acca. Then with a string connect these two points, and you will find that the great circle which this string will form, will lie at an angle of approximately 45 degrees with the meridian. If an engineer's transit is set up over the center up on the temple site and pointed toward Acca it would point into the earth at a rather sharp angle and the line in which it would project would be a cord of the great circle marked by the string.

If the transit is then revolved in a vertical plane, the line of sight will cut the surface of the earth on this great circle. If the intervening space were all water this circle marks the course that would be taken by a ship in sailing from one point to the other.

If the engineer's transit were set up at the site of the Temple and a right angle turned off from the meridian, the course thus set would cross the equator before getting as far east as Acca and would manifestly be wrong in course. Set further south than this would be still greater in error.

A course set in an effort to follow a parallel of latitude would not in fact point toward Acca, but such a course would require a constant change of direction, because all courses on the surface of the earth are laid out in a plane tangent to the surface and when projected on the curved surface of the earth, follow a great circle and the only great circle which will pass through these two points is the one first described.

I submitted this matter to Mr. McDaniel and Mr. Boyle and they were unable to offer any solution other than the one first described, which is scientifically correct.

The orientation thus laid out fits the local situation very well. The lake shore

at this point bears almost northwest, the approach will thus be nearly at right angles to the lake shore and will cross the property which you now own, instead of cutting across the Teuffel property as would have happened with the former layout.

I have had this new orientation layout on the ground and work will be started on this basis, unless you direct otherwise.

Yours very truly,

H. J. Burt.

Recent Tablets to Bahais in America

ARTHUR S. AGNEW

His honor, Mr. Agnew—Upon him be the Light of God, the Most Luminous!—through his honor, Mr. Albert R. Windust, Chicago.

He Is God!

O thou spiritual person!

As far as thou art able, do thou practice self-sacrifice in the path of His Holiness, BAHĀ'O'LLĀH—May my soul be sacrificed for His friends—and this self-sacrifice is the greatest cause of success (prosperity), because today every soul who approaches His Holiness, BAHĀ'O'LLĀH, one step, verily doeth he rear up his flag on the zenith of the Kingdom, and like unto a star shineth he from the horizon of Reality.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 15, 1920.)

ALBERT R. WINDUST

To his honor, Mr. Albert R. Windust—Upon him be the Light of God, the Most Luminous!

He Is God!

O thou true friend!

Through the graces of the Sun of Reality do I supplicate that rays of assistance and favor be projected upon thee, and that thou together with his honor, Mr. Agnew, may live in utmost attachment, love, firmness and steadfastness.

But as regards the writer of the Persian section of the STAR OF THE WEST, I have this in mind, Whenever somebody is found, I shall send him. I am

beseeking a new confirmation and especial grace and favor for thee.

Upon thee be the Light of the Most Luminous!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 15, 1920.)

GEORGE LATIMER.

To Mr. George Latimer, Portland—Unto him be the Glory of God, the Most Glorious!

He Is God!

O thou who art firm in the Covenant!

Praise be unto God, that thou wert confirmed to visit many of the Assemblies and see the attractive faces of the friends.

His honor Fazel is verily of the utmost sincerity, without any desire save service to the Cause of God. Miss Martha Root is a loved maid-servant of God. My hope is that Miss Martha Root and Mrs. Lucy Wilson will be assisted and confirmed to attain to perfect spirituality and enlightenment. Mr. Agnew is a truthful servant of God and Mr. Wilhelm self-sacrificial. Of course you see how they are, at every assembly, confirmed to deliver eloquent speeches.

Do thou always keep up thy correspondence with the friends in Germany, Japan and Australia. I am praying to God to enable some active teachers to arise and give light unto the horizons of America. The erection of the monument to the memory of his honor Agha Mirza Abul Fazl is very appropriate and advisable.

Convey the utmost love, on my behalf, to Mr. and Mrs. Weed and family. Verily they have done their best, with the utmost sincerity, in the formation of meetings. This service has been accepted in the Kingdom of Abha. . . .

His honor Mr. Remey, that luminous person and heavenly man, is occupied in service in Germany and Holland. He does not rest for a moment and does not breathe but to raise the call to the Kingdom of God.

Unto thee be the Glory of Abha!

(Signed) ARDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, September 17, 1920.)

O. O. WOLCOTT

O. O. Wolcott, Spokane, Washington—
Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou who art confirmed by the grace of the Kingdom!

Thy long letter has been perused. Thou hast given convincing answers to the questions of the lawyer. The souls who are free from every tie and are baptized with the Holy Spirit, while speaking, are inspired with divine inspirations. This is why it is said that (when) you are speaking you should not think: you should speak what the heart is inspired to.

The teachings are from His Most High, The Father. The Son is the Expounder of the teachings of the Father. Therefore, the teachings of both are one. As to the line of poem which is mentioned in the *Seven Valleys*, it is from His Highness Ali, "Dost thou imagine that thou art an insignificant molecule, while in thee is enwrapped the Great Universe (Macrocosm)?"

He says, "Thou shouldst not look at the smallness of thy body which is cast out of the dust and is simply a handful of earth; nay, rather shouldst thou look at that pure spirit which is inclusive

of all the lofty attributes, and has some affinity to this body." Because that pure spirit is one of the graces of God and is inclusive of all the virtues of humanity. This pure spirit is like unto the light which is potential and in the candle and gets enflamed with the fire of the love of God, then streams its light in the stage of visibility.

The Jewish doctors have interpreted the Bible according to their own selfish desires, and not that they have discovered the Truth.

But regarding the word Israel, this is the title of Jacob himself and not that of his children. Then from the word of "Bani Israel" Bani (descendants) was dropped and they sufficed with the word "Israel." In Encyclopaedia there are many such examples. The descendants of Ham, for example, are called "Ham," the descendants of Yafes are called "Yafes." The descendants of the Turks are named "Turks," and those of Yaarub are called "Arab." Examples such as these are many. Afterward the word Israel was used to denote the "people of God" as it is mentioned in the Bible, i. e., the nations of God. Thus it was gradually generalized as to denote all the souls who accepted the religion of God.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 4, 1920.)

MIRZA AHMAD SOHRAB

To his honor Mirza Ahmad Sohrab—
Upon him be BAHÁ'Ó'LLAH!

He Is God!

Thy letter written May 19th, 1920, duly received. Notwithstanding the lack of time I answer the matters referred therein.

His honor Fazel—Upon him be BAHÁ'Ó'LLAH El-Abha!—whenever he finds an opportunity, if he writes an article for the STAR OF THE WEST, unquest-

ionable it will be good, nay rather effective; likewise whenever you find an opportunity you write also articles. The duty of his honor Fazel, is to travel in all parts of America and raise the call of the Kingdom of Abha in all the meetings, churches and gatherings. If he finds time and an occasional opportunity he may write an article.

A cablegram was forwarded to you that if possible on important occasions and cities you must become the associate and intimate of his honor Fazel; especially at the time of his meeting with the scholars, philosophers and professors, unquestionably you must be present.

His honor Manucher Khan, must

strive by day and night so that he may obtain the utmost proficiency in the English language.

Regarding the Bahai Library and the magazine *Reality*, truly I say they have great expenses. No matter how much Mr. Deuth may show self-sacrifice he cannot meet all the expenses. Therefore the believers of God from amongst the rich, must show magnanimity regarding this matter; so that this library and this magazine may continue forever. It is my hope that a heavenly blessing may be vouchsafed.

In Green Acre, unquestionably, you must be the associate of his honor Fazel.

(Signed) ABDUL-BAHA ABBAS.

Tablets from Abdul-Baha to Bahais in Japan

MR. TORII

To one who longs to enter the Kingdom of God, Mr. Torii—May his soul be enraptured!—Care of Miss Agnes Alexander, Tokyo, Japan.

He Is God!

O thou who hast turned thy attention to the Kingdom of God!

Thy letter arrived and imparted joy. Thou hast been longing to spread the light (the teachings) in those regions. My wish is also that the musk of the love of God should be diffused in that land, and that Miss Alexander and Mrs. Finch may conjointly strive so that the rays of the Sun of Reality may be projected all over that country.

Whenever the means of travel are secured, thou art permitted to come. I am supplicating God to strengthen thee and make thee grow like unto a lily in the Garden of the Kingdom.

O faithful friend! The inhabitants of that region are bright and noble-minded. Through the great distance however, the musky breeze has not yet reached their nostrils. They know not of the rise of the Sun of Reality upon

the horizon of Persia. If you who are there be self-sacrificing and become enkindled with the love of God, and like unto stars shine from the horizon of Truth, that country will before long be turned into a paradise of comfort; Japan will become illumined, and like unto a meadow and a rose-garden will invigorate the hearts of every assembly. Do ye strive as hard as possible in order to be attracted to the beauty of the Beloved of the world, and through the fire of his love inflame that country.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 11, 1920.)

TOMONAGA NOTO

To his honor Tomonaga Noto, care of his honor Mr. Torii—Upon him be Baha-el-Abha! Upon ye be Baha-el-Abha!

He Is God!

O thou wooer of Reality!

Thy letter was received. Praise be to God, the sight of thy mind has been

opened and thou hast acquired the power of spiritual healing. Thou hast sought and found the Truth and hast been aware of heavenly mysteries.

The teachings of His Holiness BAHÁ' O'LLAH like unto the rays of the sun illumine the East as well as the West, vivify the dead and unite the various religions. They prove the oneness of God, for they gather all communities of the world under the pavilion of the oneness of the world of mankind.

Consider how stirred the world is and in what a commotion are the people of the world. Heavenly power is needed to do away with this stir and agitation. Otherwise this great cause will not be realized through human power. Human power, no matter how strong it may be, illumines like unto an ignited lamp a limited space and trains a small number of souls. It is the sun which illumines all regions, and it is the heavenly power which gathers around a single spot all the sects and communities. Strive therefore that thou mayest serve this remarkable power and attain unto profitable and far reaching results.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, December 17, 1918.)

AGNES ALEXANDER

To the daughter of the Kingdom, Miss Agnes Alexander, Tokyo, Japan—
Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou who art the daughter of the Kingdom!

Thy letter has been received. Praise be unto God, that in those regions the breezes of the rose-garden of Abha are spreading. It is my hope that those regions may become perfumed, the breezes of favor waft, the lights of

guidance radiate and the graces of the Merciful be unveiled.

Convey on my behalf respectful greetings to Mrs. Finch. I hope that you two shall, in utmost affection and union, start in the service of the Kingdom, become the cause of the illumination of that dark country and that the breezes of the heavenly rose-garden may be spread.

Convey my deepest love and affection to Mr. Torii and Mr. Inouye and Mr. Sai-ki, and also to all other friends. Through the graces of the bounty of Abha I cherish the hope that these souls may become sublime emblems and fruitful trees in this Supreme Paradise, because a productive man is like unto a tree which is fruitful and of large shadow, and so he is the ornament of the garden of Paradise.

This world, though apparently ornamented, yet its ornamentation is like unto the freshness of the flowers on the meadow whose prosperity lasts but for a short time, fading speedily through the heat of the sun and the blowing of the wind. The heavenly trees, however, are always green, fresh, full of blossoms and continually yielding fruits. They remain till eternity in perfect fineness, freshness and vigor.

Extend my great kindness and praise to the maid-servant of God, Fuye Muchizuki, so that she may with a divine power, a heavenly purpose and Godly motive, start her writing and that the breaths of the Holy Spirit may help her pen.

I am supplicating to God to help Mr. Fukuta progress day by day, to guide the Japanese women to tear up the curtains of superstitions, observe the lights of Truth, seek eternal life and long for everlasting bestowal.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 3, 1920.)

و در خصوص عمارت مشرق الاذکار نطقهای مفصل دادند .
 اطفال بهائی مانند ملائکه آسمانی لغزش را بوجد و طریقت و غیره
 و ارواح حاضرین را از حسن ترتیب و نظافت و نزاکت و تربیت
 و شور این نوزادان بی نهایت مستبشر گشتند اصوات
 تعلیل و تسبیح انصافیه و کبیر با نغمات موزیک شیرین
 اشرفی عظیمی داشت و از هر جهت و کنار نژادها و
 الاهی و یا عبد الہام و یا علی الاعلی از این محفل سخانی در
 توحی قلوب فرو میرفت و کثرت آثار بعد از وی در خصوص
 فرق مابین وقایع شدید سابقه و احوال حاضر
 بیان کرد و از قواع امر الله کہ **اِنْ جُنُنَّا لَمَهْمُ الْغَالِبُونَ**
 شرح داد باء . وقایع این کنونشن بیارتضیل
 دارد ولی بکمال اختصار عرض شد .

زیارت حضرت عبدالبهاء

[بقیة از شماره دوم]

ظاهر سرخوردن از برهان گذشت جاسوس برخاست و رفت و بعد
 از مدتی برگشت در دستش نقشه مرکزهای جدید بود ظاهر
 از او سوا که کار شما تمام شد گفت بل شما این قدر از مسکر
 و مشروبات دارید ظاهر دید که درست جستجو کرده بود گفت
 مردی که توان این اقرار نیستی جاسوس جواب داد که خیر آقا
 نمیترسم زیرا من در مردم هیچ دروغ نگفتم من مجاهدم و جانم را فدای
 کردم گشتن از برای من شرف است . ظاهر از این جواب خوشحال
 شد و دلش کره و گفت اگر صدق گفتی تو میباشم ولی صدق تو
 ندانم فجات داد .

حکایت سلیمان صادق

سلیمان مردی صادق بود یک وقتی شخصی باو پناه آورد و خواهش
 کرد که بگذاشت بدزد زیرا دشمنی داشت عقبش میدوید سلیمان
 زنبیل بزرگ در دست داشت گفت بیا توی این زنبیل داخل شو
 آن شخص داخل زنبیل شد و سلیمان هر دو را بالا برد و برد
 دشمن آن شخص رسید از سلیمان سؤال نمود آیا چنین شخصی
 دیدی سلیمان گفت بل در زنبیل بالایی سرم دشمن گفت

مردی که تو را بخدا حلاوت شو نیست سلیمان گفت حقیقت
 همان که بتو گفتم دشمن آن شخص بود از نکرده و در رفت .
 بعد سلیمان بان شخصیکه در زنبیل بود گفت بیا پایین دشمن
 نرفت آن شخص گفت ای سلیمان بخود تقسم از تو رسم نزدیک
 بگردن رسیدم چطوری باو میگوئی بل در زنبیل بالایی سرم
 سلیمان گفت چون **أَلَمْ يَأْتِ فِي الصِّدْقِ وَكَرِيمٍ وَرَأْفَةٍ بَارِكْتَ بِمِ**
 باز بوسه نمیکرد و شاید من و خدا هر دو میباشیم

حضرت بجاء الله و مجتهدی در بغداد

علمای ایران **مَدْعُوبَاتِكُمْ لِلذَّكَاةِ وَالْمَسْكِينَةِ** . مجتهدی
 در بغداد بود حضور جمال مبارک رفت و بنهایت اظهار
 گفت **اَنَا خَاتَمُ الْمُجْتَهِدِينَ** جمال مبارک فرمودند **اِنْتَا اللهُ**
اِنْتَا اللهُ انشاء الله .

حضرت بجاء الله در ستر محفولیت

پیش از پیوستن هم اینقا امیر از نیک بسیار مجرب بودند و از جمیع برادران بیضا
 در هر چیز امتیاز داشتند مادر اینقا و قوی بود اینقا گفت که نصف اصلی
 هیچکس با من خلی کوه تراز نصف داشت پس در جواب گفت این دلیل است
 بر نیکم مغز تو در دست و در آن ایام حکومت ایران ظالم بود تحصیلدار سه بار
 پیش از من از نیک رفت و آنچه توانست پول گرفت جمال مبارک عرض داشت سال بود
 بسیار بخون شدند و لمر بپوشان کرده اند که باید شخص شاه را ببینند
 بعد از پیوستن بریند و پاشاه ملاقات کردند و از ظلم تحصیلدار شرح دادند شاه و در
 از غفلت بجاء الله عینت نامه منظر اینست که جمال مبارک نیکتند تا اینکه لری بر
 لری تحصیلدار از شاه گرفتند و در مراجعت سوار اسب شده روز را بدو روز
 طی کردند تحصیلدار بیرون فرمودند و از شرش خلاص شدند

جمال مبارک در سن شش سالگی مال خرابه میباید دیدند که در رویا شنید
 میکردند و ما چه مجرم نموندند مفسرین این رؤیا را این قسم تعبیر کردند که جمال
 مبارک مصلحت از جمیع مال خواهد شد و خلی از خلق تا بهشت خواهند نمود و بسیار از
 دشمنان را مجرم خواهند کرد و از ایشان باو خواهد رسید . و در آن وقت بیکر کردند
 چطور جمال مبارک نصف فاضلت را قبول نمودند صد علمین **اَللّٰهُمَّ اِنْتَا بَارِكْتَ**
 گفت چو آنکه خلی ظلمت را اولدانتا زانکه کند [بقیة دارد]
 و ذکر الامور خیار

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گنوشن دهم

در ۲۲ ماه آپریل سنه ۱۹۱۸ در شیکاگو انعقاد یافت و مبلغ هفتاد و پنج هزار و نهصد و بیست و سه دلار و بیست و یک سنت جمع کردند

گنوشن یازدهم

در ۲۳ ماه آپریل سنه ۱۹۱۹ در شهر نیویورک انعقاد یافت و مبلغ هشتاد و دو هزار و دو بیست و بیست و سه دلار و چهار و دو سنت جمع کردند

گنوشن دوازدهم

در ۲۳ ماه آپریل سنه ۱۹۲۰ در نیویورک انعقاد یافت در آخرین گنوشن حضرت مبلغ حقیقی آقا میرزا اسدالله فاضل مازندرانی از ایران و از اضر مقدس حاضر بودند و در این گنوشن مبلغ سی و چهار هزار دلار و سیصد و نود و هفت دلار و هشتاد و دو سنت جمع شد . همچنین در این گنوشن نقشه مشرق الاذکار که موسیو بوجوا کشیده بود انتخاب کردند

گنوشن سیزدهم

در ۲۳ ماه آپریل سنه ۱۹۲۱ در شیکاگو انعقاد یافت و مبلغ بیست و پنج هزار و هشتصد و چهل و پنج دلار و پانزده سنت جمع کردند . این اعاناتی که در این مقاله ذکر شده فقط از بهائیان آمریکا جمع شده بلکه از جمیع بهائیان عالم رسیده شد از ایران و هندوستان و ترکیه و سوریه و فلسطین و روسیه و آلمان و فرانسه و مصر و انگلستان و کندا و میکسیک و جزایر هوایا و ترنسوال و جنوب افریقا و ایتالیا و برازیل و ایالات حتی آنچه بیهوشی کوچکی در بحر محیط هندو که معروف بجزیره توریوس . از همه این ممالک و جزایر اعانت از برای مشرق الاذکار آمریکا رسیده آیا هیچ در تاریخ هست که از جهات شرق و وسط و شمال

و جنوب دنیا با آمریکا پولی فرستادند اینست قول حضرت بهاء الله اینست عمل حضرت عبدالبهاء که شرق و غرب و شمال و جنوب را متحد و متفق فرود و بقول حضرت مسیح مزله اذنان للسمع فلیسمع

روزنامه های جهانی

و از جمله اخبار سرور اینست که حال بهائیان عالم پنج روزنامه جهانی دارند : در آمریکا : نجم باختر و جریده حقیقت در بمبئی هندوستان : البشارت . در آلمان : شمس حقیقت . در ژاپان : نجم اختر . از خدا خواهیم که همه این روزنامه ها روز بروز ترقی نمایند ولی ترقی هر روزنامه بی منوط است بکثرت عدد مشترکین لهذا بهائیان البته در همه این پنج روزنامه مشترک خواهند شد .

اندشار امریهائی در جمیع جهان

در مدت گنوشن سیزدهم جمعی غفیری از اهالی آمریکا قائم حضرت بهاء الله را شنیدند و بسیار از نفس خالصه خالصه جذب و کشند نمایندگان جمیع محافل بهائیان به نیابت و خد و وله و فصاحت و بلاغت در خصوص ترقیات این امر مقدس در هر کشور و اقلیم بشارت های عظیم دادند از جمله حضرت فاضل مازندرانی خطابه های متعدد در خصوص اساسات امریهائی القا نمود و وللقیقه بار و لغیا رجوعی از این فاضل شهردار کاتب فضل و فضا کنشیمان جناب آقا میرزا احمد سهراب بر اعابشان ترجمه میکنند میسر آید از اخبار که از آلمان آمده بود از فتوحات ترقی در آلمان و اروپا و جنوب افریقا شرح نمود و سید الکسیر از ترقی امرالله در کندا صحبت کرد ستر بوجوا و ستر میلز و سس مورتن در خصوص زیارتشان باشت

از هر محفل يك نفر انتخاب کنند خلی خود میشود

گنوشن اول

در ۲۲ ماه مارچ سنه ۱۹۰۹ گنوشن اول امریکا در شهر شیکاگو انعقاد یافت ولی عدد نمایندگان نه نفر نبود چهار دفعه نه شد یعنی از سوی شش محفل بهائی سی و شش نفر نمایندگان حاضر شدند و در این گنوشن نه نفر کمیته تفنیدیه انتخاب شد و مطابق آن زمین اول خریدند و بزرگی این زمین تقریباً ۹ فدان است

گنوشن دوم

چون ایام عید نوروز در امریکا سرد است و فصل بهارش دیر میرسد لهذا گنوشن دوم در ۲۵ ماه آپریل در سنه ۱۹۱۰ در ایام عید مبارک حضوران در شیکاگو انعقاد یافت و در این گنوشن مبلغ چهارده هزار و هفصد و سی و یک دلار و پنجاه و یک سنت از برای مشرق الاذکار جمع کردند

گنوشن سوم

در اول ماه می سنه ۱۹۱۱ در شیکاگو انعقاد یافت و مبلغ ده هزار و چهارصد و یک دلار و پنجاه و نه سنت جمع کردند

گنوشن چهارم

در ۲۹ ماه آپریل سنه ۱۹۱۲ در شیکاگو انعقاد یافت دیگر از جهت عظمت و روحانیت و نورانیت هرگز بوصف نیاید و از جمیع گنوشنهای سابق و لاحق ممتاز بود زیرا در این گنوشن چهارم خود هیکل مبارک حضرت عبدالهائ و تشریف داشتند و زمین مشرق الاذکار با قدم مبارک مشرق گشته و از دست مظهر امانتی از برای زمین مشرق الاذکار عایت فرمودند و از برکت این امانه وضعی که روی این زمین بود برداشته شد قیمت این زمین سی و دو هزار دلار بود و علاوه بر این

در مقابل این زمین يك پارچه زمین دیگر که بشاطی دریاچه متصل است بقیمت هفده هزار و دو دلار خرید شده و تابع زمین بزرگ مشرق الاذکار گشت و در این گنوشن مبلغ هفت هزار و دو سیست و نود و دو دلار و چهل و پنج سنت جمع کردند

گنوشن پنجم

در ۲۸ ماه آپریل سنه ۱۹۱۳ در شهر نیویورک انعقاد یافت و مبلغ چهارده هزار و دو سیست و شش دلار و چهل و دو سنت جمع کردند

گنوشن ششم

در ۲۱ ماه آپریل سنه ۱۹۱۴ در شیکاگو انعقاد یافت این روز نیز از آن روز نصف قرن جماله مبارک بود یعنی پنجاه سال پیش حضرت بهاء الله در همچو روزی از خلفا تار عیان شد و ندا بملکوت الله فرمود و از برکت این روز مبارک قرضی که روی زمین تازه بود بتمامه داده شد و در این گنوشن مبلغ سیزده هزار و پانصد و سه دلار و هفتاد و دو سنت جمع کردند

گنوشن هفتم

در ۲۴ ماه آپریل سنه ۱۹۱۵ در معرض پاناما پاسیفیک بین المللی در شهر سان فرنیسکو کالیفورنیا انعقاد یافت و مبلغ شش هزار و پانصد و نود و دو دلار و شصت و پنج سنت جمع کردند

گنوشن هشتم

در ۳۱ ماه آپریل سنه ۱۹۱۶ در شیکاگو انعقاد یافت و مبلغ هفت هزار و هفصد و هفتاد و پنج دلار و چهل و سه سنت جمع کردند

گنوشن نهم

در ۳۱ ماه آپریل سنه ۱۹۱۷ در شهر بوستن انعقاد یافت و مبلغ پانزده هزار و ششصد و سی و چهار دلار و ده سنت جمع کردند

نجم سیرباختر

قیمت اشتراك سالیانه ۳۰ دلار است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه دهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرفعات تربیاتی مادی و معنوی نوع بشر و یکانه وسیله انتظام و طریقان عالم است سخن میراند و مقالات شنیده که موافق این مقصد است بجا خواهد شد

شماره ستوم ۲۸ ماه آپریل سنه ۱۹۲۱ هجری موافق اول ماه جماد ساله ۷۷ بهائی

رسید بیت روحانی شیکاگو به حرکت و شوق آمدن فوراً عرضیه فی بحضور اقدس حضرت عبدالقادر فیتاد و طلب اذن مبارک نمود که در امریکاهم مشرف الاذکار تأسیس شود بعد که اذن مبارک از اساحت اقدس رسید اعضاء بیت روحانی دعوت نامه فی به جمیع محافل بهائیان امریکای شمال نمودند که هر کس میل داشته باشند و بتوانند بیاید حاضر شود تا در مسائل ترقی امریقای و ساختن مشرف الاذکار مذاکره و مشورت نمایند

محفل اول عمومی بهائیان

این سبب شد که در ۲۶ ماه نوبر سنه ۱۹۰۷ محفل عمومی بهائیان امریکا در شهر شیکاگو منعقد گشته و نه نفر از نمایندگان محافل بهائیان حاضر بودند و در این محفل پنج هزار و ششصد و شصت و شش دلار و چهل و چهار سنت از برای مشرف الاذکار جمع شد بعد بقیمت دو هزار دلار زمینی کوچکی خرید شد این زمین در جهت شمال شیکاگو در بیلوق و بیلت روی ^{محفل} مشیگان واقع است دیگر از این نقطه بهتر و با صفا تر نمیشود و الحقیقه مثل اینکه حضرت پروردگار از برای مشرف الاذکار این زمین را مخلوق فرمود . در ۱۹ ماه جنه سنه ۱۹۰۸ هجری لوجه مبارک از حضرت عبدالقادر با امریکا رسید و در این لوح فرمودند که اگر جمیع محافل امریکا هرسال از نوروشان نمایندگان انتخاب کنند و از برای تشکیل نمودن محفل عمومی

این محفل از روی توأد بهار زین چهار آسمان فی شمار
هر کار زوی و فرمای از نیت هر دل از روی کوشی افضل نیت

بشایسته گبری شروع بساختن مشرف الاذکار در امریکا

الحمد لله که در عید مبارک نو روز ۲۱ ماه مایح سنه ۱۹۲۱ هجری از بهائیان در بیلوق و بیلت بیرون شهر عظیم شیکاگو در زمین مشرف الاذکار جمع شدند و در حالت توجه و تقدیر و تضرع و تلاوت مناجات شروع بکندن اساس مشرف الاذکار شد . چشم همه روشن قلبه گلشن ای جای تو خالی جای همه خالی .

گرچه اهل غرض و فساد و بعضی از کشتیان تعصبین کوشش زیاد نمودند که حکومت اجازه برای ساختن این بنای مقدس ندهد ولی حکومت عاده امریکا بنهایت میل و رضایت اجازه داد و حال سفندس و معمار و فاعله بساختن مشرف الاذکار مشغول هستند و هر چند از برای تمام کردن این بنا عظیم مدت مدیده لازم است ولی امید چنانست که بجهت باران شرق و غرب بزودی بدجهت تکمیل برسد در این مقاله شرحی مختصری از تاریخ مشرف الاذکار و ویدیت کنونی در امریکا ذکر میشود .

طلب اذن مبارک

وقتیکه خبر ساختن مشرف الاذکار در روشن آباد با امریکا

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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FEAST OF EL-RIZWAN INAUGURATING THIRTEENTH MASHEQU'UZZAKAR CONVENTION AND BAHAI CONGRESS

FEAST OF EL-RIZWAN
THIRTEENTH MASHEQU'UZZAKAR
CONVENTION
APRIL 27, 1932 - ASTORIA, OREGON

W. W. & J. J. FERRY
1932

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. 12

Azamat 1, 77 (May 17, 1921)

No. 4

The Temple of Universal Religion—The Fundamental Oneness of All Existing Faiths

Address of JENABE FAZEL, delivered at the Bahai Congress, at Auditorium Hotel, Chicago, Sunday afternoon, April 24, 1921. Mirza Ahmad Sohrab, interpreter. Stenographically reported by Frederick H. Gurtler.

IT IS indeed our supreme pleasure and happiness to have the privilege this afternoon to speak before this glowing audience of men and women. Praise be to God, that we are today living in an age, in a cycle, in which the mysteries of God, the secrets of nature, are exposed and revealed so that man may study these laws and gain wisdom. Such mysteries and secrets which have been known to man from time immemorial, these divine, intellectual, spiritual, artistic secrets of the world of God are all exposed by God so that we may gain benefit and attain to perfection.

When, seventy years ago, BAHÁ'O'LLAH, in Persia, laid the foundation of the oneness of religion and declared the possibility, nay, the realization of a universal religion, people who were doctrinaires scoffed at such an idea and thought it was impossible, but today through the diffusion of the light of knowledge and education every forward-looking man and woman has come to the conclusion that the greatest need of the world of humanity is universal religion, and no other.

In those past ages when people lived in the obscurity of ignorance and narrow-mindedness, not becoming acquainted with the contents of each other's sacred book, not realizing that their prophets have all come to teach them

the law of love and unity, they looked upon one another with the eyes of a stranger, they anathematized one another, they thought that they were the peculiar, the sacred, the divine race while the rest of mankind were barbarians, savages, and deprived of the mercy of God.

His Holiness, BAHÁ'O'LLAH, even long before he declared his spiritual mission to mankind in 1863, in all his writings, in all his utterances, likened the religions of the world to so many pure mirrors reflecting the rays of the Sun of Reality. He proved beyond a shadow of doubt through his divine power and spiritual words, creative and inspiring, that all the seven religions of the world were originally like unto pure, crystalline, limpid rivers which were flowing from the heart of God, from the heart of His manifestations through the deserts of human concepts, but as they flowed on and on they gathered the mud, the refuse, they were discolored by human creeds and human imaginations and human fanaticism, and by the time they reached the ocean they were no more the pure water coming out of the Rock of Ages, but they were flowing mud.

Again BAHÁ'O'LLAH likened the world unto a university, the prophets being the teachers and the professors of this college or school, and as it is the aim and

the desire of the teachers to raise the intellectual, the spiritual, the artistic minds of the pupils through the various degrees of accomplishment till they attain to a time when they get their diplomas, so likewise the prophets had one divine plan before them toward which they were working, and for the attainment of which they were educating the children of men, and that was the brotherhood and the unity of mankind.

BAHA'O'LLAH planted the seeds of world citizenship and the oneness of the world of humanity in the hearts of his friends, and he irrigated and flooded these fields to such an extent that these Bahais began to study the sacred books of all the religions, collecting and drawing out of this vast treasure house of sacred ideals those principles which agreed with one another, putting them side by side, writing a textbook, and thus proving that the quintessence, the original teachings of all the teachers and prophets of the past had been one ideal, and these books are being taught to our children in our schools so that they grow up with that universal consciousness and international mind.

Not only have the Bahais been working in this field of investigation but even the scholars and the sages of this country, many of whom I met in the universities and colleges throughout this land, have been working along similar lines, writing textbooks on comparative religions, and showing in the most dramatic, in the most spiritual, convincing manner, that these great teachers of humanity throughout successive ages have taught one universal ideal.

From a philosophic standpoint we can divide the contents of the sacred books of the world into five parts. The first part is in regard to the principle of cosmogony or genesis, the creation of the world, and just as you have in the book of Genesis an account of creation, likewise other religions, Buddhists, Zoroastrians and Mohammedans have similar allegorical stories about the creation of

the world. This first historical part of the religious textbooks of the world, if we read them with the eyes of orthodoxy and literalization, are all unreasonable, not in accord with science or reason, not intellectual; they are like fairy stories that we relate to our children; but if we interpret them with the eye of spiritual symbology and realize that the writers have been teaching humanity in this manner we gain the most spiritual and heavenly knowledge.

The Hindus have a myth that when God created the globe it was in a fluid state and it was moving through space with such velocity that there was no time for the creation of creatures, so Juerrnath, who was one of the gods, offered his services to the Almighty that he would take hold of this globe and keep it in order, giving time enough to God to create the rest of the creatures, but he took hold of the globe and it was so heavy that his two hands fell off. The Hindus have the statue of this Juerrnath in all their temples as a god without two hands. Now if you give spiritual interpretation to this story you have a beautiful lesson; otherwise it is the most unreasonable, fanciful story of the primitive races.

In the Zoroastrian religious books they have similar stories about the stellar globes in the universe, stating that each one of these stars was an intelligent being, controlling, governing and dominating the agencies of the world for a long time.

In the book of Genesis we read that on a certain day the sun was created. Now the day is the result of the motion of the earth in relation to the sun. Inasmuch as the sun was not created up to the third or the fourth day, how could there be any days? Hence these contexts of the religious books of the world must be all interpreted with the modern conception of today and thus put them in line with the universal ideal of our time, and bring them within the harmonious institutions of the concepts of our age.

The second part of the texts of the religious books are all about supernatural things, about spiritual phenomena, belief in God, in the immortality of the soul, in the angel or devil, heaven or hell, resurrection and various other ideas with which we are familiar. This second part is shared in common in all the religious books, and those ideals belonging to the second part, if they are not in accord with reason and science, are superstitions and must be thrown away.

The third part are the miracles or extraordinary events attributed to the prophets by their followers. All the prophets of the past have achieved certain miracles, have performed extraordinary things, but the strange part of this fact is that although the followers of one prophet believe in all the miracles that their own has performed, they negate and deny similar miracles performed by another prophet.

The fourth part are the ceremonies, the rituals, the ecclesiastical rites which are existent more or less in different religions, in different languages. They may speak in various tongues, but they all mean the same thing. Now if these rituals are conducive to the purification of the soul, to the making of citizenship, of manhood, if they give spirituality and independence and responsibility to the worshipper, they are all good, and are rendering their service in their own place, but if they do not do that they are just useless impedimenta, intellectual and spiritual.

The fifth and most important part, which is the kernel of the religions, are the moral and the ethical teachings which are alike and identical in all the religions. If you place side by side the religious books of the world, study them impartially, you will gain this deep insight that they are all teaching the same lesson, they are all inculcating the same fundamental norms. Their lessons consist in spiritual unity of mankind, in the refinement of character, in the etherealization of the soul so that we may learn

common sense and live side by side with the spirit of fellowship, kindness and comradeship.

To illustrate, Moses says, you must love your neighbor. Christ explains the same idea only a step higher, that it is not a great thing for you to love your friend, you must love your enemy; should some one strike you on your right cheek, show him the left also. Confucius declares the same ideal by saying, do not like anything to be done to others that you would not like it to be done to you. Mohammed says, if you are walking along the street and some one comes and curses you, do not seem to hear it, but continue to walk, but if he persists in cursing, you should turn to him and say, "Peace be upon you" (laughter and applause). Again he says, the real believer is that soul from whose tongue and whose hand the people are safe. Thus has the golden rule been explained or taught in different ages, in various languages, with the hope that humanity would practice them.

Zoroaster, the prophet of Persia, takes men to a higher plane when he teaches that it is not your merit to love humanity, because you have to love your own kind, but your merit consists in your love for the animal kingdom. Do not harm an ant which is such a tiny creature because the ant has life and life is precious and sweet. Therefore, all the sacrifices, all the persecutions, all the contumely that the prophets of the past went through was for this one, chief aim, to teach humanity how to act and live peacefully and avoid and shun misunderstandings.

I was speaking with an individual about the prophethood of Mohammed and when I explained to him that Mohammed was also the prophet of Arabia and had come to teach the sons of the desert the knowledge of God he said "I have read the Koran from beginning to end and I have not found there one word about God, but always Mohammed says

'Allah, Allah'." (laughter.) He said, "Now, what kind of a prophet is he that he never says God?" I said, "Well, I am very sorry he did not live in America. The English language had not penetrated into the Arabian peninsula while he was living, so he had to use his own language for the same ideal." The prophets did not come to teach a name, they came to inculcate an ideal, and that ideal they had to explain and utter in their own language according to the conception of their own people, and, therefore, according to the spirit of the age in which they lived.

It has been through the sheer ignorance of men that they have looked upon the prophets are so many generals, as so many commanders leading armies into battlefields and fighting against each other. Do you think if the prophets were to come today, Mohammed and Christ and Moses and Buddha, that they would teach their followers to go and fight and kill, or would they teach them to associate with one another, to set aside all their narrow-mindedness and suspicions and bigotry and backbiting and live in accordance with the ideal of love, harmony and unity? That is, were it possible to have a conference of the prophets of the past they would have no other theme but to purify the religions of the past from man-made dogmas and creeds and bring them back to that original source of divine contemplation and spiritual realization.

His Holiness, BAHĀ'O'LLĀH, appeared in this age for the revelation of this great ideal and he has uncovered this divine mystery and has brought a universal religion but not a new religion, a religion which is the sum total, which is the consummation, which is the gathering together of all the past fragments of truth into one scintillating whole. The precious jewels and gems of realities which were hidden and the thorns and thistles of human misunderstandings are

again exposed and revealed to the sight of men.

Universal religion, therefore, is in need of a universal temple, not a temple where only rites and ceremonies are performed but a temple which is the home of universal love and service dedicating all energies to the work of human salvation. The real temple is the heart of man. When we build this temple in the center of the heart we have the greatest divine temple. The outward temple must be a symbol, an outward expression of that spiritual temple in the heart of humanity. The real temple where God dwells, the abode where the Almighty resides all through eternity is the heart, provided we get hold of the broom of the love of God and sweep from the chambers of this inner temple all the cobwebs, all the dust of the past ages of ignorance, of superstition and imitation. What are the cobwebs and the dust with which the heart of humanity are covered today? They are greed, passion, lust, transgression, sin, all these things are the devils standing at the gateway of the human temple and not letting the angels of self-sacrifice and of self-renunciation and of divine emotions enter into the abode of the Almighty. When the temple of the heart is cleansed with this spiritual broom and all the dust and superstitions are scattered, then man will worship in that sacred shekinah, in that inner sanctuary without the need of outward walls, or using the temporal temple.

One of the great prophets of the orient has uttered a wonderful truth when he said that God told him that, "The heavens and the earth have not a place for Me, they are too small to hold Me, but the heart of a sincere lover, the heart of a believer, is the spacious kingdom of My presence." When the horizon of the heart is broadened, when the intellect of man is expanded, thus allowing the infiltration of the lights of divinity, then those inner temples will become the home of universal conscience and international mind.

BAHA'O'LLAH came to lay the foundation of a universal temple in the hearts of humanity, and because this universal temple is in need of an outward symbol, has instituted this great law of having a physical temple (the Mashreq'ul-Azkar) where all humanity may worship God in accord with their conscience, an exterior, outward temple, the ideals and the aims of which may tally and correspond with that inner, interior temple of the heart. The inner temple universal is a temple where God resides, the outer temple, which is also universal, is a place where there are no priests, where there are no rites, where there are no ceremonies but purely God who is the universal Father of all humanity and is worshipped with the utmost simplicity.

Just as BAHÁ'O'LLAH has opened the door of this inner universal temple so that out of it universal love may issue forth; likewise the door of the physical universal temple must be opened for all and out of its gates the lights of universal love must be scattered to all parts of the globe. Consequently, we hope that through the institution of these two temples always going and advancing side by side the inner temple of the heart, the outer temple of the world, thus through

the co-operation of these two universal temples the world of humanity may be freed from the claws of the ferocious beasts of superstition and fanaticism, the temple of brotherhood, the temple of unity, the temple of spirituality and co-operation to be built in the heart and out of the heart, this outer symbol, thus they may work harmoniously and make this world as one home, the children of men as one flock and God as the universal Shepherd.

In truth, when we listen with the ear of the spirit today we hear the people of all religions crying at the top of their voices that the spirit has left their temples. What was the cause of the banishment of the Spirit from these temples? Because the leaders of the church wanted to organize the Spirit, they wanted to institutionalize the Holy Ghost, and thus they lost the great boon of spiritual spontaneity and unification. God, therefore, has a great gift for the world of humanity today. He has freed the spirit of worship from the chains and fetters of ecclesiasticism so that mankind may grow in this immensity of God's love with the greatest freedom, with the greatest liberty and with the greatest joy and happiness (applause).

The Thirteenth Mashreq'ul-Azkar Convention and Bahai Congress

By LOUIS G. GREGORY

The Feast of El-Rizwan

CHICAGO, beloved by Abdul-Baha as the spot where the Divine Cause first touched America, was the scene of the Thirteenth Mashreq'ul-Azkar Convention, with its meetings for teaching.

"Let us be silent and turn our thoughts to Abdul-Baha!"

Mr. Albert R. Windust, presiding, opened the Feast of El-Rizwan, commemorating the Declaration of BAHÁ'O'LLAH, with these words. The spiritual melody, "Softly his voice is calling now"

followed, after which prayers revealed by Abdul-Baha were read:

"O my God! O my God! We are servants who have sincerely turned our faces unto Thy Grand Face, severed ourselves from all else save Thee in this great day and are assembled together in this glorious meeting, of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

"O my Lord! O my Lord! Suffer us

to be signs of guidance, standards of Thy manifest religion throughout the world, servants of Thy Great Covenant—O our exalted Lord!—appearances of Thy oneness in Thy Kingdom, the El-Abha, and stars which dawn forth into all regions.

“O Lord! Make us as seas rolling with the waves of Thy great abundance, rivers flowing from the mountains of Thy glorious Kingdom, pure fruits on the tree of Thy illustrious Cause, plants refreshed and moved by the breeze of Thy gift in Thy wonderful vineyard.

“O Lord! Cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the bounties of Thy Singleness, so that we may become united as ripples on a waving sea, become harmonized as are the rays which shine forth from a brilliant light; so that our thoughts, opinions and feelings become as one reality from which the spirit of accord may be diffused throughout all regions.

“Verily, Thou art the Beneficent, the Bestower! Verily Thou art the Giver, the Mighty, the Loving, the Merciful!”

“O my Lord, my Hope! Praise be unto Thee, for Thou hast sent down unto us this spiritual table, supreme benefit and heavenly blessing. O our Lord! Strengthen us to partake of this heavenly food, so that its fine essence may run through the pillars of our spiritual being and that thereby we may obtain a celestial power for serving Thy Cause, promulgating Thy signs and adorning Thy vineyard with lofty trees, the fruits whereof shall be near (to gather) and of perfuming fragrances. Verily Thou art the Clement, the Merciful!”

Thus through concentration and prayer the spiritual and material feast began. At the close of the material feast, the chairman, in behalf of the Chicago friends, waived all formal greetings, simply saying, “Chicago welcomes you all!” He then read the Call of the Kingdom in the words of Abdul-Baha:

“Praise be to God, that the dark ages

have passed away and the century of light has come!” and ending with the “Glad Tidings!” (See *Divine Plan*, pages 17 and 18.)

Miss Alma Knobloch was introduced as one who had answered that call, the little woman who went into Germany and captured the hearts. She said in part: “I thank you for the privilege of presenting the greetings of the German believers. It is indeed a great pleasure to mention the spread of the blessed Cause in Europe. It is the unification of the nations through the vital principles of prosperity. It thrills to hear of the efforts in Paris to study the Holy Words, also the efforts of some of these friends in European countries, such as the work of Miss Edith Sanderson and others in Switzerland, rejoicing the hearts. In England there have been new life and energy since the return of Dr. Esselment from the Holy Land. Through divine favor a rich harvest will appear in time. Fervent calls have come from Holland for the establishment of centers. We pray that God may favor them.

“The call from Germany came in 1907 and upon my arrival in Stuttgart, a beautiful attracted soul, Frl. Marg. Doring, greeted me with the Greatest Name. During thirteen years she has shared with me joys and hardships and has become a brilliant teacher. A woman’s club first opened their doors, offering their rooms for Bahai talks and the nineteen-day feasts, serving with the greatest love and courtesy. In February, 1908, an assembly was formed. Great was the joy at the end of the year to receive Tablets from Abdul-Baha, assuring us that the light of truth had dawned from the horizon of Germany and that a number of friends had become confirmed believers, and ‘that the spiritual feasts were praised by the Supreme Concourse.’

“The year 1909 saw the first German translation of the Holy Utterances, sent by my dear sister Fanny. Zuffenhausen and Esslingen formed centers. Frl. Kostlin’s home became the center of a bril-

liant circle. A children's class has been very successful. The blessing of the visit of Abdul-Baha will ever be recalled. The first Bahai Convention was held in Germany March 26-28, 1921. Speaking of my effort at Leipsiz, Abdul-Baha said, 'The blessing of God shall descend in torrents like the great waves of the ocean. Pure souls will arise to spread the teachings out of love for BAHÁ'Ó'LLAH; throughout, that land and that country shall become illumined.'

"The spiritual springtime appeared with his coming in April, 1913. Abdul-Baha said, 'The days we spent in Stuttgart are like so many golden pages in the book of creation. I inhale yet the sweet odor of those flowery days. I hope all the friends will be protected and guarded.'

"The German friends realize the meaning of his words, wherein he says: 'Every significant phenomenon in the world of existence has a center. For instance, the center of the solar system is the sun, which illumines the circle of the solar system. In the same way there is a center for the Light of Truth, emitting its Light upon the world of the spirit and conscience....'

"We have been greatly blessed through the visits of the believers, sharing the bounties received from their meeting. Most unusual has been the blessing during seven years, 1914-1921, of not being cut off from the Center of the Covenant. He has said, 'We are also fighting with Germany, but we have defeated her. But this is not a war of death; it is a war of life! This is not a defeat, but a victory. It will be conducive to the eternal glory of Germany. It (the Cause of God) will make her spiritually invincible.'

"All during the war travel was possible and there were many interesting experiences. Souls everywhere became attracted. The work of Consul Swartz and the public lectures of Mr. Remy have been appreciated.

"From South Africa comes good news

of the success of Miss Fanny Knobloch. Meetings have been arranged for her through the governor and other notables. Sarange, Maguese, Parktown, Durban, Pretoria, Moritz and other places have been visited and many souls are cheered by the glad news. The Tablet of Abdul-Baha opened the way for her mail, held up for months. She has even visited Lepers' Island and has given the message of life to these afflicted people."

The chairman here mentioned Miss Agnes Alexander, whose success in Japan is now happily marked by the establishment of a Bahai Magazine in Japanese.

Miss Martha Root said, "It was in spirit that Abdul-Baha took the trip to South America, for it is now the Millennium and the world is ready. The message has reached the editors of the finest newspapers. Bahai books are in many libraries. Guido Nocchi, a wonderful soul, is very active in service. He has appeared at many religious festivals to spread the Cause. Five thousand of the pamphlets, commonly known as the 'blue booklet' have been distributed. Letters from this country have poured in upon the awakened souls and Miss Carrie Barbee has translated these missives into French and Spanish. They have also been helped by letters from Miss Agnes Alexander in Esperanto. Miss Leonora Holsapple, with a heart aflame and a knowledge of French, Spanish and some Esperanto, has recently hastened to those scenes and is doing a wonderful service. 'We are so young! Please feed us!' This is the cry of the hearts, expressed by Guido Nocchi. The pamphlet, *What went ye out for to see?* by Thornton Chase, has been spread through Brazil."

Miss Root gave a thrilling account of the journey over the snowclad Andes, ten thousand feet high, upon mule back, where one misstep of the trusty animal, not driven, but left to its own instinct, would have ended all. She could only hold on to the saddle, say the Greatest Name and pray for everybody. Assur-

edly the seeds of the Kingdom are sown in South America. In conclusion she read the words of inspiration and assurance given by Abdul-Baha to Lua Getsinger, when about to start for India.

Zeenat Khahum, as if again in the home of Abdul-Baha, chanted.

stantinople he and his followers were without food. After five years of rigorous life in Adrianople, he was banished again to the greatest and darkest of all prisons. This was Aca with its horrors. They were placed in the barracks and surrounded by very skillful guards,

Bahai Congress
held by
The Bahai Temple Unity
for the presentation of the Universal Principles of
Unity and Peace
and
The Thirteenth Annual
Maahreq'ul-Azkar Convention

All sessions of the Congress and Convention
will be held in the
Banquet Hall, Ninth Floor
of the
Auditorium Hotel, Chicago
April 23d-27th, 1921

The first Bahai Temple of the Western World is
being built at Wilmette, Sheridan Road and Linden
Avenue, by those in all parts of the world who are
working for universal religion and universal
brotherhood. It is called in Persian the "Maah-
req'ul-Azkar" or "The Dawning Point of Princes." It
will be a universal house of worship open to all sects
and religions. The model of the Temple is now on
exhibition at the Art Institute.

Reduced fac-simile page one Program

Congress Program

SATURDAY EVENING, APRIL 23d, 7 P. M.
Feast of the Rizwan
Chairman, Mr. ALBERT R. WINDUST, of Chicago

"The Spread of the Bahai Cause Throughout the World"
In Europe and South Africa Miss ALMA KNORLOCH
In South America and Japan Miss MARTHA ROOT
In the Near East Dr. ZIA BAGDADI
In Canada Mrs. MAY MAXWELL
In the United States MRS. AHMAD SOHEBA
How the Bahai Teachings are Uniting the East
and the West JENABE FAHEL, of Persia

Miss Janet Chasney-Sargent, Secretary
Miss Ruth Thompson-Sargent, Treasurer
Miss Marie Gifford, Pianist
Miss Sarah Windust, Pianist

SUNDAY AFTERNOON, APRIL 24th, 3:30 P. M.
Chairman, Mr. MOUNTFORT MILLS, of New York

"The Architect of the Temple"
Mr. LOUIS BOURGEOIS

"The Universal House of Worship for Today"
Mr. WILLIAM H. RANDALL
of Boston

"The Temple of Universal Religion—The Founda-
mental Oneness of all Existing Faiths"
JENABE FAHEL

Miss Charlotte Allen, Pianist
Miss Barbara Belmont, Secretary
Miss Ruth Thompson, Treasurer
Mrs. May Maxwell, Pianist
Mr. Albert R. Windust, Treasurer
Miss Sarah Windust, Pianist

SUNDAY EVENING

6:00 to 7:00 P. M.—Reception to JENABE FAHEL
7:00 to 7:30 P. M.—"BAHAI JUNIORS" Exercises
7:30 P. M.—Stereopticon Views of the Holy Land

Bahai Young People's Class
Miss Sarah Windust, Pianist

Reduced fac-simile page two Program

Dr. Zia Mabsut Bagdadi was the next speaker, presenting the Cause in the East. "It began," he said, "with the declaration of the Bab, who was arrested in Persia, put into prison, and finally shot with a thousand bullets. Many thousand men, women and children were so cruelly treated that even the executioners, at times, shrank from inflicting the awful tortures. His Highness, BAHAI'O'LLAH, was confined in prison, banished four times and forced to travel over snowy mountains on horseback without shoes. From Bagdad to Con-

stantinople he and his followers were arrested, imprisoned, tortured and deported the early pilgrims who came on foot from Persia, a distance of six months' walk, to visit BAHAI'O'LLAH. But BAHAI'O'LLAH said, 'Be patient! Our sufferings are not on account of our lack of power, but because we must suffer in the path of the love of God!'

"Contrast these dark days of oppression with the light and freedom of the present! Mrs. Krug, one of a recent party of pilgrims from America, gave the message in the home of Abdul-Baha to the Persian Consul at Beirut, and she

and all the pilgrims were received even by the English Government with great honor.

“The Protestants have given fifty million dollars to convert Mohammedans to Christianity; yet have failed. The Bahais, without money or cannon, guide

LLAH fills the East and the West and all other voices are hushed.” Then Dr. Bagdadi showed a very remarkable and large picture of the knighting of Abdul-Baha. He said: “Consider, the Turkish Government for forty years were suspicious of Abdul-Baha, but the Eng-

Congress Program

MONDAY EVENING, APRIL 26TH, 8 P. M.

Chairman, DR. PAULUS BARTON-PHELK, of Cleveland

“The Independent Investigation of Truth”
DR. D'EVLYN
of San Francisco

“The Oneness of Mankind” MR. LOUIS GEMORY

“Religion Must be the Cause of Love and Unity”
JENABE FAZEL

Miss Charlotte Allen, Pianist
Mr. Grant Sabatini, Tenor
Miss Ruth Fremont, Flautist
Miss May Schaeffer, Contralto
Miss Mary Schaeffer, Organist
Miss Mary Schaeffer, Violin
Miss Sarah Woodard, Pianist

TUESDAY EVENING, APRIL 26TH, 8 P. M.

Chairman, MRS. LOUISE D. BOYLE, of Washington

“The New Solution of the Economic Question”
MR. ALFRED E. LUNT
of Boston

“The Conformity of Science and Religion—The Universal Education of the Future”
JENABE FAZEL

Miss Charlotte Allen, Pianist
Mr. John T. Reed, Tenor

WEDNESDAY EVENING, APRIL 27TH, 8 P. M.

Chairman, MRS. MAY MAXWELL, of Montreal

“The Temple of Universal Peace”
MRS. CORINNE TRUE
of Chicago

“The Essential Necessity of the Confirmation of the Holy Spirit”
MR. ALBERT VAIL
of Chicago

“The Dawn of the Sun of Reality and the Power of the Influence of Baha’o’llah”
JENABE FAZEL

Miss Charlotte Allen, Pianist
Miss May Schaeffer, Contralto
Mr. Albert E. Winton, Tenor
Miss Louise D. Boyle, Organist
Miss Ruth Woodard, Pianist

Reduced fac-simile page three Program

Bahai Temple Unity

Executive Board

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DR. FREDERICK W. D'EVLYN, Vice-President
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MRS. CORINNE TRUE, Financial Secretary
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MRS. LOUISE D. BOYLE

Congress Committees

Chairmen

MRS. WILLIAM F. SLATER, Reception
MISS MARY LESCH, Publication
MISS SOPHIE LOCKMAN, Finances
MR. ALBERT R. WINOUBT, Music
MR. CARL SCHEFFLER, Decorations
MR. PETER BENDER, Ushers
MR. ALBERT VAIL, Program
MISS MARTHA ROOT, Publicity

Information or pamphlets concerning the Bahai Movement and the Bahai Temple may be had by addressing Bahai Temple Unity, 5338 Kenmore Avenue, Chicago.

Reduced fac-simile page four Program

others to the light of Baha. This power is like that of the lowly Nazarine, but on a larger scale today. At Baku, Russia, and in Persia, the Bolsheviks saved the Bahais from massacre. When certain elements had planned their destruction they were divinely protected. The more trouble there is the better for the Bahais and the more certain the spread of the Cause. At Hamadan, Persia, twenty-five years ago, there were seven hundred believers without money or power. Now there are six thousand Bahais, but not six persons converted by Western missionaries. Thus the Voice of BAHÁ'Ó'-

lish Government in forty days realized his love and self-sacrifice for the world of humanity!”

Mrs. Breytspraak-Haymar here called into play the sweet harmonious notes of the violin and responded to an encore.

Introducing Janabe Fazel, the chairman read from the Holy Utterances revealing the station of martyrdom:

“By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the con-

tinents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. They are delivered from human qualities and the defects of the world of nature, are characterized with the attributes of God and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls have also been filled with His Holiness, BAHÁ'O'LLAH, that is, the love of BAHÁ'O'LLAH has so mastered every organ, part and limb of their bodies, as to leave no effect by the promptings of the human world. . . . This is the meaning of the Hosts of God." (*Divine Plan, page 66*).

Janabe Fazel said: "Although the hour is late, there is such a light in the faces of the friends that I am encouraged to speak, with your indulgence and patience. The previous talks show the promulgation of the Cause throughout the world among nations and races. Although the quintessence of prosperity is no other than unity, yet the distinguishing mark of the Bahai Cause is universal unity. This gives the dynamic force to impress people in all walks of life. If an outsider reads the Tablets of BAHÁ'O'LLAH and Abdul-Baha he will find so many passages of love and harmony that it would appear that these principles have been apotheosized. It is through spiritual powers, mutual explanations, love and understanding that the Bahais have brought unity between the East and West. Also the North and South are thrilled with this wonderful message.

"Western nations enjoy liberty and freedom. But in the East it is often different. Here an amusing story is told to illustrate the fanatical prejudices sometimes found in the Orient. A Moslem priest was lying sick. A Christian doctor, who was an eminent scientist, was called in. The priest saw the doctor and asked his wife who he was. Upon being told he replied, 'If I take medicine from that infidel I will surely go to hell.' But the doctor said, 'Whether or not he takes my medicine, he will go to hell. If

he refuses to take it he will go now. If he takes it he will go later. It will postpone his trip!' The priest thereupon thought it wisdom to take the medicine.

"It is self-evident that conflicts arise from ignorance, intolerance, and mistrust. BAHÁ'O'LLAH is like a glorious Sun flooding the horizon with light and more light. He spreads unity among races, religions and nations, through explanations, intelligence, and the working of the Holy Spirit. I have travelled many years and have seen BAHÁ'O'LLAH and Abdul-Baha radiating from hearts and souls. There is a greater transforming power in these Divine Manifestations. Light and peace appear. In Orient or Occident, North or South each race or nation has its own native costumes, customs and laws. Yet there is but one Spirit. Unity and fraternity are the light of the new age. These disciples of the new dispensation have dedicated their lives to peace, brotherhood, reality, throughout the world. As we travel and search and try to find out, we know that God is working in His own mysterious way to establish human solidarity. Forward looking men and women, who have not heard the message yet live the Bahai life. They acknowledge, when they hear it, the greatness of the message. Like the springtime, it thrills all with the reality of new life. BAHÁ'O'LLAH, the great universal Gardener, has planted the seeds in the world of humanity. He is also watering them and hearts are thrilled with the emotions of the Kingdom. The Paradise is established!

"During the past year I have found many friends in the United States and Canada, everywhere giving their lives to spread these principles. We hope, pray, work, supplicate, that the Bahais, who give so much of their time, may be crowned with universal success. May the ideal and real love of unity pitch its tent in the center of the world and the Kingdom of God be established in the hearts of men."

The glorious song of Benediction closed the Rizwan Feast.

On the Temple Grounds.

Sunday morning found many of the friends on the grounds of the Mashreq'ul-Azkar, hallowed by the visit of Abdul-Baha nine years ago and dedicated to the noblest of purposes. The nine great wells sunk in the earth and proceeding to a depth of one hundred and twenty feet to reach the solid rock, were viewed with deep interest. The caissons to support the temple's foundation, will soon be sunk. Happy is that house whose foundation is a rock! It is the symbol of faith.

The friends gathered around Janabe Fazel, who gave an inspiring talk:

"Last year I came to Chicago and visited the land of the Mashreq'ul-Azkar. At that time it was the plain ground, without machinery to lay the foundation. But this year, praise be to God! I see the friends assembled to witness the work. No doubt in a short time others will come to see the dedication of the temple and its great service to humanity. The Mashreq'ul-Azkar is one of the greatest instruments for the diffusion of the Word. Consider, that the Temple is not yet built. Yet circulation of photographs of the model and lectures about it have created a most favorable impression of the Cause. Naturally those who travel can see this more clearly than those who reside continually in the same community. Whenever we spoke of it vast audiences listened with great interest. Many, many hundreds had read about it and asked questions. It created wide interest among all classes.

"People of the world find a lack of spirit in the usual temples, but are inspired when they hear of this universal structure, radiating the Holy Spirit. They are eager to see it completed. If such interest results from only the model, what may we not hope from the completed structure? We who have here gathered must truly consecrate our highest and best thought to this work, with-

out too much of discussion. To build it is the work of this Convention. The Divine confirmation is the only power to direct and enlighten the hearts. For this bounty we pray and supplicate."

Sunday Afternoon, Auditorium Hotel.

Hymn:

"Out of days of tribulation,
Days when nation hated nation,
Thou hast made us one relation.
Praise Thee, O God!"

Prayer revealed by BAHÁ'O'LLAH: "O God! O God! Unite the hearts of Thy servants and reveal to them Thy great purpose. May they follow Thy Commandments and abide in Thy law. Help them, O God, in their endeavor and grant them strength to serve Thee. O God, leave them not to themselves; but guide their steps by the light of knowledge and cheer their hearts by Thy love. Verily Thou art their Helper and their Lord."

Miss Barbara Schrader sang a solo.

Mr. Mountfort Mills, presiding, read:

"The source of love is to advance to the Beloved and to abandon all else save Him and to have no hope save His will."

"The root of all knowledge is the knowledge of God: Glory be to Him! And this knowledge is impossible save through His Manifestation."

The chairman said, "The words read are those of BAHÁ'O'LLAH in the last half of the century closed. During his lifetime he issued laws for a new civilization to be established. His Will and Testament appointed Abdul-Baha as the Center of His Covenant, to carry on his work of spiritual regeneration among all races and nations. I have just returned from my third pilgrimage to Abdul-Baha. All of them have been privileges. This meeting is to bring to you more closely than before the mighty import of this work and its indescribable value to each unit and group of society. It is our effort to share these teachings and their understanding of what we have so convincingly found, is the sole power of the world today to solve its problems.

Through various experiences with the Center of the Covenant, we have seen this power in operation. If the various nations will but give ears that connect with their hearts, their difficulties will be removed in a twinkling. I wish to convince you of this great longing, born of love. We can respond by placing ourselves in the right attitude. Investigate and become aware! This indescribable power, with its depth and immensity, is adequate in so many phases of man's suffering and difficulty. Share this power for your own benefit. Unless we surrender ourselves to it, civilization is helpless. Never in all history has there been so great an opportunity!

"Our effort is to make here such an atmosphere as we found on our pilgrimage. But to appreciate it we must shut out all prejudices, open our hearts and extend a spiritual hand to each and all. Disseminating truth is the sole purpose. Abdul-Baha gave his life to sacrifice and imprisonment with the sole object of helping humanity. Truth is the fundamental unity of religions. It is the same message and the same power of the messengers and prophets. Differences have arisen through interpretation and ecclesiasticism; but true religion is in the deepest springs of the human heart.

"Mashreq'ul-Azkar means the Dawning Point of Praises. The buildings symbolize the structure in the hearts. Chicago has been chosen for the site and now the foundation is being laid. It is now a very great pleasure to listen to one whose model has been chosen, Mr. Louis Bourgeois."

Mr. Bourgeois spoke: "My work is not speech making, therefor I will be brief. I went to see Abdul-Baha to have him approve the drawings I submitted to him and get his advice on things he would like to change. This is what I will speak about.

"I am reminded of a story I heard about a dream. The dreamer saw a great mountain, on the top of which was a great light. This light was supposed to be the goal or the attainment of immor-

tality. There were many roads from the valley to the top of this mountain and pilgrims were assembling in the valley preparing themselves for this lofty ascension. Each individual assembled in the valley came with a great burden on his back. This was symbolizing the burdens of each one of us, which are notions, desires, prejudices of all kind. Each one starting this ascension felt the burden was too great. At different heights in the paths there were guides to show the way. Those who did not like advice fell by the way with their burdens. Those who asked guidance were told to drop their burdens, but only a few dropped their burdens, the rest fell exhausted in the road and perished.

"This was the symbol that you must unburden yourself of all prejudices. To enter into that immortal abode of love the self must be annihilated, then harmony will be manifest in our heart.

"During my recent pilgrimage I saw Abdul-Baha but four days and about one hour each time. What was said about the Temple did not take more than fifteen minutes. I showed him the design of the large Temple in color. He examined it carefully and said, 'It is very beautiful, very beautiful.' Many times he repeated these words, 'Very beautiful.' 'The most beautiful in the world. It was given to you from the Kingdom,' he said, and I answered that I felt in my heart it was from the Kingdom and that it made me very happy to hear it from his lips. He added, 'All the troubles around you will be removed. You have been confirmed in this work.' In another visit he said that BAHÁ'Ó'LLAH had conferred a great favor upon me.

"He looked at the Chicago design which had no ornaments on the drawing and said, 'It is not like the other one showing the large design.' I explained to him that I had no time to draw the ornaments and that the engineer would not need them for his work. He replied, 'Do it just like this one,' pointing to the large design, and I replied that I would.

"Then we looked at the floor plans. After looking them over he asked me, 'What are you going to do with the rooms around the dome?' I told him that that was the reason of my visit to him and asked him what he would like to have done with them. He said, 'What did you have in mind when you planned those rooms?' and I told him that they could be used for the teaching of the message, a room for each language and opening the screen, throwing all into one large audience for service. He said, 'No, you will give a room to every religion so that each may worship in its own way.' This made me very happy.

"About raising funds. I told him of the idea of having beautiful color prints made up of the Temple and have every Bahai buy one for one dollar. Also to sell them to architects, designers, lovers of art, etc. I told him that many millions could be sold. He said, 'Very good, but this must be submitted to the Convention.' This is all I can remember of his talk about the Temple.

"Explaining the design to you, I will say that this Temple is the plastic of the teaching of BAHÁ'O'LLAH and Abdul-Baha. It is a composite architecture. All the great religions of the world have brought new architecture and as the purpose of this teaching is to unify all the religions of the world, I have used all the essence of the religious architecture of the world and united them into a harmonious whole. In this design there is the essence of the Egyptian architecture, the Greek, the Roman, the Arabic, the Gothic, the Renaissance and the crowning of the Temple Dome which is similar to mathematical figures that represent the spiral curve of the plants around the sun. Mathematics are the symbol of truth and truth will set us free. In the mathematical decoration are interwoven all the religious symbols of the different religions, the Swastika Cross, the Buddhist and Vendentist symbols; the seal of Solomon, symbol of

the Jews; the Christian Cross; the Crescent and five-pointed Star, symbol of the Mohammedans; the double-pointed Star, symbol of this Revelation—the inner nine for BAHÁ'O'LLAH, the outer nine for Abdul-Baha, who is the reflection of BAHÁ'O'LLAH.

"This is a short outline of the Temple."

By the Chairman: "The Bahai teachings are not for seclusion, but appeal to men of affairs. One of the active servants of Abdul-Baha is Mr. William H. Randall."

Mr. Randall said, "I am very happy to be with you in this splendid meeting. A Japanese definition of heaven is, 'Nothing given for nothing!' The idea is that we must earn heaven. So rapid are the changes in the world today that even the notion of home life is no longer final. Each nation's business has become the world's business. The races are continually forced to meet each other. Therefore, there must be either brotherhood or Armageddon! Is there no common ground or principle of life that brings peace and harmony? Yes! And in advancing toward it we must value the distinction between personality and individuality. The latter is the creation of God. The first is the work of man. Man weaves himself into the chrysalis of nature, but God releases him on the wings of the spirit. In the individuality, which springs from a common origin, rests the foundation of oneness and the spiritual unity of the human race. To awaken this conception is the work of God.

"The divine origin of the soul of man is not racial. Humanity becomes distinguished because the Holy Spirit enters the human temple and vitalizes it with the breath of God. Thus there is communion of all the souls. Essential relationship is thus established. The present peace is merely a military establishment and therefore not durable. But divine civilization will bring peace.

(Continued on page 85)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

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No. 4

Editorial—New Bahai Magazines

In No. 2 issue of the present Volume of the STAR OF THE WEST we reproduced, in miniature, the 16 pages of the *Star of the East*, a new Bahai magazine, published in Tokyo, Japan. In this issue we reproduce in miniature the cover and title page of the *Sun of Truth*, another new Bahai magazine, published in Stuttgart, Germany; also a reproduction of the cover of the *Bahai News*, just received from Bombay, India.

We were told by his honor, Jenabe Fazel, that for some time a Bahai magazine or newspaper has been published in Ishkabad, Russia—although we have not received a copy of it. All are acquainted with *Reality*, now in its third year, published in New York City, and *The Children of the Kingdom*, published in Boston, for the Bahai Juniors.

It gives the STAR great happiness to mention these new Bahai magazines and we consider it a privilege to be the pioneer among such a galaxy of publications. The *Star of the East* says that because of the light from the STAR OF THE WEST their magazine shone forth.

The *Bahai News* of Bombay, chooses the very title under which the STAR began—the change of name taking place when beginning its second year. It has always been conducted by the Bahai News Service, and we note that the friends in Bombay have selected this same title for the institution conducting their publication. This is indeed another testimony to the pioneer work of the STAR, which is now in its twelfth year. Although but a young tree it has already brought forth fruit in that magazines with similar titles have come into being.

The message of Abdul-Baba, sent through Mrs. Ella Goodall Cooper, that “a day will come when this paper will be the greatest in the world,” together with the evidences above referred to, has caused a new era for the STAR OF THE WEST. At the recent Bahai Convention, held in Chicago, the delegates assembled appointed a Committee to investigate, report and offer suggestions for the development of the STAR to a magnitude worthy of its position in the Bahai firmament. One meeting has

already been held and plans will soon be announced.

The Editors.

NEWS FROM INDIA

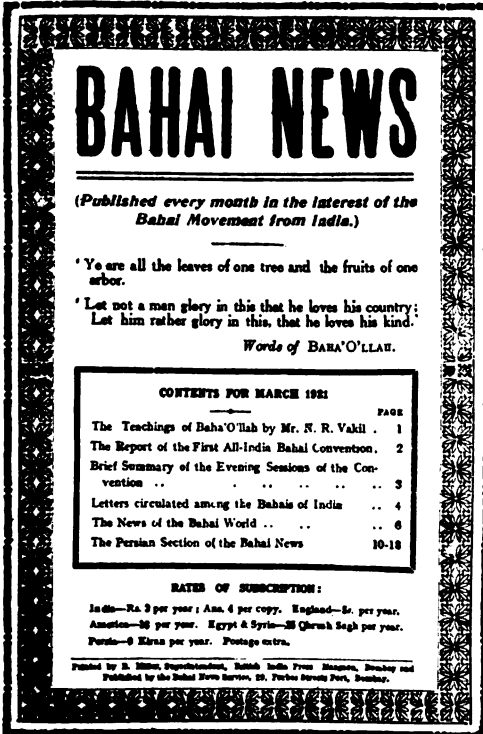
(Reprinted from the *Bahai News*)

The Publication Committee of Bombay has been experiencing some difficulty in corresponding with the various Bahai Centers in Persia, India, Egypt and elsewhere. Of late the bulk of that correspondence has increased to an enormous degree. It is therefor considered desirable that the various assemblies may get news primarily from the *Bahai News* and with a view to facilitate and expedite the publication of such news, one center in each country, such as Teheran in Persia or Bombay in India or Cairo in Egypt or Chicago in United States of America, be the center both for the incoming news and the outgoing news for



Cover of *Sun of Truth*

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Cover of *Bahai News*



Title page of *Sun of Truth*

Zum Geleit

Schon lange ist es die Abicht des Baha-Bundes, zur Verbreitung der Lehren und Prinzipien der Baha-Religion eine Zeitschrift herauszugeben, die den Leser in die Gedanken der neuen Weltlehre einführen und über deren Entwicklung auf dem Laufenden erhalten soll. Diese Abicht ist erfruchtenerweise nun zur Ausführung gekommen.

Der derzeitige Führer und Mittelpunkt der Baha-Bewegung, Abdul Baha, der Sohn Baha'Ó'llah's, des Gründers der Baha-Lehre, hat durch ein besonderes Schreiben seine Zustimmung dazu gegeben und gleichzeitig bestimmt, daß diese Zeitschrift „SONNE DER WAHRHEIT“ heißen soll.* Sie bietet jedermann die Möglichkeit, sich über die Baha-Bewegung, die über die ganze Welt verbreitet ist, genau zu unterrichten. Eine neue religiöse und geistige Epoche findet in derselben ihren Ausdruck. Wir stehen am Beginn eines neuen Zeitalters, das mit Baha'Ó'llah beginnt, der als großer Gottgefandter der Neuzeit seinen Stempel aufdrückt. Baha'Ó'llah's Weltmission ist ein neuer geistigen Sonne vergleichbar, durch deren Ausstrahlung neues Leben zu keimen beginnt. Abdul Baha ist der reine Spiegel, der die Strahlen dieser Sonne der Wahrheit aufnimmt und sie in die Welt hinausfandert.

Über Abdul Baha's Leben und Wesen ist schon viel geschrieben worden, doch ist es heute noch nicht möglich, ein umfassendes und abgeglichenes Bild weder seines Wirkens noch des ganzen Umfangs seiner Lehre zu geben; dies wird späteren Zeiten

* Vergleiche das folgende Sonderheftchen.

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,

editor of the magazine called *The Children of the Kingdom*, voiced words of greeting and Mrs. Grace Foster, also active in the junior work, presided. An elaborate program was rendered, beginning with the childish voice of Parvene Bagdadi, aged four, chanting, and consisting of songs, recitations of the *Hidden Words* and Tablets. The message, the Mashreq'ul-Azkar, the Great Bab, the Manifestation and the Center of the Covenant were all reflected in the sweet words flowing from the pure hearts of the children of Chicago, supported by juniors from Kenosha. Hearts were touched by these simple and beautiful expressions of love.

Following these exercises Mr. Saffa Kinny chanted the *Hidden Words* and Miss Martha Root, by the aid of a stereopticon, presented the picture of Abdul-Baha, and other pictures which told of the personalities and activities of the friends in various parts of the world. Mr. William H. Randall explained the pictures.

Opening Session of the Convention.

A song of praise and chants by Mr. Saffa Kinny and Jenabe Fazel brought an atmosphere for spiritual consultation to the Convention. Mr. Mountfort Mills, called to the chair, described Abdul-Baha as he recently saw him. He said: "Mount Carmel, the home of the Beloved, is a great center of spiritual life. It is hallowed by the footsteps of Jesus and other great Messengers of the past. Abdul-Baha, in one of his beautiful talks, explained that his body was weak after a serious illness; that he must undergo all these hardships that we may have an example and be willing to do the same. I mention this particular talk to show his great manifestation of love for us. He is the expression of God's will to us and he expresses it in the form of love. He is an example of the temple he is building. He says, 'My dwelling is in the hearts. Brick and stone crumble and pass. Material prosperity has no permanency. It is different with the Mash-

req'ul-Azkar; for this is a means of uniting the hearts and bringing the friends together. Suffering brings progress and prosperity. I have undergone all these sufferings that the friends may love BAHÁ'O'LLÁH. The only way to love BAHÁ'O'LLÁH is to love one another.'"

During the retirement of the Credentials Committee, Mrs. John Bosch told of her teaching journey to Tahiti, in the Society Islands and about the number of souls in Polynesia now interested in the divine Cause. The queen of Tahiti is among these. Mrs. May Maxwell pictured the greater capacity of Montreal and the increased illumination of all Canada. "General" Jack told of the work in Vancouver and Victoria, B. C. Miss Root related that a prominent spiritualist, with a large circle of followers, had renounced spiritualism and fully accepted the Cause. Mr. Mills dwelt upon the importance of the interracial convention soon to be held in Washington, laying emphasis upon the importance which Abdul-Baha gives to it. Mrs. Parsons reported the progress of the plans for the said convention and Dr. Bagdadi, in a powerful address which stirred, appealed in the name of their common safety, for harmony and good will between the races. The day's session was largely taken up with reports of committees and officials. These related to the material progress of the Mashreq'ul-Azkar.

Monday Evening.

Dr. Pauline Barton-Peeke presided, reading a wonderful Tablet which began, "Truth is the Word of God, which gives life to humanity," and describing the beauties, perfections and brilliancy which shine forth from the Word of God.

Dr. Frederick W. D'Evelyn was the first speaker, bringing greetings from the kindred in San Francisco. "The Bahai Religion," he declared, "is not a religion, but religion itself. It is the summing up. It is not an event for which there has been no herald, but the simple, logical sequence of what has gone before.

Freedom from the tales of the past is the best attitude for the seeker to comprehend the great message, which is commensurate with the needs and maturity of the age. It arises from the Cause of causes and the Reason of reasons. Man must comprehend the realities. Independent investigation brings vision. This is a supreme power given to man which he must use for himself. In the Kingdom of Divinity no substitutes are allowed.

“Identity and quality are one. Truth is quality, but not duality. It is absolute unity. Our relationship to God is one with our relationship to Truth. The Spirit of God is one identity in every respect. It cannot be comprehended, but we may know something about its qualities. All that the learned can do is to demonstrate the existence of an invisible and abstract God. But knowledge of God and existence are not interchangeable terms.

“BAHA’O’LLAH says, ‘Unless the truth-seeker destroys with the fire of severance the veils which are conventional among the people, he will never comprehend the ideal truth.’ The bounty of real truth has no connection with acquired learning. Let us rend asunder the veils, finding the common but subtle inter-position between man and truth.

“What is spiritual life or religion? It is simply the attitude by which society is preserved. When the Sun is dimmed and the Moon ceases to give her light, the cycle is renewed. Taking a backward glance, it becomes apparent that these manifestations have preceded times of great difficulty and disaster. Because their messages are strange, men fail to see them as the Manifestations of God’s own commands. ‘To the Jew it is a stumbling block and to the Greeks foolishness.’ To the Christian it appears as a limitation. But ‘Verily, I am God!’ is the voice of the Manifestation. This mighty personality is the Temple of God. The attributes of the sun were in the sun before they came to earth. So the

qualities were in God before they came to us. Therefore to know the Manifestation is to know God. Prayer is reality, a name for the Manifestation of God. Enter this door of reality! Investigate! The knowledge is yours! Take nothing less than the image and superscription of God! He created us to know Him. Faith and trust in Him will overpower all the sciences and metaphysics of the day. It is the soul of man that takes the flight, proving the call and attaining the station.”

[“*The Oneness of Mankind*” was the subject of the splendid address by Mr. Louis G. Gregory, the writer of this article. His modesty gives us an opportunity to express this brief word of appreciation.—The Editors.]

The address of Janabe Fazel followed. (See page 82.)

Convention—Tuesday Morning.

Janabe Fazel said: “Many problems are to be discussed in a short time. Praise be to God, that the delegates are all in a spirit of love and amity, and all deliberations will be in that spirit. The Mashreq’ul-Azkar, teaching, and publications are some of the matters to be considered. The confirmations of Abdul-Baha are with these sincere souls. Abdul-Baha says, ‘Forget personal likes and dislikes. The Holy Spirit will descend upon thee and the wings of light be given, so that you may soar in the atmosphere of reality.’ My advice is to turn all hearts to Abdul-Baha and to supplicate for perfect unity.

“Upon my arrival in America last year it was my joy to enter the Convention and to feel the spirituality of the friends. Now, after twelve months, I expect to find you in even a greater degree of love and unity. During my extensive tour the Mashreq’ul-Azkar has been found to be one of the greatest teachers of the Cause of BAHA’O’LLAH. Whenever presented to an audience, innumerable souls rushed to the platform and said they had read about it. Now that the model is selected, ways and

means for its construction is the next important problem. I hope these delegates will have a new vision.

“Another important matter is teaching. Still another is publication. Later I will speak. Now my prayer is for your success and prosperity.”

The work of the Convention was expedited by the report of the Agenda Committee, Mr. George Lattimer, chairman. The following matters were reported for consideration: Proposed reincorporation of the unity, ratification of contracts, Bahai Calendar, Education in the Orient, memorial to Mirza Abul Fazl, Ideas Committee, *Star of the West*, Bahai Publishing Society, *Reality Magazine*, permanent committees, teaching committee, committee on nominations, finance for the Mashreq'ul-Azkar.

A letter from Mr. Charles Mason Remey was read to the Convention. It pertained to the Mashreq'ul-Azkar and the entire morning session was almost given over to matters called up by its consideration. At the conclusion, by a unanimous vote, the secretary of the convention was instructed to express, by letter, its thanks to our absent brother. Mrs. May Maxwell and Mr. Roy Williams eloquently dwelt upon the inviolability and power of the Word.

Convention—Tuesday Afternoon

Janabe Fazel spoke: “It is self-evident that teaching is most important. As we read the Tablets, though they are but two lines, we feel the urge to teach and spread the Word. The only means of spiritualizing and changing the hearts is teaching. As we travelled, we felt the necessity of teaching and sending out teachers, so as to convey the truth. The people hastened after us like men hungry and thirsty. I cannot forget one instance, where an audience encircled us, insisting that another teacher be sent. The example of the teacher is like unto farmers who go through the grounds to scatter the seeds. If the seeds which are sown are not irrigated, they will dry up.

It is therefore necessary to continue irrigating the field of the hearts.

“In Persia they plant the teachings in such a methodical manner that it may be compared to the work of a clock. One teacher follows another at regular intervals. The fields are thus irrigated with the Water of Life. The efforts of the teachers do not go to waste. If your committee takes this as an example and adopts the follow-up plan, the results will be glorious.

“Man is always attracted to the new. If the same teacher remains in the same place the people tire. A better effect is produced by traveling. Materials are also necessary for building. The Bahai teachings are the instruments and channels for universal peace. The Bahais are the instruments. All the affairs should be correlated with the utmost perfection, those who can teach, giving a part of their time, or all should be known. There will be a great harvest from these efforts. It is incumbent upon all to teach; but teachers must be informed.

“We do not, in Persia, have public meetings. Teachers come in contact with small groups, so they are quick to learn individuals and how to attract them. This is wise, so as to avoid giving spiritual indigestion. In this country there are various schools of thought and many walks of life. So it is more difficult for the teacher to adapt himself to the universal needs. So there is great responsibility for the teaching committee and I hope that through their efforts a great spiritual conflagration will sweep the United States.”

Tuesday Evening.

Mrs. Louise D. Boyle, presiding, read from the Creative Word:

“Praise be to Thee, O God of Names and Creator of heaven. Praise be unto Thee, for Thou hast made known unto Thy servants Thy Day, wherein the River of Life streamed forth from the finger of Thy Generosity and the Fountain of Revelation and Unity became

manifest by Thy Manifestation to all who are in Thy earth and heaven.

“O God! This is a Day, the Light of which Thou hast sanctified above the sun and its effulgence. I testify that this Day is illumined by the Light of Thy Face and by the effulgence of the dawning Lights of Thy Manifestation.”

“O my servants! Ye are the trees of My garden; ye must bear fresh and beautiful fruits, that we and others may be profited by them. Therefore it is necessary for you to engage in arts and business. This is the means of attaining wealth, O ye possessors of intellect. Affairs depend upon means, and the blessing of God will appear therein and will enrich you. Fruitless trees have been and will be fit only for fire.”

The chairman, introducing Mr. Alfred E. Lunt, said:

“There is a cry for social justice. Some new adjustment of the economic situation is necessary. Through the application of the Bahai principles there will be ‘not warfare, but perfect welfare.’”

Mr. Lunt in part said: “The problem today is as truly universal as any material problem can ever become, because all are in need of food and shelter. Under the feudalism of the middle ages, humanity was in a grasp so unyielding that apparently nothing could unloose it. Much worse was it than modern slavery. It was accepted as a necessity of existence. But even today there are many thousands who utter the cry of despair: ‘Let me die! Let me die!’ This is the feeling of vast masses of people placed in a degradation which even the brute does not experience. This is the operation of that inexorable law of nature which knows no mercy.

“But now, through the influx of divine justice, humanity has sought freedom from this cruel law. But much of disaster yet remains. The attitude of some elements of humanity toward others is comparable to the wolf that destroys his

kind or the devil fish that shows malice toward its own. Among men, the rule of the law of the survival of the fittest illustrates this unhappy state. Human laws fail, for rules relating to the contingent world do not apply to the true world of man. A king once divided equally all the property of his realm, in the hope that his subjects would enjoy perfect freedom. The efforts failed, because he tried to get results on the human plane, without relying on the power that attracts the hearts. Under the operation of the divine law the poor are exempted from burdensome taxes. Inheritance taxes and profit-sharing also lighten the burdens of humanity by a more equitable distribution of wealth. The divine Kingdom inaugurates the sway of love. Each attracted soul is like a lamp with the oil and wick. The oil is dark and cold and the wick is deep in the lamp. But when it is touched by the flame it becomes bright and luminous. So touched by the flame of Divinity, man realizes that spiritual brotherhood for which he was created.”

Janabe Fazel spoke on the conformity of science and religion—the universal education of the future.

Convention—Wednesday Morning.

Janabe Fazel said in part, “Unity is the favorite theme of Abdul-Baha. The unity and fragrance of this Convention will bring joy to his heart. The work of education in the Orient is progressing. I wish to express gratitude and appreciation to the American friends for their aid. The Mashreq’ul-Azkar at Hamadan, Persia, seats one thousand. The friends sit on the floor in Oriental fashion. They conduct a school, a store and public bath. The store helps the revenues of the school. In that city there are many thousands of Jews and the Bahai Jews are numerous. The tie of universal brotherhood is strengthened by their knowledge that there are friends beyond the seas who are thinking of them. On festal occasions the children who are helped by friends here are called

'the children of the American Bahais.' "

The new Temple Unity Board elected follows: Mountfort Mills, Alfred E. Lunt, William H. Randall, Roy C. Wilhelm, Mrs. Corinne True, Dr. Zia M. Bagdadi, Mrs. Louise D. Boyle, George O. Latimer, Charles Mason Remy.

The new National Teaching Committee:

Honorary Member—Janabe Fazel.

Representing the Northeastern States—William H. Randall, Mabry C. Oglesby, Saffa Kinney, Roy C. Wilhelm.

Southern States—Mrs. A. S. Parsons, Mrs. Mariam Haney, Mrs. Della Murphy, Louis G. Gregory.

Middle States—Mrs. Annie L. Parmer-ton, Dr. Zia M. Bagdadi, Carl Scheffler.

Western States—Mirza Ahmad Sohrab, Mrs. Ella G. Cooper, Mrs. Elizabeth Clark, George O. Latimer.

Canada—Mrs. May Maxwell, Mrs. Laura Luther, Miss Marion Jack, J. H. Hougen.

Wednesday Evening.

Mrs. Grace Krug presided and told many beautiful things about the life of Abdul-Baha, whom she saw on her recent pilgrimage. She said he had given a definition of religion as love in action, that attitude toward God which reflects itself in our attitude toward man.

She read: "O son of man! Lift up thy heart with delight, that thou mayest be fitted to meet Me to mirror forth My Beauty."

Mr. Albert R. Vail, with his usual charm, spoke on the essential necessity of the Confirmation of the Holy Spirit:

"It is the day of universal consciousness, and people, whether they live North, South, East or West, can see the light and feel the heat of the luminous Sun of Truth. It is the dawn of the oneness of the world of humanity and of universal peace. BAHÁ'O'LLAH, fifty or sixty years ago, called all nations to become one nation. He proclaimed universal education, to be supplied by the state; a universal language; equality of men and women, the sign of love gradu-

ally penetrating the hearts and the victory of truth and justice.

"The disciples of Jesus had no success until they received the baptism which Jesus promised them. Then all spoke one language. It was the tongue of those who can feel, the music of those who can hear, the spirit of those who can love. It was the outpouring of divine wisdom and love. The greatest turning point in the world's history is now. It is the springtime, when all religions and sects come together in the world's peace. This great peace is preceded by confusion, revolution, upsetting of old systems and forms. But through it all the radiance of divine love bears down upon the world. It brings new virtues, new poets, new arts, a new creation. As Abdul-Baha says, 'the realities of all things move and quiver!'

"The flower that faces the sun receives its full beauty; but if it lets something overshadow it, there will be a deprivation of this bounty. The world's history is written in the springtime of these divine appearances. And now is the greatest springtime, which will make all religions one.

"Philosophers do not make people better. Even the greatest of them, such as Plato and Marcus Aurelius, were powerless to change people's characters. What is needed to improve the world is the power of the Holy Spirit. The Prophets of God, without human means, wealth, education, or power, flood the world with light and transform humanity. BAHÁ'O'LLAH proclaimed universal principles and lived them. He lived love and sacrifice and became more and more radiant. Abdul-Baha reflects that Divine Spirit with the same brilliancy and penetration. It is this power that makes skeptics become believers; doubtful souls have faith; the aged renew their youth; the simple become wise and liars become truthful. It is the dynamic force of the universal religion and the Most Great Peace."

Mrs. May Scheffler and Mr. Albert R. Windust sang a duet.

Mrs. Corinne True, on the Temple of Universal Praise, was the next speaker: "In this temple, God will wipe away all tears from their eyes. It is not that we are to turn away from the great Prophets of the past, but we are to turn toward the Light of the Day of God. It is the realization of the blessed hope and the fulfillment of the great promises which Jesus gave to his disciples. The 'time, times and a half' recorded in the prophecies brought, with its maturity, the declaration of the Bab. Afterward, in due time, came the mighty voice of BAHÁ'O'LLÁH. After the dawn many clouds arose. After the sunshine came many storms. But now we are building the Mashreq'ul Azkar, to tell the people that the Great Day has come. It is the day of wonderful peace and love.

"Abdul-Baha says, 'It is in the Orient that peace is born; but in the Occident it is put into action in a practical way.' The oneness of God and the oneness of humanity must go together. For there are not two Gods, but only one.

"Abdul-Baha says, 'The gates of the temple will be flung wide open to mankind, prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts upon all humanity.'"

Janabe Fazel was the last speaker.

Convention—Thursday Morning.

Janabe Fazel said, "Let it be understood that the cause has many branches of service. One is as important as another, for each supports the others and contributes to the life of the whole. The body of the Cause is like the body of a man. Nose, eyes, hands and feet must all be cared for. If a man bandage his eyes the other members will suffer. Consideration and importance must be given to all. Let misunderstanding be entirely removed.

"In Persia there is a central committee to which funds go and from which they are distributed to all the different activities. There is, under the direction of that central committee, a complete impartial distribution of funds. Means are given to carry on the various branches of the Cause. One branch is education. There being no public schools, the Bahais see to the scientific and moral education of their children. Another committee is for charity, helping the poor and aged and those disabled. This committee is constantly at work and is informed about the condition of the unfortunate. The third committee is for teaching. Its members are very busy finding the efficient teachers and directing them. Bahais in Persia give more importance to the teaching committee. The teachers are well informed and set an example of self-sacrifice to all the other promoters of the Word of God. Teachers have a club among themselves to exchange views and experiences they have gained in travel, thus gaining much information. Sometimes the treasury is empty and the friends put their wits together to fill it. After the war there was much poverty and suffering. A relief committee was organized. The spiritual assembly of Teheran issued circulars to all parts. Provisions were sent in from all directions. Although in the famine one hundred thousand people died, not one Bahai perished. Professor Jackson of Columbia University, during a journey in Persia, visited the storehouse built by the Bahais.

"Some of the friends write moral plays to entertain and teach people. Really they do two things by these plays, teach and raise money. One of these plays showed the ancient educational system of Persia, and in contrast, the improvements now made by BAHÁ'O'LLÁH. Thus thoughts and character are developed. Another play portrayed the characters of the mullahs, always gathering up money. It created much opposition among the mullahs, who suppressed it.

"I hope that you who have come together here, after consultation, will develop many plans, so that when you go away you may raise funds for the advancement of the cause."

Mrs. Mariam Haney briefly told how the work of the teaching committee was tremendously enlarged, and how through the circulation of the *Bulletin* and other activities, appeals for teachers, often pathetic, were coming from many directions. The volume of correspondence was very large.

Mr. Randall, reporting for the teaching committee, said he was very happy to have the Convention support the view of that committee, that there was harmony between the Mashreq'ul-Azkar and the teaching work. They were two actions of one heart and one supported the other. The *Bulletin*, as a teacher, showed no division in purpose.

Dr. Bagdadi quoted Abdul-Baha as dwelling upon the importance of giving solid arguments and proofs in support of the message. Bahais are perfect and convinced, but they must make others perfect and themselves must be convincing. Teachers are of two kinds, those who give all their time to the work and those who give a part of their time. The first group must first prepare the means for their expenses and living so that when they travel their minds will be free from worry. If a person cannot go himself, but defrays the expenses of another, that is praiseworthy. If a teacher is free from asking anybody's aid, his sanctified breath will penetrate. Abdul-Baha refused a large sum sent to him when about to enter this country, offered by friends here. He said, "I have my expenses." This refusal made some souls sad, but there was a wisdom in it. When in Europe he was so pressed for funds that he could eat only bread and vegetables. Yet he paid £150 for the expenses of a student and £500 to one of his secretaries. Such is the standard of severance for the teach-

ers. The doctor cautioned the friends against writing unnecessary letters to Abdul-Baha, whose correspondence is enormous. He called attention to the Bahai Girls' School to be erected on Mt. Carmel and how noble it is to help in this work.

Mrs. Parsons quoted Rouba Khanum, one of the daughters of Abdul-Baha as saying that it distressed Abdul-Baha not to be able to answer all the letters of the friends. If a number of persons were to unite on the same question, it would be much better than for many persons in numerous letters to ask the same question.

Mrs. Mary Lesch transferred to the Convention on terms satisfactory to all the interests of the Bahai Publishing Society, thus safeguarding this splendid institution.

Dr. Maxwell-Rider, spoke of the possibilities of moving pictures as a means of presenting the Cause to the world.

Mr. Windust presented the matter of the *STAR OF THE WEST*, and the necessity of its receiving the support of all the friends in order to grow.

Mr. Oglesby reported the text of a cable sent by the Convention to Abdul-Baha, supplicating divine assistance.

Mr. Gilligan spoke interestingly of prison work as a large and inviting field for Bahai activity.

Mrs. Marjorie Morton made an eloquent plea for the women of the Orient, whose lives of exclusion and repression made them the real martyrs of today.

Mrs. Boyle and Mr. Vail explained the needs of the School of Tarbiat, the latter paying a touching tribute to the late Miss Lillian Kappes. Funds for the support of scholarships in this school can be sent to Mrs. E. R. Boyle, The Hadleigh, Washington, D. C.

The reading of a Tablet of Abdul-Baha to American friends closed the Convention. His divine and holy love is the light of consultation and the boundless treasury of the friends.

از جمله زائرین مطاف ملاء علی که شب و روز با لواش
 و مجلس بودیم جای پر و برادر این دو شهید آقا میرزا
 عزیز الله خان بود روزی این عبد از تفصیل شهادت
 حضرت والد و برادر ایشان سؤال نمود آقا میرزا عزیز
 الله خان فرمودند مختصرش اینست :

" در سال ۱۸۹۶ پدم و برادرم میرزا روح الله
 در وقت حرکتان از زنجان برای طهران حکومت
 ایشان را گرفتند و بزنجان مراجعت دادند حاکم
 زنجان علاء الدوله بود در چندین مجلس علماء را حاضر کرد
 و با ایشان هجت نمودند خود علاء الدوله خیل لایم شد
 بعد از طهران از ناصرالدین شاه امر آمد که معلمی بظهور
 بفرستند ایشان را و همی از لای زنجان که همه گرفته بودند
 منگول بطهران فرستادند در و بود طهران به محبت
 آوردند اسب ایشان را تماماً در آنجا ضبط کردند ولی از جانب
 صدراعظم وعده داده بودند که روز جشن نصف قرن
 سلطنتی چون تمام مجوسین دولتی آزاد خواهند کرد آن
 بهائیان اسیر زندان را هم آزاد خواهند نمود اما
 از عزیز بافتان در روز جمعه که شب نصف قرن ناصرالدین
 شاه بود رضانامی از جمعیت مشروطه و جمهور طلب
 در جاج شاه را کشت رئیس مجوس بصرایمک این قائل
 بهائی است برای انتقام مجوس شتافت و لرود که جمیع
 بهائیان مجوسین را برهنه کرده لنگ بسته بیرون بردند
 در ابتدا به حضرت و قافش داد و گفت شاه ما را کشتید
 ایشان جواب دادند که بهائیان ممکن نیست که قتل نفس
 کنند حاجب الدوله اصرار کرد که اگر میخواهید خلاص شوید
 باید از این دین بهائی تبرع کنید ایشان جواب دادند
 که سالها آرزوی چنین روزی کشیدیم حال که مقصود از
 شده خود ما را محروم نمیکند حاجب الدوله حکم داد
 سر حضرت و قارا و دکنه بگذارند و بعد خودش
 با تعداده حضرت و قارا ریز ریز کرد و بعد بروح
 خطاب کرد که حال پدرت را دیدی بد یا بر بهائی

بگو تا خدا صبرشوی دل او اظهار اشتیاق بشهادت کرد
 حاجب الدوله حکم داد که او را بتناضف کند و چون تن
 را ص کردند روح الله نیمه جان بود بلذ میشد حاجب
 الدوله گفت سختی مرگ را دیدی همین قدر بگوین بهائی
 نیستیم برات خلاص میشوی او جواب میداد که زود
 به پی خود میخواهد ملحق بشود باین جهت حاجب الدوله
 حکم میکند که میر غضب سرور را ببرد و سرش را برید
 نجیب ریاضت : حکومت ایران بعد از اعدام کردن این
 دو نفس مظلوم فهمیدند که رضا قائل شاه از بهائیان
 نبوده است زیرا آن رضا بمضمون شمر اقرار کرده بود
 و اقرارش از این قرار بود :

" مطیح العهد مجتهد و چهارم
 فدایم ایران رضای شاه شکام
 نه بایم نه ستم نه صوفیم
 شیعه امیر کبارم "

MARTYRS and PRISONERS

IN PERSIA 1896.

FROM LEFT TO RIGHT : —
 MIRZA WARGHA; HIS SON ROUH'U'LLAH,
 (The Martyrs). Mirza HUSSEIN-
 ZANJANI. HAJJI IMANI.



[بقیه دارد] در اینجا ضایع

پرسند توجه بان دارد از هر جای باشد .

[مناجات و رخت مجلس]

هو الله

ای خداوند مهربان بصیرت هارا روشن کن گوشه‌ها را شنو
نما دلهای من را زنده کن نفوس خوار را بیدار نما خداوند
مادر از هر قدری آزاد نما و بجهان ناهید و خویش کلاکت کن
خداوند اعیان حق را که تراب نشینیم و عاشق جمال تو باشیم حریف
شخص حقیقت باشیم اجزای حق طالع شود طالب رافع علیه باشیم
از هر کجا انشای ما بد خداوند ما را از عالم محدود بجاته جهان
ناحید و خویش رسان تا در سبیل تو سلوک نمایم و بتو رسیدیم
جسروی تو نمایم و مشاهده جمال و کمال تو کنیم تویی بخشنده تویی
مهربان تویی قادر و توانا

مناجات برای اطفال هر سوادین بزرگسالانند

هو الله

خداوند مهربان این اطفال نازنین صنع دست قدرت
تو است و ایات عظمت تو خدایا این کودکان را لغو بدار
مؤید بر تعلیم کن و موفق بخدمت عالم انسانی نما خدایا این
اطفال مانند درّه دانه اند در آغوش صدف عنایت
پرورش ده تویی بخشنده و مهربان

روح مبارک مخصوص مؤاسات

هو الله

شخصی که با تالیف شما بشا غنی را مطالعه نموده و التیقا
از آراء سدید در آن جهت آشنایی با انسان مطالعه شد
مختصر اینست در تعالیم بقاء الله مؤاسات است و این اعظم
از مساوات است مساوات امری است مجبوری و لکن مؤاسات
امریت اختیاری کمال انسان بعمل خیر اختیاری است نه
بعمل خیر اجباریست و مؤاسات خیر اختیاری است و آن اینست
که اغنیاء مؤاسات بفقرا کنند یعنی اتفاق بر فقر نمایند ولی
بمیل و اختیار خویش نه آنکه فقر اغنیاء اجبار نمایند زیرا
از اجبار اختلال حاصل گردد و انتظام امور بر سر

خلق شود ولی مؤاسات که ان اتفاق اختیاری است
نسب ملحت عالم انسانی است سبب عزت عالم انسانی است
و سبب نوزائت عالم انسانی است چنانچه آثار جبریه
و انجبار در سیاحت شهرهای امریکا مشاهده شد
بعضی در بعضی دارالفنون ها و انجمن های صلح و ترویج علم
لهذا در حق شما دعا میکنم که هرگز مشغول باطلان و ملکوت
آسمانی نباشید و سبب اعمال خیریه در شرف و مغرب گردید
تا در ملکوت الهی مانند شمع روشن گردید و عزت
و جیات ابدی یابید و از انفق ابدی مانند ستاره بدرخشید
و رجا دارم که احترامات نافع مرقم را قبول فرمائید .
ع ع

دخوص اهمیت تبلیغ

هو الله

ای دختر ملکوتین نامه نورید امروز باید جمع اجماع
الهی در کتب تبلیغ باشند نه تأسیس محافل زیرا از تأسیس
کلیه ها ثمری حاصل نشود یک اسمی بی رسم ماند
چند روزی اجتماع بعد متفرق میشوند ولی اگر تبلیغ
مشغول شوند نفوس را زنده نمایند و در ملکوت الهی
و نزد عقلای اجبای رحمانی عزیز میگردند چنانکه دیده
شد هر نفس سبب هدایت و تربیت و حسن اخلاق
نفس شد او مقرب بگناه الهی گشت و مانند شمع
روشن در بین جمع جلوه نمود امیدوارم یاران الهی
و ما را عن سبب تربیت نفوس شوند و با قلبی فارغ
ذبحانی مسخربیشانات الهی با خلق محشور گردند
پسر عزیزت و دختر مهربانت را از قبیلین موهوبانی
برسان همچنین بستر ... محترم حق محترمانه برسان
همیشه بیاد او هست و علیک البقاء الابد . ع ع

نیایار کت حضرت عیند البهاو
[تقیه از شماره سوم جلد ۱۲]
حضرت ورقا و پسرش حضرت روح الله

باقیت اینست معنی فنا و انعدام شلا جسم انسان خاک میشود
 بهالم جاد انتقال نماید آن خاک وجود دارد پس معنی انعدام و فنا
 انتقال از صورتی بصورت دیگر است و در عالم صور هیچ کائی در او
 صورتی نه بل صورت واحد دارد جسمی مادی است برین حالت
 نمیشود اگر مختص با روح است شکت نمیشود و لکن روح انسان در آن
 واحد دارنده جمیع صورتات حاله و عقول روح ششام مستر است
 هم مختص است هم برین است و هم شکت جمیع صورت در آن واحد در روح
 موجود فاقد صورتی نیست تا انتقال از صورتی بصورت دیگر نماید
 لهذا بدیست انتقال ندر جمیع صور همیشه دار است این برهان
 و لغوات برهان دیگر جسم انسان کاهی ملیل است کاهی صمغ کاهی
 ضیف کاهی سین حالات مختلفه دارد اما روح در حالت واحد است
 چون جسم ضیف شد روح ضیف نشود پس حقیقت معنوی
 انشا تغییر ندارد اگر دست قطع شود یا پا بریده گردد در روح
 تغییری حاصل نگردد پس انعدام عبارت از تغییر جسم است
 در روح تغییر ندارد لهذا همی و باقیست ثالث موت عبارت
 از فقدان احساسات در فم جسم احساس نبرد چشم
 نمیبیند گوش نمیشنود شام استشمام نمیکند ذائقه و لایحه
 معطل میماند جمیع قوی معوق جسم مرده است جمیع احساسات
 اما روح ساکت در خواب میبید می شود و بگوید جمیع قوی
 او در کمال است و اگر انسان جسد تنابد بایستی هیچ حرکت
 نداشته باشد و مرده باشد پس در این جسد یک حقیقت
 ثانویه فی هیئت که محیط عقول انیشت و کاشناس را کائنات است
 که بدون چشم میبند دیده گوش می شنود بدون دست می گیرد
 بدون قلب با درک میکند حقیقتات غیر محدود و حال آنکه جسم محدود
 پس ثابت شد که حقیقت ثانویه فی هست در انسان که از صراطی
 آزاد است و بدون تغییر باقی و برقرار و دیگر اینکه در هر جهت
 میگوی من گفتم من فتم آنکه هر گوید من چنین گفتم آن کیست ؟
 یک حقیقت ثانویه نیست که با او مشورت می شود که این کار نافع است
 یا مضر این کار را نکنم یا نکنم چه نتایج خواهد داشت آن روح که
 با او مشورت میکند اگر بگوید این کار را نکن میکنی و لایحه
 و لغوات حقیقت ثانویه نیست که مرکبات و حقیقت جسمانی تر است

آن سرچ است و این بزجاج اگر بزجاج بشکند بر سرچ ضری نرسد
 بلکه باقیست . انسان سیر ملک و در جانت میکند تا برقیه فی برسد
 که فوق ربه این عالم جسمانیست تا بهالم کال سرچ پس جمیع
 زجاجها را ترک کند و بهالم انوار شتابد و وقتی این سرچ در بزجاج
 باقی و وقتی در بزجاج حریفی و حال در بزجاج انانی لهذا اگر بزجاج
 بشکند سرچ فانی گردد این بر این عقلی است نه نقلی که انکار
 بتوانند نمود . باقی آتیم بر سر مطلب که عالم وجود بدلت را
 وجود ندارد یعنی استغناء وجود از یک حقیقت که زجر بر تمام
 که این وجود صادر از اوست چنانچه کوه از غایت است که شاعره
 از آفتاب صادر و انوار روشن نماید زیرا آفتاب مرکز انوار است
 اشعه آن کائنات را روشن کند کائنات تا یک است اما شاعره
 از مرکز انوار فاضل جمیع کائنات آن شاعره ضیافت آتوی است
 و اعظم ضیافت مظاهر مقدسه الهیه اند و آن ضیافت حقیقت
 واحد لکن مطالع مختلف نور واحد است اما بزجاجان متعدد
 هر وقتی آن نور واحد در بزجاجات نور غیر منقسم است و بزجاجها
 مختلف و متنوع پس هر چند از چشم متعددند اما از حقیقت
 واحد و آن حقیقت تجلی شمس و لحد است در آریای معتده کلام
 و با هر مایه معتده اما شمس واحد این دوازده برج معتده
 ولی شمع از مرکز واحد صادر چون مرکز نگری کل کائنات ولی
 دوازده برج منقسم در این دوازده برج یک شمس است لکن وقتی
 از برج عمل طالع و وقتی از برج اسد و وقتی از برج جد و وقتی از
 نقطه اعتدال بریمی و وقتی از نقطه اعتدال صیفی و وقتی از
 نقطه انقلاب شمس طالع نماید و شمس واحد است هر چند در برج
 معتده اما وقتی که آفتاب از برج سرطان طالع الهیه شد بر است چون
 در جدی طالع آفتاب صراطش شدیدنه از این جهت است فرق
 بین ظاهر الهیه اما فی الحقیقه حقیقت واحد ماند پس این
 نباید نظر بر برج داشته باشد بلکه آفتاب بر سر است از هر نقطه
 طالع شود نور را پرستش کند از هر زجایی لایحه گردد زیرا
 بزجاج محدود است اما نور غیر محدود نظر انسان باید نماید
 باشد چه اگر بزجاج ناظر باشد شاید نور از این بزجاج بر
 بزجاج دیگر انتقال نماید آن وقت مجرب ماند اما چون نور را

نجم سیریاختر

قیمت اشتراك سالانه ۳۰ دلار است بتوسط محفل مقدس روحانی طهران یا یکسری با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقات ترقیات مادی و معنوی نوع بشر و یگانه وسیله انظام و نظارت عالم است سخن برانند و مقالات منبیه که موافق این مصلحت است تبلیغ خواهد شد

شماره چهارم جلد دوازدهم ۱۷ ماه می ۱۹۱۳ موافق اول ماه عظمت ۷۷ هجری قمری

خطاب حضرت عبداللہ و در سخن با سوسیالیسم و این بورد اسکاتلند تبلیغ ۹ ماه جانوری سنہ ۱۹۱۳

هواشہ

امتیاز چون در مجلس شام استم بسیار سروریم زیرا شامی اللہ تعالیٰ
تقریب حقیقت مینماید انتقال آباء و اجداد بخاتونه ابد
مقتضای عرفان حقیقت است هر جا که آشکار شود او دنیا
موجوده است بقالی بند حقیقت ادیان از میان رفته و تقالید
بیان آنده که هیچ تعلق با اسرار دین الهی ندارد اسرار دین
الهی برای نویسنده شریک است بیعت نوع انسانی است بجهت الفانیین
فکر نیست بجهت ظلم و عدوت عالم انسانی است لکن هزاران فرد
که ایمان را سبب نماند کرده اند و با یکدیگر جدا و جدا کنند خرد بیکدیگر
و زیند و خاتمان یکدیگر را خراب نمایند بجهت سیرتقالید مذمت شخصی
بهر وقت میر و پیر و پادشاهی سبک بچون پادشاه بود و مردم من هم
بهر وقت هم دیگر و بیعت چوین پادشاه بود و دیگر و سلطان چوین
پادشاه همان بود از هر دو پیری همین را بجا میباید پیوستن
کنید هیچ سیرتقالیدند و در حقیقت در میان نه اگر هر دو حقیقت
میشود و مخدوش میکنند زیرا حقیقت یک است تعدد ندارد و تقالید
جمع ادیان است و چون این نفس از تقالید منقطع و از این تیره آزادند
و در حقیقت مینماید لهذا من بسیار سروریم
چون نظر بدینا تا تمام زمین هر کانی یک از اجزای آن است

که از اجتماع این اجزاء فردیه این کائنات پیداشده و این تقابلی است
و قابل انکار نه لهذا هر جزئی از اجزاء فردیه در صورت انشای سیر و
و در صورت تکامل شدن این کل آشپزیه نیست که یکبار از اجزاء فردیه
یک وقت جزئی از آن در عالم جمادی بود و در صورت انشای عالم جمادی
داشت و در صورت تکالی حال عالم نبات آمده و در صورت نباتیه
دارد یک روز بصورت این کل روزی بصورت گل و صفت دیگر

خلاصه در صورت انشای عالم نبات سیر نماید و این قنات است
بهر جهت جسمی بعد بجهت حیوانی میگردد و در صورت انشای
عالم در آید تا به عالم انسانی انتقال کند و در صورت انشای عالم
انسانی سیر نماید خلاصه این فرد در صورت جمیع کائنات سیر کند
و در صورت تکالی دارد لهذا هر جزئی در هر چه هست پس بر
صرفی انتقال از حالت اولت و در هر انتقالی تا جامع کل
گردد این بقایه فلسفه الهی است که انسان قاندار همیشه با
زیر بقای روح مسلم است روح ابدیت فنا و نبات ندارد و پادشاه
عقلی آن اینست که انسان دو حقیقت دارد حقیقت جسمانی
و حقیقت معنویه حقیقت جسمانیه فاز است اما حقیقت
معنویه باقی زیرا قنات است انتقال از صورت بصورت دیگر
مثلا این کل اندام دارد چرا از این صورت بصورت جمادی انتقال نماید
(اما معدوم نمیشود باز ماده آن باقیست نبات بصورت نباتی بصورت
جمادی انتقال نمود مثلا این علف حیوان بخورد معدوم نمیشود بلکه
قنای او عبارت از انتقال است از صورت نباتی بصورت حیوانی اما معدوم
صرف نشده اندام او همان انتقال از صورت بصورت دیگر است اما معدوم

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 12

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JENABI FAZELI AND MANUCHER KHAN WITH THE BAHAI FRIENDS IN KENOSHA, WIS.

STAR OF THE WEST

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

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No. 5

The Conformity of Science and Religion — The Universal Education of the Future

Address of JENABI FAZEL, delivered at the Bahai Congress, held in the Auditorium Hotel, Chicago, Tuesday evening, April 26th, 1921
Mirza Ahmad Sohrab, Interpreter. Stenographically reported.

THE cause of His Holiness, BAHA'O'LLAH, is a movement, a dispensation which includes in it the dreams, the visions, the aspirations and the hopes of the past seers, prophets, thinkers and philosophers, impartially, and with an eye of justice and equanimity.

If a student studies and investigates the realities and the principles of the religion of BAHA'O'LLAH, he will find therein all the truth, all the realities, which are for the betterment and the refinement of character and the development of humanity.

One of the cardinal principles of this blessed dispensation is the conformity of all religious ideals with scientific deductions. If a person ponders over this great principle, he will realize that it has solved one of the greatest problems of the age; it has eradicated the source of many misunderstandings and confusions which were the causes of war and struggle in former ages.

There is no doubt whatsoever that in this universal scheme of things, in this laboratory of nature, there is no more complete, and intricate, and subtle faculty created by God than the brain and its manifold convolutions. The categories, psychological and spiritual, belong to the manifestations of the brain. No matter how you may locate it, whether in the cerebrum or cerebellum, whether in the lower or upper part of the brain—these

categories are the most wonderful, the most perfect realization of this great phenomenon called mind or brain.

The sublimity, the grandeur, and the all comprehending powers of man emanate from the mind. If man were minus the functioning powers of the mind, he would be less than the animals, or anything in the animal kingdom, save certain kinds, who manifest greater powers of instinct or characteristics than man.

The intellectual function in man is like a brilliant star or lamp deposited by the hand of the Almighty in the very center of the human being, which functioning power has the quality of revealing and discovering all the secret laws of nature and creation.

It is the manifesting of that mental power which has made possible the revelation of the mysteries of the laws of nature. It is through that intellectual power that sciences, arts, crafts, industries, and all the other instruments and channels of modern civilization, have transformed the world, and have brought to them those elements which have made life livable and comfortable in our modern civilization.

We can liken this intellectual power to a mine in the depth of which there are infinite gems and jewels. From the beginning of creation the world of humanity has been digging and digging so that these jewels and gems, hidden in

the mine of intellect may be displayed. But, how much of it have we brought into display! only, very, very, little. What we have is only a drop, and what is hidden, still, and which we must develop and explore, is like a great infinite, depthless, boundless ocean.

It is beyond a shadow of doubt, that these powers of the mind were undergoing from time immemorial great changes and transformations, and these transformations and metamorphosis lead to the expansion of the intellect, the extension of the domain of knowledge, the bringing into the world of reality those invisible laws of creation.

If we overlook the mind and its manifestations, the results, and the outcomes issuing from the activity of this intelligence, what would be man? What will we be? Only a conglomeration of flesh, muscles, bones and other materials—nothing more.

Consequently this intellectual force is a guide and an unerring companion, an inner prophet, an interior saviour deposited in the nature of man by the hand of God, that leads man from the path of wrong into the highway of righteousness, that teaches him to shun evil and hasten toward good.

In the world of science and knowledge, if we go back into the Dark Ages, medieval history, we find many seemingly scientific hypothesis and theories which were looked upon as realities in those ages; but they are today exploded through new discoveries. How are we going to explain those phenomena? We can explain it by this fact, that those theories, looked upon as realities by our forefathers, were simply efforts of the mind, assertions of man to explain certain unexplained laws, and as man is a curious animal and he desires to know things these were his efforts to find out, and when the time passed and the necessity for those laws was obviated, greater and more perfect laws were born into the world.

The science of astronomy is the great-

est illustration. Because, there was a time when the Ptolemaic system was taught in Egypt, later on adopted by the Greeks, and then introduced into Europe—that the earth was the center of the universe and the sun, the stars, the planets, all revolve around this infinitesimal globe of ours. How ridiculous this theory seems to modern mind! And yet, for ages and ages it was taught, and anyone who departed one hair's breadth from this theory was looked upon as a heretic and a dangerous man.

Is there any intelligent being today, who would rise and say that we must still believe in that ancient, exploded theory of astronomy or astrology?

Now, here is one philosophical point that I call your attention to: Just as the sciences of the world evolve and every age has its school of science and philosophy, likewise, hand in hand with science and philosophy goes the development and the evolution of religion. Religion is an index to the science of the day, and science is an index to the religion of the day.

The prophets and the manifestations of God are the teachers in the schools of humanity; just as the teachers in our schools have to teach the children in accord with their receptivity for growth and mental acquisition, likewise, these great prophets taught the children of mankind from age to age in those lessons for which they were adapted, so that they might go through certain classes, receive their certificate, and attain to the higher and the highest classes of perfection.

We are living, today, in a universal age, in an era of universal consciousness, in an age of the discovery of the sciences, the display of imagination, the perfections and the revelation of the mystic laws, and if we study the contents of the seven books of the religions of the past, we find in them certain statements which are not in accord with the deductions of modern science. What are we going to do with them?

Because the priests of religions, the teachers of these sacred books, assert dogmatically that these statements must be taken literally, and not otherwise, and that their outward meanings must be accepted by the people, without any interpretation, we find an increasing number of men and women leaving their churches and religious organizations, disappointed with the kind of teachings that these teachers give and thus avoiding all religions and anything that savors of religion.

To make this matter plain—the students of religions in the past, from certain statements in their books, gained a conception of Deity which is anthropomorphic, that is, a human being sitting on a throne with a long white beard, with thousands and thousands of angels bowing down before him doing his bidings and singing songs and hallelujahs. This conception is based upon the theocratic or rather despotic Oriental idea that the king was that type, the highest in the government, with all the ministers and courtiers doing obedience or prostrating before him in every way. They got their conception of God from their idea of government.

Now, it is very well, and very good for our ancestors to have believed in this theory, because the signs of the creation inculcated and developed such thought; but what can we do today, when modern sciences have exploded that idea of heaven, that locality where this so-called God was residing? Where is that place? Science comes and tells us that this is an infinite expanse of ether; the more you ascend the more infinite it becomes and thus the place and the position of the ancient heavens are all obliterated.

Similarly, in regard to the question of the creation. It was taught that God created this world in six days; that the time will come when He will repent of His creation and He will destroy it, and all the world must come to an end. Now, the story of geology, and other similiar sciences, tells us that this world has been

created millions and millions of years; that it will run according to normal life many more millions of years. How are we going to conform these two principles or ideas?

The ancient theologians tried to find out, or locate, hell. So after much discussion, they came to this conclusion: That it was in the center of the earth—very hot—and it was a square plane, rectangular, all its angles equal to each other and that all the evil souls were thrown in the depth of that fiery lake. Geology has come and exploded this theory.

Now, these material or physical facts of nature, misinterpreted, are miraculous religious ideas without conformity with science and reason. Both these ideas are against scientific principles and must somehow, in this age, be squared, before religion can advance in the consciousness of man.

When an intelligent person presented himself before a priest and asked him questions similiar to those we have propounded in the lecture, about these matters, and asked him to explain the meaning of these things, that they were unreasonable and unscientific—all that that priest or minister had to tell them was, "You have to believe in these things blindly. Faith is the law. You must not search, you must not investigate. These are beyond your conception; just continue to believe and somehow, some day you will find it out." (Laughter.) A rather weak consolation.

This had two evil results: Firstly, a scientific mind would never believe in these metaphysical theological dogmas; and secondly, it drove away many many thousands of students who were open minded and ready to believe, but they could not be convinced because these ministers of religions were unable to explain these ideas and give to these men that religious consolation and trust which are the foundation of life.

You have only to read the development of the history of the religions and find

throughout various ages and cycles that there have been great prophets and great philosophers and scholars who tried to conform religious laws with scientific postulates; but these religious ministers, who were engrained in their fanaticism and dogmatism arose against them and ostracized them, looked upon them as heretics, burned them at the stake and thus throttled the voice of freedom and the development of conscience.

This struggle between science and religion, this conflict between faith and science went on and on, till in the appearance of BAHĀ'O'LLĀH, seventy years ago, he through his divine power, through his supernal majesty, evolved that heavenly plan for the unification of science and religion which will continue throughout all the succeeding ages, with increasing blessings upon mankind.

He stated that God is reality. Religion is likewise reality, and this reality is not against science. If religious idea is against scientific ideas, it is superstition and must be thrown away.

His greatest divine service was to write spiritual interpretations of the religious books of the world explaining their meanings so that they are today in conformity with the scientific conscience of the time.

Poetically and spiritually he said, "the soul of man is like unto a bird." Just as the bird cannot soar toward the apex of heaven, likewise, the bird of the soul cannot soar or fly in the atmosphere of knowledge without two wings—the wing of science and the wing of religion.

Science without religion is similar unto a jewel which is covered with soiled and tattered cloths, or it is like unto a light which is shining through a dark, sooty,

glass. Science without religion is likened unto a very beautiful, perfect body, but lifeless; like unto a very clear glass, but lightless.

Here comes in his system of education which is based upon the development of the mind and the heart, of the intellect, of the emotions, so that side by side these two powers, religion and science, may work and advance along the highway of humanity.

Science and religion are likened unto two eyes for the body of mankind; likened unto two pillars for the erection of the palace of human brotherhood and solidarity.

Almost all the differences and dissensions existing among the religions of the world were based upon ignorance and misunderstanding of the realities of their books and when BAHĀ'O'LLĀH explained those facts to them and corresponded their religious ideals with scientific or intellectual principles all the differences were removed and a great urge or surge of spiritual life appeared.

BAHĀ'O'LLĀH, consequently, brought to us the essence of religion which is the reality of science and he gave to us the quintessence of signs which is the jewel of religion and thus united and harmonized the religions of the world and removed all signs and theories of conflicts and turmoils.

This is the age of illumination, this is the cycle of light, this is the era of human brotherhood, this is the time for universal peace, and we cannot—and will never—have the realities of these principles until all of us will arise and conform all our religious ideas to scientific principles. Thus these two blessings of God will transform the surface of the earth into the paradise of glory.

The Convention for "Amity between the Colored and White Races," based on Heavenly Teachings, held in Washington, D. C., May 19, 20 and 21, prompted us to publish the following compiled from the Words of BAHĀ'O'LLĀH and Abdul-Bahā, bearing upon this important matter.—*The Editors.*

The Removal of Race Prejudice

Excerpts from the Holy Utterances of BAHÁ'O'LLÁH and ABDUL-BAHÁ.

Compiled by M. H. and M. M.

From the Utterances of BAHÁ'O'LLÁH.

WE desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition, worthy of bondage and banishment 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. What harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the "Most Great Peace" shall come. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the hap-

piness of mankind these strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.

Let not a man glory in this, that he loves his country. Let him rather glory in this, that he loves his kind (humanity).

O ye discerning ones of the people! Verily, the Words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of the comfort and the advancement of humanity. This handful of dust, the world, is one home; let it be in unity. Forsake pride; it is a cause of discord. Follow that which tends to harmony.

From the Utterances of ABDUL-BAHÁ.

O ye dear ones of Abdul-Baha!

In the world of existence the meeting is blessed when the white and colored races meet together with infinite spiritual love and heavenly harmony. When such meetings are established and the participants associate with each other with perfect united love and kindness, the angels of the Kingdom praise them and the Beauty of BAHÁ'O'LLÁH addresses them: "Blessed are ye! And again, blessed are ye!"

(From a Tablet to Mr. Louis G. Gregory, Washington, D. C.):

O thou wooer of Truth!

Thy letter was received. Its contents indicated thy attainment to the Most Great Guidance. Thank thou God that thou hast attained to such a bounty,

discovered the faith of the Kingdom and received the glad-tidings of the universe of the Most High. This divine bestowal is conducive to thy everlasting glory in both worlds.

I hope that thou mayest become the herald of the Kingdom; become the means whereby the white and colored people shall close their eyes to racial differences and behold the reality of humanity—that is the universal unity which is the oneness of the kingdom of the human race, the basic harmony of the world and the appearance of the bounty of the Almighty.

In brief, do thou not look upon thy weak body and thy limited capacity; look thou upon the bounties of the Lord of the Kingdom, for His confirmation is great and His power unparalleled and

(Continued on page 106)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA AEBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA AEBAS.

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

Vol. 12

Nur 1, 77 (June 5, 1921)

No. 5

The Martyrdom of Mirza Jacob Motahedi

RECENT LETTERS FROM DR. SUSAN I. MOODY
AND DR. HABIBOLLAH.

Teheran, Persia, March 21, 1921.

To the STAR OF THE WEST:

I am sending you the original letter of Dr. Habibollah that, as he says, the friends "may know by what means the Cause progresses here."

This is the *first Jewish martyr* in the Bahai Cause. He sought martyrdom and it was granted.

I know Mirza Yousef Khan, the Bahai teacher, well, for he was connected with the Tarbiat boys school for many years and then had a good position in the Government which, he gave up when the friends in Kermanshah urged him to come and help them in teaching seekers for light. As Kermanshah is now too disturbed for open teaching he has gone on to Bagdad to work there.

Miss Stewart is still en route from Acca, now detained in Hamadan by bad roads and much depth of snow. In Teheran it is snow and rain combined.

In loving service, ever in His Name,

S. I. Moody.

Kermanshah, Persia,

January 27th, 1921.

Allaho'Abha!

Dr. Susan I. Moody.

Dear spiritual sister:—Mr. Fareeborz-Lessanos-Sultan gave me your love and greetings. I was thinking of sending you a material present, but I am quite confident that you are much more interested in spiritual matters, so I satisfy myself by writing, in brief, the history of the martyrdom of Mirza Jacob Motahedi, which by itself is one of the most pathetic events of history—a tragedy which touches every hard-hearted man, how much more a believer who is in full sympathy and firmness as you.

Of course, you have heard of the agitations of the Mohammedans during the last four or five months. They threatened the believers, particularly Mirza Jacob Motahedi. He was banished, he was cursed, he was imprisoned, etc., but he spiritually withstood them gallantly. He showed a splendid spirit of magnanimity and fearlessness. The gover-

nor chose a policeman to escort him; he refused that, too. Every one of us could see clearly that his life was in great danger and we were always advising him not to live in this town. His words were, "I am not afraid to be killed in the Path of God." Finally on Saturday, the 12th of Jamadi Aval, 1339, while he was walking with his brother Hadji Mirza Yousef, in the streets (at 12 A. M.) he was shot dead by a young terror, who up to the present time is walking freely in the town. Hadji Mirza Yousef had fainted; afterwards he came to my house in a state of absolute collapse. I treated him and he was resuscitated. Had he expressed himself he would also have been killed. His wife was pregnant. Both of them went to Hamadan full of spiritual happiness and firmness in the Cause. Hadji Mirza Yousef was encouraging each and all of us. He said to some of the believers, "Why are you frightened? My brother is killed and not yours; if we do not sacrifice our lives and properties in the path of God, we are not Bahais."

The dead body was carried by the policemen to the police station. There was a crowd of about 5,000, or more, in a great state of agitation—shouting, jeering and cursing. None of the believers could reveal themselves amidst this furious mob. Even the Jews expressed their enmity; they did not allow the body to be buried in the Jewish cemetery.

At the moment when the enemies thought that the limit of humiliation had been reached, Mirza Yousef Khan Quasvini, the Bahai teacher, began teaching the policemen and officers, by telling them that Bahais are quite willing to be martyred; they are not displeased at the Divine Decree. He said that besides this Mirza Jacob Motahedi had written a petition to Abdul-Baha begging him to accept his martyrdom. He said that today we are not sorry, today we are spiritually in great joy

and fragrance and he began chanting the *Hidden Words* and started with the policeman to Nazmieh.

Mirza Yousef Khan was encompassed by a greater crowd. When he went to Nazmieh he took with him four coolies in order to carry the body to the cemetery. His first words to the chief of police were: "The murderer was mistaken; he ought to have killed me. I am Motahedi. We are men who kiss the hands of their murderers," etc.

When the dead body of the martyr was taken to the house, almost all the inhabitants of the town came to see what was going to happen. People were throwing stones, some were beating the body with sticks, some spat at him, others threw ashes and dust on him, shouting, jeering and cursing. In fact, they did all they could; they even wanted to burn the body. They highly praised the "good act" of the murderer. It was 9 P. M. before Mirza Yousef Khan had washed, dressed and placed him in a clean coffin, put a Bahai ring of the Greatest Name upon his finger, kissed him and chanted loudly the Bahai prayer and buried him near the Jewish cemetery.

Dear sister, I am unable to draw the sketch of what I saw while the policemen were escorting Mirza Yousef Khan in front of the "procession" (the body was taken by two coolies). In fact, he showed a very splendid spirit of firmness and self-sacrifice. Amidst the ferocious mob he was gently smiling and very politely walking, two policemen, with fixed bayonets, in front of him, and two others behind; the mass of people following.

The people are talking very much and want to martyr Mirza Yousef Khan. He does not seem to care. All day long he walks the streets—especially in narrow streets purposely—in order to show to the enemies that the Bahais are not afraid of being killed.

The life of the rest of the friends is

in great danger. Most probably a massacre will take place. Each is visited separately by armed men who tell them to leave the town or else they will be killed. Some of the believers are leaving, others are hidden.

The people are secretly talking much about me. I don't know what will be my fate. Whatsoever thing may happen in the Path of God, I welcome it with utmost joy. The only thing of which I

am afraid is that my children may be brought up without Bahai education. Please be good to them.

If you find some interesting points in this letter you are free to write to the believers in America, so that they may be informed by what means the Cause progresses in Persia.

With Bahai love and greetings,

Sincerely yours,

Dr. Habibollah.

The Removal of Race Prejudice

(Continued from page 103)

incomparable. Rely as much as thou canst upon the True One, and be thou resigned to the Will of God, so that like unto a candle thou mayest be enkindled in the world of humanity, and like unto a star thou mayest shine and gleam from the horizon of Reality and become the cause of the guidance of both races.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., Nov. 17, 1909.)

(From a Tablet to Mr. J. H. Hannan, Washington, D. C., received at the same time as the foregoing one to Mr. L. G. Gregory):

Ye have written that the colored Bahais have gathered in one meeting with the white believers, destroying the foundation of racial differences and the barriers of color. When a gathering of these two races is brought about, that assemblage will become the magnet of the Supreme Concourse and the confirmation of the Blessed Perfection will surround it.

(From a Tablet to Mrs. Louis Washington of New York City):

O thou beloved maid-servant of God!

In thy letter thou hast intimated that thou art colored. In the Kingdom of God no distinction is made as to the color of the skin, whether it be black

or white; nay, rather the heart and soul are considered. If the spirit is pure, the face is illumined, although it be black. If the heart is stained, the face is dark and depressed, although it may be of the utmost beauty. The color of the pupils of the eye is black, yet they are the fountains of light.

Although the white color is apparent, yet in it is hidden and concealed seven colors. Therefore whiteness and blackness have no importance; nay, rather the circle of distinction is based upon soul and heart.

(From a Tablet to Mrs. J. H. Hannan):

Praise be to God, that the doors of the Kingdom are opened, the voice of God is raised; no differences remain between the white and the colored races. All of them are favored at the Threshold of the Almighty and all are beloved in the sight of Abdul-Baha.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(From a Tablet to Robert Ferrell):

O thou who art awakened by the Light of Guidance!

Praise be to God, that through Mr. and Mrs. Kinney thou didst hear the glad-tidings of the Kingdom of God and found eternal life through the breaths of the Holy Spirit. It is hoped that the ensign of the Lord of Hosts may be

raised and unfurled among the colored race and through the effort of the friends the lights of guidance be diffused, so that the accomplishments of the black race may equal those of the white race.

Convey the wonderful Abha greeting to the maid-servant of God, Mrs. Marie Botay, and work with her in the guidance of thy race, and endeavor thou so that thy respected wife may be led by the light of guidance.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., April 19, 1910.)

(From a Tablet to Charles Mason Remy):

O dear friend!

. You have written that there were several meetings of joy and happiness—one for white and another for colored people. Praise be to God! As both races are under the protection of the All-Knowing God, therefore, the lamps of unity must be lighted in such a manner in these meetings *that no distinction be perceived between the white and colored*. Colors are phenomenal, but the realities of men are essence. When there exists unity of the essence, what power has the phenomenal? When the light of reality is shining, what power has the darkness of the unreal? *If it be possible*, gather together these two races—black and white—into *one Assembly*. . . . Moreover, by the Will of God, may it be so. This is a great service to humanity.

Mr. Gregory is at present in great happiness. He went to Acca and visited the Holy Threshold and the Supreme Court. He is now, day and night, mingling with the friends of God and Abdul-Baha in joy and gladness. He will return to America very soon, and you, the white people, should then honor and welcome this shining colored man in

such a way that all the people will be astonished.

Upon you be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Words of Abdul-Baha—copied from notes taken at Acca by Mr. and Mrs. Hannen, February, 1909):

There should be no differentiation between the blacks and the whites. All are the creatures of God. All are created by one God. There is no black and white in the Kingdom of God. The purest heart is the best whether white or black. I had a servant—Esphandiar by name—he was better than a hundred whites. He was so good tempered, so faithful and trustworthy. One would be amazed at his intelligence.

The question of the races is one which is extremely regrettable. For the blacks hate the whites, while the whites distrust the blacks. You must overcome this by showing them that you make no distinction. The end will be very unfortunate for both if the differences are not removed.

(Words of Abdul-Baha—copied from STAR OF THE WEST, August 1, 1912):

Consider the kingdom of the animals; there is no strife among them on account of color or creed. If you select a pigeon from Persia, another from Germany, another from France, America, and so on, you would find them living together in complete union and love. Because one was American, it would not object to its companion from Persia. The birds of white plumage would not shun those of black and brown. They would not notice this difference in color, but would dwell together in peace and harmony. Should we not at least attain to their state and possibility? We have reason; we have consciousness. God has taught us through these channels that we were created for unity and love. The heavenly prophets have revealed the principles of His Will and Word. Let us

live in accord with those principles and thereby live in unity with each other.

(Copied from Ahmad's diary letter, September 28, 1913):

I can never forget the day in Washington when our beloved Abdul-Baha called on the Ambassador of Turkey. He was sitting near the window, watching the number of men and women passing by. At the time a young negro as black as coal passed by. "Did you see that young black negro?" he asked. "Yes," I answered. "I declare by BAHÁ'O'LLAH that I wish him to become as radiant as the shining sun which is flooding the world with its glorious lights," he said earnestly.

This example will show you how our Beloved is anxious, and how he is working day and night so that all mankind may advance daily along the degrees of spiritual and intellectual activities of the ever marching upward till it attains to the highest station of perfection.

(Copy of a message from Abdul-Baha to Mrs. Botay, sent through Mrs. Carrie Kinney, Acca, 1909):

Give Mrs. Botay my greetings and love and tell her she must greatly endeavor through the assistance of heaven to cast light among the colored people so that they may become as our brothers; no blacks, no whites; both as one. By this means you shall free Americans from all prejudice. Because in the Kingdom of God all are the same, whether black or white. The greater the faith of either, the more acceptable is he in the Kingdom. A faithful colored believer is a child of the Kingdom; while a white unbeliever is deprived. God looks upon hearts; not upon colors. He looks upon qualities; not upon bodies.

(Some words of Abdul-Baha to Mrs. Botay. This is not a verbatim report, but written at once from memory):

Abdul-Baha said to me that the affiliation of the white with the colored people was a great work in the Cause of God; that I must strive, strive to affiliate the hearts. My services were accepted, and that I was assisted and would be assisted. He said the hearts were not affiliated yet, and if this condition between the white and colored people continued much longer, there was great danger.

(From notes of Mrs. Botay from a private interview with Abdul-Baha in New York City, June 17, 1912):

I asked Abdul-Baha if he meant by telling me to affiliate the hearts of the white and colored people, that I must strive to have them meet together in love and fellowship in one meeting place. He replied: "Yes, that is what I mean."

(Excerpt from Address of Abdul-Baha at 1252 Eighth Street, N. W., Washington, D. C., November, 1912):

This is a beautiful assembly. This is a very good assembly. I am very happy that the whites and the colored are together. This is the cause of my happiness, for you are all the servants of one God, and all are brothers, sisters, mothers and fathers. In the sight of God there is no white and there is no colored. All are in the sight of God as one. Any one whose heart is better, is dearer to God, whether white or colored, red or yellow. . . . Humanity resides in the character. *Any one* who has a good character, has faith in God and is firm, whose manners are good, whose speech is good, that one is accepted at the Threshold of God, no matter what color he may have.

(To be continued.)

اكتشاف واختر اعجاز

دکتر هاجیسون امریکائی طوطی دارد میسازد که وزن کله اش ده هزار پوند است و بمیان صد میل میزند

هانچاک آلمانی طیاره بی اختراع کرد که سیصد و دوازده میل را بیک ساعت میبرد یعنی بحر محیط اتریش و روسیه بیک روز در نهایت آسانی طی میکند و بیک هفته میتواند دور کره زمین بگردد

راه های آهن لکوموتور از هر آهوی تندتر می رود و چرخ واپور در سرعت چرخش دخل به دنیا می نهد این دلیل است بر اینکه انسان از طبیعت تعلیم نمیگیرد بلکه تعلیم میدهد ولی با وجود این اکتشافات و اختراعات عظیمه امروز عالم انسانی از راحت و آسایش و سعادت ظاهری و باطنی ابدی محروم نماند چه خوش بود اگر این عقولیکه از مادیت متورگشته است از اکتشافات تعالم ملکوتی حضرت بعث الله و اختر اعان روحانی حضرت عبدالبهاء که سبب حیات ابدی است و عزت سرمد است روشن میشوند .

زیارت حضرت عبدالبهاء

بقیه شماره چهارم جمله دوازدهم
شهادت مرشد

حضرت مرشد در طهران تصدیق نموده بود بانزکات مراد داشت روزیکه احوال قلعه طبرسی بنا بر عقما به قسم دشمنان بقرآن مهور تسلیم عوانان شدند مرشد هم میان آنها بود او از دهمدی قلی میرزا آوردند سلیمان خان که یکی از سرداران قشون بود و در اینجا همیشه چشمش با او افتاد بحالت نعلبندی و زیاد زد که ای مرشد تو اینجا چه میکنی مرشد جواب داد بلی اتفاقات روزگار است گفت خدای نهد اشکر کن که مرا اینجا فرستاد تا تو را بخان

دوم والا الان ترا شربت مرگ میچشانند مرشد باینکه سدائی موش را لاح آمیزی جواب داد ای فرعون ای سلیمان خان اگر تو بخوای حق دوستی قدیم را بجای آری رجائیم شفاعت مرا نما زیرا باین واسطه از فیض شهادت محروم خواهم شد و از رفقا عقبتر خواهم افتاد و دوباره گرفتار این دنیا فانی میشم ما زرد و سرخ و گرم و نرم و پستی و بلندی روزگار را دیده ایم بعد از این دیگر با آن نطفی نداییم بلکه بک مشت اهل محبت چند آیه با هم انس گرفته ایم بخوایم من بعد ماشای سرای آخرت باشیم بعد شهیدش کردند

شهادت میرزا قربان علی

میرزا قربان علی از شهداء سبعة بود و در تقوی معروف و مشهور بود اگر چه از اندک چیزی میترسید ولی وقتیکه امتحان الهی با او رسید شجاعت و جسارت فوق العاده اظهار داشت مثلا بسبب ایمانش دشمنان او را گرفتند و پیش صدر اعظم ظالم که بیک نگاه تمام قشونها بلرزی آمدند بر در صدر اعظم از او خواست که از سید علی محمد باب تبری کند ولی او در حضور میر غضب گفت میخواهی از علی یا از محمد تبری کنی صدر اعظم بسیار متعجب شد و فوراً او را شهید کرد فی الحقیقه عند الانجان یکنم المرأ او یهان

واجب انغیا و فقرا

۱۶ ماه دسمبر سنه ۱۹۲۰ در بیت مبارک حضرت عبدالبهاء فرمودند : انغیا باید بطبیخاطر و اراده خود و از دل اتفاق کنند و فقرا باید با نجهایشان میرسد قانع شوند بعضی از انغیا عرض میکنند ولی فقط از برای اسم و شهرت و مقاصد است

مشرق الاذکار در کربان

محمد کیم خان ایتم در علم و فنون آفرین اتفاق بود و بوجه دشمنان و اهل کربان بود که در کربان کسی جز منکر دنیا نبود و کربان بهائیان در کربان مشرق الاذکار را نامیوس نمودند
[بقیه دارد] [کتاب انصهار فیقاه]

صدفند داشتند ولی ما حق حقیقت کردیم و دیم این نویسنده
 همه جمع من خدا بودند همه جا فتاوی کردند جمع
 تحمل بدایا و وزایا نامی کردند تا ما را ازین غایت متوجه
 و متصف با خلق حمیده کنند حال آنکه این جهت ازین جهت
 کنیم نفس سحر روح بخشات شمع بود اروش استوار
 موی در خشنه است شعله زودت بسیار شود است
 نهد و عفا بان است چگونه انکار کنیم انکار امر شود است
 ظم است اگر تقابلید بگذریم جمع تنقوشیم هیچ اختلاف
 نماید از برای محمد صلی بندهم عیظا هر طاعت و سببش
 سلطنت نفس بر یاد رفت لهذا اولتیم فرستاد که را
 از حضرت خود دارند لکن انصاف و بیخیم از انصاف نگردیم
 طاعت و رعایت ذلت بود بسیار خواری بود بسیار خوش
 بود بد چه فی تضرع بودند کم بد دختر خود در از نه
 ز بیخاک دفن میکرد بینید چه قدر متوحش بودند
 قیامی بودند متنازعه مقاله و ان صریحی است انکار
 این بود که با یکدیگر حرب کنند اموال یکدیگر را غارت نمایند
 اطفال زنان یکدیگر را بکشد نفس یکدیگر را بکشند
 و هر قدر زنی بخواند بگیرند حضرت محمد در بین آنها
 پیدا شد از قبایل متوحشه را ترسید که اینها را متخلق
 بصفتان حسنه نمود خویشی را از میان آنها بر پشت
 اینها را تعلیم داد و بد چه فی رساند که چهار اقلیم عالم سلطنت
 میکردند در اندلس و اسپانیا چه تمدنی تاسیس کردند
 در بغداد چه خلافت تاسیس نمودند چه قدر خدمت
 معلوم کردند پس چرا انکار او را بکنیم و بسعداوت
 و بغضنا شیم و بس این همه خونریزی کردیم و بسبب
 این همه طوفان و گردباد هزار و صد سال
 گذشته شوم که هنوز ستم است زیرا اکنون در با کما
 قامت است منسیح ششصد بیرون است ملت اسلام
 سید بیرون اینها را باقی نمیشود دحکو کرد چه را
 محو کنیم اینها همه بندگان خداست آیا اگر بگویم
 نایان اسلام و مبعوض علی شود این بهترین است
 چه مردار هزار و صد سال است حرب بود

چه نتیجه حاصل شد این جنون عفت است که احادیث
 حضرت مسیح را سخوات حضور محمد لغوات واضح است که
 گفتند آنان روحی یکدیگر روح و سایش کردند حضرت
 محمد و یکدیگر که حضرت مسیح روح الله بود این نفس آن است
 و یکدیگر که مسیح کلمه الله بود و در حق حوی میون نهایت شایسته
 کرده است و در حق حضرت عیسی نهایت است که دره است
 همین طور حضرت مسیح این سخن که در نهایت انشاد است
 مسیح را بشوق و غیر برانید مقصد یافت که از با یکدیگر
 در نهایت محبت و الفت بودند لکن این ملل با یکدیگر دشمنند
 خون یکدیگر میریزند عالم در این غلبت بود که حضرت قهار
 از افق ایران طالع شد حکم وحدت عالم انسانی را بگذرد
 صلح عمومی را اعلان نمود ملت ایران از این حقیقت متوجه
 کرد که دین باید بسبب الفت و محبت باشد بسیار با او
 قلبی بسیار باشد بجات انسانی باشد سبب نبوت است
 باشد اگر چنانچه دین سبب عدالت شود بسبب خونریزی
 گردد بیدینی بهتر از دین است زیرا دین علاج است اگر
 علاج بسبب مرض شود ترک مرض بهتر است حال در
 ایران محوری مسیحی زدستی بود ای اینها جمیع ما در محفل
 واحد جمع میشوند و بموجب تعالیم بقاء الله بر نهایت
 محبت و الفت با هم دیگر موالفت می نمایند نه عدل و نه
 نه اعتدالی نه دشمنی بلکه مانند عالمه با یکدیگر الفت
 میکنند شما که اصل شرق هستید میدانید که شرق همیشه
 مطلع از اروپا بوده شمس حقیقت همیشه از شرق طلوع کرده
 و بر غرب پرتواندخته لهذا شماها باید نظری از انوار
 گردید سرجهای روشن شوید مثل ستاره های متلذذ
 بدرخشید و بسبب محبت بین جمیع ملل گردید تا عالمی شاهد
 بدهند که شرق همیشه مصدر انوار بوده و بسبب الفت
 بین بشر بوده با جمیع ملل عالم صلح باشد همه را دوست
 بدارید همه خدمتکنند زیرا همه بندگان خداوندند
 همه را خدا خلق کرده همه را خدا رزق میدهد و همه
 مهربان است پس ما هم باید بجمیع مهربان
 باشیم

است دول اقتضای خاد میکند و فرد اقتضای حرب
 مینماید پس معلوم و ظاهر شد که این بر و این کلام
 نمیکند و رابطه حقیقی صبی رابطه دین است ز بر این
 ولالت بر وحدت عالم انسانی یکند دین خدمت بعالله
 اخلاق مینماید دین تکوین بپاک میکند دین انسان را
 تخلق با اخلاق حمیده مینماید دین بسبببت بین طلب
 چه که دین اساس الهی است اساس الهی بیان است فیالم
 الهی بسبب نورانیت من الاضراس است و اساس دیان الهی
 یکی است و جمیع حقیقت است و حقیقت تجزئی و تقید قبول
 نموده و لکن دین بشر اخلافا حاصل شده و بعضی اکلان
 چنین که دین بسبب بقتل و خونریزی است استغفر
 الله جمیع مظالم الهی جمیع نفوس مقدسه جان خود را
 فدای وحدت عالم انسانی نمودند جمیع خدمت بعالم
 اخلاق کردند نفوس را بکلوی صلح و سلام خواندند
 و بسبب شریعت و الفت شدند فضا العالم انسانی را
 ترویج دادند و کل داد را ستافضه کالات صورت و معنی
 تشجیح و ترغیب نمودند و با انصوری که در میان تقالیدی
 ایجاد شده و این تقالید خیلی با اساس دیان ندارد
 از این تقالید اختلاف حاصل شده و اختلاف صورت
 تقصیرش و تقصیر بخود نیز و جدا گشته پس
 باید کل این تقالید را ترک کنیم تقالیدی که بوسه و
 گفته است و مانند عظم مهم است و اگر حق حقیقت
 کنیم جمیع اتفاق نمایم ابداً نزاع نمائند قتال نمائند جمیع با یکدیگر
 الفت جویم اگر این ابراهای باه تقالید و تقصیرش
 گردد شمس حقیقت در نهایت شعاع و حرارت جلوه
 نماید ما میگوئیم که پیغمبران الهی بسبببت بوده اند
 بعضیها میگویند که بسبب شمی بوده اند پس باید
 خودمان بالا استلال غری حقیقت کنیم بنسیم کلام
 یک جمع بگویند از جمله مظاهر مقدسه الهیه حضرت
 موسی بود از جمله حضرت بود آورد و غیره
 اولابست اینا جهت تربیت بشر است زیرا آنان اول

مرفی و اول معلم هستند هیت اجتماعیه را تربیت مینمایند
 و در این همگیس را شبهه نیست که آنان مرفی و معلم حقیقی
 عالم انسانی هستند اگر شخصی تربیت عمومی نمود و نفس را از
 نیدشوار جسمانی بخات داد و مملکت الهی دعوت نمود
 و همیشه در جافقتش حاضر بود فین است که پیغمبر است
 ملاحظه میکنم که حضرت موسی بر نبی اسرائیل بعوت شد
 ملت بنی اسرائیل در نهایت جهالت و ذلت و اسارت و
 بود این ملت [ذلیلان از نصریان خلاصی داد و آنها را
 با رضایت آورد جاهل بودند و ناگردد ذلیل بودند عزیز نمود
 اسیر بودند آزاد و عطا کرد پریشان بودند جمعشان نمود
 پیغمبران ایمان آنها بعوت شد در مدیج تمدن ما
 و تقاضند سلاطین عظیم در میانان ظاهر شد تا بن
 رسیدند که سلطنت سلطانی تا سیر نمودند بشرات شد که
 اول معلم و زبان ملت بود و اگر تقصیر کنار گندم
 حقیقت کنیم بنسیم که حضرت مسیح اعظم از موسی کرد هیت اجتماعیه
 تربیت کرد و ملا و خلق غلغله را در ظل کلمه الله در آورد پس
 هیچ شبهه نمائند که اینها پیغمبر بودند زیرا مقصد از این
 تربیت نوع انسانی است حضرت مسیح شخصی بود و صید
 و این ام عظیمه را تربیت نمود این ملا و غیره را صلح داد
 و حشای نمند شدند و ظالمان غلغله عدالت در بر
 گرفتند اخلاق عالم انسانی ترقیات فوق العاده کرد
 از این ثابت شد که مرفی بود و معلم بود اگر این را
 کنیم با رضای است این نفوس ما را که خواه موسی خواه
 خواه ز رحمت خواه که ریشا خواه بود خواه کفوی بن
 خواه محمد بسبب نورانیت عالم شدند چگونه اینها را فاطم
 انکار کنیم چگونه این نورانیت را انکار کنیم چگونه این اشراق
 حضرت مسیح انکار کنیم این با رضای است این انکار حقیقت
 باید انصاف داشته باشیم غرض و خود را کنار بگذاریم
 و تقالید آباء و اجداد را فراموش کنیم خود بخوی حقیقت
 نمایم انصاف بدهید ملت قدیم ایران جمیع این
 مظاهر مقدسه را انکار میکردند بلکه نهایتاً بعض

نخبه سیر باختر

قیمت اشتراك سالیانه ۳ دالراست بتمسك محفل مقدس روحانی طهران یا بکسر بآدره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت ترقیات مادی و معنوی نوع بشر و یگانه وسیله انتظام و اطمینان عالم است سخن میزند و مقالات نمیده که موافق این مقصد است بخواهد

شماره پنجم جلد ۱۲ ۵ ماه جون سنه ۱۹۲۱ موافق اماه نور سنه ۷۷ بهائی

نطق مبارک حضرت عابد البهائو در کلیسای ژاپونجهای سانفرانسسکو ۷ اکتوبر سنه ۱۹۱۲

شده و هر خرد نیزی که واقع گردیده منبعث از تعصب بوده جمیع عبادات یا منبعث از تعصب دینی یا منبعث از تعصب مذهو یا منبعث از تعصب سیاسی یا منبعث از تعصب جنسی بوده حقیقی نباشد و در با لکان قیامت است و این قال است تعصبی است بکفری حق من در رویی بودم بین ادیان حرب بود ابداع عدل و انصاف در میان نبود امرال بکدر بکمر را غایت میکردند خائمان بکدر را خراب میکردند رجال و نسائ و لطفاله بکشتند و چنین گمان میکردند که این سبب قیامت نیست واضح شد که تعصب عدم بیان الهیات و حال آنکه دین باید سیالیت باشد دین باید بیج بیانند دین باید سب عدالت باشد این است حکمت ظهور دین الهی زیرا روابط دیگر چندان حکمی ندارد رابطه دینی بسیار حکم است زیرا رابطه بین بشر یا رابطه دینی است و این واضح است که این رابطه کامل نیست زیرا چه بسیار واقع که اصل یکوین در میان تنان حرب میشود یا رابطه الفت رابطه جنسی است وجه بسیار واقع که در میان جنس و احد جنک عظیم اتفاق افتاده و اینهم واضح شد که کافی نیست یا رابطه بین بشر رابطه سیاسی بوده چه جنگهای عظیم در میان ممالک مختلفه واقع شده و بیشتره زیرا امروز

امشب صفیات سروم که خودم را در بین این جمع محترم میبینم علی الخصوص که اینها فی الحقیقه از ابناء وطن خودمان هستند زیرا آمدند بود که نهایت اشتیاق را داشتم که اهالی ژاپون در مانند زمانی که فوق العاده کرده است ترقیاتی که جمیع عالم را بر سر کردند و از این ترقیات در مادیات البته استعداد ترقیات در معانیات دارند از این جهت بود که نهایت اشتیاق را بملاقات آنها داشتم الحمد لله که موفق باین شدم که جمیع ترقیات از این را در این جمع امشب میبینم از قرار مسبق ملت ژاپون ملت متعصب نیست قهری حقیقت میکند حقیقت را در عجاایبند عاشق آنند بعضی تقالید تمسک نام ندارند لهذا بسیار آرزو داشتم که صحبتی در میان آنها نمایم تا اینکه انشاء الله ملا شرف و غرب با یکدیگر التیام یابند تا اینکه این تعصبات دینی و وطنی مذهبی سیاسی جنسی و غیره بشرفمانند هر نوع تعصب عدم بیان انسانی است چون نظر بتاریخ میکنیم ملاحظه میمائیم که از بدایت عالم تا بهیمنه این هزاران حرب و قتال حاصل

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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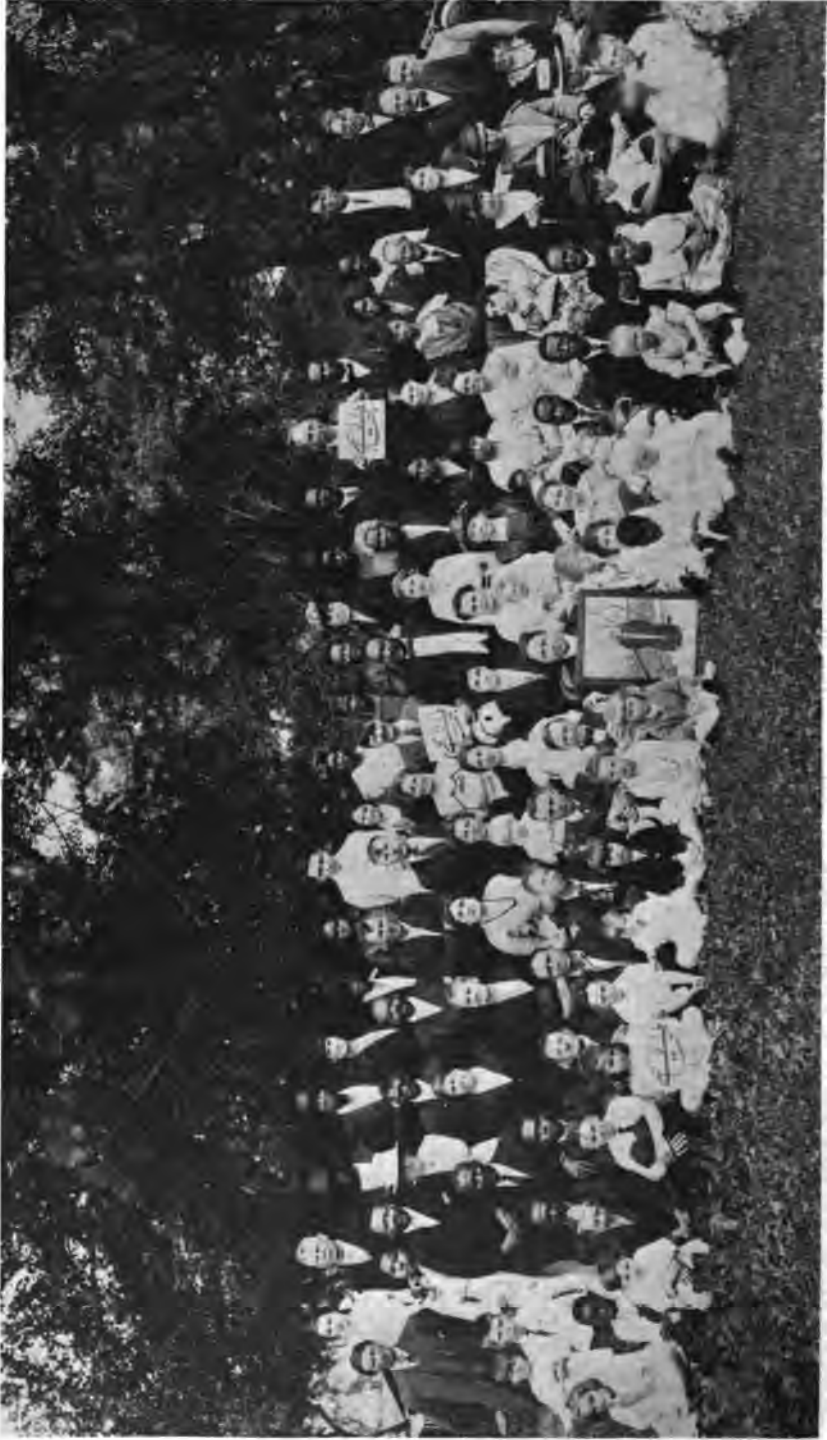
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COLORED AND WHITE ATTENDING BAHAI GATHERING IN KENOSHA, WIS.

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'OLLAH.

Vol. 12

Rahmat 1, 77 (June 24, 1921)

No. 6

Convention for Amity Between the Colored and White Races

By LOUIS G. GREGORY

THE convention for amity between the white and colored races was held in Washington, D. C., May 19th, 20th and 21st. Instructions for this great event were given by Abdul-Baha to Mrs. A. S. Parsons during her pilgrimage of last year to the Holy City. Their consummation, faithfully managed, adds a brilliant and wonderful volume of deeds and sentiments to human welfare. Generous press notices and other reports created general interest, resulting in fine audiences at every session.

The First Congregational Church, historically famous for its opposition to race prejudice, was opened for these meetings. The speakers, without exception, struck the highest note of duty, justice, freedom, love, understanding, broad sympathy, universal brotherhood, the abandonment of prejudices, surrender of selfish and limited thoughts in obedience to the Will of God. A majority of the speakers were those known as Bahais; but there were others, one in the same spirit, great souls who represented high stations in political, social, business or religious life, and true servants of God and the realm of humanity. There were signs of great happiness in the faces of the speakers which were reflected by those in attendance. Considering the various elements brought together and the harmonious blending of all, there was the visible sign of the inner, Pentecostal Fire to which so many of the friends bore testimony.

Naught but the Confirmations from

the Abha Kingdom which descend upon those who are firm in the Covenant can produce such a sacrificial effort with such astonishing results. The full significance of this convention can perhaps be realized only in years to come, when the great waves of spirituality which it set in motion will be traced by all to the great Ocean of Reality, whose depths are soundless. There is wonderful meaning in a message from Abdul-Baha, transmitted to the convention by Mr. Mountfort Mills. It stated:

"Say to this convention that never since the beginning of time has a convention of more importance been held. This convention stands for the oneness of humanity. It will become the cause of the removal of hostilities between the races. It will become the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races, which otherwise will inevitably break out."

Mrs. Parsons, upon whom full responsibility rested, was ably assisted by a number of ladies, prominent among whom were Mrs. Mariam Haney, Mrs. Coralie F. Cook, Mrs. Louise D. Boyle, Mrs. Gabrielle Pelham and Miss Martha Root. Eighteen other ladies, prominent in social life or welfare work, gave the prestige of their names as patrons. The Washington House of Spirituality acted in an advisory way for many months. Miss Mary Little, in a quiet way, rendered valuable aid. The entire assembly

realized the extreme importance of the event and co-operated in a fine spirit of harmony. Ex-Senator Moses E. Clapp proved a valued friend.

Dr. Jason Noble Pierce, pastor of the Church, opened the first session with a beautiful prayer, invoking God, who created out of one blood all the nations of the earth, to help us realize that we are all one, each our brother's keeper, all the beloved children for whom Jesus

these aside, see the noble qualities in each race, and advance toward love and fellowship. It is the spiritual power alone that can create the bond."

Senator Samuel M. Shortridge of California, the first speaker, made an eloquent address, dwelling upon the principles of peace and good will among all men. He expressed admiration for the colored race, saying he could never forget that colored men marched gladly

"A New Commandment I give unto you that ye love one another."
—Jesus Christ.

**Convention for Amity
Between the Colored and White Races**
Based on Previous Teachings

May 19, 20 and 21
Congregational Church
10th and G Streets N. W.
Washington, D. C.

Morning Sessions 10:30 o'clock Evening Sessions 8:30 o'clock

Half a century ago in America slavery was abolished

Now there has arisen need for another great effort in order that prejudice may be overcome.

Correction of the present wrong requires no army, for the field of action is the hearts of our citizens. The instrument to be used is kindness, the ammunition—understanding. The actors in this engagement for right are all the inhabitants of these United States.

The great work we have to do and for which this convention is called is the establishment of amity between the white and colored people of our land.

When we have put our own house in order, then we may be trusted to carry the message of universal peace to all mankind.

"Union and harmony are the cause of the order of the world and the life of nations."
—Baha'ollah

Page one of Program

Christ died. We meet in a time of great difficulty. Help us, by increasing Thy power of love, to make us realize our duty toward each other.

Mr. William H. Randall, presiding, said, "This splendid gathering is a tribute to the cause for which this convention is called. We feel the spirit of the age which calls us to remodel society so that the human family can live in peace and happiness. Pride of race and prejudices destroy. May we put

"Exercise your rights in such a manner as not to injure another man's rights."
—Terrence.

Program

Thursday Evening, May 19th

Chairman, Mr. WILLIAM H. RANDALL of Boston
Invocation.....REV. DR. JASON NOBLE PIERCE
Music—"Great Day of God."
Address—"The Relation of the Times to World-Wide Peace"
Ex-Senator MOSES B. CLAPP
Address—"The Radiant Century of the Passing of Prejudice"
Mr. ALBERT VAIL of Chicago
Heart Songs of a People.....Dunbar Community Singers
Mr. W. SCOTT MAYO, Director
Story of the Songs.....MRS. GABRIELLE PELHAM
The Songs:
"Steal Away."
"See Fo' and Twenty Elders."
"I Didn't Hear Nobody Pray."
"Go Down, Moses."
"Standing in the Need of Prayer."
"Deep River."
"Were You There When They Crucified My Lord?"
Solo—"Nobody Knows": "Bye and Bye".....Burling
Mrs. HENRY GRANT
Solo—"Mammy".....Will Marion Cook
Master LENORE COOK

Friday Morning, May 20th

Chairman, Mr. ALBERT VAIL of Chicago
Address—"The New Co-operation".....Honorable THEODORE BUSTON
Address—"Racial Understanding".....Mr. C. LEE COOK of Louisville
Violin Solo—"The Gypsy Song".....S. Coleridge Taylor
Mr. JOSEPH DOUGLASS
Address—"The New Springtime".....Mr. LOUIS G. GARNETT

"Requite injury with kindness."
—Lao-tse

Page two of Program

to death that America might be free. He promised in every proper, prudent and possible way to be their champion. He voiced love for all men, especially for those who bore our country's burdens and exhorted all to that beautiful service which binds men to the Kingdom of God.

Mrs. Henry Grant and Master Lenore Cook very sweetly sang vocal selections. The latter was accompanied by his uncle, Mr. Will M. Cook.

Mr. Albert R. Vail delivered a most appealing address on "The Radiant Century of the Passing of Prejudice." "Nobody knows," he said, "the trouble prejudice has brought to the world except the loving heart of God, who is today leading His children to unity and obedience." He told interesting stories to prove the absurdity of prejudice, which he compared to a thick veil, covering the eyes. His persuasive argu-

men are brothers. At most, some are strong, and they should help the weak; some have vision, and they ought to open the eyes of the blind; some have loving hearts, and they ought, through kindness, to inspire others to be kind.

Hon. Theodore Burton of Ohio referred to his speaking from the same platform, sixteen years ago, with Theodore Roosevelt, then president of the United States. He related how that

"This world of ours is one city." —Epictetus.

Friday Evening, May 20th

Chairman, Dr. A. L. LOCKE of Howard University
 Address—"Duties and Responsibilities of Citizenship"
 Honorable MARTIN B. MADSEN

Music—Miss LULU VEEZ CHILDERS, Dean Howard University Conservatory of Music, will present the Howard University Chorus in excerpts from "Hiawatha Trilogy" by the Anglo-African composer, S. Coleridge Taylor

Address—"The New Internationalism and Its Spiritual Factors"
 Mr. ALFRED MARTIN of New York

Saturday Morning, May 21st

Chairman, Mr. MOUNTFORT MILLS of New York

Prayer.....ORA GIBSON

Address—"A New Pathway to Universal Peace"
 Mr. WILLIAM H. RANDALL of Boston

Vocal Solos—(a) "Thou Art Risen"..... S. Coleridge Taylor
 (b) "The Warrior"..... Burleigh
 Dr. C. SUMNER WORMLEY

Address—"Bible Prophecies of Universal Brotherhood"
 Mr. AHMAD SOHRAB of California

Saturday Evening, May 21st

Chairman, Mr. HOWARD MACNUTT of Brooklyn

Address—"Colored Poets and Their Poetry"
 Mrs. CORALIE FRANKLIN COOK

Music.....HOWARD UNIVERSITY GLEE CLUB
 Mr. W. ROY TIBBS, Director

"Just You," "Deep River," "Go Down, Moses".....Burleigh

Address—"The Solution of the Race Problem in the Orient"
 JENABE FAHEL MAZANDARANI of Persia

"Do as you would be done by." —Zoroaster

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"Thou shalt love thy neighbor as thyself." —Moses.

Great Day of God

Great Day of God, long looked for, Thy dawn we do proclaim. Great day when ev'ry nation Shall praise His Holy Name. Great Day of resurrection, Of unity and love, Soon bright in all its splendor Thy Sun shall shine above.	Great Day of the unveiling Of Truth's deep mysteries, When every hidden secret Of earth and sky and seas, In all their wondrous beauty, To man shall be revealed; Nor can an act or motive By man now be concealed.
Great day of Might and Power, Of Knowledge and of Light, No clouds of superstition Can now bedim our sight. Great Day, when God, the Father, Is known o'er all the earth, And to His whole creation Hath given a new birth.	Great Day of God, All glorious; Great Day of Peace, so blest; The thought of Thee brings gladness, And dilates every breast. Great Day of one religion, When all are understood; One faith in Life Eternal, —One God, one Brotherhood.

Patronesses

Mrs. Ernest Bicknell	Mrs. Ernest Bicknell
Mrs. Theodore Vernon Boynton	Mrs. Gertrude MacArthur
Mrs. William E. Chamberlin	Mrs. Henry Cleveland Perkins
Mrs. Louis Cohen	Judge Kathryn Sellers
Mrs. Coralie Franklin Cook	Mrs. Ethel M. Smith
Mrs. Edward Costigan	Mrs. Walter Ufford
Mrs. Stephen B. Elkins	Mrs. M. C. VanWinkle
Miss Mary Gwynn	Miss Joy Webster
Mrs. William Hitz	Mrs. Laura Williams

Committee of Arrangements

Mrs. Eldridge Roger Boyle	Mrs. Gabrielle Pelham
Mrs. Charles F. Haney	Mrs. Arthur Jeffrey Parsons
	Miss Martha Root

"If men could only learn the lesson of mutual tolerance, understanding and brotherly love, the unity of the world would soon be an established fact."

—Abdul Baha.

No collection will be taken at any session.

Page four of Program

ments aroused his hearers to a high degree of enthusiasm.

Beginning and ending each session, the audience united in singing verses from the Bahai hymn, "Great Day of God."

Friday morning Mr. Vail presided and read one of the prayers for America, revealed by Abdul-Baha.

We stand, he declared, at the door of universal brotherhood. Looking at the truth of God's teaching, we find that all

great executive had said that it was wrong to close the door of hope and opportunity upon any race. He deplored the increase of prejudices stirred up among all races by the war, making a beautiful plea for tolerance and freedom. Those who persevere to the end will surely succeed. He denounced mob violence and expressed the hope that effective laws against it might be enacted.

Mr. C. Lee Cook of Louisville, Ky.,

was introduced as a visible proof of the reality and supremacy of the spirit and mind: a scholar, artist, philanthropist, organizer, and promoter of interracial understanding. Mr. Cook, in his person, is a victor over many obstacles, having been a cripple from his early childhood. He regards adversity as a spur to success. Mr. Cook voiced cordial greetings to the convention. He dwelt upon the efficacy of spiritual citizenship, by which human problems can be solved. The spirit of patience and service must be dedicated to this end. Racial amity cannot be secured by pretense, but only by righteous conviction. We must advance through the holy orders of Providence. Business life is a valuable medium for conveying altruism to the world of humanity, but to this end greed must be subdued. If we are found fit to die for an ideal we shall live. Virtues are demanded to direct the moral forces of the world. How can we look with disparagement upon each other when the glorious opportunity to serve is before us? There are great possibilities for America to teach and enlighten the world.

In conclusion he paid a tribute to Abdul-Baha.

Mr. Joseph H. Douglass, grandson of Frederick Douglass, charmed the audience with a violin solo and responded to an encore.

The last speaker of the morning was Louis G. Gregory, on "The New Springtime."

Friday evening Dr. Alain L. Locke, presiding, expressed the great effort of the convention to be the unity of heart and mind in human succor, exemplifying the power of a new spirit in a new day.

Hon. Martin B. Madden of Illinois urged equal opportunity for white and colored citizens. "In a democracy such as this," he said, "all citizens must be treated on a basis of exact equality. Laws must be made impartially and executed without discrimination for any

reason. Since their liberation the colored people have made wonderful progress, reducing their illiteracy to only 20 per cent and accumulating a vast amount of property. Peonage and lynching must not be permitted. The government should uphold its own dignity by enforcing justice."

Mr. Alfred H. Martin, President of the Ethical Culture Society of New York, delivered a polished address on "The New Internationalism and Its Spiritual Factors." In the course of his remarks, speaking especially to the race question he said, "This problem can be solved only by rising to the spiritual conception of democracy. According to this conception the more efficient should help the less efficient. It is for the whites of the North and the South to open the door of opportunity to the backward blacks, with no presuppositions of unfitness or inability to gain the prizes of citizenship for those who prove themselves capable; and the blacks in turn must serve as missionaries to those whites who are so victimized by prejudice that they cannot see the potentialities behind the dark skin."

Saturday morning, Ora Gibson read the prayer: "O God! O God! Unite the hearts of Thy Servants and reveal to them Thy Great purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavor and grant them strength to serve Thee. O God! leave them not to themselves; but guide their steps by the light of knowledge and cheer their hearts by Thy love. Verily Thou art their Helper and their Lord."

Mr. Mountfort Mills presided and said, "We are forwarding a more far-reaching purpose than is indicated by the program alone. We seek that mighty Force to develop a new civilization. Amity between the races is a by product of this. This civilization requires intelligence of the heart." He then read the message of Abdul-Baha to the convention, as given above.

Mr. William H. Randall was the first speaker. He said: "If we let these ideals so beautifully expressed come down into the heart they will be a glorious reality. The door of the heart of humanity has been opened and we find love and love. My note is the power of God. We live too much in the past. This is a new age. Let us live according to its ideals. Severance, service and selflessness are the three Graces of the new day. God gives us these as a banner of peace to the world of humanity. God is looking down upon this convention. His spirit sees in you the universal reality. The real king is the law of God. However much we love democracy, let us not forget the sovereignty of God. Our true freedom is allegiance to this sovereignty. As we give ourselves to it we enter the age of spiritual citizenship for the whole world. This is what Christ meant when He told men to pray that the Kingdom of Heaven might become visible upon earth."

Miss Martha Root read letters from Lieut. Gen. Nelson A. Miles and the Rev. Dr. MacComb of Baltimore each expressing hearty approval of the convention's work and regretting their enforced absence.

Dr. C. Sumner Wormley, with his wonderful voice, sang two solos and responded to an encore.

Mirza Ahmad Sohrab, presenting the subject, "Bible Prophecies of Universal Brotherhood," said, "I will not discuss prophecies in detail, but try to convey their spirit. The Bible is the book of brotherhood and universality. Take the opening teaching, 'Let there be light!' This does not refer to the light of the physical sun, but rather, let there be the light of intelligence, understanding, sympathy. These will bring into one's life regeneration and the uplift for which humanity strives. All the prophets taught the law of brotherhood. They were heralds of the Message of God. They were the Light of God. The

points of difference among men are far less than the points upon which they agree. If we give proper emphasis to the points of contact, it will be the means of ushering in the Kingdom of God upon earth."

By the chairman: "These wonderful teachings are not the exclusive property of the scholarly and wise. But the humble and weak who live and share them with others attain a station of exaltation."

Saturday evening, the closing session of the convention, the chairman, Mr. Howard MacNutt, read:

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions, the signs of unity and the spirit of oneness. This is My counsel to ye, O people of Lights! Therefore follow it that ye may attain the fruits of holiness from the Tree of Might and Power."

The chairman said, "This, we may say at the end, has been a Pentecostal convention. For only the power of the Holy Spirit can blend these two races together. On the program you will find the words of Christ, and also those of Abdul-Baha, teaching love and unity. Race with race and man with man, we must abandon prejudices to reach unity. We must form a real brotherhood, and for this the divine fabric is love."

Mrs. Coralie Franklin Cook, a Bahai and a member of the Washington Board of Education, made a fine address on "Negro Poets." Beginning with Phyllis Wheatley, an African slave girl who was in the 18th century found in a Boston slave market and bought by a kind-hearted lady who educated her, and who

(Continued on page 123)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

Rahmat 1, 77 (June 24, 1921)

No. 6

“Now is the time for the Americans to unite both the white and colored races”

Words of ABDUL-BAHA to Dr. Zia M. Bagdadi

Mr. Alfred Lunt,
Secretary of the Bahai Temple Unity.

Chicago, June 10, 1921.

From what I hear the great Bahai Inter-racial Convention and Congress, held last month at Washington, D. C., for the amity and solidarity of mankind, was a real success. Although I was not present in body yet in spirit I was there. I am sure that the far-reaching results of this first Convention will be manifest. I hope that all the Bahais in America will attach great importance to the racial problem in order that everyone shall realize the seriousness of this matter. I will state to you in brief, an interview I had with the beloved Master, Abdul-Baha, on April 6th, 1920, at Haifa, Palestine, in which he referred to this matter.

After inquiring after my health with his usual charming and inspiring words of love and affection and giving me a cup of tea, he handed me a clipping from a newspaper, saying, “Read this.” After glancing at the contents. I said, “My Lord, this is an article written by Miss Martha Root which appeared in a Cleveland newspaper; it contains a Tablet from Abdul-Baha, the contents of which are to the effect that unless the white and colored races become united, there will be bloodshed; that through the Bahai teachings only can racial, political and religious prejudices pass away; that the Bahai teachings are the only means that shall bring about love and unity.”

Abdul-Baha said: “Yes, this is the truth. If the races do not come to an agreement, there can be no question or doubt of bloodshed. When I was in America, I told the white and colored people that it was incumbent upon them to be united or else there would be the shedding of blood. I did not say more than this so that they might not be saddened. But, indeed, there is a greater danger than only the shedding of blood. It is the destruction of America.

Because aside from the racial prejudice there is another agitating factor. It is that of America's enemies. These enemies are agitating both sides, that is, they are stirring up the white race against the colored race and the colored race against the white race. But of this the Americans are submerged in the sea of ignorance: They will regret it. But of what use will their regret be after the destruction of America? Will it be of any use then?"

I told him of a letter which I had received from Chicago during the week, stating that two houses belonging to colored Bahais had been bombed with dynamite. Abdul-Baha said: "*I foretell things before they happen and I write about them before they occur. The destruction of two or three houses is of no importance, but the importance lies in what is coming, which is the destruction of America.* The Arabs have many proverbs. For instance, 'Heavy rains begin with drops before it pours,' and 'The dancer starts with shaking the shoulder, then the whole body.' Now is the time for the Americans to take up this matter and unite both the white and the colored races. Otherwise, hasten ye towards destruction! Hasten ye toward devastation!"

On other occasions the Master said he hoped that the race problem would be solved by the American government.

May I request you to include this letter in your Convention report and accept my sincere thanks?

Faithfully yours,
Zia M. Bagdadi.

The Removal of Race Prejudice—Continued

A Compilation of the Words of ABDUL-BAHA

(Continued from page 108)

(From a Tablet to Mrs. Antoinette Crump Cone, Chicago):

O thou well-wisher of humanity!

Thy letter was received. Utmost sorrow and sadness was produced, owing to the prejudices and enmity which exist between the white and colored races. If this matter remains without change, enmity will be increased day by day and the final result will be hardship and may end in bloodshed.

The most important teaching of His Highness, BAHÁ'O'LLAH, is to leave behind racial, political, religious, and patriotic prejudices. Until these prejudices are entirely removed from the people of the world, the realm of humanity will not find rest. Nay, rather, discord and bloodshed will be increased day by day, and the foundation of the prosperity of the world of man will be destroyed.

It is impossible to strike at the root of these racial, political, religious and patriotic prejudices unless the inhabitants of the world come under the shadow of BAHÁ'O'LLAH. This fact is demonstrated and has become evident in the Orient; for we can see that through the effect of this Word—Jews, Zoroastrians, Christians, Brahmins, and Buddhists, are associated with each other with the utmost love and affinity, to such an extent that they are considered one race. Their different names are forgotten; for instance, one often sees sitting at the same table the Musselman, the Jew, the Christian, the Turk, the European, the Kurd, the Persian—associating and living with each other with utmost concord and harmony. This wonderful spirit is realized to such an extent that it seems as though all of them are both Occidental and Oriental.

Therefore, if thou seekest a remedy

for solving all of these problems—*there is no remedy except faith and assurance. Faith is the cause of harmony; faith is the cause of love; faith is the cause of unity and concord.*

It is my hope that this race question may be considered like unto the colors of the doves and other birds. They do not allow differences of color to be the cause of hatred and animosity among them. One flock of birds is white, another gray, another yellow, another red, another black. They soar in the air with each other with the utmost love and do not fight with each other on account of their difference of color. Man must, likewise, attain to this degree of harmony, so that there may be no differences or inharmony among the children of men on account of color, for all of them are human beings.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., Feb. 24, 1912.)

(Words of Abdul-Baha—copied from *London Talks*):

Those who help on the cause of unity are doing God's work. Unity is the divine bounty for this luminous century. Enmity is not so much the cause of separation as it used to be; the cause of disunion now is mostly prejudice.

These meetings teach us that unity is good, and that suppression (slavery under the yoke of tradition and prejudice) is the cause of disunion. *To know this is not enough.* All knowledge is good, but it can bear no fruit except by *action*. We hope the people realize and know that *unity* is good; and we also hope that they will not be content to stand still in that knowledge. Do not only *say* that unity, love and brotherhood are good; *you must work for their realization.*

Compare the present time and the feeling towards the colored people now, with the state of feeling two or three

hundred years ago, and see how much better it is at present. In a short time the relationship between the colored and white people will still further improve, and by and by, no difference will be felt between them. White doves and purple doves exist; but both kinds are doves.

BAHA'O'LLAH once compared the colored people to the black pupil of the eye surrounded by the white. In this black pupil you see the reflection of that which is before it, and through it the light of the spirit shines forth.

In the sight of God color makes no difference at all. He looks at the hearts of men.

Fighting, and the employment of force, even for the right cause, will not bring about good results. The oppressed, who have right on their side, must not take that right by force: the evil would continue. *Hearts must be changed.*

We cannot believe the call to be spiritual when there is no result.

People get together and talk, but it is God's Word alone that is powerful in its result.

First acquire knowledge, and when conviction is reached, *put it into practice.*

In conversation with a learned man once, Abdul-Baha said: . . . "You should follow the teachings. *Now you merely read them.*"

(Copied from the *Paris Talks* of Abdul-Baha):

All peoples and nations are of one family, the children of one Father, and should be to one another as brothers and sisters. *I hope that you will endeavor in your lives to show forth and to spread this teaching.*

(Excerpt from an Address of Abdul-Baha—copied from STAR OF THE WEST, January 19, 1913, page 7):

In order that the darkness of strife and sedition might be entirely banished

from the human world, His Holiness BAHÁ'Ó'LLÁH, established and taught certain declarations or principles. The *first* principle which He proclaimed was the principle of the oneness of the human family. He said, "Humanity constitutes the sheep of God's flock. The real Shepherd is God." The real Shepherd is compassionate and kind towards all the members of His flock. Humanity was created by God; He provides for all, protects all; He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity. God created humanity!

(Words of Abdul-Baha—copied from Address published on page 7, STAR OF THE WEST, May 17, 1912):

The divine policies shall rule, for the divine policy is the oneness of the human world. God is kind to all. He con-

siders all as His servants. *He does not exclude anybody*, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God; or, if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's mercy therefore. No matter how far the human intelligence shall advance, it is still as a drop, whereas the divine Omniscience is the very ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the ocean! There is no greater ignorance than this!

Convention for Amity Between the Colored and White Races

(Continued from page 119)

attained to an astonishing mastery of English poesy; she reviewed the works of Paul Lawrence Dunbar, Wm. Stanley Braithwaite, Jessie Fauset and others, showing their attraction to the muse and fine literary expression. Greatly to the entertainment of the audience she read several selections, one of them humorous.

The Howard University Glee Club entertained with several selections.

Mr. C. Lee Cook, by request, spoke a second time. If I possessed eloquence of the great masters of oratory I should be silent in this court, for all knowledge drops before the love of God. I am going to have a heart to heart talk, casting aside all proprieties and telling you that happy experiences and blessed memories brought me to this city and platform to lend a hand to the master stroke of Divine justice and equal opportunities for all races. This the speaker did in a most winsome way, illustrating the great law of sacrifice by incidents in the

life of Michael Angelo, and illustrating the relationship of faith, helpfulness and confidence which should exist between the races by a most interesting account of the life of a young colored man whom he had trained and placed upon the highway to success. Let us live by the blessed Sermon on the Mount! Follow the Golden Rule! God speed these noble souls who have come here to lay the cornerstone of a great reality! Praise to those noble women whose pains, faith, devotion and silent fortitude have made this possible. In conclusion, he gave eloquent expression to the message of universal peace.

Janabi Fazel was the last speaker. He said, "It is a great happiness for me to be here in this great convention for amity between the white and colored races and to speak for a few minutes, as the hour is late. During the past year I have spoken in many colored churches among others and have found much of

hospitality and loving kindness. Many seeds of love have been sown. The glances of the Almighty are turned toward such a gathering as this, whose objects are love and reconciliation. The aims of all the Prophets of God, while they underwent persecution, was the establishment of peace among the people of the world. It is evident that racial prejudice has long been a disease attacking the body of humanity. There are many blots on the pages of history due to prejudices and misunderstandings. However, there has always been a ray of light through the gloom of tyranny and injustice. The law of progress is due to this. Now again it is in our midst.

"In my country, Persia, racial misunderstandings were very strong, much more so than in the United States. Although racial prejudice played a great part, there were other prejudices, such as religious and sectarian, each one playing havoc. Each of the races had its own language and religion; and so they fought, causing much spoliation, destruction and carnage. Moslems persecuted Jews, withholding from them the just administration of the laws.

"There are not many colored people in Persia, yet they appear in the records of the poets and scientists. One of them was known as Lokman the Wise. His sayings are on the lips of thousands. When dying he told his son, if ever unhappy, to find the shirt of a man who has never been sad, put it on, and his own sadness would vanish. When difficulties came in the life of the son he searched in vain for such a man, and thus realized that sorrows were the common lot. One of the kings of Persia had a colored son. In his youth he proved himself so clever and capable that he was chosen by his father over another son as his successor. He became one of the wisest and most sagacious kings of Persia, gathering around him many scholars. He had the Greek books translated into Persian and his court became famous for wisdom and learning.

"Racial and religious prejudice lately became much intensified in Persia until a great spiritual movement appeared. The doors of the Kingdom were opened. The Divine Bounty rained down and thousands of people were filled with the power of God. The Divine love brought a community of interest. All antagonistic elements gathered around the standard of unity and agreement. Liberal ideas were introduced among the children in the schools. The children being simple and coming from God without prejudices, grew up knowing God and His laws. In reality, children enter the world without bigotry and fanaticism, but are taught these things by their elders. My only race is the human race. My only religion is that of God. My country is the whole world. We must put aside narrow and limited notions, for we see the harm they have done others. It is now the age of Divine justice and universal service. All tears must be wiped away!

"Leaders of humanity, teachers, editors, preachers, must take the lead in developing these ideals. The Sun of Reality has dawned from the horizon of the world. The Breeze of Generosity is wafting and the Call of the Kingdom has reached the ends of the earth! Ere long there will be great waves of love. The banner of Universal Peace will be hoisted! Gloom will be dispelled. We shall all be as the leaves of one tree and the flowers of one rose-garden, and all the friends of God will embrace each other."

So ended this glorious convention, the chairman telling the great audience that suggestions from each and all would be welcome, with a view to crystallizing into workable shape for permanent organizations the noble ideals expressed during the interesting sessions. All the people as they departed at a late hour to their homes, seemed possessed of a wonderful hope and happiness.

To Him be praise!

امپراطور روس و ققاش نفوسى بودند که از برای سزب و سفک دما، تشنه و از برای غمز و جنگ عشقى غریبی داشتند

بهاء الله حفظ بهائیان مصر فرمود

۱۹ دسبر سنه ۱۹۱۹ حيفا

جناب حاجى محمد بزدى از ايام قديم قاسمشا در اسکندريه مصر تعريف نمودند که قبل از حلول انگليس در مصر در وقتیکه کشتهای جنکى اسکندريه را طوب بستند و گله های آتشى ميبايد و با زارها حتى با زاري که بسوق العجم معروف است ميسوخت پيغام مبارك حضرت بهاء الله با جاي آن شهر رسيد که مي فرمايند بايد بصبر و سکون تشبث نمود و بجز عافيه وعده فرمودند . جميع خلق از شهر فرار کردند ولى بهائيان در نهايت اطمينان ماندند کار برداز دولت عليه ايران اصرارى زياد کرد که آنها هم از شهر بيرون بروند اما حضرات در جواب گفتند که حضرت بهاء الله مارا امر فرمود که در اینجا بمانيم و ما فرمايش اورا اطاعت مينمايم

بارى اين فتنه که با نتيجه رسيد و انگليس مالک اقليم مصر شد حکومت تازه با حيا در مقابل ضررهای مالی که از برای ايشان در مدت جنگ حاصل شده بود تعويضاتى دادند و بحسب وعده های مبارك کار عموم اجبا بيشتر از پيش ترقى کرد

بهم خوردن ستاره ها

در ابتداى سال ۱۹۱۹ بعضى از علمای فلك امريكائى گمان داشتند که در ۱۷ ماه

دسبر سنه ۱۹۱۹ انقلاب عظيم در اين کون واقع خواهد شد و گمانشان مبنى بر اين بود که بواسطه دو بين و نلسکوب چهار ستاره را نزديک هم بکمرديدند لهذا گفتند که لا بد اين ستاره ها بهم ديگر بخورند و کلفت در آفتاب پيدا ميشود و کره اخضر معدوم خواهد بود . در اين مسئله حضرت عبدالجبار فرمودند که :

بشترين آنها نيکه از اين مسئله ترس داشتند زنها بودند هر چه بخواستم اين اوها ما از ان افکارشان رفع کنم ديدم که حرفى با آنها کم اثرى داشت آخر گفتم بلى بعضى خانه ها خراب خواهد شد ولى چه خانه ها بعضى از آتشانه های مرغهاست .

زلزله هم خواهد شد ولى زلزله ئى که عبارت است از سداى حرکت در خفا ديگر بيشتر از اين ضرى واقع نخواهد شد زيرا اين کون عظيم است مرتب است نظمت و در دست حضرت پيودد گاراست علمای فلك گاهى درست حساب ميکنند و گاهى اوها م ميگويند چون عقولشان ضعيف است لهذا خطا ميکنند

حيفا

حيفا اصل اساس اين اسم حيفو بلسان فينيقيان يعنى دره کوه

عكا

عكا اصل اين اسم عکو يعنى مثلث مخفى الضلع . فينيقيان شهرها را بحسب مراکز طبيعى جغرافى ايشان را ميگذاشتند

[بقية دارد] و در الاصحاح حيا

۲۱ دسامبر ۱۹۱۹ منافقین

بعضی از منافقین مانند آن شخصی که گفته بود
الطعام عند معاوية اوسم والصلوة
خلف علي افضل لانه اعلم واذا تنازعا
قال صعورد على الجبل اسلم .

إِنَّ الْإِنْسَانَ لِرَبِّهِ أَكْفَرًا
أَسْرَفِي

محمد جواد برادری داشت که در اسلامبول تضرع
وزاری میکرد که غنی بشود جمال مبارک در حق
او دعا فرمودند و وعده بکوت دادند بعد
در پاریس محلات پنبه بتمامها سوخت و چون
این شخص در پنبه تجارت می نمود کارش بسیار
پیش رفت و چون برادرش رسید و از اهل آن
شد جمیع را فراموش کرد جمال مبارک رسولی
با اسلامبول فرستادند که ببیند سبب قطع
خبرش چه بوده و چون او را ملاقات نمود
او گفت خدا در این صندوق است یعنی خدا
پول است رسول برکشت و تفصیل را در حضور
اندر عرض کرد جمال مبارک بسیار محزون شدند
و فرمودند همین طوریکه باو دادیم از او خواهیم
گرفت مدتی گذشت که جمیع ثروتش از دستش
رفت بعد توبه و انابه کرد و جمال مبارک عفو
فرمودند بشرطیکه به باء کوبه و بنوشتن سواد
الواح مشغول گردد به باء کوبه رفت و مدتی
مشغول بنوشتن بود و بهالت فقر وفات کرد

هجوم بر حضرت بهاء الله در ایران

۱۸ ماه دسامبر ۱۹۱۹ -

جمال مبارک در يك روز جمیع اموالش در ایران
اتفاق فرمود . روزی علما بقتل ایشان

فتوی دادند و جمیع خلوترا بهیمان آوردند
یکی از خویشان جمال مبارک رئیس کیمیاگشتها
روسی بود التماس کرد که جمال مبارک را سرا
به جانی ببرند که هیچکس نفهمد ولی قبول
نفرمودند بعد حاکم شهر خواهرش نمود
که در جزیره اش تشریف ببرند و در آنجا اینها
شوند باز قبول نفرمودند و در اطاکی که
داشتند ماندند علما و خلق از هر جهت
هجوم آوردند بخار با چاکوچ قصاب
با چاقو و سایر مردم با سنگ و چوب
ولی قبل از اینکه داخل حجره بشوند
چند نفر پرعت از قشونهای حاکم دیوار
حجره را سوراخ کردند و جمال مبارک را
بیرون بردند

قِرَّةَ الْعَيْنِ

روزی جمال مبارک در ایران در باغ تشریف
داشتند و در حضور انور جمعی از دوست
مشرف بودند قره العین حاضر شد
و حجاب را یکدفعه برداشت همچنان باین
دوستان واقع شد و بعضی بجلی از
امر بیرون رفتند ولی مابقی در ایمان
ثابت تر شدند این امتحانی است بود
از برای جمیع

مجلس کاهنایان

این مجلس مانند صاحبین میخانه هائیکه
به ظاهر میگویند باید شراب را منع کرد
یا اینکه زنی بد اخلاق بگوید که علمای
بد را باید بست . مستیز این مجلس

تأسيس و ترویج نشود ارتباط تام بی پیشوا حاصل نگردد
 زیرا سؤقتها هم مانع الفت است و این جز بوجدت لثا زائل
 نشود بسبب اختلاف لثا اهل شرق عمرنا از معلوما اهل
 غرب و اهل غرب از معلومات اهل شرق بیخبرند اما بواسطه
 لثا عمومی شرق افاضه از غرب نماید و غرب اقتباس نور
 از شرق تواند و سؤقتها هم بین او بیان زائل شود پس لثا
 واحد از اعظم وسائل الفت و ترقی است در عالم انسانی
 و سبب نشر معارف و معاشرت و معاشرت عمومی
 الحمد لله دکتر زینحرف لثا اسپرانتورا اختراع نمود
 باید قدر آن دانست چه که ممکن است این لثا عمومی
 شود لهذا باید جمیع آن را ترویج نمایند تا روز بروز
 تعمیم یابد و در مدارس تعلیم دهند و در جمیع مجامع
 باین زبان تکلم نمایند تا جمیع بشر زیاد از دول لثا
 محتاج نشوند بیک لثا وطنی بیک لثا عمومی اما حال اگر
 انشاء لثا بدارند باز کفایت نکند من با وجود
 دانستن بسیاری از السن شرقیه هنوز محتاج
 ترجمه هستم اگر لثا واحد بود بدون انکال اهل
 شرق و غرب با هم مذاکره نميوند و از افکار یکدیگر
 مطلع ميشدند و با هم ارتباط و محبت مخصوص پیدا
 میکردند لکن اختلاف لثا مانع است لهذا امید است
 شما صدیک نهایت کوشش نمایید تا این لثا ترویج
 یابد و اگر ممکن است معلمین ایران بفرستید تا در ایران
 نیز تحصیل کنند و بزودی این لثا ترویج شود تا
 عالم انسانی را حقیقتاً بر جمیع بشر خویش پیوسته گردند
 و هر فردی مطلع از افکار عموم شود لهذا شما را
 برای این مقصد عالی تبریک میکنم

صوت مبارک در فنون غراف
 صورت مناجات است که حضرت عبدالجبار در بوداپست
 در فنون غراف تلاوت فرموده :-
 الهی الهی انضغ اليک تبلخا فحق جملک

و ادعوك في جمع الليالي يا الهی لرحمتی بفضلک و رحمک²
 و انطقني بثناک بين خلقک الهمم الهمم الهمم عباد
 توجهوا الی یمین غایتک واجتمعوا و اتخذوا لندآتک
 واقربوا بعبادتیک رب اجعلهم آیات حجتک بین خلقک
 و آیات سرهتک بین عبادک رب رب انزل علیهم
 برکتک و نور قلوبهم بانوار معرفتک و اشرح صدورهم بایان
 عزتک و اجعلهم سرسجامه بنود حجتک انک
 انت الکلیم الیمیم رب رب هذه مدينة اجتمعت فيها
 عظمت العباد و کبر امن فی البلاد اهدم الی صراط المستقیم
 و قر اعینهم بمشاهدة نعتک البین واجعلهم خادمین لوجه
 الانسانية ناشیرین الویرة المرهبة الکبری بئلا یخسر السامع
 ساعین فی الصلح و الصلاح طالین لمنه الابدیة للانام
 انک انت الکلیم انک انت الیمیم انک انت العظیم

**مناجات مبارک و رقم مجلس
 تیا سونقیهای بوداپست
 مولاه**

او خداوند مهربان قلوب را بنور هدایت کبری منور
 فرما جانها را بایشان عظمی حیات بخش چشمها را بپشت
 انوار روشن کن گوشها را باستمع نیت شنو فرما ما را
 در ملکوت تقدست و لطفا و بغضات روح القدس زنده کن
 حیات ابدیه بخش کلمات آسمانی عطا فرما خداوند
 جانهای ما را فدای خود کن و ما را روح جدید کرم نما
 فوق آسمانی ده سوری ابروی بخش موفق بخندمت
 عالم انسانی نما بسبب الفت بین قلوب کن خداوند
 ما را از خواب بیدار فرما و عاقل و هو شیار کن
 تا با سر کتابت و لغت کرم و برهنه کلماتت
 بی بریم توفی مقدر توفی دهنده توفی مهربان

زیارت حضرت عبدالجبار
 بقیه از شماره پنجم جلد ۱۲ ÷

نجم سیریاختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدسین روحانی طهران یا یکسربا اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت ترقیات مادی و معنوی نوع بشر و یگانه وسیله انتظام و ابراز ان عالم است سخن میراند و مقالات نمیدهد که موافق این منحصلاًست تجربه خواهد شد

شماره ششم جلد دوازدهم ۲۴ ماه جون سنه ۱۹۲۱ موافق اماه رحمت سنه ۷۷ بهائی

لسان عمومی

خطابه مبارکه حضرت عبدالبهاء در مجلس اسپرانتویستهای پاریس ۱۳ ماژور ۱۹۱۳

در عالم انسانی دو قضیه است عمومی و خصوص
هر امر عمومی فوآندش بی نهایت است و هر امری خصوص
فوآندش محدود است ملاحظه میکنید که مشرفی
چه قدر فوآند دارد لکن هر شری و خصوص فوآندش
محدود است احکام عمومی فوآندش بسیار و سیاست
عمومی بسیار مفید مختصر هر امر عمومی فوآند عظیم دارد
پس میتوانیم بگوئیم هر امر عمومی الهی است و هر امر خصوص
بشری ملاحظه مینمایید که آفتاب بر همه مینابد این
اشراق عمومی و الهی است اما این نور سراج حضرتی است
و بشری پس در عالم وجود اعظم امور امر عمومی است
لهذا میتوانیم بگوئیم لسان عمومی امریست مهم زیرا سو
تفاهم را ازین ملل زایل نماید قلبی عموم را بهم ارتباط
دهد و سبب شود که هر فردی مطلع بر افکار عمومی شود
در عالم انسانی تفهیم و تفهم که اعظم فضا عالم بشری است
مشروط بوحدهت لسان معلم و متعلم است پس چون
لسان عمومی حاصل شود تعلیم و تعلم سهل و آسان گردد در
زمان گذشته ملاحظه میکنیم وحدت زبان چه قدر

سبب الفت و وحدت شد هزار و سیصد سال پیش
فتیان سریانیان اشوریان ملل مختلفه بودند در
شدت نزاع و جدال بعد چون مجرب بتکلم لسان عرب
شدند وحدت لسان سبب شد که حال جمیع عربند
و یک ملت شده اند با آنکه اهل صرقط و اهل یونان
سریان و اهل بغداد کلدان و اهل موصل اشوری بودند
لکن وحدت لسان جمیع آنها را یک ملت نموده با هم
مرتبط کرد ارتباطی که ابداً فصل ندارد و همچنین در سریانی
مذاهب مختلفه مثل کاتولیک ارتودکس در زنی شیعه
سنی نصیری هستند ولی بسبب وحدت لسان مثل
یک ملتند از هر یک سؤال کنی گوید من عربم و حال
آنکه بعضی رومیانند بعضی عبرانی و بعضی سریانی و بعضی
یونانی اما لسان واحد آنها را جمع کرد پس وحدت
لسان بسیار سبب الفت میشود بعکس از اختلاف لسان
در اروپا یکدیگر آلمان یکدیگر انگلیس یکی فرانسه میکنند
اگر وحدت لسان بود البته الفت حاصل میشد بلکه یک
ملت بودند چنانچه در شرق ملل مختلفه فی که لسان
واحد دارند حکم یک ملت پیدا کردند مقصد اینست
که در عالم انسانی وحدت لسان سبب
الفت و اتحاد است و بالعکس اختلاف لسان مایه
جدال و این واضح است لهذا انجمله تعلیم بقرآن الهی
بیجاه سال پیش امر بوحدهت لسان بود که تا لسان عمومی

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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"Some of the people of the earth desire conquest over others; some of them are longing for rest and ease; others desire a high position; some desire to become famous—thank God, *our* desire is for spirituality and for union with God."—Words of Abdul-Baha, from *Abdul-Baha in London.*



HIS HOLINESS ABDUL-BAHA AND FRIENDS NEAR THE TOMB OF THE BAB ON MT. CARMEL.

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. 12

Kalamat 1, 77 (July 13, 1921)

No. 7

The Dawn of the Sun of Reality and the Power of the Influence of Baha'o'llah

Address of JENABE FAZEL, delivered at the Bahai Congress, held in the Auditorium Hotel, Chicago, Wednesday evening, April 27th, 1921.
Mirza Ahmad Sohrab, Interpreter.

IT IS indeed a source of great pleasure and joy that again we find ourselves in this splendid audience tonight to speak on the principles of peace, love, and amity which have come to encircle the globe.

It is an incontrovertible fact that the world of humanity today is sick, and the greatest need of this sickness is to have a Divine physician so that He may diagnose the disease and prescribe the medicine.

This disease, however, is not characteristic of our age—the further we advance toward the primitive ages the more we find the traces and the signs of this disease handed to us from age to age, cycle to cycle.

As we study universal history, and scan the pages of those ancient records, we find that the world of humanity in all ages and cycles, has been afflicted with the satan of war, struggle, vicissitude, and carnage.

Long before mankind began to develop sociological groups, and various nation and state feelings—when men were living in the trees and the caves and the rivers, in those primitive ages, still this satan of hatred, animosity and ill feeling held its rein over the minds and hearts of men; but today it has made its appearance under other names, such as,

racial, patriotic, and religious distinctions.

Even when the people of the world grew in intelligence and intellectual faith, and began to establish the foundations of states and governments, thinking that these states and governments would protect the people from the ravages of the satanic suggestions of each other—lo and behold, these very governments became the farmers or the sowers of the seeds of suspicion, discontent and ill feeling amongst their own subjects and amongst the subjects of each other.

No one can compute the millions of innocent souls that were killed in order to advance the rapacity and the greed of these governments—except the earth which was crimsoned with the blood of these people and the stars rolling in the immensity of heaven, looking down with wonder and astonishment at the intolerance, ignorance and rapacity of man.

The more science advanced, the greater the display of human intelligence and genius became manifest, the wider became the circle of human bloodshed, carnage, and spoliation.

Science brought into the arena of activity its deadly engines of warfare. Whereas, formerly, in the Dark Ages, in a few years or in a few months only a few thousand people were killed by the two combatants—today, with these

perfected instruments of carnage, in a few days millions of men can be dispatched into the Unknown.

From a philological standpoint, if we compare the conditions of those people, whom we call savages and barbarians, and our own people, especially in this age, calling ourselves civilized and enlightened—the only difference between us is that whereas formerly we killed the people with those primitive instruments, with javelins, darts and others; today we kill them with these perfected scientific instruments and we call ourselves civilized (laughter and applause).

This is, therefore, self-evident that intellectual accomplishments, scientific achievements, by themselves, and through themselves, will not bring about human felicity and prosperity—nay, rather, they increase discontent, turmoil, and conflict; setting class against class and bringing havoc and disorder.

The last world war is the greatest demonstration of this fact; that this war in itself was the result of the human, so-called, enlightenment and civilization.

Can we imagine that we are through with war! Or we are through forever with human greed, passion and conflict! Any man, studying with seeing eyes and intelligent mind the conditions before his eyes and the events transpiring in different parts of the world—any man, I say, coming to such a conclusion is devoid of intelligence.

Having already traveled for one year throughout the various cities of the United States and Canada and speaking before ever so many clubs, schools, colleges, universities and churches, I have come to a rather startling conclusion; that, nationalism, which is the cause of all warfare, is today more active in the schools and in the colleges of this country than ever before, and we call this country the home of peace, the most progressive, and the most liberal democratic government on the face of the earth.

In many of these so-called common

schools I observed with my own eyes that the teachers sowed the seeds of national superiority, or what we call prejudices, in the pure, virgin soil of the minds and the hearts of these children who have to grow in this age with an international mind and a universal conscience. But, they grow up under the present conditions with narrow-minded ideas, with simple thoughts concerning the almost perfection of the conditions of their own country and environment.

The remedy for these diseases is to extricate the very root of these prejudices from the minds and the hearts of the people of the world (applause).

No matter how far we may go back into the dim history of the past, we find spiritual teachers, divine prophets, heavenly poets, who are shining in the heavens of human consciousness like scintillating stars, leading and guiding men to the fountain head of peace, brotherhood and solidarity.

These holy souls were those who, though surrounded by many difficulties and persecutions and sufferings, stood firm and steadfast, and called the attention of their fellow men to the practice of those primal laws of fellowship and comradeship, and heavenly association.

Although in those ages it was impossible for these inspired teachers to practically lay the foundation of universal peace, yet they did not sleep, they did not rest; they worked and taught, day in and day out, and sowed the seeds of brotherhood, of unity and love in the hearts of men.

Some of these prophets were exiled from their homes through the ignorance of men, others were cut into pieces by the swords of intolerance, some were put on the cross, like His Holiness, Christ—notwithstanding all these insurmountable difficulties they arose to the situation and spread the light and the rays of the Sun of Oneness and Truth.

Then this new age dawned. The breezes of Providence wafted; the nightingales of the love of God sang; the sun

of universal consciousness dawned; and the highway of the Kingdom of God was paved and His Holiness, BAHÁ'O'LLAH, appeared in the land of Teheran.

When this divine super-human being appeared in that ancient country, then and not till then did the Sun of Reality shine forth; then and not till then did universal peace become the most important problem before the face of the people.

His divine teachings, his spiritual principles, his celestial instructions, shining like unto the refulgent rays of the sun, were spread throughout the East and the West, the North and the South like the leaping forth of the sun from the eastern horizon.

First, through his spiritual power and divine life, BAHÁ'O'LLAH removed from amongst the religions of the Orient religious prejudice and hatred which had been expressed toward one another for ages.

It is almost impossible for the Western, American, people, who are accustomed to live in a liberal country with practically no religious prejudice, to conceive of that hatred, of that religious intolerance exercised in Oriental countries.

Their fanaticism and dogmatic narrow-mindedness went to such an extent that they did not associate with one another; they thought that they were contaminated if they even shook hands with a man who belonged to a contrary faith. They would not even go into the streets when it was raining for the fear that their wet clothing might come in contact with the clothing of another man walking there who did not belong to their own faith (laughter).

This is not an exaggeration. It happened often in the Orient that if a man was sick, lying in bed, thirsty for a cup of water and some one would come and offer him a cup, he would open his eyes and ask him, "To what religion do you belong?" And if the answer was not to his liking he would rather die, and

he actually would die by not drinking the water, because this man did not belong to his own religion (laughter).

Only the power of God could transform the hearts of these people, and throw away these prejudices, which had poisoned the very fountain of their lives for many thousand years.

Through the appearance of BAHÁ'O'LLAH these people were so united, so well-knit together, their hearts and minds were cemented to one another to such an extent that if a stranger entered in a meeting where these people were, while formerly they belonged to different religions, at that time, their love, their amity, their friendship toward one another was so genuine and so manifest that he could not distinguish them and he could not find out to what religion they belonged in former days.

When, last year, I arrived in this country, I heard that a large number of Christian ministers had arisen to unite to bring together the various sects and denominations of Christianity under the name of the Inter-Allied Church Movement. It made me extremely happy, because any attempt to bring about unity is indeed praiseworthy.

But, when I investigated the matter a little more, I found that these worthy gentlemen had very interesting conventions, they had banquets, they sat around decorated tables, they ate chicken salad (laughter) and ice cream, they gave very eloquent speeches on the necessity of unity, and agreed; but once they left those halls, they left, likewise, their talks, with the withered flowers on the tables, and thus they continued to practice the same old dogmas, creeds, and traditions, as though there was no attempt whatsoever to unite the churches. Nay, rather, we added another denomination to the Christian churches under the name Inter-Allied Church Movement (laughter and applause).

It is as evident as sunlight, that these denominations and sects are the results of dogmas and creeds. As long as the

leaders of the churches hold fast to these dogmas and creeds, and think they are the essential foundations of their churches, there shall never be unity or agreement.

What did BAHĀ'O'LLĀH accomplish? He simply washed the slate of the religions of the world clean from all caste, creeds and dogmas. He attracted the attention of mankind from exterior sanction to interior devotion and worship. He suggested to them to ascend on the top of the mountain where he had given his divine sermons, and once the people of the world gather on the summit of that mountain with those beatitudes, there are no differences, there are no creeds, there are no traditions; but, here, deep in the valley, in the shadow of the mountain there are all kinds of misunderstandings, sorrows and miseries.

BAHĀ'O'LLĀH brought into this world the Water of Life from the Paradise of the Kingdom, and with that Water of Life he washed from the hearts all traces of religious, racial and national prejudices—these hearts which were created by God pure and translucent in the beginning but that became filled with these dark clouds and vapors, he caused to return to their original state.

He baptized the hearts and the souls of men with the fire of the love of God

and with the spirit of the Word of God.

As long as this eternal idea of universal peace is not planted in the hearts of men, no matter how many thousand Leagues of Nations we may have, how many Parliaments of Man we may establish, they will be used simply as in the play of checkers; these various nations will be used as excuses and pretexts, and these various organizations for no other purpose but to further the schemes and machinations of the plotting governments.

His Holiness, BAHĀ'O'LLĀH, planted the seeds of love, fraternity, brotherhood, humanity and kindness in the field of the universe, and day-by-day, we see with our own eyes that these seeds are being watered with the heavenly rain; they are growing and sprouting, little by little, till some day a great harvest will be gathered.

This is, therefore, the glorious cycle in which these universal ideals must be fully practiced; this is the age in which the hopes, the dreams, of all the prophets must come to pass; this is the time in which the flowers of intelligence must spread their perfumes throughout the world, making the world of humanity one home; the people as the members of one family and the growing plants of one garden.

“In this Dispensation consultation with expert doctors is highly advisable”

WORDS OF ABDUL-BAHA ON PHYSICAL HEALTH

ONE of the pilgrims to Abdul-Baha sends the following to the STAR OF THE WEST: “I am enclosing a most remarkable message of Abdul-Baha to my mother about her physical health. It seems that during my two interviews with him, I neglected to speak about her condition, so when I left I wrote Shoghi Rabbani and explained fully that the doctors disagreed as to what was her trouble, how some advised an operation while others did not. She did

not know what to do. Shoghi has just sent me a letter saying he has explained fully mother's case to the Master and his answer is this:

“*I ever pray on her behalf and beg from God His divine remedy and healing. As in this Dispensation consultation with expert doctors is highly advisable and acting in accordance with their prescriptions obligatory, it is well for her to undergo an operation if deemed necessary by such doctors.*”

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

WASHINGTON was beautiful, the banners of the spring floating out everywhere. The avenues were leafy bowers, the parks gay and fragrant with flowers and blossoming bushes and the grass-plots afire with the color of their flower-beds. . . .

The day after I arrived, Tuesday, April 23, 1912, I met the Master at luncheon at the Embassy. The table was strewn with rose-leaves, as it always is in Acca, and Oriental dishes were served. . . . There had been a long conversation about material and spiritual diseases, their separate origins and separate cures. Consumption had a spiritual cause; it often originated in grief. The cure, therefore, must be spiritual. The cause of insanity was spiritual. A dear woman present brought up some theories of spiritual causation. Just at that moment they were serving salad.

"If all the spirits in the air," laughed Abdul-Baha, "were to congregate together they could not create a salad! Nevertheless the spirit of man is powerful; for the spirit of man can soar in the firmament of knowledge, can discover realities, can confer life, can receive the divine Glad-Tidings. Is not this greater than making a salad?" (with another bright laugh).

One more sweet thing. One of the dishes was rather late appearing. Florence made some laughing apology for keeping everyone waiting; whereupon little Rahim spoke up.

"Even the King of Persia has to wait, doesn't he, mother?"

"Rahim, dear, Abdul-Baha is King of the whole world."

"Oh," said Rahim, very much abashed, "I forgot!"

After the luncheon a meeting had been arranged for three o'clock to which a number of very distinguished people

came. When Abdul-Baha came down, after having rested a little and given several private interviews, he addressed the people, standing in the doorway in the simplest and freest of attitudes and speaking with a captivating sweetness, a startling clarity and the unanswerable logic and appalling simplicity of the basic teaching of the prophet. Near Abdul-Baha stood the Turkish ambassador, his eyes fixed in an intent regard full of deep wonder on that pure, noble figure. When the discourse was ended he turned to me.

"This is irrefutable. This is pure logic," he said. . . .

After the meeting at Florence's, one was immediately held at Mrs. Parson's—in her beautiful Georgian house. It is a house of rare refinement, and dignity, and there, in a room built especially for this purpose, since the house has been built recently, Abdul-Baha held daily meetings, receiving all the notables of Washington. I think I must describe that room:—A long and lofty hall, all white; its ceilings and paneled white walls carved delicately and ornamented with white garlands; a platform set in front of the fireplace was always banked high with crimson roses, while at the many windows hung curtains of transparent, luminous green silk.

And—the Master!

Entering this room of studied simplicity and conventional elegance with the free step of one who was king and yet friend to all; walking with his natural majesty, yet with the simplicity of his great realness, to one of the windows; standing by the fluttering silk curtains, and, while he talked with that matchless ease to the assembled people, gazing out into the light; turning from the window; striding to and fro

(Continued on page 137)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

Kalamat 1, 77 (July 13, 1921)

No. 7

[From the *Bahai News*, Bombay, India]

Notes after a visit to Sir Abdul-Baha (Abbas Effendi)

BY PATRICK GEDDES

MY first acquaintance with the illustrious and saintly leader of the Bahai Movement was as one of his chairmen in course of his lectures in Edinburgh on his tour through the West some years ago before the war. After this meeting he became interested in the practical methods of my 'Outlook Tower' at Edinburgh, and found in these something of that incorporation of science into life, and, therefore, into religion, which is one of the tenets in which the Bahai organization, guided by his teaching, takes so eminent a lead among the religious bodies of the present. He indeed then asked me to deliver a public lecture on those lines to those attending his teachings, which I did under his chairmanship.

During each of the past two years I have been town-planning in Palestine and not only for Jerusalem, but also for his own home city of Haifa, and have thus had more than one opportunity of meeting him again.

On the last occasion of calling on him, I had the pleasant duty of conveying to him a unanimous request from "Pro-Carmel," a new Society of Citizens, founded on the lines of the better-known "Pro-Jerusalem," and with the same purpose of advancing all the common interests of the city, without distinction of race, party or creed, and thus embracing all. Their desire was that he should become the President of this new Society, which unites Moslems, Jews, Christians and Bahais in the work of social service and of civic and regional improvements in all respects, moral and educational, as well as material, hygienic, architectural and artistic, etc.

This office and leadership he cordially accepted to the great satisfaction of all concerned, since all Haifa looks up to and is proud of him as the foremost of their fellow-citizens.

He also approved and authorized the proposed town-planning scheme, as arranged between the City Engineer, Dr.

Ciffrin, and myself so far as his fairly extensive property (on the slope of Carmel above Haifa) is concerned. He granted the land for the two new public roads which are required, without accepting compensation on the land taken, and he also presented a substantial piece of ground for the public school which is required in that vicinity, some 4,000 square metres.

Dr. Ciffrin, in his architectural capacity has produced a fine scheme for a monumental stairway and cypress avenue leading uphill from the Templar Boulevard upon the level plain, to the central meeting place of the Bahai community in Haifa, which as all Bahais doubtless know, contains the Tomb of the Bab.

For this scheme, (of which the design is a gift by Dr. Ciffrin) between £2,000 and £3,000 will be required; but he and I and other friends and sympathizers are confident that this sum will readily be subscribed within a reasonable time by

the many members and friends of the Bahai Cause throughout the world. Sir Abbas at once expressed himself as approving the design, and gratified by it, as at once a useful and needed access, and a beautiful and dignified memorial. He granted the land, and promised also to compensate from his own ground, the small portion of a Moslem neighbor's ground which is also required to complete the scheme. He further gave a subscription of £100 to begin the list; but while authorizing us to open a subscription list, and send it to friends and sympathizers, he charged us to be careful to explain this as a purely voluntary matter, and not to represent him as in any way pressing his followers or friends to subscribe, and this we of course promised to do.

We are thus however free to say that all subscriptions may be sent to *The Treasurer, Bab Memorial Stairway, c/o Dr. Ciffrin, Municipal Engineer, Haifa, Palestine.*

Pen Pictures of Abdul-Baha in America

(Continued from page 135)

(still pouring forth his utterance)—with a step so vibrant it *shook* you; piercing our souls with those strange eyes; uplifting his eyes till glory seemed to stream upon them; talking—talking—moving back and forth incessantly, with restless gestures; pushing back his turban, revealing the sweep of the line of his forehead—that great dome; pushing it forward again almost down to his eyebrows,—which gave him a peculiar majesty; charging, filling the room with magnetic currents,—with a mysterious energy. Once he burst into the room, a child upon his shoulder. For a moment he held her, caressing her with richest love. Then he set her down among the roses.

On Thursday Abdul-Baha dined at the Turkish Embassy and I was privileged to be there. Never, I think, have I seen a table so beautiful. It was like

a rose-garden. Roses lay in melting loveliness its whole length, rising in a great rose-pink mound in the center, where sat Abdul-Baha.

There are times when he looks colossal, when his holiness shines dazzlingly. That night he was all in light garments. He gave a great address on the civilizations built on the basic teachings of the prophets; then he spoke of the dinner as "a wonderful occasion." "The East and the West," he said, "are met in perfect love tonight."

There was a something in his words as he spoke them, a something so poignant, so revealing of the realities of things, so creative of *flame* that tears rushed to my eyes. Later he spoke of the deep significance of the two international marriages represented there.

The Turkish ambassador made an address. He called him "the Unique One

of the age," "who had come to spread his glory and perfection amongst us."

"I am not worthy of this," said Abdul-Baha simply.

Oh, the meekness! I used to hate that word meekness, especially in connection with Christ, until I saw Abdul-Baha! Then I realized this: that it is one of the essential attributes of God's Manifestations, and is a ray of unique power; of such power indeed that I have seen it change the atmosphere. I am not speaking at random. This happened at Acca when Abdul-Baha said, "Jesus was the bread that came down from Heaven, but I am the food prepared by the Blessed Beauty BAHÁ'O'LLÁH." A something celestial, affecting me like silver light, filled the room. Perhaps I should put it in this way, that it is one of the attributes of the Servant, and when the Manifestation in the station of the Servant shows forth this attribute, which is identical with self-effacement, and all traces of the Servant disappear, then the station of the Glory alone is seen. "There was God and there was nothing with Him." . . .

"Nothing save the love of God endures!" said Abdul-Baha, as he drove in the park one day with Mrs. — and myself. "Look at these trees all in blossom now!" And in words which I will not attempt to quote he described the inevitable coming of autumn. "This is a symbol of the human life," he said. "Remember Babylon." He drew vividly for us a picture of the former Babylon, its pomp and splendor; then of Babylon today, the ruins of today, "empty save for the hyena prowling among its crumbling stones, silent except for the voice of the owl at night or the song of the lark in the lonely day." "Remember Tyre," he continued. "Here, too, was beauty and splendor and pomp. Think of Tyre now! I have been there. I have seen." . . .

One day I stayed after the meeting to see Edna Belmont, who was serving Abdul-Baha at the telephone upstairs.

While we were talking, suddenly the Master came into the room.

"I am just going out for a drive," he said, "but stay till I return, Edna, and you, too, Juliet, stay. I will see you when I return."

So I waited; I waited and waited. Half-past six came; seven! Our dinner was to be at half-past seven, and where I was going was a long way off, rather indirect on the car line and I had not kept the motor!

"Go, Juliet, I will explain," urged Edna. But I could not. He had told me to stay.

And now I am going to digress and tell you what seems another story! I was certainly no more than ten years old when a very presumptuous aspiration took possession of my infant mind. I began to dream of some day painting the Christ. I even prayed for it! Child though I was I violently hated the accepted conceptions of the Christ—sweet, effeminate, ineffectual. "I will paint a King!" I said, "the King of Love."

And I never lost this hope till I saw Abdul-Baha. Then I knew that no one could ever paint the Christ! The life of the Spirit of Life, that animation, the endless revealing, the glory! How could these be captured in material? Can you paint the lightning?

It was a little after seven when the Master came back. Entering the room where he had left me and where of course I was still waiting, he said:

"Ah, Juliet! For your sake I returned. Mrs. Hemmick wanted to keep me, but I had asked you to wait; therefore I returned." After a slight pause he added, "Would you like to come up and paint me tomorrow?"

So I learned the reward of obedience. Once in Haifa he said to me: "Keep my words; obey my commands and you will marvel at the results."

By a miracle I was not late for the dinner.

The next morning I went to him early with my box of pastels, but though it

was only eight o'clock, quite a crowd had gathered already and I felt that our morning was doomed to be a broken one. Not only that, but the light in all the rooms I saw was very poor and weak and the delicate wallpapers with bunches of flowers on them you could not think of putting behind *his* head! For a while I was in despair, for I dared not offer the suggestion that was in my mind. In the end, however, the artist overcame the disciple in me and, begging Abdul-Baha to forgive me if I were doing a wrong thing, I asked if he would pose in New York instead. This he consented to do so freely and sweetly that I had no more qualms about it.

The next day, while I was waiting in the hall to be announced, a door opened and there stood Abdul-Baha, beckoning to me. He was alone, so we had to fall back on his English and my Persian. A precious little talk it was!

Then the translator arrived.

"Tell Juliet," began Abdul-Baha at once, "that she teaches well." (I repeat this praise only because it is his!) "I have met many people who have been affected by you, Juliet. You are not eloquent, you are not fluent, but your heart teaches. You speak with an emotion, a feeling which makes people ask, 'What is this that she has?' Then they inquire! they seek and find. It is so, too, with Lua. You never find Lua speaking with dry eyes. You will be confirmed; a great bounty will descend upon you. You will become eloquent. Your tongue will be loosed. Teach, always teach. The confirmations of the Holy Spirit will descend upon those who teach constantly. *Never feel fear.* The Holy Spirit will give you the words to say. *Never fear.* You will grow stronger and stronger."

His vibrant power as he spoke thrilled me and fear was banished forever from my mind. The grand courage of that erect head and uplifted hand, the absolute confidence in God for me—I am

sure I shall always see this when in the future I begin to speak.

NEW YORK

On Saturday, Abdul-Baha returned, Saturday, May 11, just one month from his first arrival.

His little apartment at the Hudson Apartment House on Riverside Drive was high above the world; its windows framed the sky. Now they were all open and the breeze blew in freshly from the river.

About five o'clock he came. Oh, the coming of that presence! If only, only I could convey to the future the great vibration of it! The hearts are almost suffocated with joy, the eyes burn with tears at that step! It is futile to try to express it! Sometimes when the sun breaks through the clouds and spreads a great glow, like a pouring out of fire from its heart, I get something of that feeling.

Taking a seat by the window Abdul-Baha began to talk to us, with supreme love and gladness, wittily, eloquently, tenderly, carrying us up on wings of fire to the apex of sublime feeling, then turning our tears to sudden little ripples of laughter as an unexpected gleam of wit flashed out, then melting our hearts with his yearning affection.

On the 13th of May a meeting of the Peace Conference was held at the Hotel Astor, at which Abdul-Baha was the guest of honor and the chief speaker. Dr. Grant was one of the speakers. He sat at the right of Abdul-Baha, Rabbi Wise to the left—the Jewish rabbi, the Christian clergyman! Ah, the symbolism of that trio sitting together in the foreground of the platform, with the Center of the Covenant for its center! He who had come to unite the Jews and Christians!

Abdul-Baha was really too exhausted to have gone to that meeting. He had been in bed all day.

"Must you go to the Hotel Astor when you are so ill?" I asked him.

"I work by the confirmations of the Holy Spirit," he answered, "I do not work by hygienic laws. If I did I would get nothing done!"

On the 14th of May, Abdul-Baha went to Mohonk, returning three days later.

A few perfect days, then he went to Boston. In the meanwhile he spoke at the Church of the Divine Paternity. This was unbearably beautiful. My impression, looking back, is that the church was Byzantine, recalling the worship of early Christians. The interior was of gray stone. Ah, the look of him that day! Then, more vividly than ever before, he shone out as the Divine Shepherd, come at last to his flocks.

On the 21st of May, also before Abdul-Baha went to Boston, Mrs. Tatum had a reception to which he came. The people who were there were of the fashionable world, with a sprinkling of artists and the literary set.

Suddenly there was a stir among the people, and Abdul-Baha was in our midst. He walked over to a big yellow couch in the bay-window and sat down. I think I must tell you how he looked there. His surroundings were all white; sunlight streamed in; the shadows on his face were translucent; his profile was outlined with a luminous penciling; his background was the crystal of the wide central window pane, the sky beyond. Behind him stood the Persians.

Soon he began to speak.

He was very happy, he said, to be with us. Think of the contrast! His outlook for years had been a prison window and he had been confined within the limits of a fortress; now he found himself in spacious homes.

His talk, at first apparently desultory, gradually shaped itself toward some distinct point, which, however, he kept veiled until the end. I wondered what

was coming. When it came it was like a thunderclap.

"Think of it!" he said. "Two kings were dethroned in order that I might be freed! This is naught but pure destiny!"

"And now," ended the Master, rising to his feet with the action of a king, "you here in America must work with me for the peace of the world and the oneness of humanity."

And with this he left us, the room seeming strangely empty after he had gone.

I must paint one word-picture, a morning in—how curious, I started to say "The Rizwan," I mean—Riverside Drive, in that hallowed little strip of a park which we all love to call "his garden" into which he escaped so often to rest, which is holy with his prayers, or where we sometimes walked with him in the evenings, or he took his daily exercise. Just a gravel path, some benches and young trees and a low stone wall shutting off the slope to the river far below, but unspeakably beautiful forever to me. Morning, as I started to say, in *our* Rizwan; Abdul-Baha in the sunlight, his turban glistening white in it, pouring attar of rose on our hands and heads, pouring it out lavishly and with an incense of universal love breathing from him as he did it which it is impossible to describe, as though love indeed were the one delectable thing in the universe and the source of all joy. Oh that love! The pale, sparkling early morning sunshine, the perfume, that figure in the graceful flowing robes and the glistening turban, the center of a force which made everyone around him as nonexistent!

There is something almost miraculous in the way Abdul-Baha takes the sunlight. No one else looks so bright in it. It makes him translucent, like a shining mirror.

(To be continued)

مرات عالم لاهوت شود وفضائل وخصائل عالم انسانی جلوه نماید و صورت و مثال آلای در این هیکل برده برآنگند و من خفایت تشکر و رضایت از حضرت و شرح ارم شما از قبل من احترامات غائبه ابلاغ نمایند امیدوارم که کل ضیاء آلای مرفق شوید و همین طول از احسان شما و از احسانت من و حاضر بی نهایت مسرورم و از خدا همیشه از برای کل تأیید و توفیق میطلبم

صحة هيس ليان النيسر و كذا في حكاية

سواد کتوب و کتر اسطوخوان از طهران بتاريخ ۱۹۱۰
 چهار ساعت بعد از نصف شب اولاه دمیر چنادر مودی در منزل ایبا کال وحشت واضطرار بد و وقته مؤلمه میسر کسین که مجبورم اجبار بودم که بر اسطوخوان کال سه چهار روزه دارفانی وداع کردم مرضیهای پیغمبر بود و کمال او دکتر مودی و دکتر کلاک بودند بنده که اینظار چنین واقعه نداشتم و اختیار شدم اگر بداند که چه دلغ و شرف بدانم و در خرد گذشت بنده فوراً بمنزل دکتر کلاک رفتم حادثه را بر زبان امین دیده البته معلوم است که این نمونه لعناق و کالکات انشا چه دلغ بودهای آشنایان و یاران منگان خود نهاد پسر از سرگوری بر سال کفن و دفن پهلخته جمع و تشکیه این خبر معلوم را شنیدند تقریباً سه نفر از زن و مرد برای احترام تشییع جنازه آن جناب حاضر شدند تمام شاگردان مدرسه تربیت با لباس سیاه و دسته ها گل و در دست جیلر کال که می که قبلاً برای آنجناب تهیه شده پر از گل و عطریات بود با کال تجلی حرکت داده باین ترتیب که شاگردان مدرسه جلوه و طرف صاف بسته در شکره و دکتر مودی و دکتر کلاک و خانم آلمانی تهیه شده بود جلوه کال که تمام اجابا پیاده تا دروازه یوسف آباد از خیابان امام الله الدعله حرکت داده برف بشدت میبارید تمام ما عقب کال که و زلفا طرف دست راسته عبور میکردند خداوند شاهد است در موقع حرکت بقدری خرن انگیز بود که چشم هر یاری را محزون میساخت تا بحال در ایران دیده نشده بود که زلفا بامروها تشییع جنازه کنند آنگاه زنی لرزیده را دیدم که تشییع اجناس را در باره

یکتبر قیام تصور میکرد تا نزدیک دروازه انوار خان بکار کسی برداشت شاگردان همه خطابه قرابت نمودند تقریباً صد در شکره های که قبلاً با انومیل تهیه شده بود عقب شیعیان از بیرون دروازه سرار شده اجابا بقا و رقابته رفتند در کتابا کال احترام بغش آنموصی را روی دست گرفته در اطراف مخصوص گذارده و مطابق قوانین بهائی نماز و دعا خوانده مردانه عیلمه و زلفا علیه نماز خوانده و در ضمن مناجات تلاوت شده یکدیگر را در باره آنموصی تسلیت گفتند دو روز بعد از آن تمهید دکتر میخان این نصیبت را شنید مختصر کالایم داشته اند خیلی محزون شدند گریه زیادی کردند بنده که عیادت رفتم و بی فرمودند جناب اسطوخوان سزاوار است که میسر کسین که اینقدر سبب ترویج معارف در ایران بود و مجرب القوی و موصوم لصاب از دست ما برود و بازنده باشیم آه سزاوار نیست جناب دکتر ماهم رفتم ای عزیزان ماهم رفتم ای اسطوخوان خوش دارم همه روزه تشریف بیاورید تا شمارا از یارتکم من خیلی شمارا دوست دارم این یک روز که زنده هستم باید خوب شمارا ببینم . باری روزیکه مجزا شد مرحوم شتون فرمودند که تا نزدیک ظهر میهمان شما هستم بعد توپ ظهر که زد وفاتی وارد شد دکتر محمد خان وداع آخری گفتند وداع پروردگستان خود نهاد با کال احترام تشییع جنازه شد و کتر اسطوخوان حکم

ان الله مولانا النيسر الجعوني

محمد باختر اولاً از مرحمت جناب دکتر لطف الله حکیم نهایت تشکر را دارم که سواد کاغذ برادر محترم ایشان را باین اداره فرستادند . ثانیاً به عموم دوستان و شاگردان مدرسه مبارکه تربیت از یکجمله از صمیم فریاد سرسلاقی میگویم و از جهت دیگر بشارت میدهد که حسب امر ببارک حضرت عبد البهار میس جنویو کوفی عن قریب به طهران خانم خواهد شد . میس کوفی چند ماه پیش زیارت عتبه مقدسه نمود و در علوم ماوی و دعواتی و حسن خلق و اخلاق مشهور و معروف . دکتر الاحبار ضیاء

حقیق کونیه است خدا را خالق گوئیم بسا خوب
 خالقت بوجود مخلوق منوط اگر مخلوق نباشد خالقت خدا
 چگونه تحقق یابد میگویم رازق است اگر زرق نهد چگونه
 رازق است میگویم رب است اگر ربوبیت نهد چگونه رب است
 پس خالق از قدیم است رازق از قدیم است رب از قدیم است
 و از قدیم خلق داشته از قدیم مرزوق داشته و از قدیم مرزوق
 داشته پس هیچ شبهه نمائند که سلطنت الهی در است سلطنت
 رقیب بخیر لهدن لک بخیر لهدن خزان و وفان بخیر لهدن و زرا و و کلا
 بخیر لهدن میشود پادشاهی تصور نمود بدون مملکت بدون رعیت
 بدون لشکر بدون وزرا آمان نمیکویند و حق بوده که خدا من
 خلقی داشته نه لشکر داشته نه رعیتی داشته فی الحقیق
 حذرا عزل میکنند یعنی تاز منصرف شدن تاز با سر سلطنت
 تا سیر نموده طفل شیرخوار چنین نمیکوید لهدن لهدن او ند
 بار و خالی همیشه خالق بوده رازق بوده همی بوده سمیع بصیر
 بوده همچنین که ذات الهی قدیم است فیض الهی نیز قدیم است
 و فیوضات او من علی الاغراض الاحاطه نموده خلدن چون من
 حیث الذات نامحدود است مزجیث الاحتمار و الصفات
 نیز غیر محدود و حقیقت اولهیت چون نامحدود است و فیض
 او نیز نامحدود الوهیت او قدیم است نهایی ندارد کمالات او
 قدیم است نهایی ندارد ربوبیت او قدیم است نهایی ندارد پس
 همان قسم که نقضات روح القدس در پیش بعالم وجود فیض
 بخیر عین قدیم فیض روح القدس مستمر است نهایی ندارد
 نمیستویم بگوئیم که فیض او با خورسیده است اگر بگوئیم فیض او
 منتهی میشود الوهیت او منتهی میشود فیض آفتاب و حرارت
 آفتاب ابدی است و سردی است و اگر روزی یابد که فیض
 و حرارت آفتاب منقطع گردد آفتاب در ظلمت ماند زیرا شمس
 بدون حرارت و ضیا شمس نیست تا آنکست پس اگر بخیر لهدن
 فیوضات الهی را محدود کنیم منضم لحدود کرده ایم تا به
 مطمئن فیض و غایت حق باشد مستبصر به بنات الهی
 باشد آنقدر اینکه برام سالنه فیض و رحمانیتش معامله
 کرد آنقدر اینکه در ارضه قیوم روح الهی بخشد آن خدا آنکه
 فیض لیدی عطا فرمود همان خدا در هر زمان در هر وقت

مقدر بر آن است که عالم انسان را مهبط انزال ملکوت³
 نماید لهذا امیدوار باشید آن خدا ناله از پیش
 داد حالاً هم مستواند ببرد و در هر یک از آن صورت
 و مثال خویش ظاهر نماید آنقدر آنکه نفع روح القدس
 دید حال هم قادر است که بدمد و خواهد دمید
 فضل او انقطاع ندارد این روح همیشه ساری است این
 فیض الهی است و فیض الهی جان نیست که منقطع شود ملاحظ
 کنید که آیا هیچ ذرات جزئیة را توان محدود کرد زیرا
 در هیچ نوعی از انواع کائنات فی الحقیق محدودیت جان نبوده آیا
 میتوان دیگر بگوید که این طبقه منتهی شد و طبقه دیگر نیست
 دریا منتهی باین دریا شد بعد دریا بی نیست باران منتهی باین
 باران شد بعد از این باران نیست اشراق شمس منتهی شد
 و بعد از این اشراق شمس نیست ممکن است این استغناء الله
 و تکیه بسیم در کائنات کجا بیه فیض الهی مستمر است بی چگونه
 توان گفت که آن فیض بیانی آن نوع روح الهی را فیوضات ابدی
 منقطع شد این وضع است که خالق فیوضات الهیه عظیم از
 جمادات بعد از آنکه جسد فرغ است مستمر البته روح حقیقت
 نیز مستمر زیرا ممکن نیست که جسد فرغ مستمر باشد و حقیقت
 روح مستمر نباشد منضم لشکر میگیم که در میان همچنین
 جمع محترمی خود ما بسیم که احسانش روانه دارد و خری
 حقیقت مینمایند نهایت آرزوی شان حلق عمری است معصوم و
 خدمت بعالم انشا است
 اخبار آن چنین نظر در کائنات میکنیم ملاحظه میشود که
 هر شیئی از اشیاء در جمیع مراتب سیر دارد مثلاً ماده اثریه
 در جمیع کائنات سیران دارد در هر جا نموجی حاصل شود
 نظراً از توج آن متاثر میشود در شان یبید همینطور فیوضات
 الهیه در جمیع کائنات سیران دارد و اول نداشته و اخری
 نخواهد داشت در هر مقامی است عدلی حاصل شود آن فیض
 نااتناهی جلوه نماید پس لید و ایشیم که بعون و غایت الهی
 میتوانیم این روح حیات را در جمیع کائنات جاری نمایم جمیع بشر را
 باین فیض زنده کنیم تا عالم انشا عالم الهی گردد عالم ناست
 مراتب عالم لاهوت شود و فضائل و خصائل عالم انشا

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 القياس دانستن سبب حصول نیست از دانستن
 خوبی صحت انسان صحت نیاید بلکه معلله لازم
 دارد استعمال او بیه لازم دارد حکم حاکم لازم
 دارد که مطلع بر جمیع اسرار امراض باشد و مطلع
 بر جمیع معالجات باشد و بیه حکمت نامر دستور
 العمل بعد تا صحت کامل حاصل گردد بخرد
 بدانیم که صحت خوب است صحت حاصل میشود قوت
 و عمل لازم است . دیگر آنکه حصول هر شی
 مشروط به سه چیز است . اول دانستن
 دوم اراده سوم عمل در تحقیق هر مسئله
 جمع این سه چیز لازم مثلاً اول تصور خانه
 بعد اراده ساختن بعد عمل و عمل بکول
 بقوه ثروت آنوقت امید حاصل گردد لهذا ما
 محتاج قوه عظیم هستیم که سبب اجرای امیدها
 شود و این واضح است که بقوه عظیمه این مقصود
 حاصل نمیشود اگر بگویم بقوه جنیت حاصل میشود
 اجناس مختلفه اگر بگویم بقوه وطنیت میشود اوطان
 مختلف است و اگر بگویم اتحاد وحدت عالم انسا و صلح
 عمومی بقوه یاسی میشود سیاست ملوک مختلف است
 زیرا مانع دول و ملل مختلف است و اگر بگویم
 بقوه تقالید دینیه این وحدت عالم انسا ناپس
 گردد این تقالید مختلف است پس واضح شد که جمیع
 اینها مختلف و محدود است و ممکن نیست جز بقوه
 معنویم وقوه روحانیه و فتوحات الهیه و فتوحات
 روح القدس که در این قرن عظیم جلوه نموده جز این
 ممکن نیست و الا این مقصد در جتر قوه میماند بجز فعل
 نخواهد آمد . ملاحظه کنید در تاریخ چه چیز
 سبب اتحاد ام شد چه چیز بتمدیل اخلاق
 عمومی شد چه چیز سبب ترقی جمیع بشر شد اگر
 بتدقیق و تحقیق در جمیع تواریخ ملاحظه کنیم
 میبینیم که اساس اتحاد و اتفاق همیشه اساس
 ادیان الهی بوده اعظم سبب جهت وحدت

۳
 بشر بوده است یعنی اساس ادیان الهی نه تقالید مگر
 الآن در دست ناسبت زیرا این تقالیدی که الآن در دست
 است بکلی میان یکدیگر است لهذا سبب نزاع است
 سبب جریات سبب بغضات سبب بغاوت است
 ولی مقصود اساس ادیان الهی است حال بسیم اس
 ادیان الهی چه چیز است اول اساس وحدت ایجاد است
 دوم وحدت اجناس است سوم وحدت اوطان است
 چهارم وحدت سیاست است یعنی اتیان شخصی
 امتیاز جنسی امتیاز وطنی امتیاز سیاسی مانند مثلاً
 ملاحظه فرمایند که حضرت مسیح ظاهر شد ام
 مختلفه را جمع کرد ملل تجار به راهی داد ترویج وحدت
 عالم انسانی کرد ملت روم آنکه ملت قاهره بود
 ملت یونان که ملت فلسفه بود ملت مصر که ملت
 تمدن بود و سایر ملل مثل سریان و آشوریان
 و کلدانیان و غیره را جمع نمود اینها در نفیست
 اختلاف و جدال و نزاع بودند حضرت مسیح این اقوام
 مختلفه را جمع کرد و تیان و نزاع و جدال از میان
 برداشت این کار با بقوه جنبه نکرد بقوه وطنه نکرد
 بقوه سیاسی نکرد بلکه بقوه الهیه کرد بقوه روح القدس
 بپوی داشت لهذا جز باین وساطت امکان ندارد و الا
 همین مخالف و تنازع الابد باقی خواهد ماند ولی
 بخاطر خطر رخ نماید که چون تحقیق این امر عظیمه
 منوط بقوه الهیه و مشروط بفتوحات روح القدس و
 نبیوضات بانیهاست این را از کجا بیاوریم فی الحقیقه
 این سؤال بخاطر میآید لهذا ما همینقدر میگویم که
 این خدا خدای قدیم است خدا خدای تازه نیست سلطنت خدا
 سلطنت قدیم است سلطنت جدید نیست این سلطنت
 شش هزار ساله نیست این گوی نامتناهی را نگاه
 کنید این دستگاه باین عظمت و این سلطنت با این
 شوکت کار چند فرهنگ نیست اسماء و صفات الهی
 قدیم است و نفس اسماء و صفات الهی مستعد موجود
 کائنات است مستعدی خلقت است مستعدی جمیع

نجم سیراج خیر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسربا اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت تزیینات مادی و معنوی نوع بشر و یکانه وسیله انتظام و انضام عالم است سخن میراند و مقالات شنیده که موافق این مقصد است تجلی خواهد شد

شماره هفتم ۱۳ ماه جولای ۱۹۲۱ موافق اول ماه کلمت ۷۸ بهائی

آرزوی ما و خدای عالم انست
و مقصد ما صلح عمیق و بی

نطق مبارک حضرت عبدالجبار در انجمن نیاسوجها
در شهر نیویورک ۳۰ ماه می سنه ۱۹۱۲

لازم تا این مقاصد جلیله مجری گردد شماها میدانید که اوج کبرخی امر عظیم است و جمع و تفکرات اتفاق اموز خندا استقرار این امر این ملا خندان گمان میکنند که حرب سبب سرود است و خاندانان میکنند که تفرقه سبب عزت است بگمان اینکه اگر ملتی بر ملتی هجوم آورد و فتح و ترویج نماید و مملکت و دولت را مغلوب کند این سبب ترقی آن ملت و دولت است و حال آنکه این خطا محض است ملا را میتوانیاس بر افراد عالم کنیم عائله مشکل از افراد است و هر ملتی نیز مشکل از افراد و اشخاص و اگر جمع ملل را جمع کنید یک عائله عظیمه گردد و این واضح است که نزاع و جدال بین افراد یک عالمه بسیار است چنین نوع جنگ و حرب باین ملل مورث انهدم عظیم است خلاصه کلام جمیع کتب الهی و جمیع انبیا الهی و جمیع عقلا بشر جمیعا متحد و متفق بر آنند که جنگ سبب خرابی است و صلح سبب آبادی کل متفقند که جنایتان انسانی براندازد ولی یک فوئی عظیمه لازم که این صلح اجرا نماید و این حرب را منیع کند و وحدت عالم انظارا اعلان کند زیرا مجرد علم بشری کفایت نمیکند انشا اگر بدانند غنا خوب است غنی نمیشود انشا اگر بدانند که علم مروج است عالم نمیشود انشا اگر بدانند عزت مقبول است عزیز نمیشود و علیهذا

از احسانات جناب رئیس نهایت خوشنودی را دارم و همچنین از احسان و کله ایشان نهایت سرور دارم بجهت اینکه مقاصد ما یکی است و آرزویمان یکی است آرزوی ما وحدت عالم انسانی است و مقصد ما صلح عمومی پس در مقصد و آرزو متحیم و در عالم وجود مسألی از این دو مسئله مهم تر نمیشود زیرا وحدت عالم انسانی سبب عزت نوع بشر است و صلح عمومی سبب آسایش جمیع من علی الارض لهذا در این دو مقصد متحیم و اعظم از این مقاصد نه لهذا امیدوارم که بین بهائیان و نیاسوجها نهایت الفت و محبت شود بجهت اینکه مقاصد هر دو یکی است و آرزوی هر دو یکی است در احسانا روحانیه مشترکند و در توحید مملکت الهی متفقند . البوریک قوه عظیمه

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'OLLAH.

Vol. 12

Asma 1, 77 (August 1, 1921)

No. 8

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

(Continued from page 140)

YESTERDAY morning, June 12, 1913, I went up early to Abdul-Baha's house, that house whose door opened about eight in the morning and kept open (with no one to guard it) until midnight!

He had been away and I had not seen him for three days. I had brought my pastels, thinking he might want to sit for me, but I found him looking utterly spent. He was in the lower reception room, or hall, the English basement of the house, and Valiolah Khan was with him. He looked up with brilliant eyes.

"What do you want of us, Juliet?" he smiled.

"Only to be near you!" (I had hidden my pastels.)

"You must excuse me from sitting for the portrait today. I am not able today."

Then he talked to us a little, but soon went out alone, to "the garden," leaving Ruth, Valiolah and me together.

"It is wonderful," said Ruth as Abdul-Baha went, "to see how the world is quickened today in all directions."

"And to know," I added, "that the voice that is quickening it, so powerfully quickening it, is that tender voice that spoke to us just now."

Today (June 12th) I went up early to his house, but not early enough. As I turned into 78th Street, I saw him at the other end of the block on his way to the garden, his turban a dazzling spot in the sunlight, his robes floating out with great grace as he walked.

Later he returned. Miss Buckton had

arrived by that time and a poor little waif of humanity, a Jewess. She was all in black, this poor child, with a little pale face, careworn and tearworn.

I had been in the kitchen with Lua. I came out upon a scene dominated by the Master. He was sitting, as usual, at the window, the strong carving of his face thrown into high relief by masses of shadow, his turban and white aba bright in the sunlight. On one side sat Miss Buckton, on the other, this poor stricken child. While the biggest tears I had ever seen splashed from her eyes she told him her hopelessly dismal story.

"Don't grieve now, don't grieve," he said. He was very, very still, and I think he was calming her.

"My brother has been in prison for three years. He was imprisoned unjustly. It was not his fault; he was led; he was weak, a victim of others. He has four more years to serve. My father and mother are depressed all the time. My brother-in-law, who was our support, has just died."

There it was, the sum of human misery: poverty, weakness, disgrace, sorrow, despair and the maddening pall of gloom.

"You must trust in God," said Abdul-Baha.

"But the more I trust the worse things become!" she sobbed.

"You have never trusted."

"But my mother is reading the psalms all the time. She does not deserve that God should desert her so! I read the psalms myself, the ninety-first psalm

and the twenty-third psalm every night before I go to bed. I pray, too."

"To pray is not to read psalms. To pray is to trust in God and to be submissive in all things to Him. Be submissive, then things will change for you. Put your family in God's hands. Love God's will. Strong ships are not conquered by the sea; they ride the waves! Now be a strong ship, not a battered one."

At noon I took Mr. ——— to him. As we sat alone in the library, waiting for Abdul-Baha to return from the garden, I said:

"I think what he said at Mr. Gifford Pinchot's last week was very interesting, that the people were rising like a great tide, wave upon wave, and unless the capitalists realized soon, they would be driven out with violence; that the people in the future would not work for wages, but for an interest in the concerns."

Just then Lua appeared at the door of the room where she had been sitting, bending toward the stairway with beautiful reverence.

"He is coming?" I asked.

"Yes, he is coming, Juliet."

He came into the room with both hands extended, and in a voice like a chime from his heart he said:

"Oh-h, Mr. ———, Mr. ———!"

Such love, such gladness, such sweetness, such welcome!

Then I slipped out.

When I re-entered the room Abdul-Baha was signing a photograph for Mr. ———, rather, writing a prayer on it.

"And now," Abdul-Baha said as he presented it, "you must give me your photograph. I want your face. I have given you mine, now you must give me yours."

"I will pray for you," he added, as he said farewell to Mr. ———. "I will mention you daily in my prayers."

Abdul-Baha detained me a moment. As I rejoined Mr. ———, Valiolah Khan

was entering the house. We (Mr. ——— and I) were both out in an automobile.

"Do you see that young man going into the house?" I asked. "That is Valiolah Khan. His father was cut into pieces alive while his own little son (Valiolah Khan's youngest brother) was forced to look on at the butchery."

"If you will deny BAHÁ'O'LLAH," the executioners said to the child, "we will take you to the palace of the Shah and honors and wealth will be heaped upon you."

"But I do not want these things," the little fellow answered.

"Then, if you do not deny him," they continued, "we will kill you worse than your father." (I am expressing this just as Valiolah Khan did, in his English.)

"You may kill me a thousand times worse," was the reply. "Is my blood of more value than my father's? To die in the path of BAHÁ'O'LLAH is my supreme desire." Then they fell on the child and choked him.

"A day or two ago," I continued. "Valiolah Khan asked me about the portrait of Abdul-Baha—how it was getting on. 'One should paint the soul in a portrait, I think,' he said.

"But who can paint the soul of Abdul-Baha?" I asked.

"We can paint it with our blood," he replied, very gently, but with kindling eyes."

The next day, Wednesday, June 13, as usual I went very early to Abdul-Baha's. so early that no one was there, that is, no callers. Some of the Persians, of course, were with him—Valiolah Khan and Mirza Ali Akbar. I found them in the lower reception hall, the English basement. The Master was sitting in the big chair in the corner by the window.

After a while he went out. When he returned, after he had given some private interviews to those waiting, he talked to people, on the first floor, sit-

ting at the far end of the room, his back to the window, into which the sun poured. The strongest image in my memory is this luminous one of Abdul-Baha sitting by the window, the majestic head dominating the holy figure, teaching us with smiles and gestures divine.

The meeting over, a few of us went upstairs. Abdul-Baha looked in, calling Juliet!" whereupon I joyously ran out to him.

"Bring your things in here and paint now," he said, pointing to the front room, the library.

Oh, these sittings, so wonderful, yet so difficult! We move from room to room, from background to background, light to light. He has given me three half hours, each time in a different room. And—Abdul-Baha, who could paint him? . . .

The next morning, Thursday, I went up very early to the house, but did not see the Master. But Lua and I had a wonderful talk with Valiolah Khan.

"My father," said Valiolah Khan, "was much with BAHÁ'O'LLÁH. One night BAHÁ'O'LLÁH, as he strode back and forth in his room, said to my father:

"At stated periods souls are sent to earth by the Mighty God with what we call the power of the great ether. And those who possess this power can do anything; they have all power. Even this walk of mine," said BAHÁ'O'LLÁH, "has an effect in the world. Jesus Christ had this power. The people thought him a poor young man whom they had crucified; but he possessed the power of the great ether, therefore he could not remain underground. This ethereal power rose and quickened the world. And now look to the Master," said BAHÁ'O'LLÁH, "for this power is his!"

"BAHÁ'O'LLÁH," added Valiolah Khan, "taught my father much about Agha. Agha (Master) you know is one of the titles of Abdul-Baha, and the Greatest Mystery of God is another, and

the Greatest Branch is another. By all these we call him in Persia. The Blessed Perfection, BAHÁ'O'LLÁH, revealed the station of Abdul-Baha to my father. And my father wrote many poems to the Master, though the Master would scold him and say, 'You must not write such things to me!' But the heart of my father could not keep quiet. Once he wrote:

"O Dawning-Place of the Beauty of God! I know Thee!

Though Thou wrappest Thyself in ten thousand veils—I know Thee!

Though Thou shouldst wear the tatters of a beggar—still would I know Thee!"

In the afternoon I returned with my mother. Abdul-Baha received us in his room, full of lilies and carnations and roses.

"A-h-h, Mrs. Thompson! Marhaba! Marhaba!" ("Welcome.")

The intonation of that "Mar-haba!"—a welcome from a heart deeper than any human heart; a welcome indeed! Only this generation may know it on earth, but it is before all the world in the future at the threshold of Heaven!

The next morning I saw Abdul-Baha alone and we spoke of a friend, who had failed to understand Abdul-Baha's meaning the other day, thinking he meant to teach asceticism, that the spirit and the flesh were two separate things.

"That is not what I said," replied Abdul-Baha. "I said that the spiritual man and the materialist were two different beings. The spirit is *in* the flesh," he added.

"Yes, I know," I answered, beaming at the beauty of this and its deep significance, for there it all was—everything was said in those six words.

Those precious sittings, so few, with dear May and Lua praying beside me while I worked, perceiving and encouraging while I painted with a breathless and blind speed, lifted up on a wave of inspiration, only feeling!

(Continued on page 150)

STAR OF THE WEST

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Vol. 12

Asma 1, 77 (August 1, 1921)

No. 8

To the STAR OF THE WEST:

I am enclosing an excerpt from an early Tablet which you might possibly care to publish in the STAR OF THE

WEST. It is all-inclusive of what is ahead of us, and was revealed by the Center of the Covenant seventeen years ago.
I. D. Brittingham.

"Thou hast written regarding the tests and trials to be manifested in the American countries. Know this, that hardships and misfortune shall increase day by day, and the people will be distressed. The doors of joy and happiness shall be closed upon all sides; terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction, until they are obliged to turn to God. Then the Lights of great happiness will enlighten the horizons, so that the cry of 'Ya-Baha-EI-Abha!' may arise upon all sides. This will happen!"

(Signed) ABDUL-BAHA ABBAS.

(Portion of Tablet revealed by Abdul-Baha in the spring of 1904 for I. D. Brittingham, New York City, America.)

Letters from Abdul-Baha's Wife

Haifa, Palestine, March 26, 1921.

Roohieh Khanum (Miss Sanderson).

My dear spiritual daughter:

It is a long time since I have written you. It is not because you are forgotten. No, God forbid! You are ever present in our heart and we are always eager to hear from you. The real cause was that we had not yet settled the affairs pertaining to the school. Mr. Remy was busy with the plan and the necessary tract of land was not quite prepared. Now, however, as we have made considerable progress, I would like to inform you about the things done and ask what you have been able to accomplish. The plan has been completed and the governmental permission granted. The land is about nine thousand eubits and three hundred and fifty pounds have been gathered.

Now, I would like to show what you

have been able to collect and what sum you are ready to contribute. The plan is such that we can begin by building nine rooms and build the rest when more money will be obtained.

The Master is at present in Tiberius. He needed a change after the severe indisposition he had some time ago. He has recovered and his health is improving daily. The pilgrims are not so numerous and he can obtain some rest.

The other members of the family are in good health and extend to you their best regards.

Yours sincerely,

MONEREH.

He Is God!

My spiritual daughter, Roohieh Khanum

I hope that in whatever spot or dwelling you may be, that you are protected and guarded under the shadow of the

favor and assistance of His Majesty, Abdul-Baha—May all souls be his sacrifice!

Your letters have arrived. Your great effort in regard to the school on Mt. Carmel, near the Tomb of the Bab, is evident and clear.

God willing, this perishable one (Monereh Khanum), through the assistance of Abdul-Baha, is your partner and associate in this fine undertaking.

His Majesty, BAHÁ'Ó'LLAH has said: "One good action turns this world of dust into a heavenly abode."

Now, praise be to God, your high endeavor is centered in the Makam Ala (the Tomb of the Bab) and also in the highest paradise.

Do not feel discouraged if there is some delay (over its realization).

The greatest Holy Leaf is present and wishes me to convey to you her loving greetings, also the holy leaves, Zia Khanum, Rhooah Khanum and Tuba Khanum, each in turn send greetings and salutations.

MONEREH.

O good wisher of the world of humanity!

This fine intention of yours meets with the approval of His Majesty, BAHÁ'Ó'LLAH, and will render service to all mankind.

ABDUL-BAHA ABBAS.

Paris, France, April 21, 1921.

To the STAR OF THE WEST:

The enclosed letter from Monereh Khanum, the Master's wife, has just been received. Will you be so good as to publish it at once? I am sending copies of her two preceding letters, one of which you have already inserted in your publication (see Vol. 11, page 225) but if you see fit all three letters might appear simultaneously.

The earnest desire of Monereh Khanum to see this great project of hers quickly realized is strongly evinced in

this last letter and I deeply regret that she has so poor an instrument as myself to assist her. It seemed to me by making a direct appeal to every believer—especially to the women—since the Master expressed the desire that the women should build this school—that the response would be more spontaneous. I see that I was mistaken, though I am sure if every woman would make the willing sacrifice of a gown and other articles of wear which she indulges herself in, the necessary sum for beginning the school would be quickly forthcoming.

There are women outside the Cause who, I am sure, the thought of helping towards the education and emancipation of the women of the East would appeal to strongly. Why not try to enlist their sympathies by putting the matter before them? Could not a committee be formed to discuss ways and means?

May I make once more a most humble appeal to all believers—men, women and children—to send in their offering, big or small. The call for help has resounded from the spot we all look upon as most holy. A call from the women of the East to the women of the West to assist them to liberate themselves, and in so doing to help the East to shake off the shackles that have held and bound her for so many centuries, for there, where there is no equality between men and women, there can be no real civilization. This is a new era, a new dispensation, and we believers are forerunners of a new civilization, therefore, we cannot remain deaf to Monereh Khanum's appeal. Yours faithfully in El-Baha,

Edith Roochie Sanderson.

[It is the wish of Rhooah Khanum that all contributions for this school should be made through Mrs. Marjory Morten, New York City.—Zia Bagdadi.]

Urbana, Ill., May 2, 1921.

To the STAR OF THE WEST:

I am sending you a translation of a letter from Mrs. Schwartz in Stuttgart,

Germany, which I received not long ago. I thought possibly you might like it.

With Bahai greetings,

Kate Kempner.

Stuttgart, Germany.

Dear friends:

In behalf of my husband,* who is out of town for a few days, I want to thank you most heartily for your transmission of a third food-draft for the Bahais. How kind and good it is of the Bahais over there to remember the German friends! We have many needy people in our group who are made happy by your kind help. All groups—as Esslingen, Zuffenhausen, Reublingen, Goppingen, Gera, Leipzig, etc.—are being provided with the American “love offerings (Liebesgaben), so that love is building a bridge from country to country. In Germany we now have to do without a great many things that seemed to be

*Consul Schwartz

long to the necessities of life, for instance, milk, which is only available for infants and people over 70 years of age. The butter rations are infinitesimal, white bread is not to be had and so forth. Finally, one gets used to everything and is content even so. Whosoever is a Bahai with heart and soul, deems mental health and spiritual wealth more precious than earthly comfort.

We are very busy here. The ground has been ploughed to receive the seed of the new teaching so that our circle is widening more and more.

With kind greetings to the whole Urbana group and best regards also from my husband,

Yours in El-Abha,

Alice. T. Schwarz.

Pen Pictures of Abdul-Baha in America

(Continued from page 147)

“The Holy Spirit, alone, can paint this portrait,” I said to Abdul-Baha. “All confirmation comes from the Center of the Covenant. Oh, inspire me!”

“You will be inspired,” said Abdul-Baha, “for you are painting only for the sake of God.”

Then I let go, relying on his promise and on the prayers of May and Lua; and then a great wave of inspiration came, lifting me to unimagined heights of confidence, endowing me with clear, sure perception, above all, filling, thrilling me with feeling, so profound and immense that my hand, strangely certain, as direct as though guided by a more powerful one, trembled so it could scarcely execute. In five half-hours the portrait was done (all except a sitting for the last touches)—each day in a different light and environment.*

To be painting from the face that mirrors the Face of God and realizing this! Oh, artists of the future, think what that means, and forgive the inadequate ex-

*A portrait this size normally takes forty hours at least.

pression I have left to you. Because of these great difficulties I could not make a studied portrait, it is only a sketch. The light was unspeakably weak and poor, everything external was against me. But they say it is really like Abdul-Baha—he, himself, says so. He said, “It is the very nature.” But nothing is like him to me. That immortal flash of the eyes, that mouth superhumanly mobile, the piercing sweetness and brilliancy of the look, the celestial light of the ever-changing face—who could *paint*? An emanation of holiness that is almost visible, I can find no words for it. You will have to wait, oh people who are to come! till you see him in the Supreme Concourse.

There was that other day, when in his address to the believers Abdul-Baha declared himself the Center of the Covenant. The words are on record, though not all, some he himself struck out when the notes were presented to him, so that the record is less strong, more guarded than the spoken words were. They were uttered with a great calm. That day was the 19th of June. . . .

(To be continued)

أرضاء من انوار جمالی واقرب وجود انبی
واعترف بفرود انبی والذی انکره قد کان
محروراً عن سبیل محقی وکوثر فضلی
ورحیق حقی وشمعی التي منها المنذب
المخلصون وطار الموحدون الى هواي بکرمی
التي ما الطلع بها الا من علمناه بما نزل
في لوحی للمکنون

هو الله

كلما اتى ذاك السبب الأعظم
واشرق ذاك النور من مشرق القدم
منعه المتطيفون وصاروا سجايا بينه
وبين العالم لذا ما طاب مضه وبقی
في سقمه الى الخين انهم لم يقدروا
على حفظه وصحته والذی كانه ظهر
القدرة بين البرية منع عما ارد بما
اكتسبت ايدي المتطيين انظروا في
هذه الايام التي اتى جمال القدم بالاسم
الأعظم لحياة العالم واتقادهم انهم قاموا
عليه باسياف نافذة وأرتكبوا ما فرغ به
الروح الأمين الى ان جعلوه مسجوناً في
اخرب البلاد واقطعت عن ذيله ايادي

المقلين

ازبيانات مبارک حضرت
محمد البکال

يا احب الله ولما نكته ان جماع الملکوت
لأبوه وصوامع اللالاعلی يصلون
ويشنون على محافل الأذکار التي يرتفع
منها اصوات التهليل والتسبيح في الملکوت للأذی
فبجان ربی الأبوه اقسام بصبح الجيوش والنور
المبين والافق المنير ان محافل الناسوت اذا

طابقت مجامع الااصوت على النظم الطبعی
اخضت مرايا مرتسمة منطعة من صور
الملاء الأعلى وحقائق الملکوت الأبوهی كلما
زادت صفاء زادت انطباعاً هیتوا بنا
هیتوا بنا بجمع في ظل راية الحق وبتجمع في
ظل سدره الله التي نطقتم بالحق لعمركم وانه
لمشم عظیم عند ربکم الکریم اذا كان للجمع
شمسه للجب الخالص فهو عقد من لئالی
جم الملکوت وسلك من الدراري الدیرة كالنجم
وبالنجم هم مهتدون والبهاء عليكم

ع ع
الله ابلی

ای قوی تدیر کل در قبضه قدرت اسبریم
عنایتی کن موهبتی فرما ابواب فضل بکشا ونظر
الطاف انکن نسیم جان بخش بهرست دلها عشاقم
زنده کن دیده هار او روشن کن وساحت دلها
و ارشک گلزار و چین نما بشارت بار و اح ده
وسرت جانها بخش قوت قدیمه ظاهرنما
وقدرت عظیمه باهر طهور نفوس را در هوا
دیگر پرواز ده و محرمان ناسوت را با سرار
ملکوت دساز کن قدم ثابت بخش قلب راسخ
عطا فرما ما کنه کاریم تو آمرزگار مانند گانیم
تو پروردگار بی سرو سامانیم تو علم اویناه
بر نشرفحات نایب کن بر اعلاء کلمات توفیق
بخش بپیرانزا سرودان کن بینوایانرا کج روان
بخش ناقوانانرا تو انانی بخش ضعیفانرا قوت
آسمانی ده تویی پروردگار تویی آمرزگار
تویی داور کردگار

ع ع

نَجْمِ سَبْرٍ بِاخْتِر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسربا اداره ارسال لطیف

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقاة رفیقات مادی و معنوی نوع بشر و یکخانه وسیله انتظام و الهی ان عالم است سخن میراند و مقالات ننیده که موافق این مقصد است تجلی خواهد شد

شماره ۸، اول ماه اگست سنه ۱۹۲۱ موافق اول ماه اسفند سنه ۷۸ بهائی

اِنَّ سَمَاءَ اَمِّ بَارِكٍ حَضِرَتْ بِهَا اللّٰهُ
هُوَ الرَّؤُوفُ الرَّحِيْمُ

ابصار را خبر بنمایم و بشارت میبهم خود را از مشاهده آثاره مقصود عالم و مالک لمن منع نمایم یوم بیوم شمالت چه که از برای بنیائی از عدم بوجود آمده اید و مقصود از این در مقام اول و رتبه اولی مشاهده آثار الله بوده هست و اذان را بشارت میبهم خود را از فیوضات فیاض حقیقی در ایام الهی محروم سازید شکی نبوده و نیست که از برای اصغاء نداء خلق شده اید و مقصود از این اصغاء در وقوع اسماء شنیدن این نداء است که از افق اعلی در عشق و اشرق سرتفع .

یا حیدر قبل علی و یا علی قبل حیدر این یوم را مثیلی نبوده و نیست چه که بمثابة بصراست از برای قرون و اعصار و بمثابة نور است از برای ظلمت ایام فی الحقیقه ایامیکه از تجلیات انوار آفتاب حقیقت محروم است از لیلالی محسوب بل الظلم کذلک نطق مالک القدر اذ لحاطنه

الْاٰخِرَانِ مِنَ الَّذِيْنَ نَبَذُوا الْاٰمَانَةَ وَرَاٰهُمْ
وَقَالُوْا مَا نَاخُ بِهٖ الصِّدْقِ وَعَمَلُوْا مَا صَاحُ
بِهٖ الصَّهِيْحُوْنَ

الیوم بر کل اجای الهول لازم است که آتی در تبلیغ امر تکامل نمایند و در کل جنس بمواعظ حسنه و کلمات لینه ناسر باشند عز احدیه دعوت نمایند چه که اگر نفسی الیوم سبب هدایت نفسی شود اجر شهید فی سبیل الله در نامه عمل و از قلم امر ثبت خواهد شد این است فضل پروردگار تو در باره عباد مبلغین ان اعمال جا امرت و لا تکن من الصابرين و الهاء علیک و علی من معک ان تستقیم علی هذا الامر الاعظم العظیم بلسر من افق الاقدار

قد شبر لسان القدم من فی العالم یظهر الاسم الاعظم و بشهد له بین الامم انه هو نفسی و مطلع ذاتی و شرق امری و سما و فضلی و مجرد شتی و سراج هدایتی و صراط عدلی و میزان حکماهی و الذی توجه الیه توجه الی وجهی

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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Kamal 1, 77 (August 20, 1921)

No. 9

Bahai Organization

Notes from memory written at the request of several friends, from a talk given at the home of Herr and Frau Kommerzinrat Schwarz, in reply to questions of Herr Jager, Saturday, November 20, 1920.

BY CHARLES MASON REMEY

SPIRITUAL consultation is one of the fundamental principles of the Bahai organization. As the work of the Cause increases it is found to be necessary that such consultation be established for the guidance, well-being, and stability of the work. For this end in various assemblies of Bahais, according to the instructions of the Center of the Covenant, boards of spiritual consultation have been established for the organization and direction of the activities of the Cause.

When the friends assemble for spiritual consultation, it has been found to be good to read prayers and Tablets in order that all human thoughts in the minds of those present be changed to divine thoughts, that the spirit of the Kingdom penetrate into the souls of all present, thus a spiritual harmony is established which is the most necessary element of Bahai consultation.

After reading of the holy Utterances the various subjects to be considered may be presented. It has been found best to consider each matter in turn, all present concentrating upon one question until that question is settled—then proceeding to the next matter. With this procedure there is no confusion of thought nor diffusion of energies.

In meetings of consultation it has been found to be important that each member present should speak freely and without constraint, always with great gentleness and consideration for the happiness of all present. It is good for each one of the people of the board of

consultation to express himself in turn. When the circuit of all present has been made, it will often be found that the thoughts expressed by the friends give rise to other thoughts in the minds, and then it is well to have a second or a third opportunity for each to express himself. With this full expression of thoughts, when these thoughts are in harmony with the principles and the spirit of the Cause, the condition is made for decisions based upon the spiritual instructions and methods of the kingdom.

In consultation the best results can not be attained when the people do not express the convictions and thoughts which lie deep in their hearts, for when they feel constrained the heart is distressed, and cannot function spiritually with the hearts of the others present, and when the hearts are constrained perfect consultation is not attained.

When the heart is expressing itself freely it is in joy and happiness, and this is an essential element in consultation; without its true spiritual guidance is not attainable, therefore great care should be taken that each one present should express himself fully in all spiritual joy and gladness of heart.

With a good knowledge of the teachings, upon which basis of the revealed Word all Bahai considerations should be based, and with an exaltation of the spirit of the Covenant, the friends in consultation are of one spirit, and of one thought, and there is a unity of

thought. This is only attainable with knowledge of the teachings when the hearts of all present are in the utmost state of severance and humbleness before the threshold of the Covenant. When this ideal condition exists, the right solutions of all questions are found, and there are no doubts in the hearts of the consultors. However, at times ideal conditions may not exist, and there may be a division of opinion among the members of the assembly. Under these conditions the beloved Abdul-Baha has instructed the believers to cast a vote, and for those in the minority to abide by the will of the majority. It has been found by adhering to this command that a harmony is maintained which bridges over, as it were, the times when opinions are divided—then later, when the people have a better knowledge of the teachings, and a more abundant confirmation of the Spirit, their difference of opinion will cease to exist, and eventually they will unite in support of the reality of the Covenant.

✓ Some of the friends of the Bahai Cause have been a little confused regarding the organization of the holy Cause because of the wide circulation of some words, to the effect that this Cause should never be organized—thus some have imagined that no form of Bahai organization should exist. Now of late we are informed by pilgrims returning to their homes from Palestine that Abdul-Baha has explained that these words circulated to the effect that the Cause should never be organized, give an impression very different found that of the reality of his teachings. Experience in the Bahai Cause shows us that when special questions arise, it is always well to gather together all of the holy Words treating of the subject, for when studying all of the divine teachings treating of any one subject we obtain an all around and a comprehensive conception of the truth of the matter. From one short excerpt from the holy Words, separated from

its context, erroneous meanings may be obtained. This danger does not exist when we study the particular statement in its rightful relation with the entire teaching.

Applying this principle of the relation of any one statement contained in the holy Words to the instructions in the entire teaching to this statement that "the Bahai Cause can never be organized," we see immediately that there is a discrepancy, for in the principles of the Cause we find the foundation for a very highly developed spiritual organization which will center about the establishment of the Bahai House of Justice. Ample provision for this institution is found in the revealed Word. The House of Justice will be the organic center of the Bahai Cause. Its duties will be so important as to be the central point of all Bahai matters in this world, even to the explanation and amplification of the holy way Words. This will be a spiritual organization.

Let us consider these two kinds of organization, namely, human and divine. or organizations *spiritually inorganic* and *spiritually organic*. In a spiritually organic institution there is life and growth, the organization ministering to the growth of the activities of the institution and in no way cramping nor obstructing its life and development. However, it is quite the opposite with a spiritually inorganic institution—one in which the workings are so lifeless, crystallized and inflexible as to preclude all possibility of life, growth and development, following the principles of divine organization. In the spiritually inorganic realm there is no movement and no change, and consequently no growth nor development. In other words, there is crystallization but no life. For example, compare a living plant with a fossil. In one we have organization and life, whereas in the other we have crystallization or fossilization and death. Applying this principle to religion, we see that the Manifestations of God have

brought divine life and have established spiritual organizations in the world, but with the passage of time, as these organizations have lost their spiritual power and become crystallized forms of human thought, the spiritual life of religion becomes extinguished, and, as with the fossil, only the external form remains. The spiritual organization of the Bahai Cause is based upon divine doctrines, and the living principles of God's Kingdom, and not upon external or human forms and principles. In other words, the Bahai Cause is not an inflexible organization, for it has life in it, and consequently its details are ever changing and moving, allowing growth and development. Thus it may be truly said that the Bahai Cause is not crystallized, but that it is organized.

In carrying on the Bahai work, it is necessary that we should organize our institutions upon the divine plan outlined in the teaching, rather than according to the standards of men. When the work is thus spiritually organized, the forms of organization are so supple as to admit of limitless expansion and development; thus this spiritual organization is ever ministering to the life and growth of the Cause. However, if methods of human organization creep into the Bahai work, the growth of the Cause is hampered, and troubles ensue, and such continue until the cause is removed. When an iron band is placed around a living tree one of two things happen; if the band remains intact it kills the tree or seriously impairs its life; or, the growth of the tree bursts asunder the band. So it is with the Bahai Cause and the limitations of human thought. The life of the Cause will be impaired unless these human fetters give way, allowing the Cause to grow and develop after the divine plan of the Kingdom. The revealed utterances of the Revelation are the basis of all activities amongst the Bahais. A careful study of these principles is necessary in order that they be

put into effect in the working of the Cause.

As explained in the revealed Words, the duty of a spiritual board of consultation is to meet in the spirit of the Kingdom in order to apply the divine principles of the Abha Kingdom to the various problems which are continually arising in the administration of the Cause. In order to attain the best results in consultation, each of the members of the board should be well informed regarding the divine commands in order that with love and oneness of spirit they may unite in carrying out these holy instructions in the workings of the assembly.

For example, when any special problem presents itself for solution, it is well to make a study of the holy Words pertaining to the question. Then, when these words are familiar to all the friends of the consultation body and their hearts are freed from the self, they will be spiritually guided in their consultations and deliberations, and the result will be good for the well-being and the growth of the Cause.

According to the Bahai standard, the first requisite for the board of spiritual consultation in an assembly of friends, is that the members should be firm in the Covenant and well versed and strong in the teachings and in the principles of the Bahai Cause, and that they should have proved themselves worthy of the responsibility of membership on this board by a record of steadfastness and service to the Covenant. For this reason it has been found better to place people on the bodies of spiritual consultation who have had such experience in the Cause and whose record of service and steadfastness is well known and established beyond a doubt.

The second requisite for membership on these spiritual boards is that the members should be able to work together and to co-operate in service. That is to say, for example, they should be

(Continued on page 156)

STAR OF THE WEST

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Kamal 1, 77 (August 20, 1921)

No. 9

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

(Continued from page 150)

JUNE 21, Abdul-Baha went to Montclair. Two days later Lua Getsinger, Georgie Ralston and I were with him in Montclair.

He served at the table that day. I shall never forget his look of mystery as he entered with a dish of fruit. It was a glass bowl, filled with golden peaches. Without turning his head—his face was set straight before him and was strangely and majestically still in expression—he turned a piercing glance on Lua and myself. It was a glance like a sword, strangely watchful as it flashed from the corners of his eyes while his face was turned almost profile.

Before lunch, having banished Lua, Georgia and me to the back porch, he joined us there, striding up and down and talking to us. As he walked he shook us with his power. I felt myself renewed in the current of life eddying from him. I felt myself sparkle with this vivification, this exhilaration.

His eyes—those eyes of light, which seem to be, and are, ever looking into heaven, into that mysterious plane hidden from our sight, and when they alight for an instant upon earth glance away at once, back to the mysteries—were more than ever brilliantly restless that day; his whole being indeed was restless with a strange force. It seemed as though the lightning of the Spirit could scarcely endure to remain harnessed to the body. His whole bearing

was unusually foreign to earth. He seemed almost out of the body.

While we were sitting around him on the porch I told him that a woman I knew, who had seen him once but knew nothing of him, had said she would like to "live near him."

He laughed. "She does not want to live near me. She only wants a good time!"

Then he grew serious. "To live near me," he said, "one must have my aims and objects. Do you remember the rich young man who wanted to live near Christ and when he found out what it cost to live near him—that it meant to give away all his possessions, and to take up a cross and follow Christ—then," Abdul-Baha laughed, "he fled away!"

"Among the disciples of the Bab," continued Abdul-Baha, "were two, his amanuensis and a firm believer. On the eve of the Bab's martyrdom, the believer prayed, 'Oh, let me die with you!'"

"The amanuensis said, 'What shall I do?'"

"'What shall I do!' laughed the Master, in gentle mockery, 'What do you want me to do?'"

"The Bab said, 'Protect yourself.'"

"The disciple died with the Bab, his head upon the breast of the Bab, and their bodies were mingled in death. The amanuensis died in prison anyway. but think of the difference in their stations!"

“There was another martyr,” continued Abdul-Baha after a moment.

“Mirza —— of Shiraz. He saw BAHÁ'O'LLAH only once, but he so loved the Blessed Beauty that he could not help but follow him to Teheran, though BAHÁ'O'LLAH had told him to remain with his aged parents, who had also become believers.

“Still he followed! And when he reached Teheran, it was just at the time that a great persecution had fallen upon the Bahais because of the attempt on the life of Nassir Ed Din Shah by two fanatical believers; and BAHÁ'O'LLAH had been cast into a dungeon; and it was in the dungeon that Mirza —— Shirazi found the Blessed Perfection again, when, asking for BAHÁ'O'LLAH, he was led to the dungeon to be chained, with other disciples, to his Master! So he found him again! The disciples were all bound by the same chain to BAHÁ'O'LLAH. Set into the chain were iron collars which were fastened by iron pins around the neck, and each day a believer was unchained and killed, until BAHÁ'O'LLAH alone was left; and none knew whose turn would be next. The first intimation they received that their time had come was when the jailer took out the pin from the collar. This was the sign.

“And one day the pin was taken out from Mirza —— Shirazi's collar. Then Mirza —— Shirazi stepped joyfully forward. First he kissed the feet of the Blessed Beauty and then——”

Suddenly Abdul-Baha's whole aspect changed. It was as though the spirit of the martyr had entered into him, or as though—the thought stabbed my heart—as though his prophetic spirit was enacting the tragedy to come, when Abdul-Baha himself, the Center of the Covenant of God, would go forth in ecstasy to his own martyrdom.

When that day comes, that day of tears for heaven and shame for earth, I shall see Abdul-Baha as he was at Montclair. With his head thrillingly

erect, snapping his fingers high in the air, beating on the porch with his foot till we could scarcely endure the vibrations set up,—such electric power radiated from him—he sang the martyr's song—ecstatic and tragic beyond anything I had ever heard.

This was what the Cause meant, then! This was what it meant to “live near him!” Another realm opened to me, the realm of divine tragedy.

“And thus,” ended Abdul-Baha, “singing and dancing Mirza —— Shirazi went to his death and a hundred executioners fell on him! Later his old parents came to BAHÁ'O'LLAH praising God that their son had given his life in the path of God!”

He sank back into his chair. Tears swelled in my eyes, blurring everything. When they cleared, I saw a yet stranger look in his face. His eyes were unmistakably fixed on the Invisible. They were as brilliant as jewels and so filled with delight that they almost made his vision real to us. A smile of exultation played on his lips. Very low, so that it sounded like an echo, he hummed the martyr's song.

“See!” he exclaimed, “the effect that the death of a martyr has in the world. It has changed my condition.”

There was a moment of silence, then he asked,

“What is it, Juliet, that you are pondering so deeply?”

“I was thinking of the look in your face when you said your condition had been changed. I was thinking I had seen a flash of the joy of God over those who die happily for humanity.”

Soon he spoke of Mary Magdalene.

“There was one name,” he said, “that always brought joy to the face of BAHÁ'O'LLAH. His expression would change at the mention of it. It was Mary Magdalene.”

I did not see Abdul-Baha again till the day of the feast, the 29th of June, at

West Englewood. Then I entered his presence in Roy Wilhelm's house.

I had gone to West Englewood with Silvia. We walked up from the little station, through the sweet, wild country, past the grove where the tables were set for the feast, a great circle cleared of underbrush, shady and fragrant with tall pine-trees, in the midst of tangled woods; then on up to the house where he was, he whose presence filled our eyes with light and without whom our days had been very dim and lifeless!

Ah, there he was again! There, on a corner of the porch that unique figure in the flowing garments, which meant the Heavenly Garment to us! We sat on the porch with him for a while.

Later he led us to the grove. There he talked to the people, sitting beneath a great tree, with a poor old woman on one side, very poor and humble, but with the most shining faith, and on the other Mrs. Krug, with her radiant prettiness and rich clothes. His words have been preserved, I will not repeat them; I remember them, besides, very imperfectly. But he said one thing which woke all my being: "This is a New Day, a New Hour!" I could not take notes—it was so beautiful, so life-bestowing to watch him, as he sat beneath that great tree, the people grouped in circles around him, teaching them as Jesus used to do in the open—rustling leaves and sky above his head!

(To be continued)

Bahai Organization

(Continued from page 155)

those who are able to attend the meetings of consultation, and who have time for the performance of their spiritual duties as members of the meeting of consultation.

Several months ago a board of spiritual consultation was organized in the Washington assembly, in America, according to the following procedure: A general meeting of the entire assembly was held at which a committee of five was appointed to make a selection of nine candidates for the assembly of spiritual consultation. This committee of five met several times and, after much prayer and consultation, they selected nine people. Four of these were of their own number. Then the general assembly met, and the result of the work of the committee was made known. The general assembly then unanimously elected these nine candidates. It was found much better to select the candidates in a committee of five rather than in an open meeting with all the assembly present, for there were many matters and details to be minutely discussed, and this discussion might not have been fea-

ible in a large gathering. The meetings of this body of consultation were arranged at a time most generally convenient to all, when the friends were not hurried, but could remain as long as necessary for the pursuance of the spiritual work.

This Committee of Consultation is now the center of administration and direction of the Bahai work in Washington. Its first work was to appoint several working committees from among the people of the assembly who were not members of this central body. From time to time, as conditions required it, these various committees met with the Committee of Consultation, by special appointment, to talk over and arrange the many activities of the Cause. The Committee of Consultation recognizing the necessity of keeping all the friends actively engaged in serving the Cause, a special effort was made to interest the new and the young believers in the service of the Cause, in order that all might have the blessing of engaging actively in the pathway of the Covenant.

Charles Mason Remey.

۲ رسید جناب سترژی فی الحقیقه مؤمن
 وموقت است رویش بنور هدی روشن
 واز بشارت الهیه قلبش در نهایت اهتزاز
 لهذا بهر شهری که سفر کند سبب وجد و ورود
 گردد ونفخه حیات بدرد البته خواهد نثارا
 مخلوق خواهد داشت وایامی چند در انجا
 اقامت خواهد کرد ولی بمالک دیگر نیز سفر
 کند تا در هر شهری ندا بملکوت آله نماید
 اما تو از مصائب و بلایا محزون مباش
 درختی که ریثه او ثابت مقاومت هر
 بادی نماید هر کشتی فی حکم و قیامت است
 از مصادمه امواج نترسد هر بنیائی که
 اساسش حکم است از حوادث و انقلاب
 بیی ندارد چون تو ثابت بر پیمان لهذا
 مطمئن باش که این ظلمات بلا یا عاقبت
 بنور عنایت مبدل شود و نهایت وجد
 و سرور حاصل گردد

واما مسئله حقیقت الوهیت
 چنانست که از پیشتر گفتم و تو خوب
 فهمیدی حقیقت الوهیت مقدس
 از ادراک عارفین است ومنزه از احاطه
 عقول انسانی بشر باین مقامی راهی
 ندارد عاجز است مثلاً این دجست که
 از عالم نبات است هر چه ترقی نماید
 و طراوت و لطافت حاصل کند از عالم
 انسانی خبری نیاید این فوق ادراک
 اوست پس چون در عالم خلق تفاوت
 مراتب مانع از ادراک است که هر رتبه
 مادی و فی ادراک رتبه مافوق نماید و
 مستحیل و محال است پس چگونه عقول انشا
 ادراک آن حقیقی که مقدس از جمیع اوصاف است

تواند نمود اینست که از برای نفوس
 مرجعی جز حقائق مقدسه نیست
 باید توجه بظواهر مقدسه الهی
 نمایند و الا عبیده او همانند لهذا باید
 که جمیع توجه بجمال مبارک کنند
 و بنار محبت او برافروزند و در دریای
 هدایت او مستغرق گردند و بعد البه
 بندۀ او و منادی بملکوت اوست
 و علیک البهّاء الابهی
 عبد البهّاء عباس

اخبار ساحه اقدس

صد هزار شکر که اخبار اخیر که از سلامت
 اقدس با اینجا رسیده بشارت میدهد
 که وجود انور حضرت عبدالبهّاء در
 نهایت صحت و اعتدال است
 جناب مستطاب فاضل مازندرانی بعد
 از سفریکه تقریباً پانزده ماه در امریکا
 طول کشید روز نهم ماه جولای سنه ۱۹۲۰
 از شهر نیویورک حرکت فرمودند و سلامت
 بارض مقدس رسیدند و بذیارت عتبه
 مبارکه فائز شدند و در حضور مبارک
 حضرت عبدالبهّاء مورد عنایات و لطف
 گشتند و عن قریب بایران مراجعت خواهند
 نمود فی الحقیقه جناب فاضل روی ایران
 و ایرانیان در امریکا سفید کردند
 دوستان غرب من الکیبر الی الصغیر از
 مفارقت ایشان بی نهایت متأثر شدند
 و از حق جل جلاله میطلبند که اسباب اقامت
 باز فراهم آید و بحکم باختر از زبان و دل
 همه بخواب فاضل بگیرد جای شما خالی

و کرامت الابهّاء رضیاء

نجم سیریاختر

قیمت اشتراك سالیانه ۳ دالر است بتوسط محفل مقدس روحانی طهران یا یکسره با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که نزقات توفیق مادی و معنوی نوع بشر و یکخانه وسیله انتظام و الهی ان عالم است سخن میزند و معالوت نمیدهد که موافق این مفصلاست که خواهد شد

شماره نهم ۲۰ ماه اگست سنه ۱۹۲۱ موافق ۱۰ ماه کال سنه ۷۸ بهائی
جله ۱۲

در خصوص ازدواج

شیخانو بواسطه جناب دکتر ضیاء افندی ابن محمد مصطفی افندی . کنیز عزیز الهی بیس لوزیوت بملازمت الله

هو الله

ای کنیز عزیز الهی نامه ات رسید و مضمون معلوم گردید در میان خلق از دواج عیانت از ارتباط جسمانیت و این اتحاد و اتفاق وقت زیرا فقط جسمانی عاقبت مقرر و محتمل است و لکن از دواج اهل بهاء، باید ارتباط جسمانی و روحانی هر دو باشد زیرا هر دو سرمت يك جامند و منجذب بیک طلعت میباشد زنده بیک روحند و روشن از بیک انوار این روابط روحانیه است و اتحاد ابدیت و همچنین در عالم جسمانی نیز ارتباط محکم متین دارند ارتباط و اتحاد و اتفاق چون از حیثیت روح و جسم هر دو باشد آن وحدت حقیقی است لهذا ابدیت آنها اگر اتحاد مجرد از حیثیت جسم باشد البته موقت است و عاقبت مفارقت محقق پس باید اهل بهاء چون رابطه از دواج در میان

آید اتحاد حقیقی و ارتباط معنوی و اجتماع روحانی و جسمانی باشد تا در جمیع مراتب وجود و در جمیع عوالم الهی این وحدت ابدی گردد زیرا این وحدت حقیقی جلوتی از نور محبت الله است و همچنین اگر نفسی مؤمن حقیقی شوند ارتباط روحانی یابند و مظهر محبت روحانی گردند کل سوسه تمام محبت الله شوند البته آن اتحاد و ارتباط نیز ابدیت یعنی نفسی که از خود بگذرد و از نقایص عالم بشری بجزد بایند و از فیود ناسوتی منصرف گردند البته پرتو انوار وحدت الهی بناید و جمیع در عالم ابدی وحدت حقیقی یابند و عليك السماء الابهي عبالهات عباس

در مسئله مصائب و بلايا و حقیقت الوهیت

هو الله
هوئولولو جورج جاکب اکور

ای ثابت بر پیمان نامه فصیح و بلیغ تو

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 12

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"A Bahai denies no religion; he accepts the Truth in all, and would die to uphold it. He loves all men as his brothers, of whatever class, of whatever race or nationality, of whatever creed or color, whether good or bad, rich or poor, beautiful or hideous. He commits no violence; if he is struck he does not return the blow. He calls nothing bad, following the example of the Lord BAHAI 'ULLAH.—Words of ABDUL-BAHA (from *Abdul-Baha in London.*)



ABDUL-BAHA GOING TO THE TOMB OF THE BAB.

Beside Abdul-Baha is the gardener Ismail Azha, and behind him is Mirza Subhi, one of the secretaries. The wall to the left borders Abdul-Baha's garden. The large building in the distance is the Jesuits' School for Girls, and Mt. Carmel appears in the background.

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 'ULLAH.

Vol. 12

Ezzat 1, 77 (September 8, 1921)

No. 10

A Week in Abdul-Baha's Home

September 1 to 8, 1920.

The four pilgrims who made this glorious journey together were Mabel Paine, Sylvia Paine, Cora Grey and Genevieve Coy.

BY GENEVIEVE L. COY.

"We have beheld the King in His Beauty; we have seen the land that is very far off".

September 1, 1920.

OUR party of four American pilgrims had left Cairo on the evening of August 31st. Three of the Egyptian Bahais had come to the train to bid us farewell, and to give us messages to take to Haifa. One of the group was an Armenian, who brought a basket of fruit for the Master. Another was Mirza Tofik, a young man of twenty-one or two years of age, who is a student in the college in Beirut. He interpreted for us often during our five days in Cairo, and also served as a most pleasant and helpful guide in some of our trips about the city. The third person to bid us God-speed was Mohammed Taki Esphahani, in whose home we had spent some of our happiest hours in Cairo. He speaks no English, but he gave us many sweet thoughts, through Mirza Tofik's interpretation, and his smile was a benediction. We loved him so much that we could not have borne parting from him had it not been that the goal of our journey was Haifa and the Master! His parting gift to us was a tray of delicious pastry, and a lovely bouquet of roses. Through all the next day's ride the flowers kept fresh, and on the day after that there were two or three buds that were fresh enough to be given to the Master, when Mirza Mohammed Taki's message of love was told him. The

Master wore them in his girdle all the rest of that day, and said that he always was happy when he thought of the loving heart of the Bahai who had given us the flowers.

When we woke on the morning of September first, the train was running through the desert country of southern Palestine. For mile after mile the rolling sand dunes stretched into the distance. Long lines of camels were passed; and occasionally acres of date-palms, loaded with green dates, showed where a little moisture was held in the sand below the dry surface. For hours we looked out of the window, watching, with an intense fascination, those long miles of desert. Some one in our party said that she could quite understand why the children of Israel murmured in the wilderness, if that was the kind of country that they had to travel through! We wondered whether Joseph and Mary, and the infant Jesus, had traveled so hard a road when they went down into Egypt. But later, in Haifa, we were told that the tradition of the country says that they went to the port at the foot of Mt. Carmel, and from there continued their journey to Egypt by boat.

During the middle of the day, the train passed from the desert into the pasture land. That is as different from

our green American meadows as one can imagine. The pastures are brown and dry, and we wondered how the many herds of goat and sheep that we saw could find enough food to keep them alive. We saw almost no cows, and in Haifa we found that it is very difficult to obtain milk; we did not see any butter while we were in Palestine. Instead of butter, a white, salty cheese made from goat's milk is served.

In the afternoon we rode through the beautiful valley near Joffa, with its thousands and thousands of fruit trees. The fields have to be irrigated, but when that is done they "blossom abundantly," and the trees are loaded with oranges and lemons, which were green at that season of the year. A little farther north is the valley of Sharon, and we tried to remember some of the beautiful words of the Old Testament with regard to that valley. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the *glory of the Lord* and the excellency of our God."

The last part of the journey was very beautiful. The train ran close to the edge of the seashore, and we saw the sun drop down through fleecy clouds and sink in the blue waters of the Mediterranean. On the right a low range of hills rose,—rocky, and sparsely covered with vegetation. Beyond them appeared line after line of hills, until, far in the distance, high blue mountains towered in to the sky. We thought that they must be the Lebanons, and we wondered whether we should soon see the valley of Acca. After a time the lowest range of hills rose so close that all the others were blotted out. Cora suggested that perhaps the termination of this range was Mt. Carmel, and so it proved to be, for suddenly we rounded a point of land,

and Haifa appeared to the east, with Mt. Carmel above.

Haifa lies on a narrow plain at the foot of the mountain, but there are buildings scattered part way up the slope. A long white road traverses the length of the hill, and reaches the top near its western extremity. I looked for the Tomb of the Bab, but I am not sure whether I saw it then. The train runs through a considerable part of the town, before reaching the station, and our eyes were very eager in their search for the various places of which we had heard so much. Suddenly I remembered that we should now be able to see Acca across the bay, and hurrying to the other side of the car, I looked out—and across the water I glimpsed the city of the Lord, the "door of hope." We were so happy to be so near our journey's end,—we were so full of expectation, that it seemed as if the train would never reach the station. But at last we did pull up in front of it! Cora went out to look for a porter, and I was ready to pass baggage out of the window to her. But almost immediately a hand was reached in to shake mine, and we were welcomed by a young man, whom we later learned was Rouhi Effendi, one of the Master's grandsons. Soon a familiar figure appeared in the car, Fugeta, whom we had last seen in New York. He helped pass out bundles, and soon we were all on the platform with our numerous parcels and bags beside us. We shook hands with several young men, Bahais from the Master's household, and then we four American pilgrims were in the auto, with the driver, Rouhi Effendi, and some of our baggage. Said Effendi, who had just arrived from Alexandria, Fugeta, and the other friends waited for the car to return for them.

The car ran through several streets, going steadily upwards,—and I was too happy and too far from ordinary speech to be able to say a word. Suddenly we turned a corner, and after going less than a hundred yards the car stopped.

I recognized the Pilgrim House, from the picture of it in *The Light of the World*. On the other side of the road was the wall of the Master's garden, and rising above it, the little room, like a watch-tower, in which the Master often stays.

During our ride from the station, Rouhi Effendi told us that the Master was staying on the mountain for a few days, to rest from the many demands made on his time when he is in his house in the town. We would not see him until the next day. Perhaps we were disappointed for a moment, but here one knows that all that the Master does is wisely done. And next morning we were sure that it was well that we should have time to rest, and drink in the exquisite peace of the place, before meeting him.

At the door of the Pilgrim House we were met by two Americans, Mrs. Hoagg and Malcolm McGillavrey. Malcolm had been in Haifa a week, but Mrs. Hoagg had been there since early in the summer. She acted as hostess for the Pilgrim House; she showed us to our rooms,—one for Cora and me, another for Mabel and Sylvia. Simple, clean, and filled with a faint fragrance as of incense, is our place of rest, the place the Master has provided for those who come from the West. Every hour I wonder more at the love and kindness which has so provided for our comfort! Whenever we sit down to a meal, I think, "This is the meal the *Master* has given us!" The material food has come now, but the spiritual food had reached us in America!

Fugeta cares for the house; he gets the breakfast; he serves the lunch, the food for which is brought over from the Master's house; he washes the dishes, he cleans the lamps, he is always busy in serving us. In the evening he helps wait on table, at dinner in the Master's house. The other boy who serves at dinner is Khosro, who came from Burmah

when he was very young, to serve the Master.

After our arrival at the Pilgrim House we sat on the porch for a while. The night was beautiful,—a full moon, and yet the stars were very bright. At about half past seven, Mrs. Hoagg took us over to the Master's house to meet the ladies of the household. We entered a gate that is covered with a luxuriant growth of vines, and walked under an arbor to the entrance of the house. It was hard to believe that we were really there! We had seen pictures of the house often and it was so very like the pictures! (That is true of everything here. The pictures we have seen have been very good, I think, for one recognizes places and people immediately.)

We went up a rather long, broad flight of steps, turned to the left, and were in a high-ceilinged room of moderate size. There were many chairs and divans against the wall and at the end of the room was a big wicker chair which one knew at once was the Master's. Immediately the ladies came in they greeted us with the Greatest Name, they inquired about our health, our journey, about the believers in America. Rouhi Effendi translated for those who did not speak English. There were present the Holy Mother, the Greatest Holy Leaf, two of the daughters, Touba Khanoum and Rooha Khanoum; two or three young girls, granddaughters of the Master,—and Foad, the adorable four-year-old grandson, whose picture I had seen in Mr. Latimer's note-book.

The Holy Mother spoke about BAHĀ'ULLĀH'S commands about education. The two daughters talked with us about the friends in America. Little Foad ran in and out on a very sturdy pair of legs. I cannot remember much of what was said. We knew that we were very welcome. We knew that we were at home as never before! I could not but try to realize that *these* were the women who had been for years prisoners in Acca, who had undergone unspeakable hard-

ships,—these women with smiling faces who welcomed us so cordially.

After a time, how long I cannot tell,—someone came and announced dinner. The ladies said “good night,” for they do not come to the table where the men pilgrims are. We were taken out into a big, big room, which had a long table down the center. Many men came filing in and seated themselves. There were probably twenty or thirty at the table. Later we learned that five religions, and six or seven nationalities were represented. Christians, Mohammedans, Buddhists, Zoroastrians, Jews—were met in love and unity at the table of our Master. Egyptian, Persian, Arab, Burmese, Japanese, American, Parsee, Turk,—and perhaps other nationalities were infinitely happy because they had found the joy that passeth understanding,—because they were the guests of Abdul-Baha! One does not remember words here, but the atmosphere of joy and peace is unforgettable.

As we were leaving the house, Rouhi Effendi, who had just come down from the mountain, brought word that the Master would either come down, or send for us the next day.

At the Pilgrim House we sat out on the porch in the moonlight and talked until almost ten o'clock,—and then went to our rooms to pass our first night in the Holy Land! I slept peacefully, and the night was all the more beautiful because I woke several times for a few minutes of happy realization that we were at last in Haifa,—in the “land of heart’s desire!”

September 2, 1920.

To waken in the Pilgrim House in Haifa is a very, very happy experience! From our west windows we could catch a glimpse of the Tomb of the Bab, and how eagerly we looked up at it, knowing that there the Master was dwelling; there was the memorial to the wonderful

young herald of our Faith, the Supreme Bab.

Breakfast in the Pilgrim House comes at seven o'clock. It is a simple, friendly meal. The food consisted of tea, toast, poached eggs, honey and cheese. And the lovely companionship of the friends! There were the seven of us who slept in the House, and Said Effendi and Mirza Lotfullah always came in and had breakfast with us. Mirza Lotfullah came down from the mountain each morning, bringing handfuls of jasmine blossoms from the garden of the Tomb, and these he strewed on the table. They were a lovely reminder of the spiritual fragrance of that spot!

After breakfast on that morning I was sitting in our room praying. Cora was writing at the table, the door into the living-room was open and the various sounds of the household drifted in to us. I was having a very happy time reading some of the prayers in the little prayer-book, and also in praying for the friends who were not there with us. I found myself bathed in a wonderful atmosphere of love and peace. It was like nothing I had ever experienced! It was not supernatural, in the sense of seeming queer or strange. It was simply an all-pervading peace and calm that seemed to fill my whole heart and spirit. I seemed to be at one with all the beauty and joy and light in the universe. Thus, I think, some ray of love from the Master’s thought prepared me for meeting him that day.

At lunch Rouhi Effendi brought word that we were to go up to the Tomb at about four in the afternoon, to see the Master! After lunch we all went and rested for an hour and a half. That is part of the day’s program always. At three o’clock came tea, another invariable occurrence.

As the hour drew near when we were to go up the “Mountain of the Lord,” to meet Abdul-Baha, I remembered one evening we had spent with

Juliet Thompson not long before we had left New York. She had said with deep earnestness, "When you are in the Master's presence do not be self-conscious, if you can help it. Do not be afraid. There is nothing to fear. He is all love and kindness. Pray, pray, all the way on your journey, that your hearts may be freed from all self-consciousness. Go to him freely, gladly!"

I had tried to remember that, I had prayed for purity of heart that I might learn the lessons the Master will teach those who are ready to learn. And yet as we rode up the steep road toward the Tomb, there was a strange mixture of love and dread and longing in my heart. The way seemed very long! And yet it was very beautiful. We saw the valley of Acca, with the river Kishon winding

through it down to the sea. Across the bay, Acca shone brightly in the afternoon sunlight,—that "White Spot," which so many, many pilgrims have sought because the Glory of God had lived there.

Finally we turned off from the main road, and the carriage drove down a steep incline toward the Mossafer Kaneh,—the Persian Hospice for men. There we alighted and Mrs. Hoagg led us along a wide path, which is bordered with cypress trees on one side and with fig trees on the other. We passed the house of the care-taker, with the little room on top where the Master sometimes sleeps when He is on the mountain, and walked around to the front of the Tomb.

(To be continued)

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

(Continued from page 158)

AT the end of the divine talk the feast was ready; but no sooner had this been announced than a sudden storm blew up. There was a peal of thunder, the clouds rolled very low. Abdul-Baha stepped out into the road and went to the extreme end of it, where there was a crossroad. There a chair had been left, and, as I watched him from a distance, I saw him sit down while the Persians stood around him. I then saw him lift his face to the sky. He had gone very far from the house; the thunder was still threatening and the clouds were ominously black. Suddenly a change came with the wind. The clouds began to flee across the sky, blue patches appeared, the sun came out! Then Abdul-Baha rejoined us in the grove. This I saw.

Later as we sat at the tables, he anointed us with rose-water. I was not at a table, but sitting on the ground beneath a tree, with one or two believers.

"Friends here!" smiled Abdul-Baha. In his voice was a deep and thrilling joy, the union of hearts gives him such rest.

But the wonderful, the indescribably wonderful time came later. Abdul-Baha went out alone and remained for hours. When he returned it was dark. A few of us were sitting on the porch. Below us on the grass sat the people, that is, those who had lingered. Their white clothes in the dusk were as soft as moth wings. In their hands they held burning tapers, really to keep off mosquitos! but the effect was of tiny wands tipped with red stars and the incense was like some Eastern temple. It was a fairy-like picture.

Abdul-Baha took a chair in the center of the step, and delicately holding a taper himself, he spoke in words of flame. I can see it all vividly still—and shall through my life—those trembling

(Continued on page 171)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

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No. 10

Tablet from Abdul-Baha regarding spelling of Sacred Name

To the maid-servant of God, Miss Jean Masson (Chicago)—Unto her be the Glory of God, the Most Glorious!—Care of his honor, Mr. Roy Wilhelm (New York):

He Is God!

O thou harbinger of the Kingdom!

Thy letter has been received. Its contents indicate that thou art occupied in writing a book in answer to the one who has written against the Truth. Thou asked as to how ye should spell in English the blessed name of His Holiness, BAHA 'ULLAH and also Mashreq 'Ul-Azkar. Ye should spell them thus: BAHA 'ULLAH and Mashreq 'Ul-Azkar.

It is my hope that in writing this book thou wilt be confirmed. The language, however, must be very lenient and mild. Thou shouldst write it with the utmost politeness. Thou shouldst not look at the expressions of that hostile person, because he was a man full of prejudice and very impolite. Anybody who is endowed with a slight sense of fairness understands that what this person has written is based on the utmost self-interestedness and enmity. This very fact is a sufficient proof showing his fallacy.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah Khan S. Bahadur, Haifa, Palestine, April 29, 1921.)

Haifa, Palestine,
May 17, 1921.

Miss Jean Masson,
My dear Bahai sister:

I am sorry your letter to the Master was kept so long unanswered. It was

due partly to the sickness of the Beloved and partly to his thousand-sided occupation. However, I am glad at last there offered some opportunity when your letter was presented and a Tablet was revealed.



As to the spelling of the two names, BAHA 'ULLAH and Mashreq 'Ul-Azkar, the standard is given by the Master in this same Tablet of yours. The explanation is that BAHA 'ULLAH is composed of two words, Baha and Allah (Glory and God). BAHA 'ULLAH means the Glory of God. Now the *U* signifies *of*. This vowel, when introduced between these two words, joins them together, but in pronunciation the *A* of Allah is dropped and replaced by the same *U*-vowel. We put an apostrophe between the two words in order to show that a letter, i. e., *A*, is dropped and we capitalize the *U* because it replaces the *A* of Allah which is in capital.

Mashreq 'Ul-Azkar is also composed of two words, Mashreq and El-Azkar (Mashreq—dawning place; El—the; Azkar—mentions or prayers or communes). Again *U* signifies *of*. When we put these two words together the *E* of El is dropped in pronunciation and

so that *U*-vowel takes its place. We put an apostrophe to show that the letter *E* is dropped and we capitalize the *U*-vowel because it replaces the *E* of El which is in capital.

I had the pleasure of reading your pamphlet on the Mashreq 'Ul-Azkar. I admired the style of your writing and the tactfulness you have exhibited in it. It is sanctioned by the Master. You will kindly send us many copies for distribution. It is written in a way that will not arouse jealousy in the outside readers.

Will you kindly remember me to our revered sisters, Mrs. True, Arna True, Dr. Appel and Mrs. Houser? Also to our dear brother, Dr. Bagdadi.

With Bahai love and greeting, I remain,

Your brother in the Covenant of God,

Aziz 'Ullah S. Bahadur.

The Tablet above concerning the spelling of the sacred name, BAHA 'ULLAH, and of Mashreq 'Ul-Azkar, settles conclusively a matter that has long created among American believers a friendly divergence of opinion.

The original spelling of the name of the Blessed Perfection, as given to Americans, was, as we know, BAHA ULLAH, sometimes BEHA ULLAH. Some of us, in the early days of the Cause in the West, found difficulty in its correct pronunciation. We did not seem to understand, some of us, that 'a' and 'u' have other sounds in the English language besides long 'a' and long 'u,' hence that most sacred name was often, out of our ignorance, pronounced incorrectly and sometimes irreverently.

If there is one name that is the perfection of the beautiful, the musical, pronounced, enunciated correctly and sacredly, it is BAHA 'ULLAH. Pronounced incorrectly, irreverently, it is sacrilegious. So to aid us in our ignorance, our difficulty in the enunciation

of Arabic letters, one of the friends, Mr. Roy Wilhelm, I believe, supplicated Abdul-Baha to settle the difficulty, suggesting that the letter 'o' instead of 'u' would aid Americans in arriving at the correct pronunciation.

Abdul-Baha responded to the effect that the name of the Blessed Beauty should be spelled BAHA 'O'LLAH. This Command has been adhered to religiously by most of the friends in America, though some have always regarded the original spelling, BAHA ULLAH, with deepest reverence and longing.

European Bahais seem never to have adopted the American spelling, nor have European scholars outside the Bahai ranks. Manifestly the new spelling was given only to Americans to aid us in our immaturity, our Bahai childhood.

Today, however, we have passed beyond the period of our infancy in the Bahai Cause. Persian and Arabic terms and words have grown singularly and beautifully familiar to us. And many of us have felt for long that we have

matured sufficiently to be given the correct spelling, at least of BAHĀ 'ULLĀH. We have felt also that a unified spelling of the sacred names throughout the Bahai world would make for the universal unification, which is one of the basic principles of the Bahai Cause. We have felt, also, not only that there should be a standardized spelling in all Bahai literature, but that Bahai literature should be the most perfect literature in the world, so elevating it above all criticism by scholars and the unfriendly.

Being engaged upon a most important work in the interest of the Bahai Cause, a work which, when completed, must compete scholastically, as well as historically, with all literature inimical to the Cause, I supplicated Abdul-Baha for the correct spelling of BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar. Mashreq 'Ul-Azkar has also passed through various etymological changes in our American terminology in our effort to arrive at its correct spelling.

In response to this supplication came the Tablet above, with the very clear letter of explanation by Aziz 'Ullah S. Bahadur, stating explicitly the correct spelling of both words.

"Ye should spell them thus: BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar."

The STAR OF THE WEST, standing as

it does for the pure Teachings, the pure creative Word, is the logical medium for the dissemination throughout the Bahai world of this explicit instruction as to the spelling of the two names. It is vastly important that we should have a standardized spelling of all oriental Bahai terminologies and at some future date, through this same medium, a list will be given with the correct spelling from the pen of the supreme Authority, Abdul-Baha.

As to the pronunciation of BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar, not much need be said. But let us remind ourselves that by accenting the final syllables of the words we express in our voice somewhat of the reverence that is in our hearts.

Let us remind ourselves also that the first 'a' in Baha corresponds in sound most closely to the 'a' in 'ask,' and the 'U' in 'Ullah to the 'u' in 'full.'

Divided into syllables, then, we have: BA-HĀ' 'UL-LĀH'.

Mash-req' 'Ul-Az-kar'.

I am sure it is as deep a satisfaction to every American Bahai, as to myself, to have revealed the authorized spelling of these two names, that of the Manifestation of God and the great Bahai Institution.

Jean Masson.

Tablet from Abdul-Baha to Victoria Bedikian

To the revered maid-servant of God, Victoria (Bedikian), Montclair, N. J.—
Unto her be the Glory of God, the Most Glorious!

He Is God!

Today, at the Threshold of His Holiness, BAHĀ 'ULLĀH, there is nobody more favored than thee, because thou art busy in the service of the orphans and in the education of the destitute, helpless children. Thou hast no desire but to please God.

Verily, verily, this service is directly rendered to His Holiness BAHĀ 'ULLĀH Himself, because these children are His dear children. This is why His Holi-

ness Christ (may my soul be sacrificed to Him) says, that from all parts of the world people will hasten to enter the Kingdom, while the sons of the Kingdom go out of it; and again He says, that children are the residents of the Kingdom of God.

May thou be a hundred thousand times applauded for this service thou art rendering!

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Haifa, Palestine, December 9, 1920).

Pen Pictures of Abdul-Baha in America

(Continued from page 167)

red stars among the dim white figures on the grass, behind them a wonderful tall tree, luxuriant with rolling outlines, now a great black cloud against the silver stars.

Abdul-Baha I could not see, as I was at his back, but his words were all the more powerful for that. Often I lose the words in gazing at his face. He had turned before beginning to speak and given me a long and unfathomable look.

That speech, thank God, is recorded—otherwise the words could never be remembered. It was a reverberating call to his disciples to rise in this Day of the Great Resurrection out of the tomb of self and revivify the world with him.

Before he had finished, he rose from his chair and started down the path, passing between the white figures, now risen to their feet, with their trembling red stars.

"Peace be with you," he said, as he receded into the darkness, the rich, liquid Persian and the quivering translation floating back to us from his invisibility—"I will pray for you."

Ah, the Divine Figure growing dimmer and dimmer till at last the darkness engulfed it! Ah, the voice that came back even when the figure was out of sight! May I remember this in the future; nay, how could I forget it? . . .

"On the Fourth of July three years ago," I remarked to Abdul-Baha on that day, "Mrs. Kinney and I were with you in Acca. You took us to the Tomb of BAHÁ 'ULLAH. I never dreamed I would keep an anniversary with you in New York!"

At another time that evening he spoke of tests. "Even the sword," he said, "is no test to the Persian believers. They are given a chance to recant; they cry out instead, 'Ya-Baha-El-Abha!' Then the sword is raised; they cry out all the more, 'Ya-Baha-El-Abha!'" . . .

I write words, but nothing can convey

the subtle influence of Abdul-Baha—the fragrance of his love, falling on our hearts like balm, exhilarating our spirits, changing even our physical aspect, brightening the eyes, bringing color to pale faces, freshening all with joy. The fragrance of his love, the power of his peace, the currents of life streaming out from that strong Center—that calm and glowing Center. In his presence we are in Heaven.

"And a man shall be as a shelter from the wind, as the shadow of a great rock in a weary land!" . . .

On Monday, July 9th, I went with Abdul-Baha and the little band of Persians to the Natural History Museum. It was a very hot day. When we reached the Ninth Avenue corner of the Museum, where the employees' entrance is located, there was still a long stretch of sun between us and the main door and Abdul-Baha was evidently so weary that I felt we must find some nearer entrance for him. So, while he sat down to rest on a ledge of the embankment, I went ahead to look for one. The employees' door was locked, so I hurried on farther, even venturing past a sign marked "No thoroughfare." But just as I succeeded in passing this I was stopped by a whistle and turned to face the watchman. He was a little old Jew with a kind face. I explained why I was breaking the rules and asked if he could lead us to a door nearer than the main one. He turned and looked at Abdul-Baha, at that figure from the East, from the past—not of this world or this time at all, sitting so quiet, on the ledge of the embankment; and his face softened curiously.

"Come with me," he said. Then, as Abdul-Baha and the rest of us followed him: "Is he a Jew?"

"No," I said. "He is Abdul-Baha of Persia."

The old Jew asked nothing more,

though I sensed that he wished to, but I did not feel at liberty to speak. Abdul-Baha, himself, was there to speak.

We went through the Museum, Abdul-Baha being quite amused with the big whale, saying: "He could hold seventy Jonahs."

In the Mexican exhibit, which interested him very much, he remarked on the close resemblance of the sculpture to what had been found in Egypt. "Only, this is better," he said.

"There is a tradition," I ventured, "of a connection between this country and Asia in the far past?"

"Assuredly," he answered, "before a great catastrophe there was connection between Asia and America."

Though Abdul-Baha had already rested in the Museum, he sat down again outside, on a soft little curve of ground beneath a young tree. He sat some little time there, we standing behind him on the flags of the walk. Was he waiting for some one?

Bye and bye the old watchman stole up to us.

"Is he tired?" he whispered softly to me. "Who is he; he looks like a great man."

Divining that the Jew was a socialist, I replied that Abdul-Baha was a great sufferer for the cause of brotherhood. Then I told him something of the story of Abdul-Baha's sufferings.

"I should like to speak to him," said the watchman, so I led him to Abdul-Baha.

Abdul-Baha looked up, his brilliant eyes full of sweetness.

"Come and sit by me," he said.

"No, I must not," answered the watchman.

"Is it against the rules for me to sit on the grass?" asked Abdul-Baha.

"No—you may sit there all day!"

"You didn't see the whole of the Museum," continued the old watchman. "Would you like to go back after you have rested? There are the fossils and the birds."

"No," said Abdul-Baha, smiling. "I am tired of going about looking at the things of this world. I want to go above—and travel and see in the spiritual worlds. What do you think about that?" he asked suddenly, with another luminous smile.

The old watchman looked puzzled and scratched his head.

"Which would you rather possess?" pursued Abdul-Baha, "the material or the spiritual world?"

"Well, I guess the material," the watchman answered seriously. "You know you have that, anyway!"

"But you do not lose it when you attain the spiritual. When you go upstairs in a house, you do not leave the house. The lower floor is under you."

"Oh, yes!" All of a sudden the light broke from the old man's face.

Then Abdul-Baha rose and, standing beneath that young tree, the sun shining on his robes, taught the old Jew, with his irrefutable logic, yet with irresistible smiles and charm, of the spiritual agreement of Christ and Moses. Oh, if only I could make you see that picture, call it into life again for you!—the old Jew and his unrecognized Messiah, this one of whom he had asked, "Is he a Jew?" who so strangely magnetized him and inspired him with tenderness and awe—the touched, questioning face of the Jew, and, the Radiant Stranger, like the vision of some long-past prophet, the "Ancient of Days" and "the Divine Youth" in one, by some strange alchemy of spirit. Surely, the Jew must have felt something. Christians had said of this visitor from the East: "That Figure makes me think of the plains of Judea;" "I seemed to be talking with Moses, or Isaiah." Race-instinct, deep race-hopes, must have stirred within the Jew.

(I returned a number of times to the Museum to try to find the old watchman, but I never saw his face again. He must have been called very soon "upstairs in the house.")

از مراجعت بغداد اعلان امر خویش را فرمودند
عموم را دعوت بوحدهت عالم انسانی و صلح عمومی
نمودند و جمیع ملل و اجناس و اقوام بورزد در ظل
خیمه وحدانیت خوانند و در آفاق جنین خیمه وحدت
بگذر کردند که بقیام و سستی آنها ملوکوت الله و اخوت
نامه بین نفع انسان در روی زمین استقرار یابد
علمای بغداد چون دیدند چنان نفسی با نفوذی
بین آنها پیدا شده باضطراب افتادند و از حکومت
عثمانی درخواستند که ایشان را بجای دیگر
حرکت دهند لهذا بر حسب خواهش آنها
حکومت عثمانی حضرت بهاء الله و پیروان ایشان را
اول باسلامبول و بعد بادرنه نقل نمودند در
ان شهر حضرت بهاء الله رسالت مشهوره خود را
بسلطین آفاق و پاپا مرقم داشتند و منع از بی
عدالتی و حرب و امر بوحدهت عالم انشا و صلح
عمومی و خدمت بنوع بشر فرمودند بعد از
چند سال از ادرنه ایشان را بمکة قلعه کوچکی
نقل سوید نمودند لهذا قریب چهل سال آن
حبس و نفی و غربت طول کشید پس از صعود
حضرت عبد البهاء عباس افندی جانشین
و رئیس این امر شدند تا این زمان که نفوذ
و رسوخشان در جمیع نقاط عالم منتشر گردید

زیارات حضرت عیسیٰ ابن مریم

حکایة : الناقة ليس لها مثل الا الهة للمعوتين
شتر مثل ندارد اگر آن گریه ملعون در گردش نبود
سس پارسنر از آب وهوای بدلاق دبلین که در
امریکا است سوال نمود حضرت عبد البهاء فرمودند
دبلین بسیار خوب آب وهوای دارد مرکز تبلیغ است
و از برای راحت مثل ندارد ولی اینکه آنها بدم
و در منزل سس پارسنر سه روز ماندم از صبح
تا الی ظهر با سایر خلق ملاقات میکردم

و از بعد از ظهر تا شب بزرگان و اعیان میآمدند
ولی اگر دکتر فرید با ما نبود بسیار راحت میکردم
اوسبب زحمت و مشقت من شد .
سخنی بود که از شترش مکرر شد قسم خورد
که فردا بیک تملیک یا بیک شاهی اول خواهد
فروخت و چون سردی بود متدین و در وقت
همیشه ایفا میکرد صبح که شد به حیرت و شگفتی
افتاد و بعد از فکری زیادی بر خاطرش خط
کرد که به یک حیلہ تمسک نماید تا شتر از دست
نرود و آن این بود که در گردن شتر
گره بی بست و اعلان نمود که قیمت شتر
یک شاهی است . مردم دور و پیش جمع
شدند و همه طالب خریدن گشتند او گفت
بی قیمت شتر یک شاهی است اما قیمت گره
هزار فروش است و هر دو باید با هم فروخته
شوند مردم و لشکر کردند و رفتند بعد
یک مشتری آمد و از صاحب شتر سوال کرد
شنیدم که شتری داری بقیمت یک شاهیست
او گفت بل ایجاب است ولی باید هم گره را به
هزار فروش بخری شتری شتر را که
دید بسیار پسندید گفت خیر من
بشما صد شاهی از برای شتر میدهم
و گره به پیش تو باشد صاحب شتر گفت
این ممکن نیست مشتری آمدی بلند کشید
و گفت الناقة ليس لها مثل الا الهة للمعوتين
بارها . دبلین از برای راحت خیلی خوب بود اگر آن گره به
صراه ما نبود [بقیة دارد]

آخوند افندی چکرچاق

هم صاحب منصب وهم از اعیان وهم از بهائیان
قدیم عکابود در این ایام خبر صعودش با انجا رسید
نقل الله الرحمة ولا جناح له و اعلم الصبر والسلوان
و ذكر الامم و خفاء

بشکرانه پردازیم نه بچنگ وجدال پردازیم و بیست
 الهی را بر اندازیم این سزاور نیست آبا این سبب
 ذلت است با عزت مورت فضائلت بارز اول
 دلیل کمالات یا نقص هر با اضافی شهادت
 دهد که صلح بهتر از جنگ است محبت بهتر از عدوت
 است الفت بهتر از کلفت است رضای الهی در ایت
 عزت ما در این است راحت و حیات ابدیه در این
 نباید ما افتد رغائل باشیم درنده باشیم یا فضا
 باشیم و در مقابل شکرانه اینکه نه جنگ وجدال
 نمانیم مرون ما ضیه جهل مستولی بود مر او ده
 بین بشر نبود سو تفاهم غالب بود الحمد لله
 حال بین بشر روابط حاصل و سو تفاهم زائل
 و حقائق شرانغ ظاهر گشته و بشکرانه پردازیم
 تا بحقیقت پی بریم و شبهه نیست که شکرانه حقیقی
 وحدت عالم انسانی است . مجلس بیزمنه حاجت

3
 واسطه مابین نوع انسان و حقیقت الهی
 حضرت باب شروع بتعلیم نفوس نمود و صفاتی
 امر و این خود را بر آنها ثابت نمود طبقه علمای
 شیعه را مذمت فرمود زیرا بسبب انان حقیقت
 دین پوشیده و تقالید پوشیده بمان آمده
 همچنین معانی صحیحیه کلمات و احادیث را جمع
 بظهور مدهدی را تشریح نمود حضرت باب بعد
 از اعلان امر خود بسیار زحمت کشید و عاقبت
 در میدان تبریز بواسطه حکومت ایران شهید
 شد ولی در ایام حیاتش نفوس بسیاری را مجذب
 این امر شده افتقد ترقی نموده بود این امر کم
 علما و حکام را بخوف انداخت زیرا کان نمودند
 انتشار این امر سبب اضمحلال دین اسلام است
 و ضعف قوای سیاسی دولت ایران لهذا امر صادر
 شد که اموال او و پیروانشان را غارت نمایند و مال
 آنها را حلال دانند در آن ایام ظلمانی هزاران نفوس
 ببدترین عقوبات و شکنجه جان خود را فدای این
 امر نمودند تا چند سال بعد از شهادت حضرت
 باب سنه ۱۸۵۰ نفوذ این امر در باطن غلظت کرد
 و در نظر حکومت شهرت بد پیدا کرد بزرگان
 و اعیان ایران بچشم حقارت باین طایفه منگرتند
 و پیروان باب در آن اوقات در نهایت خفا یکدیگر را
 ملاقات میکردند بدرجه بی سخت بود که کسی جرأت
 نداشت کلمه بابی بر زبان راند تا چندین چنین
 مشهور که علما در انهدام این بنیان طفریا فاند
 ولی در سنه ۱۸۶۰ حضرت بهاء الله ظاهر شدند
 ایشان در سنه ۱۸۷۷ تولد یافتند و یکی از
 عالمه های محتم نجیب ایران و در سن جوانی در
 زمره پیروان حضرت باب بودند و چون باین
 اسم شهرت یافتند در طهران مجبور شدند
 و بعد ایشان را ببغداد نفی نمودند از آنجا در
 در کوه های سلیمانیه انزوا داشتند پس

بشکرانه پردازیم نه بچنگ وجدال پردازیم و بیست
 الهی را بر اندازیم این سزاور نیست آبا این سبب
 ذلت است با عزت مورت فضائلت بارز اول
 دلیل کمالات یا نقص هر با اضافی شهادت
 دهد که صلح بهتر از جنگ است محبت بهتر از عدوت
 است الفت بهتر از کلفت است رضای الهی در ایت
 عزت ما در این است راحت و حیات ابدیه در این
 نباید ما افتد رغائل باشیم درنده باشیم یا فضا
 باشیم و در مقابل شکرانه اینکه نه جنگ وجدال
 نمانیم مرون ما ضیه جهل مستولی بود مر او ده
 بین بشر نبود سو تفاهم غالب بود الحمد لله
 حال بین بشر روابط حاصل و سو تفاهم زائل
 و حقائق شرانغ ظاهر گشته و بشکرانه پردازیم
 تا بحقیقت پی بریم و شبهه نیست که شکرانه حقیقی
 وحدت عالم انسانی است . مجلس بیزمنه حاجت

مِنَاجَات

إِلٰهِهِ إِلٰهِي إِنِّي أَنْصَعُ إِلَيْكَ وَأَتَوَكَّلُ عَلَيْكَ وَأَتَهَلَّلُ
 بَيْنَ يَدَيْكَ إِلٰهِي اِهْدِنَا الصِّرَاطَ الْقَسِيمَ إِلٰهِي
 إِلٰهِي وَلِنَا عَلَى الْمَلِئِكِ الْقَوِيمِ إِلٰهِي اشرح صدورنا
 بِنُورِ مَعْرِفَتِكَ وَنُورِ ابْصَارِنَا يَا تَوَّابُ هِدِنَا إِلٰهِي
 إِلٰهِي اسْتَعْلِمْنَا لِحَقَائِقِ عَمَلِنَا رَأْفَتِكَ إِلٰهِي إِلٰهِي
 اسْتَلْجِ اجْوَ مَظْهَرِ نِعْمَتِكَ الْكَرِيمِ وَرَسُولِكَ الْعَظِيمِ اَنْ
 نَعْرِقْنَا فِي بَحَارِ رَحْمَتِكَ وَنَبْرُجْنَا فِي السَّمَاءِ مَا نَدْرِي حَقَّكَ
 إِلٰهِي اَللّٰهُمَّ قَدْ اسْتَدْرَجْتَ خَلْقَكَ الضَّلَالَةَ اسْتَغْنَوْكَ
 الْعَظِيمِ اَنْ تَهْدِيَنَا اِلَى سَبِيلِ النِّجَاتِ وَتُرَبِّنَا اَمَانَ الْيَتِيَّاتِ
 اِنَّا اَنْتَ الْكَرِيمُ اَنْتَ الْعَظِيمُ اِنَّا اَنْتَ الرَّحْمَنُ الرَّحِيمُ

انتدراجاً منتهی و نفوذ حاکمیت آن
 در سنه ۱۸۴۴ جوانی در ایران ظاهر شد موسم
 بمیرزا علی محمد ملقب بیاب . باب یعنی

تئیر ندارد آدم همین دگفت نوح همین بیان نمود حضرت
 ابراهیم همین امر را ظاهراً کرد حضرت موسی همین را ناسیر
 نمود حضرت مسیح همین اسیر را ترویج فرمود حضرت
 محمد همین علم را بلند فرمود این اسرار جمیع کتب الهیه است
 ابداً تئیر ندارد اما قسم ثانی فرع است و تعلق
 بمعاملات دارد که باقتضای زمان تبدیل میشود پس
 ما باید جمیع تقالید را ترک و اساس دین الله را تحرفی
 کنیم جمیع عهد شریع حضرت موسی سمیرت شریفی ناسیر
 کرد چون حضرت مسیح آمد نصیبت موسی نمود و نهایت
 ستایش از حضرت موسی و تورات کرد نامش را در آفاق منتشر
 ساخت و چون حضرت محمد آمد اعلان فرمود که حضرت
 مسیح من عند الله بود و انجیل کتاب الله و همین نهایت است
 از حضرت موسی کرد حتی در آن یک سوره فی محضر صریح
 نازل شده که در آن نهایت ستایشات و کمال تجید از حضرت
 مسیح و حواریان و همچنین میفرماید نصاری از جمیع طوائف
 بشما دوست ترند نصاری دوست سلمان و این نصرت آن
 است ما منتظریم نصرت آنها را نفیر هم با اهل کتاب بر محبت
 فرمودند منبر ما ایند لا تخادوا اهل الکتاب الا بالقی
 هی احسن اما بعضی از کشیها گمان کردند که حضرت
 محمد دشمن و مخالف مسیح بود چنانچه یهود گمان کردند
 حضرت مسیح دشمن یسوع است و حال آنکه این خطاست جمیع با هم
 محبت داشتند دوست یکدیگر بودند پس چرا ماها دوست نیایم
 اینها با یکدیگر صلح بودند ما چرا جنگ کنیم آنها مصدق یکدیگر
 بودند ما چرا تکلیب نمایم المسد لله این قرن قرن
 نود اینست معقول ترقی نموده افکار توسیع یافته حقان
 کشف شده این زمان زمان است که بی شک بی شک محبت الفت
 پیدا شود زمانی است که ادیان با هم ارتباط مانند شش
 هزار سال است بشر در جنگ و جدال است حال دیگر نوبت
 محبت است نوبت صلح است خداوند عالم انشا را آفرید
 چرا باید حیوان باشد بشر مانند گرگ یکدیگر را بدیند خدا
 ما را اقام خلق کرده جمیع اقسام اویم و او شبان حقیقی
 او جمیع ما مهربان است چرا ما نامهربان باشیم

در وقتیکه ام شرق در جنگ و جدال بودند
 طوائف خون یکدیگر میرغختند نهایت جنگ و جدال
 بود و ظلمت جهالت و بیگانگی حضرت بها، الله
 در همچو وقت از افق شرق طالع شد چون همیشه از
 شرق شمس حقیقت بغرب تابید لهذا حضرت بها، الله
 اول در شرق اعلان وحدت عالم انسانی و صلح عمومی
 فرمود و ندای صلح بین ملل صلح بین اقوام و اجناس صلح بین
 اوطان بلند نمود اقوام مختلفه را جمع کرد بین او بان
 الفت داد چنانکه بیرون بها، الله در شرق از اقوام
 مختلفه با هم در نهایت الفتند با هم مانند برادرند
 یکدیگر دوست دارند و عهد یکدیگر را یک قبیله شمارند
 و دیگر حضرت بها، الله فرمود دین باید سبب محبت
 و نورانیت عالم باشد سبب وحدت عالم انشا شود
 اگر سبب جنگ و جدال شود و سبب خونریزی و دردند که
 ترک دین بهتر است زیرا خدا دین را برای الفت قرارداد
 نه نفرت تا بشر با هم ارتباط یابند نه اجتناب
 جویند و دیگر فرمود که باید دین مطابق علم
 و عقل باشد اگر نباشد وهم است مختصر جمیع
 طوائف شرق الفت والینام داد که الان بیرون
 بها، الله انجیل تورات زبور قرآن جمیع را کتب
 الهی نامند جمیع را دعوت با اتحاد و صلح نمایند خدا
 در تورات جمیع بشر را اقسام خود خوانده در انجیل
 میفرماید آفتاب خدا بر جمیع میتابد و در قرآن
 میفرماید لا تری فی خلق الرحمن من تفاوت این کتب
 جمیع را با اتحاد دعوت مینماید چرا ما اختلاف نمایم
 ادیان دلاله بر محبت میکند چرا ما دعوت نمایم جمیع
 انبیا بجهت الفت و اتحاد آمدند هر یک هزارها صده
 کشید چرا ما باید چنین باشیم زحمت انبیا را هدر
 دهیم و شریعت الله را بجا نه نمایم چه ما را محجوب مینماید
 المسد لله جمیع ما بینگان یک خدا اقسام یک شان
 هستیم و خدا بجمیع مهربان جمیع خلق اویم و اللطاف
 او شامل جمیع و در بحر رحمتش کل مستغرق پیر باید

نجم سیراخر

قیمت اشتراك سالیانه ۳ دالر است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مفاخر توفیق مادی و معنوی نوع بشر و گیاه و حیله انتظام و الحزبان عالم است سخن میراند و مقالات ننشیده که موافق این مفصل است بجا خواهد شد

شماره دهم جلد دوازدهم ه ماه سبتمبر سنه ۱۹۲۱ موافق اول ماه غرت سنه ۷۸ بهائی

ترجمه جریده وویکتک مؤرخ روز جمعه ۲۴ ماه جنوری ۱۹۲۱

اسمائین اعلیٰ ارباب عالم عبدالبهاء در مجلس مسلمانان در شهر وویکتک که نزدیک لندن اجتماع شکر و غرت

در روز جمعه گذشته جمعی از محترمین شرق و غرب که در مسجد مسلمانان جمع شده بودند حضرت عبدالبهاء پیغمبر شرق را که مسافر با انگلستانند ضیافت مجلس نمودند نفوسیکه در آن جمع حاضر بودند آن جمعی را هرگز فراموش نخواهند نمود و تا عمره دارند در یادشان خواهد بود پیغمبر معظم الیه با هیکل مجلل و لباسهای زرد رنگ و کلاه سفید و چشمهای دور بین و درخشان روی پله های سجد ایستاد در حالیکه نفوس بسیاری از آسیا و اروپا در اطراف آن مجمع خطابه میجوید باره بخت و صلح و خیر خردی و الفت با جمیع ملل او افزایند امری که حضرت عبدالبهاء در آن نظر نمودند مؤسس آن حضرت بهاء الله والد ایشان است که امروزه در عقلا و دانشمندان روی زمین را نظر وجود جلب نموده حضرت بهاء الله مشتاقان عظیمه کشیده از وطن نفی گردیده از شهر بشهر سرگردن شده تا آخر الامر چهل سال سجون بود بعد از صعودشان حضرت عبدالبهاء قیام بر نشران تعالیم نمود لذا ضدیت دشمنان شدت نموی

و حبس شدید تر شد تا ایام انقلاب عثمانی که جوانان ترك اساس آزادی گذاردند ایشان آزاد شدند فول زحمت سفر را قبول نموده در انتشار تعالیم عظیمه پدر خود آفرین راحت خویش را رعایت ننمایند و یکی از تعالیم این امر وحدت اساس و بیان صلح عمومیست تا جمیع تعالید و اختلافات را ترك و قهر و حقیقت کنند اصول و مفاصل جمیع ادیان یکی است برای اینکه جمع ملل را در نظر همه يك اخوت و این عمومی حد اویم باید باصل اساس ادیان پی بریم انگاه علم صلح بین المللی بر آفاق موج زند

بیانات مبارک

نه ماه بود که من در ممالک امریکا سیر میکردم و در بسیار از کانس و مجامع و کلوبها صحبت میداشتم حتی در کانس بود ندا بوحده عالم انشا می نمودم و کل را دعوت بصلح عمومی میکردم اساس بیان الهی بیان نمودم که اساس کل یکی است و از حقیقت است و حقیقت نمود قبول کنند اساس دیان الهی بخت است دین سبب تربیت بشر است کلاکت بر فضا از عالم انشا نماید اساس تعاون و تعاضد است اساس اسما نیست سبب انبیا و این بشر است لکن آنچه سبب اختلاف است تقالید است و چون تقالید بخت است سبب نزاع و جدال است اصلا صردین بدو قسم تقسیم قییم اصلی است و آن تعلق بعالم اطلاق دارد و تفسیر میکند اساس ایمان و اعتقاد است بخدا اعمال خیره است و فضائل عالم انشا و بخت و عدالت و مساوات و احسان است لذا ابدا

STAR OF THE WEST

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 12

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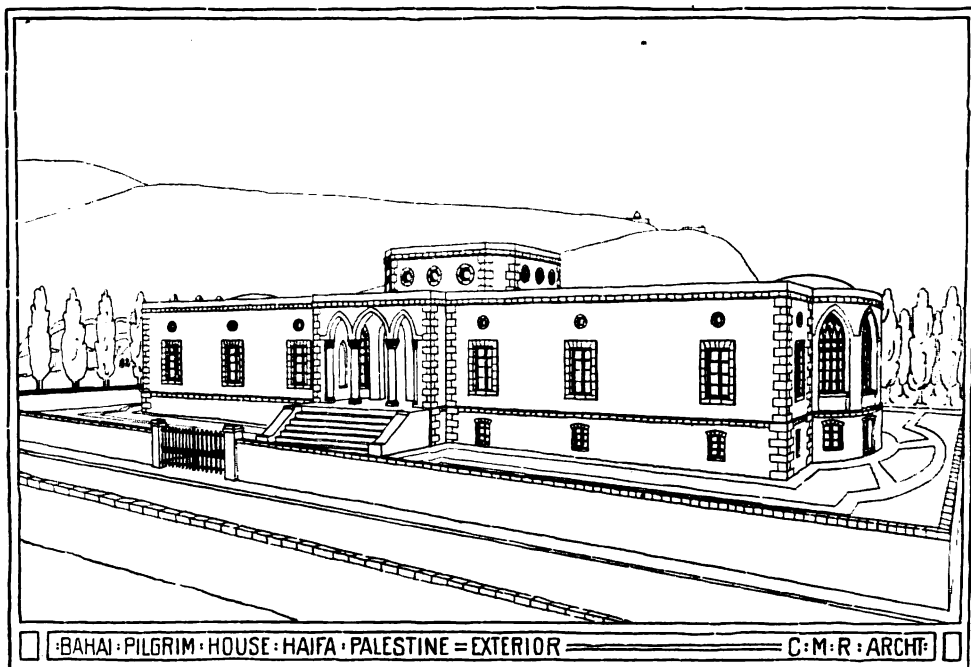
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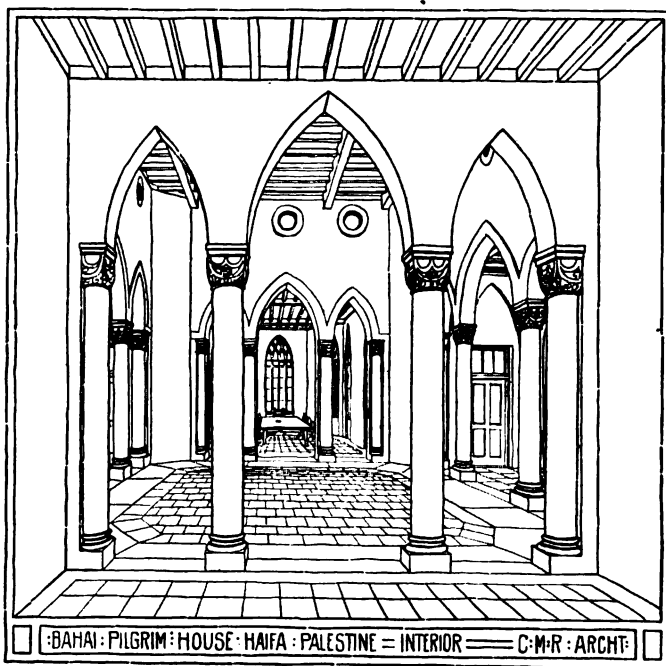
"Today the magnetic power that attracts heavenly blessings is teaching the Cause of God. Whoever arises to perform this service the armies of the angels will grant him victory. The three conditions of teaching the Cause of God are the science of sociability, purity of deeds and sweetness of speech. I hope each one of you may become confirmed with these three attributes.

"Therefore one must be wholly cleansed from desire and self and passion, be abstracted (drawn apart) from the world of nature, become embodied light and visualized spirit and then be engaged in teaching the Cause of God. Then the fire of the love of God will flame so high as to attract the hearts of all mankind."

(Words of ABDUL-BAHA in Tablet to friends in Denver, 1914. From Diary of Mirza Ahmad Sohrab.)



BAHAI · PILGRIM · HOUSE · HAIFA · PALESTINE = EXTERIOR ————— C·M·R · ARCHT ·



BAHAI · PILGRIM · HOUSE · HAIFA · PALESTINE = INTERIOR ————— C·M·R · ARCHT ·

(See article page 184)

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 'ULLAH.

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Masheyat 1, 77 (September 27, 1921)

No. 11

A Week in Abdul-Baha's Home

BY GENEVIEVE L. COY

[Continued from page 167]

IN front of the tomb of the Bab we found perhaps thirty of the men pilgrims sitting. One of the most majestic was a tall man, dressed in a long black robe,—one of the Bahai teachers from Ishkabad. And with all his dignity, he had the most beautiful laughter-wrinkles around his eyes! One soon realized the cause of the latter, for he smiled almost all the time!

We were shown to seats in front of the Tomb, on the edge of the beautiful garden of the terrace. We were told that the Master would come soon. During the last few days I had prayed so much for the ability to learn to serve the many children of the Father. I had found myself trying to imagine what the Master's presence would be like,—and then had tried *not* to do that for fear I would be hindering my realization of his actual presence! And so I had tried to go to him with only the thought of the love of God in my heart.

Suddenly all of the believers rose and faced the East. Then, from around the corner of the Tomb came the Master with two of the young men walking a little behind him. He came slowly toward us,—and said, "Welcome, welcome!" in English; and then, "Sit down, sit down!" Sylvia sat next him; then Mabel Paine, myself, Cora, and Mrs. Hoagg. The other friends were beyond her, in two rows.

When the Master had walked toward us, it seemed to me that I had seen him come just that way at some previous time. He seemed to be so beautifully familiar to me! I suppose it must have

seemed so because of the pictures I have seen of him, and the stories I have heard other pilgrims tell. It was a moment that one would prolong if one could, that one would never forget!

The Master began to speak in Persian,



The Tomb of the Bab on Mt. Carmel

and Rouhi Effendi translated into English. He asked several questions; he talked of principles of living. Sometimes he would be silent for several minutes,—with his eyes looking far, far away. It is very difficult to remember much of what he said. Indeed, it was almost difficult to *listen!*

I wished only to look and look at the beauty of his face! For that was what impressed me first,—the exquisite beauty of the Master. It was like the most beautiful pictures we have of him, with life and color added. His is a face of living silver—the wonderful silver of hair and beard, and the blue of his eyes. The side face is majestic and sweet and loving. It was that which we saw most of the time. The full face is more dig-

nified; to me it seemed more awe-inspiring. And yet, when he smiled, it was most exquisitely friendly, and human!

But he looked very, very tired. And one of the secretaries had said in the morning that he looked more rested than when he had gone up to the Tomb a few days before. It *hurt* poignantly that any face of such beauty should be



Abdul-Baha's Home, Haifa

so weary. We had brought letters from friends in America to give to him, but when we saw the weariness of his face, we could not bear to add at all to the burdens he has to carry.

And yet the weariness was not, I think, a weariness of spirit. I cannot tell why I felt that way, partly because he can reach, as no one else can, the infinite sources of spiritual strength.

I had no desire to speak to the Master; there was nothing that I could say. I do not know what happened in my mind and heart. There was no shock, no surprise, no sadness, no thought of my own faulty past. But I came to understand that for one who has been long in his presence, there can be no desire except to serve him; that one's life would be happy only as one pleased him; that one would be sad only as one

grieved him. I felt then that I had begun to learn,—that the will to serve was becoming greater, as I had prayed that it might. Having seen the Master but once, I could make no promise to myself that that longing would carry me through and beyond all my selfish habits of the past. But I knew that to be in his presence would mean that I must love him, that I must do his will.

After a time, perhaps half an hour, some English visitors came; the Master begged to be excused; we rose and watched him until he disappeared from sight. Afterward we walked about the garden at the front of the Tomb. We saw the big reservoir for rain-water, built into the terrace, which supplies water for the garden and for many of the people of the neighborhood. Mirza Lotfullah brought us figs from one of the trees in the garden. We looked across the beautiful blue waters of the bay, to Acca, shining in the distance. We caught a suggestion of luxuriant growth of trees, and were told that it marked the Tomb of BAHÁ'O'LLAH. The sun sank behind the mountain, and finally Mrs. Hoagg said it was time for us to be going down but that first we might see the interior of the Tomb.

The care-taker opened a door at the southwest corner of the Tomb, and spread a piece of matting in front of it. Mrs. Hoagg went with us to show us the custom used in entering the Tomb. We removed our shoes, and then the care-taker poured rose-water on our hands, from a little glass cruet. We followed Mrs. Hoagg into the first room. It was perhaps fifteen feet square, and the floor was covered with a beautiful dark Persian carpet. There was no furniture of any kind. Directly in line with the outer door was a second door that led into an inner room. That was also covered with beautiful rugs. Standing on the floor were exquisite glass vases with candles burning in them. They were in groups, perhaps of three, and they gave

the impression of flowers of living flame. I think there must have been other objects, a few, in the room. But the whole impression was one of exquisite beauty, simplicity and peace. The inner room was raised several inches above the outer, and the raised threshold was covered with an embroidered cloth.

Mrs. Hoagg walked slowly up to the threshold, knelt there a moment in prayer and then came back to a corner of the room. Cora followed her, and then came my turn. I had heard of the custom of prostrating oneself at the threshold of the Tomb, and I had wondered whether it would not seem stilted and formal. But it did not in the least! Perhaps it was the dignity and majesty of the Tomb, perhaps it was because we had been with the Master so recently. I was filled with a feeling of humility, with a longing to be "evanescent at His threshold," and the kneeling in prayer seemed the most natural thing in the world! After that moment at the threshold, I walked to the back of the room while Sylvia and Mabel in turn went forward. We knelt in prayer a long time. I cannot guess what was in the hearts of the others, but my own was filled with a great longing to lose my old selfish self, and to acquire the unselfishness of service. It was a wonderful time. I thought of that "radiant youth called the Bab," who had given everything,—friends, family, life itself, to prepare the way of the Lord. I thought of the Master and the years of imprisonment and hardship that he had spent in the service of the Blessed Beauty. For the first time, since coming to Haifa, I was almost ready to weep,—not from sorrow, but from the sense of the greatness of the power of God.

No thought of *death* entered my mind while I was there. It was not a place of *mourning!* When I thought of the Bab, it was to be happy that one so pure of

heart had lived and served. The only grief was for my own faults and failures; and the *future*, with the hope of service, was much more vivid than the past!

Finally Mrs. Hoagg, Cora and I had left the Tomb. Mabel and Sylvia had not yet come out. We were about to put on our shoes, when suddenly the



Abdul-Baha

Master came around the corner! He smiled at us, and took up the cruet of rose-water. He held it out toward us, and I realized in a few moments that he wished to pour some on our hands. But I did not dream of going into the Tomb again, and so I did not realize what he meant! So he poured some on his own hands, put some on his face, and again held out the rose-water, giving us a glorious smile as he did so. That time we understood that he was waiting to anoint our hands,—and we gladly held them out for the fragrant drops. Mrs. Hoagg whispered, "We will go in again,"—and just then the men believers came in a long line from the front of the Tomb. The Master anointed the hands of each, and they passed into the Tomb. Each knelt at the inner threshold a moment, until all had risen, and stood in a circle about

the room. Then the Master spoke to Rouhi Effendi, who began to chant a long prayer, one of the Prayers of Visitation. His chanting was the sweetest, the most melodious of any I have



Cypress trees at the Tomb of the Bab on Mt. Carmel, under which Baha'Ullah used to pitch his tent.

ever heard. After the prayer the believers knelt at the threshold, and then passed quietly out. We four Americans were the last to leave, and as soon as we had left the Tomb, Mrs. Hoagg came to say that the Master was waiting to say good-bye to us. He stood at the north-east corner of the Tomb, and as we passed he shook hands with each of us, adding a caress for Sylvia. We turned and watched him as he walked back to the Tomb, waiting for the last glimpse! Then we walked down the mountain in the gathering dusk, and we were very happy. On the way down Mirza Lotfullah told us interesting stories of the spread of the Cause in Persia, of the self-sacrifice and patience of the believers in trying to bring others to see the Light of this day.

Of the Master's talk on that first afternoon I can remember the following: He said that we were very welcome, and inquired whether we were well. Then

almost immediately he asked about Mr. Vail. Mrs. Paine said, "He sends his love and longing. He wishes to do the Master's will."

ABDUL-BAHA: "Mr. Vail is a good man, a sincere man. He is very illumined."

CORA GRAY: "It is through his teaching that we are here."

ABDUL-BAHA: "You must be very grateful to him. He has been the cause of your life. He has educated you. He has no aim save to serve the Kingdom.

"Some people are ready for education. They are like the fertile ground. Some have not capacity, they are like the barren or salty ground. His Holiness Christ has told a story of the seed that fell on stony ground and so it could not grow. Other seeds fell in the shallow earth, and they soon withered away. But some fell on the good fertile earth, and grew and produced fruit. So it is with my words. Some fall on hearts that have no capacity; they do not take effect at all. Those people do not under-



Path leading to the Tomb of the Bab on Mt. Carmel.

stand. Others hear and seem to understand, but they forget my words and do not live in accordance with them. But others have great capacity; they

hear my words; they understand; they live accordingly.

"Have you seen Jenabe Fazel in America?"

CORA GRAY: "Yes, twice, just before we left New York."

ABDUL-BAHA: "He is a very pure-hearted man. He is a real Bahai. He is confirmed in service. He who is confirmed is confirmed in all things. Of the Persians who have gone to America only two have been fully confirmed Bahais—his honor, Abul Fazl, and his honor, Fazel. They are both very good."

Then the Master told the story of Mirza Abul Fazl, and the English ladies who insisted on seeing him! Finally, when they had knocked very persistently and continuously, Mirza Abul Fazl became tired of hearing it, so he went to the door, and said, "Abul Fazl is not here." Up to this point in the story, the Master had been speaking in Persian or Arabic, and Rouhi Effendi had been interpreting, but when the Master came to this part, he spoke in English, very distinctly, and then repeated it, "Abul Fazl is not here!" and then he smiled the most adorable smile!

When we first saw the Master, he asked whether we had had any troubles or difficulties on the way. Cora replied that if we had had any, we had now forgotten all of them.

ABDUL-BAHA: "There is a Persian poet who says that when one has attained to the goal of one's journey, the end of one's search, he forgets all that has happened on the way."

Cora said that the friends in Alexandria and Cairo had been so kind to us, and had helped us so much.

ABDUL-BAHA: "That is the duty of any Bahai. He is greater who serves most. That is the way to progress. Some flowers have color and no fragrance. Some have both fragrance and color; some have neither. So it is with the hearts of men."

September 3, 1920

On September 3d we did not see the Master at all, for he was still up on Mt. Carmel. I was very, very happy, with a calm peace. During the morning I wrote in my diary. In the afternoon we had tea with the ladies at the Master's



The Garden of Rizwan

house. Some one told Mrs. Paine to sit in the big wicker chair at the end of the room, and she was happy to sit in the Master's chair. I talked to Touba Khanum for a time, mostly about education. Her daughter, Soraya, is to go to Cairo, to the Protestant School for Girls this year, and Touba Khanum was saying how much they disliked to have to send their children away from home. But the schools in Haifa are not advanced enough for study beyond the age of fourteen or fifteen. She said, "We like to have our children at home in the evening in order that we may give them some spiritual teaching ourselves." I could faintly imagine the loss to those children from separation from the lovely daughters of the Master! Touba Khanum said that the previous year Soraya had been in a girl's school in Beirut. She had been eager to go, for

(Continued on page 186)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

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No. 11

Design for Bahai Pilgrim House, Haifa.

Description of the design for a House for the entertainment of Bahai Pilgrims to be built for the Center of the Covenant at the foot of Mount Carmel by Mr. Wm. H. Randall.

CHARLES MASON REMEY, Architect.

BEFORE I left America for Europe and the Holy Land in July, 1920, Mr. Randall spoke with me of the plan for building a Pilgrim House at the foot of Mount Carmel, which he had talked over with the Master, Abdul-Baha, on his recent pilgrimage to the Holy Land, telling me that the Master had spoken about my preparing drawings for the building.

In the early days of my visit with our Master last winter, he broached the subject of the Pilgrim House which Mr. Randall was to build, asking me to prepare designs for a building suitable for the purpose, to be built upon the site chosen.

The preliminary drawings for this design were made under the Master's direction. Sketches for several possible solutions were presented to him, and he chose one as being the best suited to the conditions, suggesting some changes in its arrangement. A sketch was then

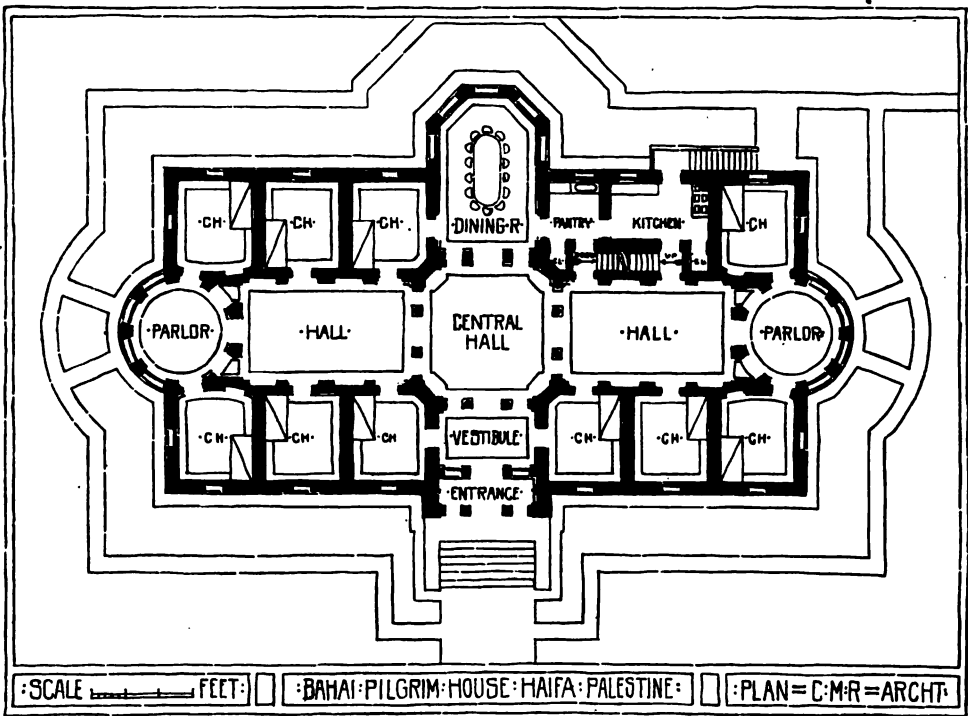
prepared upon these lines and this was presented to him for further corrections and alterations. This process was continued until the finished design was evolved. Then the Master told me to send the drawings to Mr. Randall, which instruction I carried out.

Since the means of travel and communication between Palestine and the rest of the world has been reestablished, after the great war, many Bahai pilgrims from all parts of the world are traveling to Mount Carmel (Haifa), and visiting the places of sacred interest to them in that vicinity. These visitors are the guests of the Master, Abdul-Baha, while in Haifa. They are entertained in two groups, Oriental and Occidental. There is a Pilgrim House up on the mountain, not far from the Tomb of the Bab, where the Oriental pilgrims are lodged, while the Occidental pilgrims are entertained lower down on the mountain in a house near the house of the Master. This Pilgrim House for the

people from the West, which is soon to be built, is to meet the increasing demand for a more adequate accommodation than this present house affords.

The Pilgrim House is to be built upon a lot in the Bahai colony at the foot of Mount Carmel, on the opposite side of the street from the house of the Master, Abdul-Baha. There is a gentle downward slope of the ground from south to

trimmings, and the window and door jambs, lintels, and sills, etc., will be of dressed stone. The walls to be of rough stone. The columns supporting the arches of the main portico, as well as the columns of the interior supporting the central cupola of the building are to be of marble such as is commonly used in that vicinity. The main floor from the basement story as well as the roofs are



north, the lot fronting on the west side of the street which runs north and south, thus the house will front toward the east. As will be seen on the drawings, advantage has been taken of the contour of the land in order to build a basement story beneath the northern end of the building which will stand higher out of the ground than the southern end. The south end of the house will not be excavated below the main story.

It is suggested that this building be constructed of the material quarried from Mount Carmel, such as is commonly used in that part of the country.

The cornice and base courses, corner

to be carried on iron girders supporting concrete, a construction common to those parts. The two domed roofs of the two circular rooms at either end of the building are to be of reinforced concrete.

Running the length of the building is a large hallway which would serve for meetings and reunions, in the center of which is an octagonal space going up into a clear story, lighted by twelve bulls-eye windows, securing ventilation. At either end of the large central hallway are two parlors with very large and high arched windows such as are common in that part of the country, separated from the hallway by arches. These rooms are

circular in form, the walls of which are divided into nine equal bays, thus each of these rooms would appear to have the form of nine sides. Opposite to the main entrance is the dining room and to the right of which is a pantry and kitchen,

both fitted with closets. The sleeping rooms open out from the main central hallway, which is a plan both common and practical in that part of the country.

Chas. Mason Remey.

A Week in Abdul-Baha's Home

(Continued from page 183)

evidently life is a very restricted affair for a girl in Haifa! But this fall Soraya was not quite so eager to go to Cairo. Perhaps she had begun to realize how different her home in the Master's household is from the ordinary places of living!

We told the ladies that we hoped some of their children would come to America to study. But of course they think that a very long way from home to send them. Shoghi Effendi is now in England, just ready to enter Oxford, and Rouhanges, his sister, is to enter some college for girls there.

Touba Khanum, and, on another day, Rouha Khanum, spoke of their hope of the founding of a Bahai School on Mt. Carmel. They are so sweetly appreciative and kind; they act as though the person to whom they are talking had all beautiful characteristics, —and one longs to arise to meet that faith with deeds! Touba Khanum made me feel that way, when in speaking of a future Bahai school on Mt. Carmel, she said, "When such a school is founded I hope you may come and teach in it." What could be more wonderful! But one would have to "live the life" perfectly in order to be worthy to teach in such a school.

After a time Mrs. Paine told me to come over to sit in the wicker chair. That brought me near dear Rouha Khanum and the Holy Mother. They talked to me about education. The Holy Mother said that when I was teaching my classes I could show forth Bahai love and kindness, even though I could

not directly give the Bahai teachings. Besides, she said, there were many of the Bahai teachings that I could mention in class, even though I did not label them "Bahai."

The Holy Mother is very, very sweet. She is quiet, calm, giving one the impression that no disturbance ever ruffles the evenness of her life. Her voice is low, and yet assured. There is a "sweet reasonableness" in it that seems to say, "Why be impatient? All will be well in God's good time!" She makes me think of the verse in the *Hidden Words*, "Be contented with what we have ordained for thy sake. This is for thy good if thou art content with it." The Holy Mother is content with His will. She was not in the group of prisoners who were exiled to Acca in 1868, but came from Persia with her brother. The journey was very hard. Much of the time she had to sleep at night in the same room with several men, and therefore she had to wear a veil at night, as well as in the daytime. Imagine the faith and courage of a young woman, who would come all that journey of months, through wild countries, in order that she might enter the Prison City, and marry—a Prisoner! When she reached Acca, the Bahais had been removed from the barracks, and were living in a small house, one we saw when we visited Acca. One can only faintly imagine the warmth of the greeting she must have received when she came to be the wife of the beloved Greatest Branch! At that time the Master must have been twenty-seven or

eight years old. We know that even then he was the comfort and joy of the whole Bahai colony!

One of the ladies apologized because they had not been over to the Pilgrim House to call on us, for they had been unusually busy. There is much to be done in that big household, and in addition, two or three of the children had been quite ill. I think it was Rouha Khanum who was saying that they wanted to see more of us, and she continued, "One should go and call on one's guests—and yet we do not!" Then she smiled and said, "But you are not our guests! you are members of our family!" What sweeter hospitality could one desire!

I have mentioned the big wicker chair at the end of the room. However I never saw the Master sit in it! Whenever we saw him in that room, he sat in a corner of one of the divans,—always in the same place.

I think it was this same afternoon that the ladies took us out and showed us the garden. The whole plot of ground upon which the house stands is from one-third to one-half an acre in size, and all of it is a beautifully cared-for garden, except for the parts where buildings actually stand. (There is nothing comparable in it to our American lawns of grass!)

The garden has all been made since 1911 or 1912, by one faithful Bahai who loves to serve the Master in that way. I think many of the seeds, cuttings, etc., have been sent by Bahais from various parts of the world. The result of the gardener's work is a lovely place. Flowers, fruits and vegetables of many varieties grow there. We saw peaches, lemons and pomegranates hanging on the trees. The pomegranates were just ripening and one of the ladies picked some for us to taste. There were two varieties, a sweet kind, that every one likes, and a rather sour kind which reminded us of our red currants. Cora

and I liked its sharp tartness, but most of the others did not care for it. The pomegranates are a beautiful fruit, with their dozens and dozens of bright red drops, crowded together within the reddish-yellow rind.

The Greatest Holy Leaf walked about several of the garden paths, looking at all the plants and trees. Some one told us that that was the first time in months that she had been in the garden! Apparently the ladies seldom go into the garden, because there are always men about who do not belong to the immediate family! And the Master says it is still not the time for the Bahai women in Haifa to go contrary to the custom of the country with regard to veiling when strange men are about. The ladies are longing for the time to come when they can lay aside the warm black veil!

To return to the garden: Several of the paths have trellises over them, with vines which make them very lovely. Above the main gateway there is a big bougonvillea plant which was covered with many blossoms when we were there. Beneath one of the arbors, against the house, and just below the Master's window, was a garden-bench, where the friends often sat and talked. Cora and I went over there and sat for an hour two or three times, drinking in the beauty and peace. I had heard much of the Master's garden, and I was so happy to see it with my own eyes!

At dinner that Friday evening the friends were very merry. There was a constant chatter, laughter and teasing! Mirza Badi (who is interpreter for the English governor) sat next Mrs. Hoagg, and they carried on a gay conversation. He has the nicest face, and his eyes twinkle with fun all the time!

We had watermelon for dessert. When the Master is not there to give the signal for leaving the table, it is the custom for all to watch until every one has finished eating; then all rise at once. But that evening, Malcolm and Mirza

Lotfullah lingered over their watermelon longer than the others!—I *think* Mrs. Hoagg and Mirza Badi were responsible for flashing a signal down the table, that we should rise and leave them there! So some twenty-three people rose and looked on while Malcolm and Mirza Lotfullah finished their watermelon, while everyone laughed at them! We were all like the simplest children who had played a prank on two playmates!

All day Friday we had been wondering when the Master would come down from the mountain. We were eager for him to come because we knew that we should see more of him then.—And yet, remembering how tired he had looked, I could not help but wish he might stay longer in the quiet peace near the Tomb, in the hope that he might become more rested.

All that day I had been very happy and content not to see him, but as the evening came on I began to long to see his beautiful face again! And so I could not help but be happy when we heard that he was coming down the next morning—that Esfendiar was to go up for him sometime between six and seven! And so I went to sleep in our quiet room in the Pilgrim House, rejoicing that on the morrow we should see him again.

September 4, 1920.

On Saturday morning, Cora and I rose in the darknes of 4:30 a. m., dressed, and by 5:15 we were on our way up the mountain toward the Tomb of the Bab. That early hour was a bit too late, for even then we found the climb warm, and the sun rose before we had reached the Tomb. We stopped to watch its glorious arising from behind the Lebanon hills. There were enough clouds to make a really beautiful sunrise. The valley of Acca was radiant, and the river winding through it gleamed silver! It looked, in its outward physical seeming, “a door of hope!” We continued up the hillside to the Tomb. As we passed the caretaker’s house, he saw us, and by a gesture, asked whether we wished to enter his house. Perhaps he thought we had come up to see the Master, whom we knew was either in the house or at the Tomb. But we motioned toward the Tomb. He smiled, and preceding us, opened the west door into the room where we had been on Thursday. Then he quietly departed.

The candles were not lighted and the central room was not quite so beautiful on that account. But a soft light filtered in through the doors,—and the exquisite peace filled our hearts. We stayed for perhaps an hour, in meditation and prayer.

(To be continued)

Answer by Abdul-Baha to Question “Who Was Jesus?”

“Jesus was a Manifestation of God. Everything of him pertained to God. To know him was to know God. To have him was to have God. To obey him was to obey God. He was the source of all divine virtues. He was a vision of all divine qualities. In this vision the light of the Sun of Reality was reflected to the world. Through this mirror the Energy of God was transmitted to the world. The whole disk of the Sun of Reality was reflected in him.”

(From notes of Mr. Mountfort Mills during his visit to Abdul-Baha.)

بخیر باختر

قیمت اشتراك سالیانه ۳۰ دلار است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مقامات بقیات مادی و معنوی نوع بشر و یکانه و سبب انظام و اهتزاز عالم سخن میزند و مقالات مفیده که موافق این مفصلیات بشماره خواهد شد

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بِسْمِ رَبِّنَا الْبُهَائِيِّ الْكَافِي

اثبات منافع صلح و مضرات جنگ

در این نوبت لایحه که از پرتره نغز و آتشیریت بخویم تعلیم تقدس حضرت بهاء الله و بیات روح پرورش
عبدالبها و مودت بعضی لذتیان بزمی استله صلح و غیره و از آنکه نظر و طبع او که در این عالم و
غیر خرافات است که در عین عالم بجز در عالم بعد از آنکه در این عالم بوده اند از آنکه
نکته زنده با عدم اطمینان کافی بود برینکه صلح و جنگ در این عالم با هم در یک نوع هم تقدیر
در وقت که خورشید را در عین عالم است و در وقت که در وقت که صلح و جنگ در این عالم با هم در یک
در آنکه صلح و جنگ در این عالم با هم در یک نوع هم تقدیر در آنکه صلح و جنگ در این
در این عظیم و لایحه و در آنکه صلح و جنگ در این عالم با هم در یک نوع هم تقدیر

اولاً -

در صلح و جنگ در این عالم با هم در یک نوع هم تقدیر
و صلح و جنگ در این عالم با هم در یک نوع هم تقدیر
ما میا - در صلح و جنگ در این عالم با هم در یک نوع هم تقدیر
ذرات و حقایق و گمشده خوار نموده از قرائع لذات و لذت و لذت و لذت و لذت و لذت
برای صلح و جنگ در این عالم با هم در یک نوع هم تقدیر
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کهان و صلح و جنگ در این عالم با هم در یک نوع هم تقدیر
عمرات و صلح و جنگ در این عالم با هم در یک نوع هم تقدیر

STAR OF THE WEST

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

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“It is the time which His Holiness Christ calls the
‘Days of Marriage.’”

TABLET FROM ÁBDUL-BAHA

To his honor Mr. Alwyn J. Baker, Berkeley, California—Unto him be greeting and praise!—Care of Mrs. Kathryn Frankland.

He Is God!

O thou who art seeking for Truth!

Your letter has been forwarded. I have no opportunity to write a detailed answer, so I am obliged to be brief.

The point is, that the Cause of BAHÁ 'ULLAH is inclusive of all perfections and supplies all the needs of the world of humanity. But this cannot be accomplished in a short time. Time is needed. This will gradually be realized.

When a divine farmer sows the seed, the crops cannot be immediately gathered in, but it is certain that the seed will develop into a harvest. The seed which His Holiness Christ—May my soul be sacrificed for Him!—sowed, grew into a harvest within three hundred years.

We are now at the commencement of the shining forth of the Sun of Reality. It is the time which His Holiness Christ, calls the “days of marriage.” No doubt the house is not in order, but the time will come when it will come under order.

They put some questions pertaining to wisdom and philosophy to his honor Paul. He said that before he recognized Christ he knew everything; but after he came to know Christ, he forgot everything. He was filled with Christ and so they should ask him about Christ, besides whom he was ignorant of everything whatsoever.

In the Tablets of His Holiness BAHÁ 'ULLAH, there are many philosophic questions. For example, the *Tablet of Wisdom*, but it has not yet been translated. It may be found that his honor Fazel Mazandarani gave this Tablet to a Persian expert to translate into English. In His Tablets He has encouraged

and rather urged (the people) to study philosophy. Therefore, in the religion of BAHÁ 'ULLAH philosophy is highly esteemed.

As to life, however, it has had no beginning, nor will it have any end. The eternal grace of God has always been the cause of life. It has had no starting point and it will not approach any end. But concerning the degrees through which the soul has gone, these degrees are spiritual. Consider all the advancement of the word of humanity which is at present manifest and known. This has been realized through the spirit. The manifestation of the will of the Omnipotent, in the universe, means the manifestation of the divine laws and disciplines which are essential to the realities of beings, and in the world of the Kingdom they are ideals which in the appearance of the holy Manifestations (of God) are realized.

The fruits of the deeds of man, i. e., the harvest of the reward of man's conduct, is gathered in the heavenly realm.

But as to evolution, it is true of both the body and the spirit. Consider how many sciences, arts, discoveries and achievements have come into existence since the days of Moses till the present time through the progress of the human soul in knowledge and perfections. Similarly, how much the soul has evolved from the moral point of view. From the material standpoint, you can see also how much civilization has progressed.

In short, I wrote the answer in brief. No doubt you will understand realities in detail thereby.

Unto thee be greeting and praise!

(Signed) ÁBDUL-BAHA ÁBBÁS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 2, 1920.)

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 'ULLAH.

Vol. 12

Elm 1, 77 (October, 16, 1921)

No. 12

A Week in Abdul-Baha's Home

BY GENEVIEVE L. COY

(Continued from page 188)

IT must have been after seven when we went out into the garden. We walked about a bit, and then Rouhi Effendi and Mirza Lotfullah came out to wish us good-morning. On the previous evening we had told Rouhi Effendi that we were going up to the Tomb early in the morning. But when he saw us there, he said, "You *really* came! I didn't think you would! Americans never get up early!" At which we laughed much! Rouhi Effendi's English is very good,—but sometimes a phrase or some slang expression is used which he does not understand. He looks courteously questioning, half surprised, and waits for some one to explain!

The two young men talked to us for a few minutes, and then asked whether we would like to see the circle of cypress trees where BAHHA 'ULLAH used to sit. Of course we wanted to see them, and so Mirza Lotfullah went with us, while Rouhi Effendi went to the caretaker's house. I wondered whether the Master had already gone down the mountain, and decided that he probably had, because it was after seven.

Mirza Lotfullah led us up a path, onto a terrace back of the Tomb, and there we saw the circle of cypress trees. There are ten of them, planted quite close together so that their boughs interlace, forming an almost solid wall. They are on a bit of ground which is raised about three feet from the surrounding field, and is held up by a stone wall. We went up into the circle of ground between the trees. Above our heads was a small circle of blue sky. The ground

was brown with needles from the trees. I thought of the Blessed Beauty, and was glad that at one time in His storm-tossed life He had been able to withdraw to that quiet green spot. But we had been there only a few minutes, when Rouhi Effendi came toward us, calling that the Master wished to see us! And we went on eager feet, following Rouhi Effendi to Abbas Kuli's house.*

Cora was ahead of me, and she told me afterward that when she entered the room where the Master was sitting on a divan, she was not sure what to do! He bade her welcome, but still she stood in the doorway! Then he rose, held out his hands and motioned her to a chair. She went and sat down. Just then I came in, and the Master motioned me to a chair beside Cora. I cannot remember whether he shook hands with us or not. (Usually he shook hands with us when we left him, but not when we came into his presence.) Mirza Lotfullah and Rouhi Effendi sat by the door, and a tall Persian or Turkish man sat near us.

The room we were in had a north window, which looked out over the Bay of Acca. Like all windows in the eastern houses, it had several iron bars across it to keep out intruders. The house is high on the hillside and there was a wonderful view across the bay. The Master sat on a divan in front of the window, and occasionally arranged some letters and other small objects, which

*Abbas Kuli is the caretaker of the Tomb of the Bab.

he finally put into a small handbag. As he did this, he talked to us. He said, "This location here by the Tomb is very beautiful."

We said, "Yes, we enjoy it greatly."

Then he talked to us a little about the Bab. He said, "After the Bab was martyred, his body was kept in Persia for several years. It was never kept in the same place for more than a few years. Not many of the friends, even, knew where it was at any one time. After a long time it was brought here to Haifa, and placed in the Tomb on Mt. Carmel."

Cora asked how long ago it was brought here. I *think* the Master's reply was, about twenty-four or five years ago.

Cora asked Mirza Lotfullah to say that we hoped that the Master was feeling more rested.

He replied, No, he was not rested, but that did not matter. And his expression implied that physical weariness was a matter of small concern.

Abbas Kuli brought to the Master a little tray with a teapot full of what looked like tea. The Master poured out some and drank it, explaining that it was a kind of herb drink. Then Abbas Kuli brought us tea in the lovely little Persian glasses. Afterward he came in with a tray full of things to eat and placed it on a chair in front of us. The Master told us to eat. "He says you must eat your breakfast here," Mirza Lotfullah interpreted. We did not really want to eat—when we *could* be looking at the Master—but at his command we ate a little. The tray had on it ripe figs, ripe olives, honey, and slices of white bread,—and the latter were the only slices of white bread we saw on our whole journey! I ate one or two figs, and a few olives. After a time the tray was passed to the tall Oriental next us. Thus we had breakfast with the Master at the Tomb of the Bab! As we ate he was silent, looking out of the window upon the sea of Acca. His beau-

tiful profile was outlined against the window; his gaze seemed to dwell on distant Acca,—and I could not but think of those long years of imprisonment that he had spent in barred Acca. Some slight vision of all he had suffered swept over me. I knew then, beyond all question, that I had found him as the Master. My spirit knelt in humility at his feet.

After a while he gave the bag he had been arranging to Rouhi Effendi, and said that he was ready to go down the mountain. We followed him from the house to where Esfendiar was waiting with the carriage. We had expected to walk down the mountain, but after the Master had ascended to the middle seat, he motioned to us to get in the back seat. And so Cora and I rode down Mt. Carmel with the Lord of our hearts. No word was said, but we were very happy. At the gate of his house he alighted, and, saluting us with uplifted hand, he left us and entered his home!

At the Pilgrim House we found Rouhi Effendi and Mirza Lotfullah, who had walked down and were there before us. Then we ate of the breakfast that Fugeta had prepared!

September 5, 1920.

This morning all of us had finished breakfast at about 7:45 and were sitting at the table talking. No, Mirza Mohammed Said had not finished; he had just come in, and was waiting for Fugeta to bring him some tea. Suddenly Mrs. Hoagg said, "The Master is coming!" She had seen him pass the window! We all rose, just as he entered the door. He came in like a ray of light and life. He sat down at the end of the table, bade us be seated; told Fugeta to give Said Effendi his breakfast. But Said Effendi did not eat! He drank the tea Fugeta brought, because, as he said later—that was not so hard to do. but he could not eat toast and eggs while the Master was speaking! We quite

understood his feeling, as we remembered our experience at the Tomb yesterday morning!

The Master said that he hoped we were well and very happy. Then he asked again if we were well.

Mrs. Paine said, "We are all very well except Sylvia, who was a little ill in the night, but that is not serious."

Abdul-Baha replied: "I hope she will soon be well."

Sylvia smiled and nodded and the Master said, "That will soon pass away and you will be well again." Then he continued, "Your food and rooms are very simple here, but your purpose in coming here makes them seem good to you. When a man is *good*, all things about him are good. When a man is bad, all things about him are bad. It is necessary that man be very good."

After a pause the Master said, "You have come here, and every day you try to improve. You try to improve more each day. You must become pure in heart. Then when you return to America, you must carry spirituality and inspiration with you. You must be like Jacob, who inhaled the fragrance of the garment of Joseph from a distance. But more than that, you must be one who carries the garment, who spreads the fragrances of the Spirit."

Turning to Mrs. Hoagg, the Master told her to take us to church this morning. Then he continued by saying, "The purpose of going to the church should be to worship. Turn your hearts to God and worship Him. One can worship God anywhere, in a church, in a mosque, in all places. But here I hope that you will go to the church."

Then he rose, smiled on us, said, "Good-bye," and walked from the room, and down the steps. We went to the door, and watched him till he disappeared behind the wall.

I think that neither Cora nor myself had said a word all the time he was with us. I do not know how she felt,

but for me, there simply was nothing that I could say. To be in his presence, to look on the beauty of his face, to listen to his voice, was all I wished to do. I do not know how or why, but in his presence, all life is *lifted* higher; it acquires freshness and beauty.

Mirza Lotfullah translated the Master's words in this talk.

Following the Master's request, we attended the little Episcopal chapel which is near the Pilgrim House. After our return from there we called on Rouha Khanum for almost an hour, and such a happy time as we had! Her house is just next the Master's, so that she can easily help entertain the Master's guests, and yet look after her own household. She and her two sisters talked with us often, giving us wonderful stories about the Cause and instructing us in many ways. That day she told us about the Master's life during the Great War; how he gave food, money and encouragement to all those who sought his help, no matter what their race or religion. The people of the household lived on the simplest food in order that they might have food to share with the hundreds who came begging for bread. She told us, too, how few letters and papers came from the friends all over the world, and how they longed for news of the welfare of the Bahais in the different countries.

That afternoon after tea, we went over to the Master's house and talked with the ladies for a short time. Then word came that the carriage was ready to take us up the mountain, for the regular Sunday afternoon meeting. Touba Khanum, and one of her sons, Sohiel, went with us. In front of the Tomb many of the friends were gathered; more than forty, I think. For a time we talked with the people near us. Then Mirza Lotfullah brought out the large guest book, and asked us to write in it our names, addresses, the date of our arrival in Haifa, and some word of greeting. Cora wrote,

"The valley of Achor shall be unto them for a door of hope." Mrs. Paine wrote, "Beautiful beyond compare is Mount Carmel, the joy of the whole earth." And I added the sentence from the *Hidden Words* which I love so much, "Lift up thy heart with delight." On that mountain one learns so much about *why* one should "lift up one's heart with delight."

In a short time the Master came from around the eastern corner of the Tomb, followed by little Foad. The Master was radiantly beautiful. He wore a dove-colored overcoat or wrap, for the wind was cool on the mountain-side. Foad was dressed in a stiffly starched white dress, and made a staunch little body-guard for the Master. (Some one told us that one night Foad went up to the Master after supper and said, "You go to bed now and rest. I will take my gun and lie across the threshold. If any thieves come, I will scare them away!")

The Master gave us the talk about Elijah, which Mirza Lotfullah took down in Persian, and later translated into English, so that we might have a copy of it. At the Tomb that day Mirza Aziz 'Ullah interpreted for us.

As always the beauty of the Master's face, its power and majesty, held my attention so that it was difficult to listen to what he said. After the talk, the door at the west end of the Tomb was opened, and we all filed past the Master, who anointed our hands with rose-water. Never again will we be able to inhale that special rose fragrance, without the memory, of that western entrance and the Master at the door, coming to our minds!

The candles were burning in the glass vases; there was utter stillness except when the Tablet was being chanted; and, as on the previous afternoon, my heart was won by the peace and glory of the place. While the tall, black-robed Bahai from Eskabad chanted the prayer of Visitation in Persian, the Master stood in the doorway, and the room was filled

with a divine radiance of Love. At the threshold of that Tomb one may lay all burdens down. Life becomes simple and straight because one feels surrounded with Divine Love.

After the meeting in the Tomb the carriage took us back down to the Pilgrim House, and then returned to bring the Master. Cora and I watched for his return for a long time, while the quick twilight faded into darkness. Soon above us, on the mountain, there shone out the light in front of the Tomb, which is lighted every night unless there is very brilliant moonlight. At last, the carriage drew up before the door of the Master's house, and we caught a glimpse of white as he swept down from the high seat, and we heard the murmur of his greeting to the men who were sitting in front of the gate, waiting for the call to go in to dinner. So do all the pilgrims linger near his house, hoping that they may but glimpse his face as he passes by them.

That night at dinner, the Master said, "I hope the health of the friends is good. Today you went to visit the shrine (the Tomb of the Bab). Are you happy?" His smile, his care for our happiness and comfort, would have made any one happy, and our smiles of reply must have been bright enough to show him a little of how happy we were!

For dessert that night we had grapes, although on every other night we had watermelon. While we were eating the grapes, he said, "His Holiness Christ once was eating grapes. He said, 'I will not eat of the fruit of the vine again until I eat it with you in the Kingdom.' But the grape of the Kingdom is other than these grapes. In the Kingdom there is no bread like this. Now also, I say to you all, we will eat together of the divine bounties, God willing, in the Kingdom,—that is, divine food, heavenly food. Its taste is everlasting. Its sustenance is everlasting. God willing, there we all together will eat of that heavenly food."

September 6, 1920

On Sunday afternoon the Master said to us, "Tomorrow, I am sending you to Acca!" and his smile was light itself.

We left the Pilgrim House at about 8:00 a. m. Zia Khanum, Mehranges, Riaz, of the Master's household and Esfendiar, called for us. Mrs. Hoagg and we four people added five more to the group. With joy in our hearts we began the two hours' drive to Acca. Down through the narrow streets we rode, and then eastward past the railway station. We passed through a grove of tall palm trees, and down to the shore. At last! that beautiful "way of the sea," toward the Holy City, Acca! How often we had read of the journey along the white sand, where the horses' hoofs play in and out of the water, as they follow the hard-packed sand at the sea's very edge. We watched the waves rush up and then back, sweeping with them tiny sea animals. We passed trains of camels and donkeys, all on that universal highway "not made with hands."

We thought of all the happy, longing pilgrims who have gone to Acca by that same "way." Doubly happy were we that our Master was living safely in his own house in Haifa, and not as a prisoner in Acca!

Always ahead of us was a glimpse of Acca, which shone more clearly as our three horses trotted along the shore. To the East, the hills of Lebanon were purple in the distance.

As we neared Acca, Mrs. Hoagg pointed out the walls, the gate, the cemetery where some of the Bahais of that group of exiles are buried. Finally Zia Khanum pointed out the tower of the barracks.

Outside the gate we halted, for one of our horses had lost a shoe. The blacksmith was sitting under a tree, with his tools about him. But at Esfendiar's request he came and put on the needed shoe. While we waited, we looked at the

high wall of the city, which showed how much a prison city it had been. The walls were high and thick; the gate was small, and beyond the outer wall was a second inner wall. A long train of camels passed us, going into the city, and one tiny donkey, heavily loaded, came out! People in oriental garb drifted by us, and glanced at us curiously, but not in unfriendly fashion. I remembered the showers of stones from small boys with which the Bahai pilgrims to Acca used to be greeted, and I meditated on the changes that time brings!

We entered the gate, passed between the two walls for a distance, and on into the town. Esfendiar stopped the horses at the foot of a long flight of steps. It was the way to the barracks. At the head of the stairway a soldier met us, and conducted us about, for the barracks are now occupied by a few soldiers. This man looked like an Arab, but he was under British orders, I think. He led us through many winding passages, showing us several places in which we had no special interest. But finally he led the way to the tower on the west side of the court, the tower where BAHÁ 'ULLAH was imprisoned for two long years. Zia Khanum told us of the various places associated with Bahai history. She showed us the room where BAHÁ 'ULLAH had lived, the window from which He had looked out upon the plain of Acca. She showed us the rooms where the immediate family had lived, and the roof from which the Purest Branch fell. The rooms were small, rude; a sad exchange for the royal palaces of Persia, as far as physical comfort was concerned. Yet joy was there, because they might suffer hardship in the service of God. To have been there in the days of BAHÁ 'ULLAH—for that privilege one might have been able to bear much!

Afterwards we crossed the large court,

(Continued on page 203)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

(Elm 1, 77 (October 16, 1921))

No. 12

“Two Assemblies in one city will not become the cause of spirituality.”

TABLET FROM ABDUL-BAHA

To Mr. Charles M. Hanson, Duluth, Minnesota—Unto him be the Glory of God, the Most Glorious!

He Is God!

O thou who hast faith in God!

Thy letter has been forwarded. Treat thy traveling companion in the utmost love, sincerity and faithfulness so that thou mayest attain to the realization of thine end.

Thou hast written that the Call of the Kingdom is in rapid progress in those regions. The flood which is flowing and moving from the realm of Truth can, by no means, be checked and stopped by any unreal force. Certainly the motion of a flood is rapid.

Thou hast also written that it is difficult for the friends to go from one side of the city to the other, and so in the other side of the city a second assembly may be formed. Two assemblies in one city will not become the cause of spirituality. Therefore ye should strive that the oneness of meeting may become the

cause of promoting union, harmony and perfect spirituality.

Convey in my behalf great kindness to Mrs. J. A. Bauers and say unto her, “Thou shouldst be very grateful to Charles Hanson, for he helped thee to attain to the source of eternal Life. But as to the division of the Red Sea, this is a political question. We are concerned with the affairs of the Kingdom. You should also walk on the same path.”

Forward this message to the dear maid-servant of God, Eva Mary Jahr, “Although thou art a young member, yet I pray to God to enable thee to grow great in His Kingdom.”

Through the grace of God do I hope that the Bahai Assembly at Duluth may, day by day, become more and more luminous and that heavenly blessings envelop thee and the assembly.

Unto thee be Abha Glory!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 19, 1920.)

Tablets from Abdul-Baha to Bahais in America

CHARLES M. HANSON

To his honor, Mr. Charles M. Hanson,
Duluth, Minnesota—Upon him be the
Glory of God the Most Glorious!

He Is God!

O thou who art firm in the Covenant.

The glad-tidings of the unity of the friends caused much happiness. No tidings will give so much exhilaration as that of the union of the friends. For unless the union of the Bahais is established how can they become the cause of the oneness of humanity? First, the Bahais should be united with one another in the utmost love and oneness, and then they will be able to raise the banner of the oneness of mankind.

Therefore, I was much delighted with thy news. My hope is that thou mayest travel to the cities of those regions, and spread the Teachings of His Holiness BAHÁ 'ULLÁH.

Upon thee be BAHÁ 'ULLÁH!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Haifa, Palestine, March 27th, 1920.)

ANNIE L. PARMERTON

To Mrs. Annie L. Parmerton, Washington, D. C.—Unto her be the Glory of God, the Most Glorious!—Care of the favored maid-servant of God, Mrs. H. Emogene Hoagg—Unto her be BAHÁ 'ULLÁH!

He Is God!

O thou who art firm in the Covenant!

Thy letter has been received. Praise be unto God, it indicates that through the presence of Jenabe Fazel a new book has been opened. It is my hope that the friends may receive at every moment a new spirit and so arise to act as they should have to.

I was very glad to learn that after the death of Mr. Parmerton thou hast moved forth according to the call of the Teach-

ing Committee; that thou hast severed thyself from the earthly world and those who live thereupon; that thou hast turned thine attention to the Kingdom of Abha; that thou hast made the whole of the globe of earth thy home, and thou hast been spreading the breaths (teachings).

Offer thanks unto God that thou hast been thus confirmed; that consequently thou hast become favored by Abdul-Baha; that thou art supplicating assistance and confirmation for the friends of God, and thou lovest all of them! Be thou assured that thou wilt be confirmed.

I supplicate God's blessing upon thy revered sister and all thy family.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 8, 1920.)

JESSIE REVELL AND ETHEL
REVELL

Miss Jessie Revell and Ethel Revell
Philadelphia, Pa.—Unto them be the
Glory of God, the Most Glorious!

He Is God!

O ye two dear maid-servants of God!

Ye have written that Mr. Marion Nuevo from Philippine Islands has been deeply attracted. He is now on tour. Whenever he arrives in the Holy Land the utmost love and affection will be bestowed upon him.

But as to the maid-servant of God, Mrs. Brittingham, convey to her this message from me, "O thou harbinger of the Kingdom of God! If thou hast time and no obstacle exists, thou mayst take a trip to Philadelphia so that thou mayst impart joy to the friends and spread the breaths of God. . . ."

Convey in my behalf heavenly greeting and affection to the maid-servant of God, Mrs. Haggarty, her two daughters,

Dr. and Mrs. Pease and their companions altogether!

Unto you be BAHA 'ULLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 20, 1920.)

MARY YOUNG

To Miss Mary Young, West Englewood, N. J.—Unto her be the Glory of God, the Most Glorious!—Care of Mrs. Georgia Ralston.

He Is God.

O thou who art attracted to the Kingdom of God!

Thy letter has been received together with the picture enclosed in thy letter. Those faces are luminous and those souls have their attention fixed on the invisible Kingdom.

I supplicated and implored at the Threshold of the Beauty of Abha, beseeching pardon, forgiveness and

bounty of the Merciful for thee, thy friends and even thine enemies.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 2, 1920.)

UNCLAIMED TABLETS

Please address Mr. Roy C. Wilhelm, 104 Wall St., New York City.

Mr. and Mrs. Nosiah Foote, Baltimore, Maryland, care of Mrs. Agnes Parsons, 1818 N St., Washington, D. C.

Betty H. Londen, Astor Hotel, New York City, New York.

Mr. C. Q. Adams, 936 East McKinley St., Phoenix, Arizona, care of Mr. Roy C. Wilhelm.

Madeline Johnson.

Mrs. Nellie Bartels, 14530 Detroit Ave., Lakewood, Q.

TABLET TO ALL THE AMERICAN BAHAIS

To all the American friends—Unto them be the Glory of God, the Most Glorious!—care of his honor, Mr. Roy Wilhelm.

He Is God!

O ye dear friends of Abdul-Baha!

Now I am at the Holy Tomb. The vase which ye had sent in memory of my tour to America I have brought and placed at the Holy Tomb with my own hands. This is a token of your love, luminosity and spirituality. Everybody who sees this vase will think of you all and supplicate at the divine threshold for infinite assistance and favor unto you.

Unto you be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Haifa, Palestine.)

To the STAR OF THE WEST:

Inasmuch as notice regarding the get-together of this Vase appeared in the STAR, perhaps it would be well to have this Tablet appear so all the friends might know what became of the vase for which they subscribed some five or six years, or perhaps longer, ago.

Roy C. Wilhelm.

A Week in Abdul-Baha's Home

(Continued from page 199)

and saw the pool, or reservoir, in the center, from which the exiles obtained the slimy water which was their only drink during the first twenty-four hours of their imprisonment! On the south side of the court we saw the rooms where most of the exiles were imprisoned. They are like rather wide and long corridors. At present they are quite well lighted, but Mrs. Hoagg said that the British have changed them a great deal, and have let in much more light. When she first saw them, they were very dark and gloomy. And in the days of the Turkish rule, they must have been very dirty, unwholesome and dark. Here, amid all manner of privations and sufferings, the band of exiles praised God for having led them to believe in His greatest and newest Manifestation. As we walked about the barracks, Zia Khanum told us stories of those early days, making them live again, for our instruction.

After we left the barracks, a few moments' drive brought us to another house where the Bahais had been imprisoned. Bahai families live in it now, and they welcomed us with sweet kindness. We saw the little room where BAHÁ 'ULLÁH lived for seven years. In an adjoining house, which now seems to be a part of the first house, the holy family lived for many years more. There BAHÁ 'ULLÁH'S room has been left as it was when He used it. The windows overlook the sea; to the south there is a view of distant Haifa; to the north, the plain of Acca. I think BAHÁ 'ULLÁH practically never left the house while they lived there. We hear of Abdul-Baha's caring for the physical needs of the friends, as well as it could be done under the very difficult conditions; engaging in trade that he might have money with which to equip a bath; in all ways constantly serving his father!

It was to the smaller of these two houses that the wife of Abdul-Baha came

from Persia. I am not sure, but I think that some of the daughters were born there.

In the family of Bahais who care for these two houses, we met a woman, Sakineh Sultan, whose husband, at the age of twenty, was a martyr in Persia! When we were there she was probably over fifty years of age. A few years ago her daughter died leaving a baby boy, Labib, for whom she is now caring.

Whenever one is with these Bahais who have been intimately associated with BAHÁ 'ULLÁH or Abdul-Baha, one marvels at the spirit of service and self-sacrifice they show. We longed to acquire in its fullness that attitude of evanescent service.

It was after eleven when we left the city of Acca behind us, and drove toward the Rizwan. We went north of the city wall, toward the east. By strange track-like roads we drove, past gardens walled with cactus plants. It was perhaps a mile and a half or two miles before we came to the Garden,—the Rizwan. Just before we reached it we turned to the south, and the road followed a little stream. We passed a water-wheel, turned by a small donkey, and later we saw the water he had pumped, as it fell from a fountain in the garden.

At the gate we left the carriage, and Esfendiar unharnessed the horses that they might have a well-earned rest.

How I had longed to see the Rizwan at Acca! That spot between "the two rivers," that garden on an island! It is a place of beauty and peace. Tall palm trees, pomegranate trees loaded with ripe fruit, beautiful vines bearing many-colored blossoms,—all add to the beauty of the Rizwan. From the fountain, streams of water run to the north, south, east and west, watering the plants.

But the place of most wonderful asso-

ciations is the spot on the side of the stream, where the two great mulberry trees form the "tent not made with hands," "over land and water." There, in the later days, the Blessed Beauty used to sit beneath the trees. It is a place of rest and peace. The troublous world seems very far away. Love and peace are in the wind, in the soft rustling of leaves, and the murmur of the water.

Our lunch was spread on a rug beneath one of the mulberry trees. We ate of the Persian foods from the Master's household, of the fruits from the Rizwan. We were utterly content to sit in that heavenly place and watch Riaz, and another small boy who had come with us from Acca, sail boats down the tiny stream from the fountain.

After lunch we all rested for an hour or more, after which we had tea. It was too sweet a place to leave, but the hours were passing, and the supreme goal of our day was still ahead of us,—the visit to the Tomb of BAHÁ 'ULLÁH. And so we left the Rizwan, with the prayer in our hearts that we might come again to that lovely garden of our Lord.

We drove to the north, across the rolling Acca plain, till the Bahjee appeared before us. Here BAHÁ 'ULLÁH lived after He left Acca, still technically a prisoner, but permitted to live among trees and flowers, instead of being shut in by the dark prison walls. At the Bahjee we turned westward, and soon rounded the corner of a long, low building, where the caretaker of the Tomb lives, Seyed Abul-Cassim. There we alighted, and Zia Khanum indicated a small gate into the garden. Slowly, with wonder in our hearts, we followed the path through the garden to the door of the Tomb. In the little outer room we removed our shoes. A short flight of steps brought us into the large room of the Tomb.

We found ourselves in a large room, with a garden in the center. At the west end were several windows, and floods of light poured down upon us from the glass windows in the roof. In the north-west corner of the room, a curtained door led into the Tomb itself.

Zia Khanum drew aside the curtain but the door was closed. We knelt in the space before the door, and Zia Khanum chanted the prayer of Visitation. I tried to remember the words of the Tablet of BAHÁ 'ULLÁH, "Cause me to drink of the cup of evanescence, clothe me in its mantle and immerse me in its sea," but my mind seemed almost a blank. I remember the promise that the prayer one prays in all sincerity at the Tomb of BAHÁ 'ULLÁH shall be answered. With my whole heart I prayed for "evanescence" at His Threshold, and for the power to serve His Cause. Then I prayed for various people I knew, who were in need of a vision of the greatness of God's love. And then for the Bahai friends in America. . . .

And how I longed to enter that closed door, into the Tomb itself! I remembered that. . . .and. . . .had been inside and that they had been somewhat surprised at being led in, for they knew that people were not always permitted to enter there. I realized how very far short I fell of the purity of heart of that party of pilgrims. I knew that the Master gives to each one what he most needs. And so it was as though the Master said to me, "You have not yet learned enough to appreciate the atmosphere of that inner room. Live the life; serve the Cause; achieve purity of heart. Then perhaps if you return here, the rewards of the pure in heart will be yours!" And with my whole mind and spirit I pledged myself to the accomplishment of that task.

(To be continued)

چیزها اناث از ذکور ممتازند مثلاً جمیع درختهای بارور و درختهای ذکور بی ثمرند در وقت خطر حیوانات اناث بیشتر از ذکور نبات و شجاعت دارند الی آخره ..

از این بسیار سرور شدند و ریشه ایشان سه نشان آورد گفت ما این میثاق نهادیم نشان اول طلاست و این از برای زلفاتی که مدت شش ماه در سبیل امر ما محبوس شدند و نشان دوم نقره است و این از برای آنهاست که پیشتر از یکماه محبوس شدند و نشان سوم مس است و این از برای آنهاست که کمتر از یکماه محبوس شدند این نشان ها پیشتر ما اعظم افتخار است لهذا رجائینانیم که هر سه نشان را قبول کنید گفتم خیر همین نشان معدنی را قبول دارم بعد از آنکه رفتند گفتم در اوطاق را محکم ببندید

آیا خیر و شر از خداست ؟

خیر از خداست و شر از خورد انسان است مثلاً قوت حاکم از دولت است و اگر این قوت نباشد حاکم ابداً نمیتواند کاری بکند اگر بعد حکم کند این از دولت است و اگر بظلم رفتار کند این ظلم از خود نفس حاکم است و نه از دولت

قتل دیگر قوت بخار است که واپور را بشرق یا بغرب بشمال یا بجنوب راه میابد از و براه بخاف یا بهلاکت حرکتش میدهد ولی سگان واپور بدست قبطان است لهذا خود قبطان مسئولان نه بخار مثل دیگر حرکات منظمه جسم بواسطه روح است اگر در عضوی از اعضای

جسم خللی پیدا شود حرکات منظمه جسم مختل میگردد این اختلال از خود عضو حاصل میشود و نه از روح مثل دیگر دست من حرکت میکند برگهای درخت هم حرکت میکنند حرکت دستم از اراده خودم ولی حرکت برگهای درخت از باد است و نه از اراده خود برگهاست

صدق و امانت

بهد از صدق و امانت هیچ چیزی نیست هر دو ظاهر و اثرشان ابداً مخفی نمیماند

بدگمانی سلطان عبدالحمید

سلطان عبد الحمید با دولت سابقه مدت چهل سال کوشش میکردند تا آنکه نعمت خیانتی بر ما نسبت نمایند الحق یعلو ولا یغلی علیه

سبب ترقی و انحطاط اسلام

تأیید آلهی سبب ترقی و عدم تأیید سبب انحطاط اسلام شده شد ابراهیم پاشا شهرکار مدت هشت ماه محاصرت کرد ناپلیون بعد از آنکه چهار ماه محاصرت کرد و در شکست ولی فقط چهار نفر صندی هجوم کردند و وقتیکه بدرواره عکا رسیدند گفتند سلام علیکم و بی مانع داخل شدند و اول کاری که کردند محبوسین را از نوز لیان بیرون آوردند هفتاد نفر صندی جیفار افغ کردند و دو بیست نفر ناصره را گرفتند

[بقیه دارد] و ک: الاحباء فیآ

هواقه

جندی قبل در موضوع اشتراك روزنامه نجم باختر
عمری باضام لوح مبارک که در این خصوص تاگید
و سفارش شده طبع کرده و بنظر عموم احبای الهی
رسید اشتراك سالیانه که در آن مشروحه معین با
مخارج بست عبارت از دو دلار پول ایران هیجده
قران تخمین گردیده بود ولی اینکه که تا زکی روزنامه
نجم باختر رسیده بواسطه آنکه عده اوراقی بجهت از
سابق زیادت و مصارف طبع آن بیشتر گردیده وجه
اشترک آن را دو دلار و نیم معین نموده است که
بضافه خرج بست سه دلار میشود و تقریباً چون
قیمت دلار اغلب در تغییر است معادل مبلغ سه
تومان پول ایران میگردد بنا بر این خاطر عموم را
مشحضر میسازیم آقابانکه حسب الامر مبارک اقدام
باشترک روزنامه نجم باختر مینمایند لازم است مبلغ
سه تومان بترتیبی که سابقاً ذکر گردید نایه فرمایند
تا روزنامه مستقیماً برای آنها ارسال شود معلوم
است نفوسی هم که هیجده قران پرداخته اند مبلغ
دوازده قران بقیه را کلاس سازی خواهند نمود کسر
و اضافه آن در سنه بعد محسوب خواهد گردید
(محفل روحانی طهران)

زِيَاةَ حَضْرَتِ كَبِيرِ النَّهَاءِ

بقية از شماره دهم جلد دوازدهم

دسمبر ۲۶ ل ۳۰ ه ۱۹۱۹ حيفا

مساوات بين رجال و نساء

نساء اجاب در ايران مجالس از برای تبليغ
تأسيس نمودند در سابق مسئله حقوق
زنان و مساوات بفرجه پیکس نمیرید ولی
چون از اراده مبارك جمال قدم نازل گشته
لهذا باید تحقق یابد در امریکا و اکثر ممالک
اروپا مساوات و حقوق رأی بنساء داده شده
و قتیکه در لندن بودم زنهای انگلیس نماینده عظمی
انجام داده اند شصت هزار از نساء و بنات

بترتیب نظامی بپرفها در دست گرفته و همه
شریط یا نمزه در بازو بسته در کوجه بازار
میگشتند و چون وزیر مالیه را ملاقات کردند
با و هجوم نمودند و کونکش زدند زیرا او بعموم
نساء ضدیت و مخالفت مینمود بعد بجلست
رفتند آنها پولیس میخواست مانع کند یکی
از زنهای با و هجوم کرد و چون این زن بسیار
کوتاه قد بود پولیس خود شراختم کرد تا او را
بگیرد این زن با و پرید و هر دو دست را حکم
بگردنش حلقه بست و ولش نکرد تا اینکه کوشش
خوب جوید

از آنها پیشتر آمدند و اوطان را پر کردند
از زن سؤال نمودند رأی شما چیست ؟
گفتم بموجب تعالیم حضرت بها امته
عالم انسانی مانند طیر است دو بال دارد
یکی مرد و دیگری زن است باید هر دو
ساری و محکم باشند .. الى آخره .

بعد خراستم که حقیقت حال را بانها بگویم
گفتم تا بحال جمیع امور در دست حال بوده
لهذا ترقی کردند و نساء در اکثر ممالک
عالم ضعیف نمایند پس نساء باید سعی
نمایند تا در علوم و کالات ترقی کنند از وقت
مسئله حقوق و مساوات تحقق میابد

حضرات نساء از این صحبت بسیار دولتنگ
شدند یکی فریاد کرد ماکه لآن از جمیع
رجال نماز و برتر هستیم . دیدم که همه
با چشمهای دریده بمن نگاه میکردند و عداوت
بر این آنچه بسر وزیر مالیه آوردند به خیالم
رسید لهذا ملاحظه کردم که باید قدری کمر
و عمل به لبشان مالید . گفتم بی در بهر



Dr. M. J. Basheer and his Bride
at Port-Said, Egypt.
الدكتور بشير وعروسته السيت سميته
في بورسعيد مصر

نجم باختر مراسم تبریک و تهنیت از صمیم فرآد باین دو جوان نورانی تقدیر مینماید

طهران امضای محفل روحانی عظیم بهاء الله الابهی
۲۷ رمضان ۱۳۳۷
هو الله

ای یاران الهی روزنامه نجم باختر با وجود مشکلات عظیمه در ایام حرب دوام نمود تا باین ایام سکون و قرار رسید زیرا از ایران بکلی منقطع گشت با وجود این اداره نمود لهذا عسرت حاصل گشت و بی حال که جنگ بصلاح منتهی شد باید انتظامی در اداره نجم باختر داد تا در شرق و غرب منتشر گردد و این مشروط بتکثیر مشترکین است لهذا باید احیا در جمیع ولایات ایران در این امر مرور مشترک کردند و محض خدمت بامر الله در ترویج این روزنامه نامی بگوئید تا سبب کرم مدبر و حسن انتظام اداره گردد و همچنین اگر ممکن بعضی از احیا در روزنامه جهره نما در مصر اشتراک نمایند و قیمت اشتراک را سلفاً ارسال دارند

و علیکم البهاء الابهی عبد البهاء عباس
اعلام از طرف محفل روحانی

رای اینکه یاران الهی موفق بطاعت امر ببارک شده و اسباب سهولت اشتراک بجزایر نجم باختر و جهره نما فراهم شود مراتب ذیل را محفل روحانی باطلاع عموم میسازد

اولاً چون وجه اشتراک سالانه نجم باختر یک دلار و نیم و خارج بست آنها به نیم دلار تخمین شده است که مجموعاً دو دلار باشد و سواد این مبلغ هداً که قیمت دلار باین است بیول ایران با مخارج ارسال و غیره به هیچجه قران تخمین کرده به سوم بارن ساکن طهران و سایر نقاط ایران اعلان میشود که هر کس میل با اشتراک جریده مذکور داشته باشد میتواند مبلغ هیچجه قران با آدرس خود برای جناب دکتر مودی خانم خیابان علاء الدوله ارسال نماید و مزای البها وجه را در هفته اول بامریکا با آدرس مشترک ارسال خواهند داشت که جریده

مستقیماً باسم و توسط پست ارسال شود
ثانیاً وجه اشتراک جریده جهره نما مبلغ سه تومان است و هر یک از یاران الهی که در طهران یا سایر نقاط ایران مایل با اشتراک آن جریده هستند باید مبلغ مزبور را توسط بانک شاهنشاهی حواله بشنوان جریده جهره نما و قاهره در مصر با آدرس خود ارسال نمایند که جریده برای آنها ارسال شود

توضیح آنکه اشخاصی که نمیتوانند حواله برای مصر تحصیل نمایند ممکن است وجه اشتراک را با آدرس خود برای جناب دکتر مودی خانم ارسال نمایند و جهت رسانیدن وجه را قاهره مزای البها تقبل مینماید

بخیر باختر

قیمت اشتراك سالیانه ۳۰ دالراست بتمسك محفل مقدس روحانی طهران یا بیکسر با داره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت ترقیات مادی و معنوی فواید بشر و گیاهان و سبیل انقظام و نظایر آن عالم است سخن میراند و مقالات شنیده که موافق این مقصود است بجا خواهد شد

شماره دوازدهم جلد دوازدهم ۱۶ ماه اکتوبر سنه ۱۹۲۱ موافق امه علم سنه ۷۸ بهائی

بواسطه جناب امین علی محمد آهانه

طلب مغفرت حجتی مطهر عبودیت جناب میرزا سید محمد باقر علی محمد آهانه الایم

بخوانند

ایم القی قد طمحت القلوب بالانسان و سالت الذموم باسفا من انحراف لما سمعت الاذان من النامی منی عجب محمد ان ظم قد ترک خصیض التراب و طار روح الی اعلی انجمن فاضطرب القلوب و انجم الذموم من بداهه المصیبه التي افامت قیامه الآفاق و اشتمت النجوم علی عبادک المخلصین بائنه الآلام رب ان کان عبد اصادقا لعینک لعلیا و نجوا باذنی اوق المهدی و سر اجابا باذنی الانجیا اقبل الیک بعدد فرسخ بود بسکت لکبری و روح سستبر نور عیاش المذا الای و تحمل کل مشقة و عنا و لم تأخذ و لم تلام من الاعداء بل ثبت علی جک ثبوت الراضح انجبال و قام علی ذمتک بغلب فارغ من الایمان و الآمال و اشتمت من خلقک باسکت ثبوت الایمان رب ان رجع الیک بغلب فاضع و روح فاضع و اذنا علیک بغیر زاد ان التوکل علیک و التضرع بین یدیک تمینی عنوک بمغفرتک و برقم بعظیم العطا فک و طین نفع جلیل اعطاک رب صدق اعتماد علیک بغضنک و بموجبتک و اعتماد بعونک و مغفرتک انک لا تحبب الیک و لا تمنح فاصدیک فارفع له الدرجات و مکنت من جنات عالیا و ادخله فی حدیقه النقا و اجلسه علی سریر البیت و در تحو بصها الوفا و یستر له بمنی حتی یحکم فی عالم انجیب و یرقم بکرمک کا لیلور علی شجره طوبی انک انت انفسور انک انت الرحمن الرحیم ۵ محرم ۱۲۹۹ علی محمد علی



اینست کل حضرت قیامتیه نور نام کلک حاب ترا که در ۱۲۹۹ کمال نهم حضرت محمد است و محمد و
 پنج بیان این شخص محرم دو کلاب جو کلاب جان نوزده درین وقت ساکی شریکین نمود و نامن علقه ساکی از
 تحصیل خود صرف بطن و روانی بیان فرزندت بسبب بیماری نفعه حصول برداخته و بر سزای حضور و حصول
 اخترا بسبب تقوی ذاتی در تصدیق و تکلیف اصول و برین خود مجادلات کالاً انجیم داده در حق مجادلات
 دیگری از بدانتیجه نیز شنیده بالاضافه با حضرت عبدالعزیز علیه السلام در این وضع مناظرات و انجیم
 داده که سن نوزده سالگی حضرت محمد است و نیز در راه با تمام بر این شناسخته و بر آن یقین نمود
 بشرف بیان و ایتان فائز شده بقیامه مسرور الیها و عماراً دشر او شاه و ترویج و تبیین این امر
 اعلی کوشش نمود در فائز نبوت و فحاشه در ششم شهر تصدیقه سنه ۱۳۳۸ هجری انجمن را بدرود فرمود در حکومت لاهی و نوزده طوبی در سن

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

Publishers: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 12

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THE MASHREQ 'UL-AZKAR

THE importance of the Mashreq'Ul-Azkar cannot be confined within any measure or limit, because it is the first divine institution in that vast continent, and from this Mashreq'Ul-Azkar, which is now in the process of construction, a hundred-thousand Mashreq'Ul-Azkars will be born in the future.

Words of ABDUL-BAHA.

(See Tablet page 218)

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 'ULLAH.

Vol. 12

Kudrat 1, 77 (November 4, 1921)

No. 13

A Week in Abdul-Baha's Home

BY GENEVIEVE L. COY

(Continued from page 204)

WE were in prayer at the threshold of the Holy Tomb of BAHA 'ULLAH for a long time. Finally Zia Khanum went out toward the outer door. We followed her, ready to leave that place of light. But she returned, went to the front of the room, and opened the curtained door. I do not know why she did it; perhaps Mrs. Hoagg reminded her that it was our visit to the Tomb. But I am sure that in some way, the Master's will entered into it. When I fully accepted his will for me as my guide, "acquiesced," then my desire was granted.

The heavy curtains at some of the windows were pulled back, and the setting sun poured a radiant glory of light into the room. "His resting-place shall be glorious"—with torrents of physical light, as well as with spiritual glory. I do not know how long we knelt there. Time's passing ceased for us. My very breathing was a dedication of myself to our glorious leader, BAHA 'ULLAH.

Our drive home was a silent one. I think we were all rather weary, physically, from our long day. But the spiritual significance of all we had seen filled us with so much to think about, that we had no desire for speech.

The sun set in the blue waters of the Mediterranean, in a majesty of color. Darkness came down and shut us in on that crescent sea-shore. The horses sped along through the darkness, toward the distant lights of Haifa. We were eager to be again in the Master's presence.

We reached Haifa a short time before the dinner-hour, weary, but happy. At

dinner that evening the Master said, "Did you have a happy day in Acca?" And we replied, "Oh, yes, it is a day we shall always remember!"

He replied, "You *must* always remember it! It must be like images cut in tablets of stone!"

That evening as he bade us good-night, after dinner, he said in his dear, measured English, "Go—and rest! Go—and rest!"

By the Master's love for us, we know something of the love of BAHA 'ULLAH. And from the love of BAHA 'ULLAH we know of the Love of the Infinite Father, whose voice comes to us through the Supreme Pen: "I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty. * * * I loved thy creation, therefore I created thee. Wherefore love Me that I may acknowledge thee and in the Spirit of Life confirm thee."

September 8th.

On the morning of September 8th, I went alone to the Tomb of the Bab at sunrise. Cora had not been sleeping well, and so she did not feel like rising at 4:30 that day. But I woke, dressed and was almost to the Tomb before the sun rose. When his full splendor began to loom above the horizon, I sat down on a stone in the field below the Mossafer Khaneh (Pilgrim's House), and watched the lord of day cast his first light across the valley of Acca.

After a time I went on up to the Tomb,

passing along the path with its beautiful cypress trees. At the Tomb I entered the room on the east side, and stayed there in prayer and meditation for almost an hour. The tall Bahai from Es-kabad came in and knelt in prayer for some time, and then chanted. After he had gone, a younger man whom I did not know came in and chanted very softly and sweetly. He went out and I was alone for some time. The folds of the long veil I wore fell about my face and shoulders, and seemed to shut me in with God. His radiant Presence was very near.

I tried to fill my heart with the exquisite beauty and peace of that heavenly place, for I knew that was my last morning on the mountain. I knew that many and many would be the times that I would long to be kneeling at that Threshold.

Finally I knew that it was time to be going down the mountain. Just as I was leaving the Tomb, Mirza Lotfullah came in. I went out into the garden, and walked about a bit, drinking in the beauty of flowers, hills, water and sky. Soon Mirza Lotfullah came out and bade me good-morning. Then he suggested that we gather jasmine blossoms to take down to the Pilgrim House. So we pulled off dozens of the fragrant flowers, and filled our pockets and handkerchiefs with them. Later we strewed them on the breakfast table. Mirza Lotfullah said that he used to fill a basket full of blossoms, stripping the bushes each morning. He took the basket to the Master, who scattered them everywhere he went.

About 7:00 a. m. we started down the mountain. Mirza Lotfullah had a stone-bruise on his heel, and was wearing a loose slipper and carrying a cane; but never once did I hear him complain about it. Instead he talked of how the Master works, with no thought of physical fatigue. He works all day long, interviewing callers, etc. He goes to bed possibly by 9:00 or 9:30, but often he is

up again at midnight, chanting and praying. Then he may correct Tablets for a while, and then sleep two or three hours more. And at perhaps 6:00 a. m. he rises for the day's work! Apparently he averages not more than four to six hours of sleep a night! So his whole life is given to the service of mankind.

Mirza Lotfullah said, "The real Bahai activity is not to stay here in the light of the Master's love. It is to go out into the world and spread his message of service. Be happy that you are going out to work for him."

But at another time he said, "Pray for us who live here in the Master's household. We have many temptations to guard against. We must never become impatient or give way to any depression. Not long ago when the Master was speaking to us, he said, 'You must be an example to all who come here. In you they must see what a real Bahai should be.' So we need your prayers that we may live up to that work."

We had thought of the great joy of being a member of the Master's family, but then we began to realize that only those of great unselfishness may be his helpers there in Haifa.

On that beautiful morning we entered the Pilgrim House before breakfast was quite ready, and strewed the jasmine blossoms over the table.

The Master came in after breakfast, and stayed only a few minutes. He smiled at us all, and we were very happy to be near him. He asked especially about Mrs. George's health. He said a few words to her, smiled at all of us, and then rose and left us. We all went to the door and watched him as he disappeared through our gate.

After breakfast we went over into the Master's garden, and waited for an opportunity to talk with him for a few moments. After a while Rouha Khanum called Mabel and Sylvia in to see him. While they were gone we stood talking with Mrs. Hoagg and some of the young men. I shall not forget the

look on Mrs. Hoagg's face when she spoke of the Master's longing for unity among the friends. His only happiness is to know of the increase of unity among the believers, and of their spreading the Cause. His face always becomes sad if he hears of any contention or lack of harmony. "If people in America could see the Master, could realize how he works, they would never do anything to sadden him," she said. When one is in the Master's presence it seems utterly impossible that one should ever do anything that would sadden, or make any heavier the load of work he carries! "In the light of his holy presence, all desire dies save the desire to be like him."

Later in the morning Cora and I were called in to see the Master. **Rouha Khanum** translated for us. We gave the Master the letters we had brought from American friends. We asked him to bless the ringstones and rosaries we had bought at Mirza Enyat 'Ullah's shop. He took them in his hands, said a few words that must have been a prayer, kissed them, and handed them back to us. And so we brought back to America Bahai ringstones, made doubly precious by his touch of love.

The Master said that he was sorry not to have seen us more, but that he had been very busy while we were there. "But," he continued, "it is not the length of time that one spends here that is important. Some people stay a short time, and then go and do great service. Other people are here a long time, and they learn nothing. There is some wood that is very dry: it catches fire quickly and burns well. There is other wood that is so wet that it will not burn even though you should try for a whole day. There is no result but smoke. It will not blaze, it will not keep any one warm; it will not even cook anything!" As he said the latter he smiled. But when **Rouha Khanum** translated it, Cora laughed out loud. That seemed to delight the Master, for he laughed very

heartily with the most unaffected enjoyment.

Cora asked how one should teach the Bahai Movement to our United States southerners, among whom race-prejudice is so strong. He said, "Go slowly at first. Be kind and courageous and patient. Live the Bahai life among these people. Do not mind if they oppose you. Their prejudice is so strong. It is like a religion. But when they become Bahais they will be very good and sincere ones. But at first teach the principles and be kind to them. The rest will follow in time."

After this we went and talked with some of the ladies of the household. Soon the Master called for Mabel and Sylvia, and gave Sylvia a Bahai name, **Badia**, which means "something new and wonderful." We were not present when he gave her the name, but Mabel said that he walked up and down the room, radiating power and love.

When Sylvia came back with her new name, the Holy Mother brought out a box of candy, in honor of Sylvia's name-day. The candy was white with a little chocolate center. Bringing it out in Sylvia's honor was one of the sweetest, kindest acts of simple thoughtfulness that we saw in Haifa. Needless to say, Sylvia **Badia Paine** was a very happy girl that day.

It was on that morning that the Greatest Holy Leaf showed us the pictures of **BAHA 'ULLAH** and the Bab. We had already seen pictures of the Bab, and so I think most of our attention was centered on the photograph of **BAHA 'ULLAH**. The pictured face was of dignity, power and majesty. But the feeling of the power, the glory, the supreme Reality of **BAHA 'ULLAH** which came to me in Haifa, did not come from seeing His photograph. That Reality is living and vibrant in the unselfish lives of the friends; it makes radiant the atmosphere of the Tomb on Mt. Carmel and the Tomb at Bahjee; it shines from the Master's eyes.

Later in the morning Cora and I were sitting on a bench in the garden, just below the window of the Master's writing-room. Occasionally his voice floated down to us, as he dictated or talked with a caller. Once he came out of the house, and walked to the corner of the garden, where some masonry was being done. Soon he returned, and his voice was again heard from his room. Such brief glimpses made us very happy, for he radiates such life that one is lifted toward supreme joy just to know he is near. In his Essence he is so detached from earthly things, he is so different from all human beings one has ever seen, he is Love incarnate.

Mirza Aziz 'Ullah came and talked with us for a while, and told us stories about the European Bahais whom he had visited not long ago. Other friends passed and stopped for a word. It was a perfect morning and we were sorry when the lunch-hour called us back to the Pilgrim House.

After dinner that evening Rouha Khanum took us to receive the Master's farewell. I can remember very little of what he said. He told us that his love and thoughts and prayers would go with us. He sent his love and greetings to all the Bahais in America.

I knew that I should not see him again, but I felt no sadness or grief. His love was too great: it poured in a radiant flood about me, and held me suspended in a priceless moment, when time stood still, and I lived in eternity. His eyes were glorious stars of light and love. No words can express their beauty.

He shook hands with us in parting. When he said good-bye to Sylvia, he smiled down at her and said, "Sylvia!—Badia Khanum!—Miss Badia!"—and his voice was filled with the most affectionate and sweet laughter!

Thus we left the Master's house, that wonderful home, of which he has said, "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. Whoever enters through the portals of this home must go out with gladsome heart."

Next morning, before daybreak, we ate our last meal in the Pilgrim House and said farewell to our happy housemates there. Said Effendi, Mirza Lotfullah, Rouhi Effendi, and faithful Esfendiar and his horses, took us to the train which left at 6:00 a. m. We had a half-hour's talk with the young men before the train pulled out—but of that time I remember clearly one thing. Mirza Lotfullah turned to us as he said good-bye, and added, "Be good! Be good!" Then he smiled and said, "You know what I mean!" And no one who had seen the members of the Master's household for a week could fail to know that "to be good" is love and service and the spreading of the ideals that the Master teaches.

In the *Hidden Words* BAHĀ 'ULLĀH has said, "If thou run with all immensity and speed through the space of heaven, thou shalt find no rest save in obedience to Our Command and in devotion before Our Face." In Haifa one learns, as never before, the meaning of that sentence. The will to obey, a longing for devotion, are born in one's heart and spirit.

Since we left the Master's home, the days and weeks and months fly past, and are filled with many duties; many calls to help in the work of the world. But the beauty of the Master's face is with us. "In the light of His Holy Presence all desires die save the desire to be like Him."

Allaho'Abha!

"But I shall go down from this airy space, this swift white peace, this stinging exultation. And time shall close about me, and my soul stir to the rhythm of the daily round.

Yet, having known, life will not press so close, and always I shall feel time ravel thin about me;

For once I stood

In the white, windy presence of eternity."

From *The Most Sacred Mountain*,
by Eunice Tietjens.

Cablegram Announcing Second All-India Convention

Bombay 11

October 16, 1921.

Wilhelm, 104 Wall Street, New York.

Bahai convention December. Inform all.

MAHMOOD.

News from India

Jenabe Mirza Mahmood has received a Tablet from His Holiness Abdul-Baha in reply to a communication from the Bahais of India supplicating him to visit that ancient country, as follows:

"The letter signed by most of the friends in India has been received. Abdul-Baha is greatly longing to make a trip to India, provided health and time permit." In the same Tablet it is re-

vealed that: "It is my hope that extraordinary souls in that country from among the people of that country will arise in service."

In a Tablet revealed for Jenabe Jamsheed it is revealed that, "You shall soon see in Persia that the people shall believe in this Cause in groups every day."

Echoes of First All-India Bahai Convention

Letter from K. K. Bhargava

Pollok Shields, Glasgow,
May 5, 1921.

Allaho 'Abha!

Miss Sophie Loeding, Chicago.

My dear Bahai sister:

. . . I left Glasgow on Friday, March 25th, and arrived in Manchester on March 26th. I stayed in Manchester with dear brother Mr. Joseph and was there till Monday, the 4th of April, 1921. I found the friends in Manchester in the highest spirit. Every one of them, even the youngest child, is full of enthusiasm and Bahai love. They all inspired me and my heart felt the spiritualizing effect of the silent but quickening song of love and unity. They are all very earnest and anxious to devote their whole lives to the service of the Divine Cause.

I was very happy with them and when I left Manchester I felt as if I was leaving people with whom I had been living for many years. . . .

May they all blossom into beautiful, sweet and fragrant flowers delighting the hearts of all who pass by them, is my earnest prayer to Him for them!

I left Manchester on Monday morning and arrived in London the same evening at 5 p. m. I stopped in London for a week and I was staying there with brother Mr. S. T. Ali of Rangoon. I had never before met or seen Mr. Ali. People, who were there, were quite surprised to see that we could be so intimate with each other after a minute only. But you know Bahais are always so hospitable and loving. Next morning I met brother Shoghi Rabbani Effendi, who even came to Glasgow to meet me. Then I went to see Miss Rosenberg on Tuesday evening. She is a wonderful soul and has drunk deep at the Kawther of His grace.

On Wednesday evening I went to attend the usual Bahai meeting at Lindsay Hall. Mr. Shoghi Rabbani read a paper dealing with economic problems

(Continued on page 219)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

Kudrat 1, 77 (November 4, 1921)

No. 13

Needs of the Temple Treasury before Spring

Extracts from recent letter sent out by the Executive Board of Bahai Temple Unity.

THE contract for construction of the basement section of the Mashreq 'Ul-Azkar was signed by the Bahai Temple Unity with McCarty Brothers, Chicago contractors, August 24, 1921, and work was begun September 12, 1921. Already the ground is excavated for the driving of the secondary pilings, and the true, majestic proportions of the Temple can now be realized by an observer.

This new contract with McCarty Brothers was signed after full consultation with the members of the Sub-committee of Engineers of the Board, provided for in the action of the last Convention, and with the express approval and recommendation of Messrs. W. S. Maxwell and E. Roger Boyle, the members of the Committee present at the consultation.

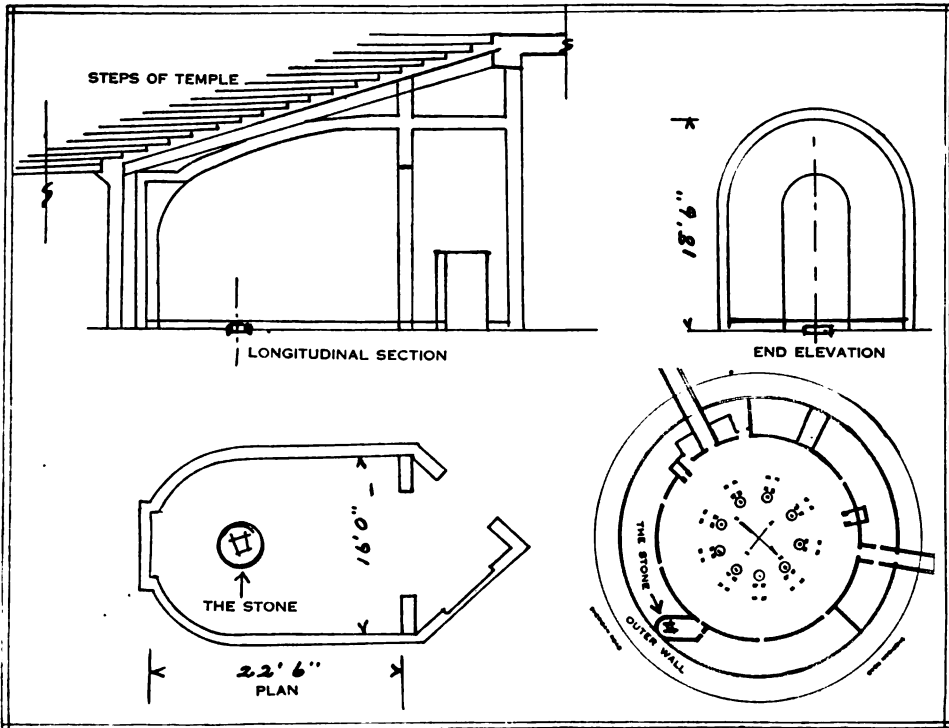
Although the net amount in the treasury, after deducting estimated necessary disbursements up to January 1, 1922, is approximately \$15,000 less than the amount of the contract authorized, all agreed, including the Sub-committee

of Engineers, that the average flow of contributions should amply take care of this slight deficit prior to the time the final payment becomes necessary, and in this way the work of the Temple will go on without check through the fall and winter; otherwise nothing except a little excavation work could be done until spring which would tend to prevent the construction of the basement being completed prior to next Rizwan.

This new contract for basement construction, bringing the Divine Edifice eleven feet above ground level, includes all the structural work except a few conveniences, i. e., electrical appliances, certain plumbing fixtures, and other necessary items. These minor items, costing about \$15,000 will have to be installed before the commodious basement rooms can be used for meetings, conventions, etc., and we trust the friends will do everything in their power to meet this financial need before early spring, when this final work can be done. The items above named, costing about \$15,000, are, of course, in ad-

dition to the approximated \$15,000 we need prior to January 1st to take care of the final payment on the McCarty Brothers' contract, so that the present actual needs of the treasury are at least \$30,000, about one-half of which will be expended in the early spring. This is the minimum and it is, of course, most desirable that contributions in excess of

proves, the American believers may have the blessing of gathering there pending the completion of the Temple; that is, that provision be made, in the architectural and engineering plans now under way, to arrange the basement or crypt section so that it may be utilized in the immediate future. Thus, God willing, something of the mystery of the Temple,



The smaller circular Plan shown in lower right-hand corner is the Basement Section of the Temple, showing the caissons, and the distance between the outer wall of the Temple and the spot dedicated by Abdul-Baha in 1912; which may be the site of the Corner-stone. The larger Plan (5 drawings) shows the proposed Small Chapel to be erected at the Place of the Stone set by Abdul-Baha.

this sum be in hand at the earliest possible date, so that the third section of the building may be undertaken without too great delay. This section is between the first floor and the first balcony. New estimates based upon the changed conditions since last spring have not yet been obtained on this section.

We know how great is the longing of all the friends that in the construction of the Mashreq 'Ul-Azkar the work be planned so that, if Abdul-Baha ap-

proves, the American believers may have the blessing of gathering there pending the completion of the Temple; that is, that provision be made, in the architectural and engineering plans now under way, to arrange the basement or crypt section so that it may be utilized in the immediate future. Thus, God willing, something of the mystery of the Temple,

which may be disclosed through actual use thereof, will be revealed in all the hearts, and its benefits showered upon the whole land as a pure and mighty torrent flooding a parched and thirsty ground. Your Board has, within recent days, mailed a supplication to His Holiness Abdul-Baha outlining the steps thus far taken in the Temple's construction, begging his forgiveness for every shortcoming, asking his instruction and direction and humbly supplicating his

blessed presence in America next Rizwan to lay the corner-stone of the Mashreq 'Ul-Azkar.

On June 25, 1921, a blessed Tablet was revealed to Miss Irene C. Holmes of New York City concerning the spot dedicated by His Holiness Abdul-Baha in 1912 on the Temple site. We realize that many of the friends have been concerned about the essential preservation of this holy place; some of them have believed it to be the center of the structure, but all believe that it should be permanently enshrined and preserved for future generations. In the Tablet to Miss Holmes the Master mentions this spot as the corner-stone. It is in reality about four feet inside the outer wall of the Temple (as per sketch herewith). We have supplicated concerning this that the American friends might have the privilege of placing therein symbols of the Center of the Covenant and such suitable decoration as he might approve, so that it might be accessible to future

centuries as a shrine or special holy place in the edifice. It is hoped that this spot, wherein the small stone was placed in 1912, together with the gold trowel* which the Master referred to in the Tablet to Miss Holmes, may become a part of the corner-stone itself, and in our supplication we have mentioned this to Abdul-Baha.

It is almost unnecessary to say that no calamity could be greater than that the treasury should be without the necessary funds to clear up the pending contract and the incidental matters which must necessarily be finished prior to the laying of the corner-stone next spring. Let us make our gifts commensurate with the degree of love and unity which our capacity shall attract in these wonderful moments.

*Note—The trowel may be placed in the bronze box made by Mr. Remy some years ago.—*The Editors.*

Recent Tablets referring to the Mashreq 'Ul-Azkar

To the maid-servant of God, Irene C. Holmes—Unto her be the Glory of God, the Most Glorious!—Care of Mr. Roy C. Wilhelm.

He Is The Most Glorious!

O thou who art heavenly!

If, with the consultation of the Executive Board and its approval, thou shouldst polish the stone I laid in the Mashreq 'Ul-Azkar and engrave on it, its story, so that it may become the corner-stone of the Mashreq 'Ul-Azkar, it would be permissible. On the condition, however, that it would be with the approval of the Executive Board; because I have referred all the affairs of the Mashreq 'Ul-Azkar to the Convention. I hope that through the bounties of God, Mr. Roy Wilhelm, Mr. Remy, Mr. Latimer, Mrs. Corinne True and thou, all will be confirmed in the service of the Mashreq 'Ul-Azkar.

Unto thee be Abha Glory!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Rouhi M. Afnan, Haifa, Palestine, June 25, 1921.)

Through the revered maid-servant of God, Mrs. Corinne True, Chicago—to—Unto.....be greeting and praise!

He Is God!

O thou who art a servant at the Threshold of God.

Thy letter has been received. From its flowers of significance the fragrance of truthfulness and straightforwardness was perceived. It is my hope that thou will remain in faith and in the Covenant firm and steadfast.

Thou hast touched upon the question

of the Mashreq 'Ul-Azkar. The importance of the Mashreq 'Ul-Azkar cannot be confined within any measure or limit, because it is the first divine institution in that vast continent, and from this Mashreq 'Ul-Azkar which is now in the process of construction, a hundred-thousand Mashreq 'Ul-Azkar will be born in the future. Therefore, it is very important. As its cost of construction, however, will amount to a huge sum of money, its construction cannot be accomplished in a short time.

Every meeting (in the Cause) whose formation is permitted and sanctioned by Abdul-Baha is accepted and favored by God, otherwise, it produces no result and bears no fruit, nay rather, it gives rise to the distraction of minds. I have no difference with anybody. I am busy in servitude to the Threshold of BAHÁ 'ULLAH. Everybody who agrees with me, I feel attached to him.

Eternal life is characteristic of the human soul. The sacred souls are in the utmost harmony and joy with one another in the world of eternity. . . . Strive thou as far as thou art able in the Divine Mine so that thou mayst discover heavenly jewels.

. . . . Thou hast asked about the third *Tajalli*, which is about sciences, arts and

industries. By these sciences and arts are meant those which are useful and are studied in Europe and America, such as geometry, chemistry, geography, all mathematics and other useful sciences.

In Persia, however, in that time such sciences had prevalence which were mere imaginations, but their names were great. They had termed them *Hekmat-i-Esh-rakieh* (a system of old philosophies). The people would busy themselves in the studying of these sciences and would take pains for thirty to forty years. At the end they would realize that their studies consisted of mere superstition and pure nonsense. Those helpless souls (students) would become disappointed and discouraged.

. . . . I supplicate God to bestow upon thee great assistance and confirmation and to enable thee to enter the Kingdom of God; to be established in the school of Abdul-Baha, and to learn wisdom and servitude towards His Holiness BAHÁ 'ULLAH. This is the divine school, this is the enlightened school and this is the heavenly school.

Unto thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 12, 1920.)

Echoes of First All-India Bahai Convention

(Continued from page 215)

and their solutions according to the Bahai principles. His paper was beautifully worded and was very good. At the end of the meeting I introduced myself in my own humble way to all those who were present there. Their happy faces radiated love and spiritual harmony and one could easily see from their faces the happy reflection of their loving hearts. I must make special mention of Mrs. Coles of Washington, who is these days staying in London. She is overflowing with spirit and enthusiasm to serve the Cause.

On Thursday I was to meet Major

Tudor-Pole but I could not see him. On Thursday night I went to see Mr. Diamond. He is a splendid Bahai and a wonderfully spiritual soul. I found in him the same Bahai love and inspiration as in the others.

On Friday I went to see Mr. and Mrs. Bedingfeld. They are quite young but very promising. Mrs. Bedingfeld was a Bahai before she was married and it was through her influence that brother Bedingfeld accepted the Cause. Both of them are filled with the spirit of love. I was very much impressed with the spiritual atmosphere of their home.

On Saturday afternoon we all met at Miss Herrick's house. Miss Herrick is a very splendid and spiritual soul. Mr. Eric Hammond came to this meeting. He is very inspiring and is silently enriching this impoverished world with the jewels and diadems of Bahai wealth.

I spoke in this meeting about the progress of the Bahai Cause in India, where they had the First All-India Bahai Convention in the last week of December, 1920. They had a splendid and successful convention. His Holiness Abdul-Baha sent a cablegram in reply to one from India as follows:

"His Holiness BAHÁ 'ULLAH is with you—congratulations."

On the first day the following resolutions were passed:

1. That a supplication be forwarded to His Holiness Abdul-Baha to visit India.
2. That a fund may be collected for a Mashreq 'Ul-Azkar in India.
3. That a Bahai School may be started in Bombay.
4. That teachers may be sent in India to spread the Cause.

A wonderful spirit prevailed when these resolutions were passed and the first one was passed amid loud exclamations, the whole audience standing. Nearly 175 Bahais were present in all. Prof. M. R. Shirazi presided at all the morning sittings. Janabe Mirza Mahmood welcomed the delegates and read a poem composed by him for the Convention.

On the second day, in the morning, resolutions about starting a Bahai magazine, appointing an organizing secretary, having a free library and reading room containing Bahai literature, opening a book depot for sale of Bahai literature and similar other resolutions were passed.

On the third day various committees were formed. All the morning sessions

began with prayer and ended with prayer. Photographs of all the delegates were taken and copies may be obtained from Bahai Assembly, Bombay.

In the afternoon sessions public lectures, according to the printed program, were delivered, except that for want of time, the lecture on "The Immortality of Soul" had to be dropped and the one on "The Economic and Industrial Problem" was delivered by Prof. Pritam Singh instead of Prof. Shirazi. At the end of all the lectures questions were put and were replied to. Many non-Bahais came to the meeting. The lectures were full of spirit and were very instructive and effective. Prof. Geddes of Glasgow, who happened to be in India, addressed the audience. He referred to his meeting Abdul-Baha in Haifa and said that they wanted land for a school and Abdul-Baha gave them land for a school and £100 for erecting the stairway which also leads to the Holy Tomb of the Bab.

This is a very short account of the most important event in India.

Mr. Vakil left Bombay in company with Mr. and Mrs. Pritam Singh on January 1st, 1921. They got down at Itavsi and gave the message to several souls at the station. The party arrived in Allahabad on January 3d, at 10 p. m.

On Jan. 5th a lecture on "Universal Peace" was delivered in the Hindu Hostel. Prof. Pritam Singh presided. A short discussion followed at the end of the meeting.

On Jan. 6th some persons came to Mr. Pritam Singh's house and Mr. Vakil spoke to them for several hours.

On Jan. 7th a lecture on the "Bahai Movement" was delivered in the Ewing Christian College. Prof. Dudgeon, Ph. D., presided. The meeting was well attended and the students showed much interest in the movement.

On Jan. 8th they spoke at the Kayastha Pathshala College on "Abdul-Baha and Universal Religion." It was well

attended. Principal Sanjiva Rao presided.

On Jan. 9th a public lecture in the Hindu language was delivered in Vidya Pitte on "Bahaism." Mr. Purshottam Dais, a leading lawyer, presided.

The Independent and *The Leader*, two English dailies, of Allahabad, published all the lectures. Mr. Vakil sums up the whole work in few words, saying, "It was all done by His Power and splendid results will soon follow."

Mr. Vakil left Allahabad on Jan. 10th for Benares, the center of learning in India. Benares reminds one of the ancient Hindu civilization and on the banks of the river Ganges, one feels himself or herself in a wonderful atmosphere of spiritual harmony and communion with God. In Benares Mr. Vakil stayed with Prof. Dey of the Hindu University, Benares. Prof. Dey was most kindly and very hospitable. Prof. Dey helped Mr. Vakil very much and one lecture was delivered in the Kashinaj Hall under the auspices of the Hindu University College. Prof. Adhikar, a philosopher and learned vedantist presided. It was very well attended. A second lecture was delivered in the Theosophical Society. Mr. Vakil speaks very highly of this meeting, and says that at the end of the meeting much interest was shown by the audience among whom were several Indian ladies. Two other lectures were delivered in the hostels. Students took much delight and interest and many interesting questions were put by all.

Mr. Vakil then went to Calcutta where four lectures were delivered. The lectures were well attended. From there Mr. Vakil went to Dacca for a day and there splendid work was done. A lecture on "Universal Religion" was delivered at Dacca. There were about 250 men and most of them were professors and teachers in colleges.

From Dacca Mr. Vakil went to Uymensingh where a lecture on "The Bahai

Movement" was arranged in the Sadharan Brahma Samaj during Mr. Vakil's stay of eight hours.

Mr. Vakil then returned to Calcutta and after three or four days went to Shantiniketan. There the great poet Dr. Robindranaki Tagor has a splendid school and the whole atmosphere is spiritual. A lecture, rather an informal talk, was arranged by Dr. Tagor's relatives and students.

From Shantiniketan Mr. Vakil went to Patua. He stayed there for twelve hours and spoke at the Brahma Samaj. From there Mr. Vakil went to Lucknow and met a Bahai brother, Surat Narain, who is doing splendid work there. Several meetings were arranged and good work was done. From Lucknow Mr. Vakil went to Agra, where he spent a week. In Agra four lectures were arranged—one in the St. John's College, one in the Agra College, one in the Bhargava house and a fourth one in one of the college hostels. A fifth one was delivered in Urdu in the town. From there Mr. Vakil went to Karauchi. Two lectures were delivered in the Theosophical Hall, one on "The Bahai Movement" and the other on "The World Teacher."

Mr. Vakil, after practically touring around India, returned to his home in Surat on February 28, 1921. The work done is very splendid and shows the self-sacrificing spirit of the friends in India. Prof. Pritam Singh has resigned his professorship at the Allahabad University and gone over to Bombay to serve the Cause. Mr. Vakil is a splendid soul and his only desire is to serve the Cause to his utmost. May God give him power to do so!

I shall soon be going to Germany, and I shall let you know my address later on. . . . Please convey my message of love and unity to all the friends. . . .

Yours cordially in His Name,

K. K. Bhargava.

بیت سیر با خیر

قیمت اشترک سالیانه ۳ دالر است بتمتت محفل مقدس روحانی طهران یا یکسر با داره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرفات ترقیات مادی و معنوی نفع بشر و یگانه وسیله انتظام و اطمینان عالم است سخن میراند و معاللات منبیهه که موافق این مقصد است تجلوه شده در نظر دارند

شماره ۱۳ - جلد ۱۲ - ۴ نومبر سنه ۱۹۲۱ موافق ۱ ماه قدیم سنه ۷۸ بهائی

حضرت عبدالبهاء

تقریباً نفا نه ششده یکجا در روز ۷ خرداد سال ۱۹۲۰
حضرت عبدالبهاء عباس بزرگوار قدس سره بخت کورس مرشدان عالی قدر و بزرگان روحانی و علمای
پروان حضرت ایشان در معرفت و تعالی خیرات آن در شیکاگو از پیش وارد آن دهم
که تشریف فرمایان آن معارف و شایسته نام خصال ساده و عبادان که در استراحت و امانی شغال
کلی با پس نیا پیشین افورده در (معتبر کرانتران افورده) در مقام دولت سرمد
عبادت گاه برست که شمال با هر صفت نموده و هر حضرت تعالی است و در ملک است
ایشان در خودی و بطنی مسکن گشته ارض بود بدست فراوانی است که در
سرزدن و ادب و ادب بود که بر هر صفت با است کف و افلا که در اوست است
بهواشایان از ایشان آن بود که هر دو شمار دهانی سازون و تعالی خیرات آن در
سرمد حرادات ایشان نیز میجام کند همانان لندن را در میان است و سایر
گفته در کلی که کمال در وقت و کونان بد دست ایشان حاضر بودند و نیز تبار
برسلس در کسب کاس دولت با هر ذات برضا منتر ایشان را استعمال به هر سرمد
بالمعروفشان در نظر عالم در نظر از عقیده رفیع بزرگوار سرمد بر زبان میگویند
مشغول گاه با همراهم بودند که در کتب از نظام دفعه گوییش مدعی گفتند
در گرفت اصف شهر کرد و در فرانس و پس سرمد جان کرد دست سرمد
در کمال ادب و احترام ایشان را هر چه بود اما لندن می اثر کرد و اول از هر
ایشان را استعمال و عزیزانه نموده بود با هر (مهمان) لندن اظهار کند که در
قدوم سرمد لقم ایشان متصرف گشت از هر کجا از اوقاتش علم تو غایت کرد که
کلی استقبال در صفت و در کتب بزرگ ساده شرفی لندن در نه امپریس همین
نیز در میان آن را مبارک یاد گفتند
تقریباً سینه قرن خیرت در حال است و یک دید که در اوقات غار پس اندک
کلیج هم در خون و صاحبان عبادت متوجه است در سرمدن غایت و کشتن سرمد
می شده بودند که او در میان یافت برود و کنگر نام او میانه کرد و در فرانس و اتریش
جهت اوست از سرمدن حاضر در میان سخن گوینده روند و آن را دیگر گرفته اند
از وقت به حال بدین خصال آن سرمد که در آن نهاد و حاضر جمعیت هستند اگر چه سرمد
تقریباً در هر سال شیکاگو فرقه در میان با پس نیا با عبادت گاه بر (معتبر کرانتران افورده)

و امر بدانکه لازمان سنگ نادان برست مبارک حضرت و ما را همی پس
مبایته اسبابش را نیز داشت تا وقت تشریف آوردن در هر مبارک شیکاگو
نوعاً دارند که حضرت عباس قدس سره عذراش عم برود است دنیا حضرت است
در نظر دارند
بیت در زمانه! دین عباس افندی هزارا نفوس از روی اهرام
است مملو از این و سنگ را جلا به دورمند و کرد در آثار این که سرمدن
مبارک سرمد غایت کمال در بیع قطار مالک عقده امریک ایشان را نه و
ایشان که این صفت غایب و سرمد از این نماز و تعالی سرمد در هر روز در عبادت
در میان غیر که در دست مع ایدان ظاهر و دیگر که همه ایدان موجود است
تیمور کند معاش او را از این است که از هر یک در کسب و بیع جهانی با مانع
اصول دانش شاگرد بر سرمد بخت و نکودات در روان با ابدان که در سرمد
دعوت میکنند در دعوت سرمد و بی میانه از هر چه از بیع را با حلس قدر
بسیار شایسته که این سرمد بخت کونان و در غایت سرمد است تا شیکاگو
سرمد و در این صفت سرمد در ایان خود در وقت و کشتن سرمد بر هر چه
ذوق است داشته و دارد است که در بیع عباس! و چه سرمد ذوق است
که تمام نوع سرمد از روی زمین بر سرمد می کشند
بیت مجاز است این صفت بر سرمد که در هر جانب که در هر جهت
عالم صمد همسر و در وقت از تمام بشر را حضرت عبدالمبارک از هر صفت
میگویند در برای این شعوت که او را در و در هر صفت سرمد از هر جهت که هر چه
ساکتند در زمانه سرمد در دنیا سرمد سرمد است و در هر جهت سرمد در هر جهت
ادب و بیعت و خود را نموده بخت سرمد آن سرمد است که در هر جهت که
پس از بیع این سرمد و جمیعاً بیگویم که در بیع سرمد سرمد سرمد
بیت که آن سرمد عالم کمال است در بیع سرمد سرمد که در هر جهت
در میان این سرمد در هر جهت سرمد سرمد سرمد سرمد سرمد سرمد سرمد
و آثار سرمد که سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد
بیت سرمد و در هر جهت سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد
فلا شد که نفع بشر را بر سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد
چان صاف بیع سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد
خاکه عادت حق با است در جهت سرمد سرمد سرمد سرمد سرمد سرمد سرمد
تصف و در هر جهت سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد سرمد

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

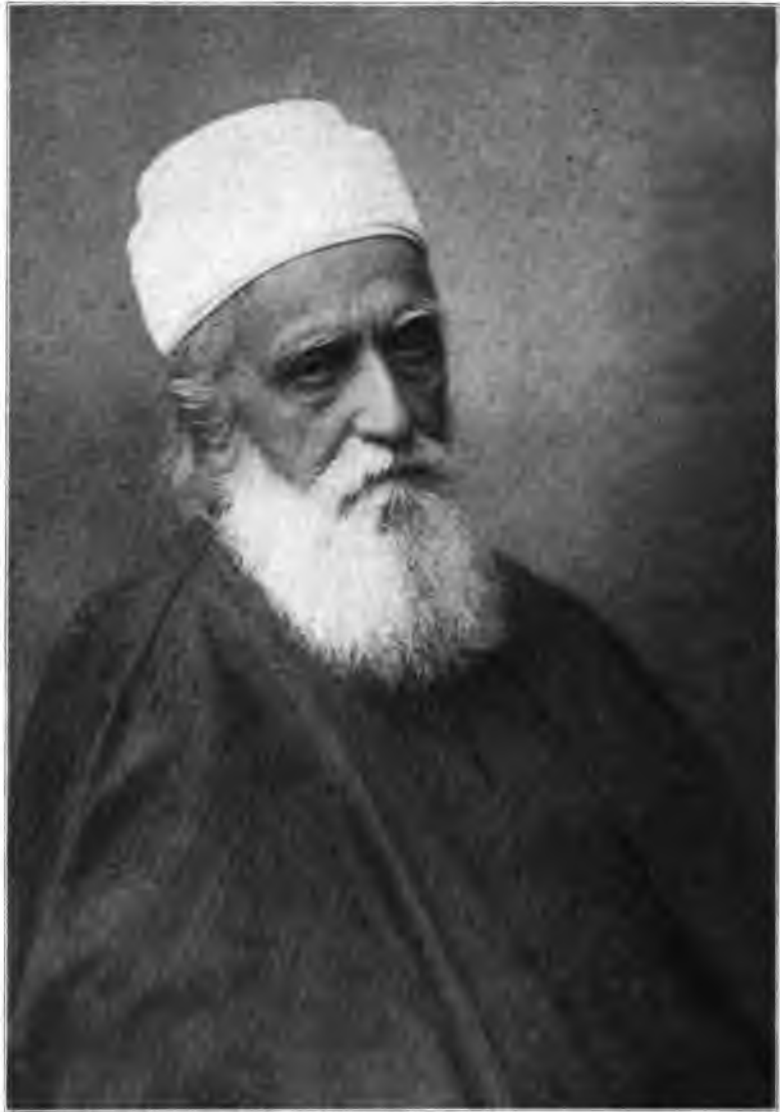
From *Unveiling of the Divine Plan.*

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**THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.**

**"The one who hath turned unto him hath turned to
My Face and is illumined through the Lights of
My Beauty, hath acknowledged My Oneness and
confessed My Singleness."— *Words of Baha'Ullah.***

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 'ULLAH.

Vol. 12

Kowl 1, 77 (November 23, 1921)

No. 14

The Center of The Covenant.

As the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST, following its usual custom, devotes this issue to a presentation of this important subject.

During Abdul-Baha's sojourn in America in 1912, he awakened the friends to a realization of the greatness of the matter and the necessity of understanding it and turning to the appointed Center and remaining firm therein, saying:

WORDS OF ABDUL-BAHA

TODAY the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences.

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith His Holiness said: "Thou art Peter"—which means rock—"and upon this rock will I build my Church." This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHA 'ULLAH) 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 'ULLAH) 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 'ULLAH in the *Tablet of The Branch*.

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abra-

ham; 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 in regard to the Bab, whom He called, "My Promised One"; His Holiness the Bab, in all His books, in all His epistles, explicitly covenanted with regard to the Blessed Beauty, BAHÁ 'ULLÁH, that BAHÁ 'ULLÁH was the Promised One of His Holiness the Bab.

His Holiness BAHÁ 'ULLÁH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTER OF THE COVENANT, and that the Promised One of BAHÁ 'ULLÁH will appear after one thousand or thousands of years. This is the Covenant which BAHÁ

'ULLÁH made. If a person shall deviate, he is not acceptable at the Threshold of BAHÁ 'ULLÁH. In case of difference, Abdul-Baha must be consulted.

They must revolve around his good pleasure. After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences.

Now, I pray for you that God may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHÁ 'ULLÁH in these countries, and that the teaching of BAHÁ 'ULLÁH may be spread broadcast.

I pray for you, and I am pleased with all of you, each one, one by one; and I pray that God may aid and confirm you. . . . At present, farewell to you!

Unity Through Firmness in The Covenant—The Only Path to Bahai Unity.

From the Glorious Teaching Tablets in the "Unveiling of the Divine Plan."

O ye apostles of BAHÁ 'ULLÁH—May my life be a ransom to you!

The blessed person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, i. e., of the heavenly armies. By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. . . . These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God all the ideal forces and lordly confirmations will rush to his support and reinforcement. . . . Any soul

from among the believers of BAHÁ 'ULLÁH who attains to this station will become known as the apostle of BAHÁ 'ULLÁH.

To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of BAHÁ 'ULLÁH from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahai world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahai world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. . . . There-

(Continued on page 236)

“O ye beloved ones, Guard the Cause of God!”

RECENT TABLET FROM HIS HOLINESS ABDUL-BAHA

Revealed during The Rizwan, 1921.

Translated out of the Original Tongue by Shoghi Rabbani,
Balliol, Oxford, England.

To the beloved of the Lord, the Friends in Truth and the signs of the All-Merciful throughout the East, throughout the West—May the Glory of the Lord All-Glorious rest upon them all!

He is God!

O ye faithful friends! O ye sincere servants of BAHÁ'ULLAH!

Now—in the mid-watches of the night, when eyes are closed in slumber, and men upon the couch of rest have laid their heads upon their pillows and are fast asleep—is Abdul-Baha, within the precincts of the Hallowed Shrine wakeful, and, in the ardor of his invocation utters this, his prayer: O Thou kind and loving Providence!

Astir is the East, and the West surgeth even as the eternal billows of the sea. The gentle gales of holiness are diffused and, from the unseen Kingdom the rays of the Orb of Truth shine forth resplendent. The anthems of Divine Unity are chanted and the ensigns of Celestial Might are waving. The angelic Voice is raised and, even as a leviathan's roaring is the call to selflessness and evanescence, the triumphal cry, “O Thou the Glory of Glories,” resounds on every side, and the call, “O Thou Most High,” rings throughout all regions. No stir but the Glory of the One Heart-Ravisher is raised in the world and no tumult is there save the surging of the love of Him, the Incomparable, the Well-Beloved!

The beloved of the Lord, with their musk-scented breath, burn brightly as a candle in every clime, and the friends of Him, the All-Merciful, are in all regions even as the unfolding bloom. Not for a moment do they rest; breathe not but in remembrance of Thee, and crave not but to serve Thy Cause. In the meadows of Truth they are as the nightingales of sweet melodies and in the flower garden of Guidance even as the brightly colored bloom. With mystic flowers they adorn the garden walks of Reality and bedeck, as the swaying cypress, the river-banks of Divine Direction. Above the horizon of being they twinkle as radiant stars and in the firmament of the world they

shine as resplendent orbs. The manifestations are they of celestial grace and day-springs of the light of Divine Assistance.

Grant, O Thou Loving Lord, that all may stand firm and steadfast and may shine with everlasting splendor that thereby the gentle gales at every breath may blow from the bowers of Thy loving-kindness, and from the ocean of Thy Grace an emanation may arise, that the kindly showers of Thy Love may bestow freshness and the zephyr may waft to us its perfume from the rose-garden of Divine Unity.

Vouchsafe, O Best-Beloved of the world, a ray from Thy Splendor and, O Well-Beloved of mankind, shed upon us the light of Thy Countenance!

O God Omnipotent, do Thou shield us and be our refuge, and, O Lord of Being, show forth Thy Might and Thy Dominion!

O Thou Loving Lord!

The movers of sedition are, in some regions, astir and active and are, by night and day, inflicting a grievous wrong. Even as wolves, despots are lying in wait and the wronged, innocent fold has neither help nor succor, bloodhounds are on the trail of the gazelles of the fields of Divine Unity, and the pheasant in the mounts of Heavenly Guidance is pursued by the ravens of envy.

O Thou Divine Providence!

Preserve Thou and protect us! O Thou who art our Shield, save us and defend us! Keep us 'neath Thy shelter and by Thy aid save us from all ills. Thou art indeed the True Protector and the Unseen Guardian, the Celestial Watcher and the Heavenly Loving Lord!

O ye beloved of the Lord!

On the one side is the standard of the One True God unfurled, and the voice of the Kingdom raised, the Cause of God is spreading and manifest in splendor are the wonders from on high; illumined is the East and perfumed is the West, fragrant with ambergris is the North and musk-scented is the South. . . . On the other side, they that are faithless wax in their hate and rancor and ever stir grievous sedition and mischief. No day passeth but some man raiseth the standard of revolt and spurs on his charger into the arena of discord. At every hour the vile adder bareth its fangs and scattereth its deadly venom.

The beloved of the Lord are wrapped in utter sincerity and devotion, unmindful of this rancor and malice. Smooth and insidious are these snakes, these whisperers of evil, artful in their craft and guile. *Be ye on your guard and ever wakeful!* Quick-witted and keen of intellect are the faithful and firm and steadfast are the assured! Act ye with all circumspection. "Fear ye the sagacity of the faithful, for he seeth with the Light Divine!" (*Koran.*) Beware lest any soul should privily cause disruption or stir up strife. In the Cause of the Impregnable Stronghold be ye brave warriors, and for the goodly mansion a valiant host. Exercise the utmost care and day and night be on your guard that thereby the tyrant may not inflict an injury. Study the Tablet of *The Holy Mariner* that ye may know the truth and consider that the Blessed Beauty hath fully foretold future events. Let them that perceive take warning!

Dust-like, Abdul-Baha, at the sacred Threshold, and in the daytime and the night season, in utter humility and lowliness, is engaged in the promulgation of His Signs and, whensoever findeth he time, prayeth ardently and inspireth, saying: "O Thou Divine Providence! Pitiful are we—grant us Thy succor; homeless and wanderers—give us Thy shelter; scattered—do Thou unite us; astray—join us to the fold; bereft—do Thou bestow upon us a portion and a share; athirst—lead us to the Well-Spring of Life; frail—strengthen us that we may arise to exalt Thy Cause and present ourselves a living sacrifice in the pathway of Guidance!"

The faithless, however, by day and night, openly and privily strive to their utmost to shake the foundations of the Cause, to root out the Blessed Tree, to deprive this servant from serving, to kindle secretly sedition and strife and to annihilate Abdul-Baha! Outwardly they appear as sheep, yet inwardly are naught but ravening wolves. Sweet in words, yet at heart a deadly poison.

O ye beloved ones! Guard the Cause of God! Let no sweetness of tongue beguile you; nay, rather, consider the motive of every soul and ponder over the thought he cherisheth. Be ye straightway mindful and on your guard. Avoid, yet be not aggressive! Turn away from censure and from slander! Leave him in the Hand of God!

Upon ye rest the Glory of Glories!

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

(Kowl 1, 77 (November 23, 1921)

No. 14

Recent Cablegrams from Abdul-Baha.

Cable to Roy Wilhelm, November 8, 1921:

“How is situation and health of friends?” (Signed) ABBAS.

Mr. Wilhelm cabled in reply, November 9, 1921: “Chicago, Washington, Philadelphia agitating violation. Centering Fernald, Dyer, Watson. New York, Boston refused join, standing solidly constructive policy.”

Cable to Roy Wilhelm, November 12, 1921:

“He who sits with leper catches leprosy. He who is with Christ shuns Pharisees and abhors Judas Iscariots. Certainly shun violators. Inform Good-all, True and Parsons telegraphically.” (Signed) ABBAS.

Second Cable to Roy Wilhelm, November 12, 1921:

“I implore health from divine bounty.” (Signed) ABBAS.

Latest Tablet to Dr. Zia M. Bagdadi.

To his honor Dr. Zia Effendi Bagdadi—

Upon him be BAHA 'ULLAH El-Abha!

He Is God!

O thou who art firm in the Covenant:

Your letter has been received. You have written that some of the waverers had written to me letters and that I had written answers to them; that some have taken this as a proof that association with the waverers is permissible. This is the

essence of error! For Abdul-Baha corresponds with all the people, even with the enemies. This emanates from his mercy and not for their merit.

One of the women of Chicago has written me a letter. In the first sentence she asked, “Why do the friends associate with a person who is wicked?” In the second sentence she asked, “Why should the blessed souls shun the wicked souls?” In the first sentence she wrote this and in

(Continued on page 234)

“Protect ye yourselves from the poison of the treacherous souls.”


RECENT TABLET FROM ABDUL-BAHA

The maid-servant of God, Mrs. Mary Hall, Chicago—Upon her be the Glory of God, the Most Glorious!

He is God!

O thou dear maid-servant of God!

Thy letter was received and the contents became known. I ask God to confer upon you new life. Thou hadst asked some questions; that why the blessed and spiritual souls, who are firm and steadfast, shun the company of

CLASS OF SERVICE	SYMBOL	 <p>WESTERN UNION TELEGRAM</p> <p><small>NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT</small></p>	CLASS OF SERVICE	SYMBOL
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Day Letter	Blue		Day Letter	Blue
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Night Letter	W. L.	Night Letter	W. L.	
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RS NEWYORK NY 1043A 14


MRS CORINNE TRUE

5338 KENMORE AVE CHICAGO ILL

HAIFA WILHELMITE HE WHO SITS WITH LEPER CATCHES LEPROCY HE WHO IS WITH CHRIST SHUNS PHARISEES AND ABHORS JUDAS ISCARIOTS CERTAINLY SHUN VIOLATORS INFORM GOODALL TRUE AND PARSONS TELEGRAPHICALLY

SIGNED ABBAS ABHA GREETINGS

Edy Mrs etc (Rtd) Roy. 7-20-25 MLL



Reduced fac-simile of telegram received by Mrs. Corinne True.

degenerate persons. This is because, that just as the bodily diseases like consumption and cancer are contagious, likewise the spiritual diseases are also infectious. If a consumptive should associate with a thousand safe and healthy persons, the safety and health of these thousand persons would not affect the consumptive and would not cure him of his consumption. But when this consumptive associates with those thousand souls, in a short time the disease of consumption will infect a number of those healthy persons. This is a clear and self-evident question.

Likewise, if a thousand magnanimous persons associate with a degraded one, the perfection of those souls will not affect this debased person. On the contrary, this mean person will become the cause of their going astray. Therefore His Holiness BAHÁ 'ULLÁH says in the Tablets: “Soon will a foul odor be spread, shun it, so commandeth the Omniscient and the Wise. That is, in that

city a stinking odor will soon be spread. You should avoid it. So are ye commanded by His Holiness the Knower and the Wise." That foul odor is that of Violation. Also in the Tablet of Advice He says: "Now do not neglect your Sower, Protector and Educator; and do not choose and prefer others to Him, lest foul and poisonous winds should pass over you."

His Holiness Christ says that the owner of the garden does not leave the dried tree, but certainly cuts it and throws it into the fire, because the dried wood is worthy and deserving of fire.

Again His Holiness BAHÁ 'ULLAH says: "Then, O ye trees of the blessed garden of my bestowal, protect ye yourselves from the poison of the treacherous souls and the stinking winds, which are the association of the poletheist and the negligent ones. So that the trees of existence, through the bounty of the Worshipped (God) be not deprived of the blessed breaths and breezes of love."

In the Persian *Hidden Words* He says: "O my son! The company of the wicked increaseth sorrow and the fellowship of the righteous removeth the rust of the mind." And also He says: "Beware O Son of Dust! Walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the light of Life into the fire of remorse." This is the admonishment of His Holiness Christ and the advisements of His Holiness BAHÁ 'ULLAH.

But your other questions are the proofs of this statement, and there is no need of answering. I pray for thee that thou mayest reach to such a condition that it may become the cause of attaining greatest bestowals. Read thou carefully thy first question. Thou seest that it is this same desire—that is why the friends associate with a reproachable person, and do not expel him.

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

(Translated October 7, 1921, Haifa, Palestine.)

Latest Tablet to Dr. Zia M. Bagdadi.

(Continued from page 232)

the second she wrote that. In short, an answer has been written and is enclosed in your letter. Read this to the Spiritual Assembly—the House of Spirituality—then give it to her and *know this as the standard*. Undoubtedly the unworthy souls must be shunned otherwise the morals will be entirely corrupted.

Upon thee be El-Baha El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Revealed October 7th, 1921. Translated by Dr. Zia M. Bagdadi, Chicago, November, 1921)

"Today I will enclose you two Tablets. One to Doctor Zia Bagdadi and another to Mrs. Mary Hall through Dr. Bagdadi. They are rather important and I think they need to be very much circulated among the friends.

According to the Master's wish and order, I will send you three copies. One is in the envelope together with the Persian, to be sent to Mrs. Hall through Dr. Zia. A second to be sent to Mrs. Parsons, and a third to *Reality* (Magazine) to be published in the coming number. I hope this Tablet will put an end to the foolish ideas some of the friends have that if they are firm in the Cause and Covenant they should not shun the violators or other mean fellows. but mingle with them."

The following is a quotation from a short letter written by Rouhi Afnan (grandson of Abdul-Baha) to Mr. Roy Wilhelm:

“The Candle of the Testament has illuminated all horizons in spite of the people of discord.”

TABLET TO ONE OF THE PERSIAN BAHAIS.

He Is Abha!

O thou who art firm in the Covenant!

The radiance of servitude shining from the Candle of the Testament has illumined all horizons in spite of the people of discord; and the renown of the Grandeur of the Blessed Perfection hath caused such an outcry throughout the world that it hath made the limbs of all nations quiver.

All the religions of the world have the loud cry of “Woe unto us” on their lips, and the cry of “Woe to our Faith,” which is raised by the ignorant, is heard in the East and West. The Power of the Blessed Cause has such effulgence that it has become apparent to all peoples, and all the nations and creeds have acknowledged and confessed the greatness of the Cause of God.

Had it not been for the injuries inflicted by the party of conceit (the Nakazeen), the world of existence would have been in this day an exalted garden. But the people of conceit, being heedless of this Cup of Wine mixed with Kafur (a fountain intended to be drunk by the true and firm believers), have imagined that they can upset the Standard of the Testament, and that they can disappoint the delivered nations. They have poured forth seditious rumors on the lips and tongues of all people, and they have made calumniating statements, hoping by this means to darken the Light of the Sun of the Divine Covenant, and to mingle the contents of the Pre-Existent Cup of the Testament with the bitterness of Violation.

Far, far distant be it from them to do this!

Jesus Christ—May my soul be a sacrifice to Him!—had only a few followers at the time of His departure. Then, after His departure, all the kings of the world, philosophers of all nations,

learned men of all races and wise men of all creeds, arose to suppress and degrade His Cause; but, finally, all the standards hoisted by those numerous nations were upset, and the Banner of Jesus Christ was fluttering on the loftiest mountain.

Now, praise be to God! that hundreds of thousands of souls have, assembled under the Standard of the Covenant through the assistance of the Blessed Perfection. I declare by the Educator of the visible and invisible, it will be evidently witnessed that the descendants of the violators will think their descent as a disgrace, and will disown their fathers and forefathers, just as Akrama, the son of Abudjahl, kept clear of his father; and Kaled, the son of Valid, left his father.

As these darkened souls (Nakazeen) have imagined that the Power of the Divine Testament is but a power of man, and that the Edifice of the Covenant is as one of the baseless foundations of the material world, they are plotting to destroy this Divine Edifice with all intrigues and machinations.

Praise be to God! that the power of Nero, the great Roman emperor, proved impotent to withstand the Cause of Christ; while these weak souls are plotting to resist the Power of the Covenant of God. “Wherefore, take example from them, O ye who have eyes.”

The final result of all the influence, insolence, deception, intrigue and machinations planned by the people of conceit (Nakazeen) will be this: to cause the few drops of Abdul-Baha’s blood to be shed, and thus be delivered from this narrow and degraded world, to soar up to the Court of the Greatest Mercy in the Shadow of the Kingdom of El-Abha!

O my God! Let this draw nigh unto me and give me to drink from this cup

which is overflowing with Thine Ancient Choice Wine; cause me to taste of the sweetness of this manifest prosperity, and crown me with the diadem of this great Favor. I yearn for this state! I thirst after this Fountain of Life! And "they who act unjustly shall know hereafter with what treatment they shall be

treated." They desire to cause my death, although the endurance of the material body of Abdul-Baha is a strongly fortified fortress for their protection, and every knowing man testifies of this.

(Signed) ABDUL-BAHA ABBAS.

(Translated 1905)

Unity Through Firmness in The Covenant—The Only Path to Bahai Unity

(Continued from page 228)

fore, in the beginning one must make his steps firm in the Covenant—so that the Confirmation of BAHÁ 'ULLAH may encircle from all sides, the cohorts of the Supreme Concourse may become the supporters and the helpers, and the exhortations and advices of Abdul-Baha, like unto the pictures engraved on the stone, may remain permanent and ineffaceable in the tablets of the hearts.

"The Second Condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another it must be as though a thirsty one with parched lips has reached to the fountain of the Water of Life, or a lover has met his true beloved. For one of the greatest Divine wisdoms regarding the appearance of the Holy Manifestations is this: The souls may come to know each other and become intimate with each other; the power of the love of God may make all of them the waves of one sea, the flowers of one rose-garden, and the stars of one heaven."

From Notes taken at Acca, February 26, 1899, by Miss Pearson:

"One thing I ask of you for your own good, and that you must do if you wish to gain the blessing. It is this: To stand firm in the faith, without any wavering. Whatever troubles may come to you or to any of the believers, do not let your

faith be affected by them in the slightest degree, but stand as firm as a rock. Be like Mary Magdalene, whose faith was so strong that it was never shaken, even for a moment, when Christ was put to death; but with steadfast faith in him she went to his discouraged disciples and renewed and rekindled in their hearts the wavering light of their faith by reminding them of the promise their Lord had made to them of his constant presence, and showing them that it was really of little consequence whether he was with them in the body or not. She so encouraged and strengthened them by her words that their faith was confirmed; they became strong as lions and went out teaching in all directions, and by the power of God working through them, the knowledge of God spread all over the earth. Now in the eternal Kingdom their names shine as the most brilliant stars. Even here on this earth their names are remembered with love and reverence by millions. So the best thing I can desire of you is to stand firm in the faith, even if you hear of the most great troubles and sorrows — even if you were to hear that I had been killed or crucified, as Christ was 1900 years ago, let not your faith be in any wise troubled or shaken. Arise for the work of God and His Cause, and you shall see His mighty power working in you, and you will conquer all things; and remember, whether I am on earth or not, my presence will be with you always. But work as if you were all but one soul and one spirit living in different bodies."

“The subject of the Covenant is a very important one.”

WORDS OF ABDUL-BAHA

Verily, the Lord hath manifested Himself in this new and wonderful age with the greatest bounty and mercy, which hath never been preceded and whereof the eye of existence hath never seen the like; and it is His Great Covenant and New Testament, as appointed by the trace of His Supreme Pen, through which, and according to clear ordinances and explicit statements, the matter was plainly shown and the branches (sons), twigs (relations), kinsmen and beloved were commanded to obey the “appointed Center of the Covenant.” But the Covenant of God and His Testament is a bounty to the righteous and a curse to the wicked. (P. 438.)

Strive so that the odor of violation cease and all come under the protection of the Covenant. (P. 150.)

(From the *Tablets of Abdul-Baha.*)

The subject of the Covenant is a very important one. It is referred to in all the Holy Books; in the Brahmanist, in the Zoroastrian, and more clearly found in the Old and New Testament of the Gospels and of the Koran.

These Covenants referred to in the Holy Books, focalize in the great Covenant of the Bahai dispensation, namely, the Covenant witnessed by BAHÁ 'ULLÁH in His day.

How have the Covenants become manifest in the days of BAHÁ 'ULLÁH?

To illustrate this we will say that just as a certain tree, even before it bears its particular fruit, is known by its former fruit that it is an apple or a pear, or some other fruit, and when that special fruit appears on its branch, it witnesses thereto. Likewise the Covenants taken in former ages were identified by the one established in the great day of BAHÁ

'ULLÁH. Hence BAHÁ 'ULLÁH was the witness of the Covenants given in former ages by the Lord. The Center of these Covenants entered into by the people of former ages with the God of Might and Power and witnessed by BAHÁ 'ULLÁH is the beloved Abdul-Baha. Therefore all the former statements pertaining to the Covenant including the emphatic utterances of the blessed witness, refer to the Center, namely Abdul-Baha. All references to the Testament or Covenant mean especially the Book of the Covenant.

In this His last book, the blessed BAHÁ 'ULLÁH has covenanted with his branches (aghsan), twigs (afnan), and the relatives, as well as all the Bahais in the world, that they must turn to the One “Whom God has willed,” that is the Center of the Covenant, Abdul-Baha.

This is the meaning of the Mystery of God, according to the terminology of the One who has given the Mystery of God, or he whom God has willed; but who, according to himself, is known as Abdul-Baha (the servant of God).

He whom God has willed is the fruit of the tree. Hence BAHÁ 'ULLÁH is the trunk, the branches, the root, all except the fruit, which is Abdul-Baha. The coloring, the shape, the form, taste and all the attributes of the tree are in the fruit.

“Hence in the teachings of BAHÁ 'ULLÁH the bounties of BAHÁ 'ULLÁH, the manifestation of His power, His words, have been spread throughout the world by this great soul. The effects of His words have been realized from this great life. This is the meaning of the statement of Jesus Christ—“I shall come in the glory of my Father!”

(From *Flowers from the Rose Garden of Acca*, pp. 31-32.)

2
 و حضرت مسیح میفرماید که: —
 « مالک بتانی شجره یا بیه را در بستان
 باقی نگذارد و البته او را قطع نموده بنار
 افکند چه که حطب یا بس در خود ولایت
 نداشت »
 باز حضرت بجهت الله میفرماید
 « پس ای اشجار رضوان قدر عنایت من
 خود را از موسم انفس خبیثه و ارباب عقیقه
 که معاشرت با شرکین و غافلین است حفظ
 نمایند تا اشجار وجود از وجود معبود
 از نجات قدسیه و رحمت انبیه محروم
 نگردد » انتهى
 اینست که باید از اشارات اجتناب نمود
 و با ابرار معاشر در کلمات مکتوبه مباد
 میفرماید « ای پسر من همت اشارات
 غم بینزاید و مصاحبت ابرار زلف و دل
 بزداید » و همچنین میفرماید :
 « زینهار ای پسر خاک با اشارات
 الفت مگیر و مو آنست بخو که مجالست
 اشارات نور جان را بنا بر حساب تبدیل نماید »
 اینست وصیت حضرت مسیح و وصایای
 حضرت بجهت الله
 و اما مسائل دیگر شما برهان همین
 بیان است احتیاج بجواب نیست و من در
 حق تو دعایم تا حالتی یابی که سبب
 حصول موهبت کبری گردد و شما
 مطلب اول خود را درست فرمائید

مسئله معاشرت با هزار شخص صحیح
 و سالم شود همت و سلامت آن هزار
 نفر صحیح و سالم در این شخص بر غیر مسلول
 تاثیر ننماید و از مرض سل بجان بخوید
 ولی این مسلول چون معاشرت با آن
 هزار نفس نماید در اندک زمانی
 جمعی از آن نفوس سالمه مرض سل
 سراپت کند این امریست بدیرونی و نفع
 و همچنین اگر هزار شخص بزرگوار
 با نفسی پست فطرت معاشرت کنند
 کلمات آن نفوس در این شخص پست
 فطرت تاثیر نماید بلکه این پست
 فطرت سبب ضلالت آنها شود لهذا
 حضرت بجهت الله در الواح میفرماید
 « سو تشرهناک رائحة دفراء
 ان اجسوا بها کذلک یا مکرم العلم
 الحکیم »
 میفرماید عن قریب در آن شهر رائحة
 کریبه منتشر میشود باید از آن رائحة
 کریبه اجتناب نمایند و حضرت علم
 حکیم چنین شمارا امری نماید انزی
 و آن رائحة دفراء رائحة نقص است
 و همچنین در نامه نصیحت میفرماید :-
 « حال از مغز و حافظ و بر خود
 غفلت نمائید و دون او را بر او مقدم
 در برج مدارید که مباد ارباب سمومیه
 عقیقه بر شما مرور نماید »

نجم سیر باختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت ترقیات مادی و معنوی نوع بشر و کفایه و سبیل انتظام و اطمینان عالم است سخن میراند و مقالات شنیده که موافق این مقصد است بجا خواهد شد

شماره ۱۴ جلد ۱۲ ۲۳ ماه نومبر سنه ۱۹۲۱ موافق اماه قول سنه ۷۸ بهائی

الواح مبارکه اخیره

۴

شیخانوی جناب دکتر ضیاء افندی بغدادی
علیه بهاء الله الابری

هو الله

ای ثابت بر بیان نامه شمار سید مرقوم
نموده بودید که بعضی از مترلزلین بمن
نامه نوشتند و من جواب مرقوم نموده بودم
و بعضی اینرا دلیل گرفتند که مصاحبت
با مترلزلین جائز این عین خطاست
زیرا عبدالبهاء با جمیع خلق مکاتبه
مینماید حتی بالعدا و این منبجث از
افتات نه استحقاق یکی از نسائ
شیخانوی مکتوبی بمن نوشته در بدایتش
اینکه چرا اجاباً با شخص بد فطرت معاشرت
مینماید در فطره ثانی مرقوم نموده که :
چرا باید نفوس مبارکه از معاشرت
نفوس خبیثه اجتناب نمایند

اول انظور نوشته بعد اینطور
باری جواب باو مرقوم شد و ضمن
مکتوب شماتت این جواب را شما

در محفل روحانی بخوانید و باو بدهید
و این را دستور العمل بدانید
آلتنه باید از نفوس نالایقه اجتناب
نمود و الا اخلاق بکلی فاسد میشود
و عليك البهائم الابری.
عبدالبهاء
۷ اکتوبر ۱۹۲۱

۹

شیخانوی نامه الله سس ماری هول
علیابهاء الله الابری
هو الله

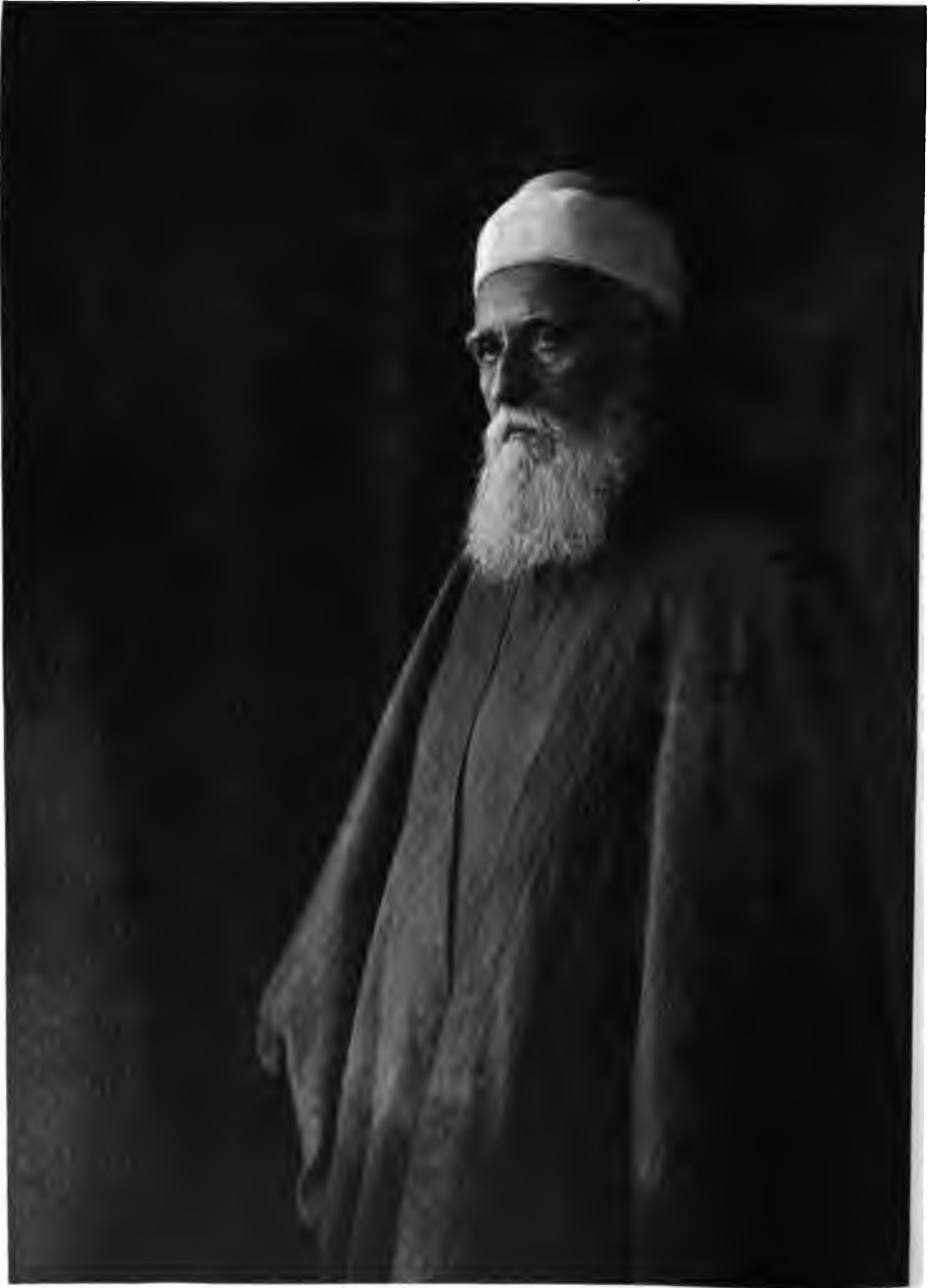
ای کنیز آلری نامه شمار سید واز
مضمون اطلاع حاصل شد از خدا
میخواهم که ترا حیاتی جدید بخشد
سوالاتی نموده بودی که چرا
نفوس مبارکه روحانیه که ثابت
و راستخند از معاشرت با نفوس
پس فطرت دوری میجویند
این بجهت آنست که همچنانکه
امراض جسمانی نظیر سیل و سرطان
سرایت دارد و همچنین امراض روحانی
نیز سرایت دارد اگر یک شخص

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."

Words of BAHÁ'ULLAH.



HIS HOLINESS ABDUL-BAHA ABBAS

M A Y 23, 1844
NOVEMBER 28, 1921

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

Publishers: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 12

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Copy of Telegram to the *Star of the West*.

NEW YORK, N. Y.,

DECEMBER 5, 1921.

STAR OF THE WEST:

ABDUL-BAHA'S FAMILY EXPRESS APPRECIATION DEEP SYMPATHY AMERICAN FRIENDS AND REQUEST CONFIRMATION IN HIS SERVICE.

(Signed) ROY (WILHELM).



**HIS HOLINESS ABDUL-BAHA WALKING
UP TO HIS ROOM NEAR THE TOMB
OF THE BAB ON MT. CARMEL**

Photograph sent by H. S. Fugeta to Carl Scheffler, Chicago. Received November 28, 1921

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 'ULLAH.

Vol. 12

Massa'ul 1, 77 (December 12, 1921)

No. 15



Fac-simile of cablegram announcing the Departure

The night has come

"His Holiness Abdul-Baha ascended to Abha Kingdom."

With these words the Bahais of the whole world are stunned.

Some years ago His Holiness Abdul-Baha said: "These great days are swiftly passing and once gone can never be recalled, so while the rays of the Sun of Truth are still shining and the Center of the Covenant of God is manifest, let us go forth to work, for after awhile the night will come and the way to the Vineyard will not then be so easy to find."

In this world the night has come—

And with it—weeping.

And in the heavenly world?

O for the pen of a Milton, the brush of a Doré and the music of a Handel, to convey a fleeting glimpse of what is transpiring!

If it were according to Divine Wisdom that such a scene be pictured, only the vision and Word of Him who has ascended could describe it!

But His utterance is stilled—

And our pen is broken.

.....
 In this hour we find ourselves chanting the *Tablet of Visitation*.

“Ya-Baha-el-Abha!”

“Ya-Abdul-Baha!”

“Ya-Ali-el-Ala!”

—The Editors.

Tablet of Visitation

REVEALED BY HIS HOLINESS BAHÁ 'ULLÁH TO HIS HOLINESS
THE BAB.

Chanted in the Holy Tomb of His Holiness BAHÁ 'ULLÁH and the Holy Tomb of His Holiness the BAB by all Pilgrims, and now chanted by the Baháís of the world in praise of His Holiness ABDUL-BAHÁ who hath ascended to the Kingdom of ABHÁ:

THE praise that appeared from Thy Supreme Self and the glory that dawned from Thy most glorious beauty, be unto Thee, O Thou the Manifestation of Grandeur, the King of Eternity and the Ruler of whomsoever is in earth and heaven!

I testify that by Thee was revealed the Sovereignty of God and His Power, the greatness of God and His grandeur; and by Thee arose the ancient suns in the heaven of destiny; and dawned the Invisible Beauty from the horizon of creation; and by a motion of Thy pen the command of “BE!—and IT IS!” hath appeared, the Hidden Mystery of God was unfolded; the contingent beings were created and the Manifestations (of God) were sent forth.

And I testify by Thy beauty the beauty of the Adored One was manifest and by Thy face, the face of the Desired One was revealed; and by a word from Thee there was a separation among the contingent beings, the sincere ascended to the highest summit and the polytheists descended to the lowest degrees.

And I testify that whosoever hath known Thee, verily he hath known God, and whosoever hath attained to Thy meeting, verily he hath attained to the meeting of God;—therefore, blessed is the one who believed in Thee and in Thy verses, and submitted to Thy sovereignty, was honored by Thy meeting, attained to Thy good-pleasure, circled around Thee and was present before Thy throne!

Then woe unto the one who hath oppressed Thee, denied Thee, blasphemed Thy verses, betrayed Thy sovereignty, warred against Thyself, became arrogant before Thy face, contested Thy proofs, fled from Thy dominion and power, and was of the polytheists recorded in the Tablets of Holiness by the Finger of Command.

O my God and my Beloved! send unto me from the right (hand) of Thy mercy and Thy providence the holy fragrances of Thy favors, to draw me from myself and from the world to the side of Thy nearness and Thy meeting. Verily, Thou art the Powerful in whatsoever Thou wilt, and verily Thou art the Knower of all things!

Unto Thee, O Thou Beauty of God, be the praise of God and His mention, and **BAHA' ULLAH**, the Glory of God, and His Light!

I testify that the eye of creation never witnessed an oppressed one, like unto Thee. Thou wert in Thy days in the oceans of calamities! Once Thou wert under the chains and handcuffs; once Thou wert under the swords of the enemies;—notwithstanding all this, Thou didst command the people according to that which Thou wert commanded on behalf of the Knower, the Wise! May my spirit be a sacrifice to Thy afflictions, and my soul a sacrifice to Thy sufferings. I ask God, by Thee, and by those whose faces were illumined with the Lights of Thy face and followed that which they were commanded because of their love for Thee, to remove the veils which have intervened between Thee and Thy creatures, and to sustain me with the good of this world and the world to come. Verily, Thou art the Powerful, the Exalted, the Precious, the Forgiver, the Compassionate!

Pray Thou—My God, O my God!—for the Tree and its leaves, its branches, its twigs, its roots and its limbs, by the everlastingness of Thy exalted names and supreme attributes; then protect It from the evil of the aggressors and the hosts of the oppressors. Verily, Thou art the Powerful, the Mighty!

Pray Thou—My God, O my God!—for Thy servants who have attained and Thy maid-servants who have attained. Verily, Thou art the Generous, the Possessor of Great Bounty; there is no God but Thee, the Forgiver, the Generous!

نَجْمِ خَيْرِ

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار نشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت توفیقات مادی و معنوی نوع بشر و کجانه و سبیل انتظام و الحریان عالم است سخن میراند و مقالات شنیده که موافق این مقصود است تبلیغ خواهد شد

شماره ۱۵ جلد ۱۲ - ۱۳ ماه سپهر سنه ۱۹۲۱ موافق ۱ ماه مسائلسنه ۷۸ بهائیان

خبر مصیبت عظمی و زاریت کبری صعور مبارک

سیواد تلغراف حضرت در روز هفتمین غلبا تاریخ ۲۸ نوبر ۱۹۲۱
حیفا -- قد صعدت حضرت عبدالبهاء الی الملکوت الاعلی

نجیباخر - چون قلم در ذکر این مصیبت سید به هم قلم بگفت و هم کاغذ درید و آه آه

زیارتنامه مبارک

الشیء الذى ظهر من نفسك الاعلى والها الذى طلع من محال الاعلى عليك يا مظهر الكبرياء وسلطان النقا وتلك
مر في الاخرة السماء شهدان بظهور طهته الله واقدار وعظمه الله كبريائه وبالشرف مومنين القديم وجماء القضاء
وطلع جمال العرش على الدوا واشهد ان نعمة من الملك لك من الكون والنون وبرسر الله المكنون وبتدات الملكات وبعثت
الطهوات واشهد ان محال الاعلى هو الاعلى وبوجه القصد وبكل مر عندك فضل من الملك وصعدت الخاضعون
الى الدنيا والعليا والشركون الى العوا والسفل واشهد ان عرفك قد عرفوا الله ورفا ربك قد عرفوا الله فطربوا من
وأيامك ووضعت سلطانك وشرف الملك ببلغ رضائك وطا في حنوك وحضر لعلنا عرشك فويل لظلمك والكل كفر باياتك
وجاهد سلطانك وعان بيفيك واستكبر لى صهيك وحاول بيهانك وفر من حوكمتك وقتلك وكان من الشكرين الروح المعين
من وضع الامكنة **فيا الله** وجرودا من الامن من حمل وعنايتك فاعرف سلطانك بعد عن نبي ذوالابنا المستقر في اولئك
الانسانتة على ماشاء وانك لا تترك شي محظا عليك لجمال الله ثناء الله وذكره ولبها والله ونوره اشهد ان ايات
عمل الادع مظلموا شهك كس في امك في عمل الادع كس في الناس لا افعال ورة كس في سوا الاعدا ومع كل ذلك لا يتر
الاسرار البرزخية من انبياءكم روحى لضررنا العدا ونفسى لادراك العدا اسأل الله باوفى الالها تصانك ووجههم من انوار
وجهك واتعوا ما اراه حيا لبيك ان كسما السحار التي جعلت في قلبك وبرزخى حيا الدنيا والاخرة والارباب المتقدر
الاعلى العزيز المتعزى الهم **صل اللهم** يا الله على السدة واورثها واعضاها وانسانها واصولها وقرنها بدوام
استملاك السننى وصنائد الاعلى ثم اعظمها من شر المعدين وحنود الظالمين لاننا المقتدر القدير **صل اللهم**
يا الله على عبدك ابا المومنين واما لك العاقبات انك انك الكريم ذو الفضل العظيم لا اله الا انت العفو الكريم

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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HIS HOLINESS ABDUL-BAHA ABBAS

Photograph taken in San Francisco in 1912

“I am with you always”

Words of ABDUL-BAHA.

I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the Spirit of God, and that He will send His hosts from heaven to help you and that nothing shall be impossible to you if you have faith. And now I give you a commandment which shall be for a covenant between you and me—that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard.

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 'ULLAH.

Vol. 12

Sharaf 1, 77 (December 31, 1921)

No. 16

"Now is the separation, O longing ones!"

WORDS OF BAHÁ 'ULLAH!

Chanted in commemoration of the Ascension of His Holiness ABDUL-BAHA.

He Is God!

The nightingale of separation (perching) on the branch of the horizon (of the word) is warbling (saying): Verily, this is a separation, O longing ones!

The bird of fidelity is singing from the tree of eternity, saying: Now is the separation, O longing ones!

The dove of parting is cooing from the Sadrat of separation, saying: O longing ones, the separation has come!

Say: Verily, the time of union is over and the separation has come through Divine decree; and this is a separation, O longing ones!

The tears are flowing from the eyes of the people of eternity from among the Supreme Concurrence on account of this separation, O longing ones!

The breeze of joy has ceased to blow from the garden of Light on account of this separation, O longing ones!

By God, Verily, the faces of those that are occupying high balconies have turned pale on account of this separation, O longing ones!

The joy of life of everything between the heaven and the earth has changed on account of this separation, O longing ones!

The houries tinged their eyes with tears of blood, when they heard the announcement of this separation, O longing ones!—and they will not adorn themselves with the robes of eternity when they hear the announcement of this separation, O longing ones!

Verily, this is a sorrow with which no sorrow in the kingdom of spirituality can be compared, for the breezes of separation have blown, O longing ones!

Words of Abdul-Baha to Early American Bahais.

Farewell Words to the First Party of American Pilgrims, Acca, 1898, From "An Early Pilgrimage."

ABDUL-BAHA turned suddenly to us, and raising his voice in a tone so poignant that it pierced every heart, he stretched his hands above us and said: "Now the time has come when we must part, but the separation is only of our

bodies, in spirit we are united. Ye are the lights which shall be diffused; ye are the waves of that sea which shall spread and overflow the world. Each wave is precious to me and my nostrils shall be gladdened by your fragrance. Another commandment I give unto you, that ye love one another even as I love you. Great mercy and blessings are promised to the people of your land, but

(Continued on page 254)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

Sharaf 1, 77 (December 31, 1921)

No. 16

“The Master and his whole family narrowly escaped crucifixion”

Letter from Major W. Tudor-Pole.

London, England,
December 2, 1921.

To the STAR OF THE WEST:

We have not cabled to you this week in any official way, as the news from Haifa will have reached you direct by cable as soon as it came here, and our hands have been pretty full in doing all in our power to make the arrangements which are referred to in the enclosed memorandum.

The writer, on behalf of the English friends, and on his own behalf, would like to join with the American friends in prayer and praise for a great and noble life wonderfully lived and finally crowned by a peaceful passing into the Wider Realms. Probably there is no one who knows so well as the present writer that the Master and his whole family narrowly escaped crucifixion on the Mount of Carmel two days before we entered Haifa in August, 1918. This tragic event was only frustrated by the unexpectedly swift advance of Allenby's troops, which forced the Turkish authorities out of Haifa before they even had

time to carry out their terrible threat, or to take the Master and his family with them into the hills as hostages. Knowing all the facts at first hand, I can join with the friends throughout the world in thanksgiving that the last few years of the Master's life were spent in comparative peace and tranquillity, and that his passing over was not marred by any tragic or untoward events.

Shoughi Rabbani and his sister will be returning to Haifa towards the end of the present month, and they will be accompanied by Lady Blomfield, and by Ziaoullah Asgarzade.

We have not yet received any further details from Haifa beyond the first cablegram, dated 3 p. m., 11/28/21, as follows: “HIS HOLINESS ABDUL-BAHA ASCENDED TO ABHA KINGDOM. INFORM FRIENDS. (Signed) GREATEST HOLY LEAF,” but we expect further news hourly and daily, and shall be only too glad to share with you all that is received.

Although it is perhaps early days to discuss the matter, I anticipate that the

American friends will be considering the production of a Memoir, and if the present writer, or any of the other friends in London who have recently been in the East, can be of service in helping you with the material for this volume, we shall be pleased. We are, of course, not satisfied with the references that have been made in the *Times*, *Morning Post*,

in profound sympathy, as is indeed the case with friends throughout the world.

Yours in faith and friendship,
 W. Tudor-Pole.

MEMORANDUM

November 29, 1921.

The Master, Abdul-Baha Abbas (H. E. Sir Abbas al Bahai) passed peacefully

12.5.22 - 9.30 a.m.

FORM 88
 31951

CABLEGRAM

NO. _____ TIME _____ CHECK _____ VIA _____ **200.4** 192**1**

Send the following Cablegram conditions printed on the back **"VIA COMMERCIAL"** subject to the terms and hereof, which are agreed to.

AIS FL3226

TEHERAN 19

BAHAI ASSEMBLIES, WILHELMITE, NYK.

LIGHT OF GOVERNMENT TRANSFERRED FROM EYE TO HEART. DAY OF TEACHING, UNITY, SELF SACRIFICE.

ROUHANI (*House of Spirituality*)

Fac-simile of cablegram from Persian to American Bahais.

Daily Mail, and other papers to the event, but we have done the best we could, and so far as the *New York World* was concerned, writer saw their representative here late last night, and he hopes that the cable that was sent out to New York was of an accurate and satisfactory character.

The pressure here is so great that at the moment we cannot enter into further details, much as we should like to do so—this is simply a note to assure the American friends that we are one with them

to the Wider Life at Haifa early yesterday morning. The following steps have been taken from this office today:

Friends in England have been advised by telephone or telegram. Mr. Frederick Leveaux of Alexandria has been asked by cable to proceed to Haifa and render all possible help to the family and friends on behalf of the British and American friends.

The Colonial Office has been requested to instruct the High Commissioner at Jerusalem to arrange for official British

representation at the funeral, and to make all possible arrangements needed by the family and friends at Haifa and Acca.

Sir Wyndham Geedes, First Secretary to the High Commissioner, Palestine, has been cabled privately to the same effect. Mr. Shoughi Rabbani, Abdul-Baha's grandson now in England is returning to Haifa immediately.

The Times obituary notice has been arranged and every effort is being made

to prevent inaccuracies or misstatements appearing, in this or any other newspaper.

If the friends in England would wish any other steps taken at this juncture will they communicate with the undersigned, who joins with them in human sorrow for the beloved departed, but who rejoices to know that a peaceful passing has crowned the life of one of the Great Spiritual Sons of Humanity.

W. Tudor-Pole.

Words of Abdul-Baha to Early American Bahais.

(Continued from page 251)

on one condition; that their hearts be filled with the fire of love, that they live in perfect kindness and harmony like one soul in different bodies, *like one soul in different bodies*. If they fail in this condition the great blessings will be deferred. Never forget this; look at one another with the eye of perfection; look at me, follow me, be as I am; take no thought for yourselves or your lives, whether ye eat or whether ye sleep, whether ye are comfortable, whether ye are well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all of these things ye must care not at all. Look at me and be as I am; ye must die to yourselves and to the world, so shall ye be born again and enter the kingdom of heaven. Behold a candle how it gives light. It weeps its life away drop by drop in order to give forth its flame of light. . . . The time has come when we must part, but the separation is only of our bodies; in spirit we are united forever."

From *Utterances of ABDUL-BAHA to Pilgrims in 1905*:

"If you should receive news in America that I have been thrown into the sea or carried away to an unknown place, if you should receive word that I have been tortured and killed—change not, grieve not; nay, rather, be more firm, be more

rejoiced, and let your steadfastness grow and increase. For our meeting-place is the Kingdom of God. There shall we meet. I am always in great danger. Perhaps in an hour a telegram may come and everything here be changed. Therefore, hold fast to the Cause of God; be firm, whether I am in this world or not. Wherever I may be—here or in the next world—I will always ask assistance for you."

Extract from a Tablet from ABDUL-BAHA dated December 30, 1905:

"If thou question regarding the trials and difficulties of Abdul-Baha—that is a sea boundless, full of storms and surging. But Abdul-Baha is in perfect peace and composure and in complete joy and happiness and tranquillity; nay, it is for him a ready banquet and an adorned feast. I hope that at the end of this feast and banquet the overflowing chalice of martyrdom will come around to him, and then will he be intoxicated by that wine.

"But as to you. You must not look at the catastrophes of Abdul-Baha. Consider power and strength, and withstand the world for the sake of the love of Abdul-Baha. Bear the persecution of the enemies and the blame of those who oppose. *Under all conditions My soul and My life shall abide with you in this world as well as the world above.*"

روزگار تنگ و سخت شود فکر کند که میگذرد
 انوقت آرام و سکون یابد من همیشه در بلا یا
 و سختیهای خودم فکر میکردم که میگذرد صبر نمودم
 شما هم چنین بنمایید اگر کسی نتواند صبر کند و در
 شهادت را دارد پس قیام بتبلیغ امر الله نماید
 و در این راه بشهادت رسد بهتر است
 قومو اعلیٰ خدمه امر الله کا قام الحواریون
 بعد صعود حضرت المسیح - باری
 وصیت نامه بقلم مبارک موجود هر وقت
 خوانده شود فوراً آنچه مرقوم فرمودند
 بشما مینویسم طوبی لأهل الوفاء فی الامر
 و طوبی لكل ثابت فی عهده برادر شما
 احمد

از حیفا بتاريخ ۱۹۲۱هـ الشکافی
 ای برادر عزیز دکتور ضیاء افندی بغدادی
 در آن شبیکه شمس نیر آفاق از عالم فنا
 غروب کرد و در عالم بها اشراق نمود
 قطعیاً در صحت و عافیت مبارک خللی نبود
 حق در آن شب دو نفر از اعیان اهل حیفا
 مشرف بودند و بمثل قاعده صحبت و بیانات
 میفرمودند ولی از یکماه قبل اشاراتی
 میدادند که در این عالم یک واقعه عظیمی

وقوع خواهد یافت ولی هیچکس کان
 این روز سیاه را نمیکرد باری
 اسماعیل آقای با وفا بعد از صعود
 مبارک رفت در مقام مقدس اعلیٰ
 زیارت کرد و بعد از اینکه بیرون آمد
 گردن خود را با دست خود برید
 حالها بین حیات و ممات است در مرتبفانم
 و اگر چه هنوز جان بر او باقی هست
 معلوم نیست که خوب میشود یا نه
 دیگر اینکه دو عکس برداشته شده هنوز
 نزد عکاس تمام نشده هر وقت بدستم
 بشما خواهم فرستاد عکس اول وقتیکه
 هیکل انور بر روی تخت در اوطاق مبارک
 و قبل از آنکه در صندوق مظهر گذاشته
 شد و عکس دوم وقتیکه عرش مقدس
 بردوش اجبا برداشته در راه کوه کومل
 از بیت مبارک تا مقام اعلیٰ و از مقام خلق
 که موج موج میزد . دیگر این کاغذ را
 بنهایت اختصار نوشتم زیرا تلب حزین جان
 در ناله و فغان - عطا محمد واحد

فخر باختر :- هـ در شماره های آینده
 شرح و تفصیل صعود مبارک چاپ خواهد نمود
 دکتور الاحیاء ضیاء

نخبه سیر باختر

قیمت اشتراك سالیانه ۳۰ دالر است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت ترقیات ماهی و منوی نوع بشر و کجانه وسیله انتظام و انضام عالم است سخن میراند و مقالات شنیده که موافق این مناصات تبلیغ شده

شماره ۱۶ جلد ۱۲ - ۳۱ ماه دسامبر سنه ۱۹۲۱ موافق ۱ ماه شرف سنه ۷۸۰

اخبار اتحیفا

خلاصه تفاسیر و مصیبت عظمی
صعود مبارک از مکاتیب انبیا و حجج
آقا حسین آغا :-

از حیفا بتاريخ ۲۹ ماه نومبر سنه ۱۹۲۱
ای برادر عزیز : بنهایت حزن مختصر
عرض میکنم که شب دوشنبه ساعت یک و نیم
۲۸ ماه نومبر فرنگی سنه ۱۹۲۱ صعود
مبارک حضرت عبدالبهاء بارآده خودشان
واقع یافت زیرا دلواح جدید که قبل از
صعود مبارک نازل گشته و هنوز منتشر
نشده این مسئله را واضح و آشکار فرمودند
و چنین در بیانات مقدمه در وقت شرف
اجا و صیت در خصوص اتحاد و اتفاق

میفرمودند حتی باغیا را هم اشاره از صعود
میدادند بعد مینویسم و از جمله فرمایشات
مبارک اینست که - تشتی بین اجا و قیوم
نخواهد شد بسبب اینکه جمالات قدم بیت الاعداء
حکم قرار فرمودند بعد ما بسیار از احادیث
کذبه ظاهر خواهد شد ولی رجالی بیت الاعداء
دهن این اشخاص کاذب را خورد خواهند کرد
پس آقا میرزا ابوالحسن افغان قبل از صعود
مبارک بر او کشف شده که صعود مبارک
تمیز است و چون نتوانست تحمل کند
خودش را در دریا انداخت و غرق شد
و از جمله فرمایشات و نصایح مبارک از اینها
و همه این بود - ولا تلحقوا انفسکم بايديکم
التهلكة یعنی لا يجوز ان تغلقوا اكاफल
میرزا ابوالحسن افغان اگر هرگاه برآمد

STAR OF THE WEST

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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SHOUGHI EFFENDI RABBANI

Grandson of His Holiness ABDUL-BAHA

**GUARDIAN OF THE
BAHAI CAUSE AND
HEAD OF THE
HOUSE OF JUSTICE**

(COPY OF CABLEGRAM)

January 16, 1922.

Haifa, Wilhelmitte, N. Y.

In will, Shoghi Effendi appointed Guardian of Cause and
Head of House of Justice. Inform American friends.

(Signed) **GREATEST HOLY LEAF.**

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 'ULLAH.

Vol. 12

Sultan 1, 77 (January 19, 1922)

No. 17

The Ascension of Abdul-Baha

Account from Newspapers and Letters, received and translated by Dr. Zia M. Bagdadi, December 1921, Chicago.

[Article from newspaper *Annafir*, Haifa, December 6, 1921.]

"THE MOST GREAT CALAMITY—THE DEPARTURE OF THE PERSONIFICATION OF HUMANITARIANISM, ABDUL-BAHA ABBAS."

HIS Holiness Abdul-Baha Abbas departed from this earthly world and ascended to the Most Glorious Abha Kingdom, November 28th, at 1:30 a. m., 1921, at Haifa, Palestine. The funeral was on Tuesday, November 29th, at 9 a. m.

Brief Life History of Abdul-Baha

He was born in Teheran, Persia, on May 23, 1844, on the same day as the declaration of the Bab, the first Herald of the Bahai Cause. After the martyrdom of the Bab the name and fame of BAHA 'ULLAH was spread throughout Persia to such a degree that the Shah was frightened and exiled BAHA 'ULLAH and his family to Bagdad. At that time Abdul-Baha was about nine years old. There in Bagdad he remained with his father for eleven years. The people became immensely attracted to him and were inspired by his infinite wisdom and teachings. The pilgrims from Persia travelled to see him and his prison was a new "Mecca" to them and they flocked around him seeking his guidance and blessing. This alarmed the Shah of Persia and he requested the Turkish government to exile them away from the Persian border, i. e., Mesopotamia. The Turkish government accordingly ban-

ished him to Constantinople, and later to Adrianople where they remained for five years.

The number of pilgrims and visitors from all parts of the East kept increasing to such an extent that the sultan of Turkey became alarmed and after consultation with the Persian government the prisoners were sent to the Most Great Prison in Acca, the oldest fortified city on the coast of the Holy Land. Here Abdul-Baha remained a prisoner for forty years, surrounded by the spies of the Sultan Abdul Hamid, enduring untold sufferings from the tyrannical Turkish rule.

In 1892 his father, BAHA 'ULLAH, ascended to the Supreme Kingdom and his physical body was laid in Bahjee, near Acca. In 1908 Abdul-Baha was freed from the prison city by the declaration of the New Constitution when Sultan Abdul Hamid was dethroned and imprisoned. Abdul-Baha then built a home for himself in Haifa, and on Mount Carmel he built the Tomb for the Bab. Later he brought the remains of the Bab and laid them in that most beautiful and sublime shrine.

Abdul-Baha left his sister, "The Greatest Holy Leaf," his wife, "The

Holy Mother," and four daughters, Zia Khanum, the mother of Shoughi Effendi Rabbani and the wife of Mirza Hadi; Rouha Khanum, the wife of Mirza Jalal; Touba Khanum, the wife of Mirza Mohsen, and Monever Khanum, the wife of Mirza Ahmad Yazdi. Abdul-Baha was the example of virtue, purity and perfections. He was famous in the East and in the West. His followers are counted by the thousands, throughout the world. He was the essence of dignity and kindness personified. He was very patient, merciful, affectionate and a sea of wisdom. He was in love with charity, generous and tender to the orphans and widows. He was the hope of the hopeless and the help of the helpless. We had the privilege of meeting him many times, and here we are tempted to mention what we heard once from him: "God is the Creator of all the creatures. He made men to dwell in His land and He made them rulers of whatsoever exists of animals, vegetables, minerals, water and air. He did not make any distinction one from another. Then the people divided this land into sections and named one "England," another "France," "Germany," "America," etc., and they began to fight and make battle. He created man gentle, peaceful and social, without sharp claws and long canine teeth. Then man invented the sword and death-dealing instruments. Therefore, universal peace must be established, religions must be unified and equality must be accomplished." Abdul-Baha had a supreme station in the estimation of the kings of the earth. General Allenby, at the time of his occupation of Haifa on September 23, 1918, received a special order from the King of England to call and inquire about the health of Abdul-Baha. The king also knighted Abdul-Baha, giving him his highest medal and the title of "Sir." But Abdul-Baha accepted it only for the sake of pleasing the king, and not because he cared for anything of that kind. Abdul-Baha spoke in Persian,

Arabic and Turkish with the utmost fluency and eloquence. In appearance he was most gentle and attractive. His hair and beard were silvery and luxuriant. His smile incomparable. His face majestic and dignified. His body perfectly built. His forehead like a dome, and his dress was similar to that of all the ancient prophets. Abdul-Baha seldom suffered from physical diseases or illness, and not until three days before his departure did he feel indisposed and rested in a room in his house, where many people called on him. At five p. m. on the night of his departure two of the notables of Haifa visited him. They asked if he would like to change his room. He said: "I saw in a dream that I should occupy this room and not choose another one. I have now stopped building on the surface of the earth and I will build within the earth." He even walked to the door with his visitors to bid them farewell. Then he returned to his room and many times spoke of the approach of the end of his physical life, and that it was only a matter of numbered hours. Abdul-Baha has left a complete will, a covenant, which when it is read his wishes regarding the future affairs of the Bahai Cause will be known.

*The Funeral Procession of Abdul-Baha
—The Momentous Hour.*

When the clock struck nine, Tuesday morning, November 29, 1921, the wide street, Allenby Road, was congested with the crowds from its starting place to the summit of Mount Carmel. The hearts were throbbing, the breasts heavy, the tongues dumb. Quietness and homage prevailed and the throng was a solid mountain. In the front ranks of those who came to pay the last tribute of love and farewell were Sir Herbert Samuel, the Governor-General of the Holy Land, and the members of his staff, who came from Jerusalem to attend the funeral. Mr. Sims, the Governor of Phœnicia, the Consuls of all the Governments, the Mo-

hammedan, the Christian and Jewish religious leaders, his relatives and his followers, who were burning with their grief, shedding their tears, throwing themselves on his casket, giving their last kisses to it—those kisses so filled with heat and yearning that they would restore life and bring back the soul to the stilled body if life could be restored and the soul could be brought back. Then, when they withdrew from that thrilling stand and painful scene, their sobs and moans were raised. Their cries and tears burst forth as the casket, with what it contained of Wisdom, Eloquence and Knowledge, was carried on the palms of the hands of the men.

The casket was of plain white wood covered with precious Persian shawls. The procession moved, surrounded by the crowd of onlookers and encircled by the sorrowful hearts. In the fore ranks was a company of police and their officers; then the Mohammedan and the Christian Boy Scouts with bands and flags; then the personal guards of the Consuls; then the leaders of the various Mohammedan sects were in front of the casket, chanting heart-touching hymns. Behind the casket marched the Governor-General and his staff with utmost dignity. The procession proceeded with perfect order until it arrived half way up the summit of Mount Carmel; then all stood silent, immovable, as if birds were perched upon their heads. . . .

Notwithstanding the uphill climb none showed any signs of fatigue until they arrived at the Tomb of the Bab. It was then 10:20 a. m. The casket was placed on a dais near the high and majestic Tomb which commanded the most beautiful view on Mount Carmel. The Governor-General and his staff, the learned and the leaders of all sects made a ring by standing around the casket. When all the people in the procession had arrived at the Tomb, it made a scene such as Haifa had never witnessed before.

Eulogies given by the Leaders and the Poets of the Mohammedans, Christians and Jews of the Holy Land.

Yessif Effendi El-Khatib, a famous Mohammedan orator, was the first speaker. He said: "O Arab and Persian gentlemen: Why do I see you gathered here? What are you contemplating and of what are you thinking? Is it of death, or the living dead? Every day caravans of dead men pass before your eyes, yet you do not pay attention to them. Then for whom are you weeping? Is it for the one who was great yesterday and today in his departure is greater? Is it for the one whom you call your guide and philosopher? There should be no weeping for the one who departed to the eternal world. Then weep for the loss of bounty and courtesy! Mourn for the loss of knowledge and generosity! Weep for yourselves because you are the losers! As to him whom you have lost, he is no other than one departed from your mortal world to the immortal and everlasting realm. Weep for one hour for the one who has wept for you for eighty years. Look right and left, East and West, and tell me the true news. What a vacancy has taken place in nobility and dignity; what a pillar of peace has tottered; what a fluent and eloquent tongue has become silent! Ah me! Calamity is devoid of a grief-stricken heart and weeping eye; it has left you young people to mourn your elders, and made you elders to mourn your youth! Woe unto the poor, for charity has left them! Woe unto the orphans, for their merciful father has gone away from them! Would that Sir Abdul-Baha Abbas could be redeemed by precious souls, for then they would be sacrificed to him! But this is the will of God, and nothing can stop it. Which one of his perfect deeds can I mention to you when they are greater than can be mentioned and more than can be counted! It is sufficient to say

that in every heart he has left a glorious trace and on every tongue a beautiful mention. One who leaves behind him such a glorious history and eternal memory is, indeed, not of the dead! O family of Abdul-Baha! Console yourselves with patience, because it is impossible for an oriental or an occidental to comfort you and not find himself in more need of consolation!"

Abraham Effendi Nasser (one of the most celebrated Christian writers) was the second speaker. He said: "I wept for the departure of my Master and anyone like me will weep for the departure of his Master.' For whom is this mourning and shock? What is this weeping and crying? What has happened to the people? Has a mountain sunk into the earth? Or has the earth quaked? No; not this, nor that. It is that Abdul-Baha, the great soul of bestowal, has departed. 'They took him out and all are weeping. It is like the shock of Moses when Mount Tohr fell.' O what a calamity is this! It is a national loss and an universal ordeal, for the roots of the heart are cut out and in such a thrilling moment the garments are rent asunder. O my burning heart! In the passing away of the Master, Abdul-Baha, the mountain of charity and generosity has fallen! The echo of his departure sounds in all parts of the world. Therefore humanity is painfully suffering; the tongues are repeating the mentioning of his abundant bounties; the eyes are weeping, and the hearts are bleeding! Ah me! Abdul-Baha lived about eighty years and the miracle of his life was like the lives of the prophets. He has trained, taught, assisted, rescued and guided the souls to the straight path. He brought upon the people great glory. O people, listen: Abdul-Baha is not dead, nor is the light of BAHÁ 'ULLAH extinguished. Far from it. His rays will ever remain shining. Abdul-Baha, the beloved of BAHÁ 'ULLAH,

has lived a life from which emanated the significances of the mortal. Therefore, the spiritual took the place of his physical life. And he ascended from this world to the Paradise of the Lord as a pure angel accompanied by his good deeds and his sublime attributes. Yea, O my people! You are taking the body of the great one whom we have lost to its last resting-place, but rest assured that your Abdul-Baha will remain forever living among you in the spirit, in his words, in his sayings, in his qualities and in all the essences of his life. We are bidding farewell to our physical Abdul-Baha, as his physical body disappears from our sight, but our spiritual Abdul-Baha will never leave our minds, our thoughts, our hearts, and his mention will never depart from our lives. O Abdul-Baha! O thou great and generous one! Thou art resting now. Thou didst bestow life upon us, guided us and taught us. Thou hast lived among us, great, with all that the word greatness means. Verily, we glory in thy deeds and thy sayings. Thou didst raise the station of the East to the highest pinnacle of glory. Thou didst perform and complete thy efforts. Therefore thou hast gained the crown of Majesty. O ye branches of the Tree of Abdul-Baha! I come to you. I am the sorrowful one. I ask my Lord to bestow upon you a beautiful comfort and to console us by protecting you."

Professor Mohammed Murad Mufti, Mohammedan Judge of the Judicial Law and the Moslem Chief of Haifa, was the third speaker. He said: "When nations lose one of their great men, whether he is great in his knowledge or great in his generosity or great in his politics or great in his principles and his benevolence, they comfort themselves in this: that there must come out from among their sons a genius who will become a successor to that great departed man. But the calamity of the world of

humanity in the loss of the benevolent Abdul-Baha cannot be compared to any other calamity, because his vacancy will never be filled by any of the people. I do not like to exaggerate in praising this great personage, because his generous hands in the path of service to humanity and his philanthropic deeds none can deny, save one whose eyes God has blinded. Abdul-Baha was great in all the stages of his life. He was genius itself, high in character and had the best reputation. He was famous in the East of the earth and in the West. He possessed this exalted station through his untiring work and he gained the highest place in the hearts through his help to the helpless, his rescue of the hopeless and his comfort to the afflicted. Abdul-Baha was a great, learned and remarkable professor. Even if his physical body has disappeared from the eyes, his immortal deeds will never disappear from the minds. Even if the physical Abdul-Baha has passed away, his name will never pass away. O thou benevolent one who art departed! Thou hast lived greatly and thou hast departed great! This big and majestic procession and this overwhelming gathering is only a brilliant proof of thy greatness in life and in death. But who is to help the poor after thee, O thou whom we have lost? Who is to assist the hungry and the distressed? Nay, rather, who is to succor the widows and the orphans after the departure of the one who is the embodiment of goodness, kindness and humanitarianism? Then rest thou comfortably in thy resting-place. Thou knowest what is the end of the life of one possessed of such qualities. Verily, he is a miracle in his deeds and eternal in his work. May God inspire thy family and relatives with beautiful patience in this great calamity." . . .

Professor Abdullah Effendi Mukhlis (one of the distinguished, learned Mo-

ammedans) was the fourth speaker. He said: "Have you seen the sun set, the disappearance of the moon and the falling of the stars? Have you heard of the crumbling of the thrones, the leveling of the mountains? Have you felt the thrilling and dreadful tragedies that are caused by the accidents that occur in experimental innovations that make the souls and the hearts and the bodies tremble? All such tragedies cannot be mentioned in comparison with our most great calamity for which it behooves us to rend our hearts. . . . Yea, the sun of knowledge has set; the moon of virtues has disappeared; the throne of glory has crumbled, and the mountain of kindness is leveled by the departure of this benevolent one from the mortal world to the immortal realm. I do not need to explain the sublimity of the great one whom we have lost or to enumerate his great qualities, for all of you who are just are witnesses and can testify to what has been given him of personal beauty, beauty of his character, greatness of his heart, vastness of the sea of his knowledge and generosity. Alas! who after him will feed the hungry, clothe the naked, rescue the distressed, guide those astray, help the widows, assist the orphans and satisfy those who thirst for knowledge from his pure fountain and beautiful rose-gardens? Nay, rather, who will after him address the meetings, stand in the pulpits, use the pen and paper? All are left without their only banner, their incomparable hero and their shining moon. I beg your pardon if I fail in doing my duty as far as faithfulness is concerned or if I am unable to pay the generous one who has departed what he deserves of the best and highest praise, because what my tongue utters has emanated from a tender memory and broken heart. Indeed, they are wounds and not words; they are tears and not phrases. . . . And you, O Bahai gentlemen! This is

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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not your calamity alone. Nay, rather, it is a blow to Islam, and a calamity for the whole world, of the past and the present. The teachings of BAHÁ 'ULLÁH and Abdul-Baha are spread in the East of the earth and in the West and the Bahais, who are very numerous, join with us in this commemoration. O, I can well imagine what the Bahais are going through today when they receive the shocking news by cablegrams. O how they are seeking patience, but are not finding it; asking for consolation, but cannot gain it, and looking for comfort, but cannot find the way. Therefore the sacred countries of Hijaz, Egypt, Damascus and Persia that have produced this precious jewel and priceless pearl, is sharing with the Holy Land its grief and sorrow for the generous one who has departed and now is resting in the heart of Mount Carmel, the dwelling-place of Elijah and Joshua and the rest of their prophet brethren. May God send upon us and unto you reward and recompense, bestow upon us and unto you patience for this calamity. 'This calamity has made all previous calamities to be forgotten. But this calamity will never be forgotten.'"

Sheikh Younis Effendi El-Khatib (a noted Mohammedan poet) was the fifth speaker. He recited a poem that he composed: " 'God has ordained the departure of Abdul-Baha, who is the Lord of virtues, perfections and wisdom. The people are weeping and mourning because of the separation from the one who was the eye of all time. He planted favors in his sublime rose-garden. They grew and bore sweet fruits. The creatures are the collective witnesses of his perfections and deeds that surpassed everything. . . . ' "

His honor Bishop Bassilious (the leader and head of the Greek Catholic Church of Haifa) was the sixth speaker. The Bishop spoke in the praise of Abdul-Baha, especially mentioning his remarkable, majestic personality and his matchless philanthropic deeds toward the poor.

Wadie Effendi Bistany (one of the brightest Christian youths and poets) was the seventh speaker. He recited a poem that he composed: " 'In the souls and in the minds thou art immortal. One like thee, who has all perfections, virtues and honors, is eternal. . . . ' "

For thy departure they are weeping in grief. In their hearts thou art, and thou art their hope. In their eyes thou art ever present, and so is thy father, BAHÁ 'ULLÁH. Acca has embraced him (BAHÁ 'ULLÁH) in its delightful place, Bahjee; and Haifa has opened its bosom for thy tomb, Abdul-Baha. O Abdul-Baha, son of BAHÁ 'ULLÁH! Men die, but their names live. O Abdul-Baha, O son of BAHÁ 'ULLÁH! May my soul be a sacrifice to one like thee. Thou art the all-wise, and all else beside thee are only learned. What can the poets say in thy day? Thou hast dawned in the West—then its morning appeared. They have seen thy light from afar and we are flooded with thy effulgence. O Abdul-Baha, O son of BAHÁ 'ULLÁH! Thou wert just as God wanted thee to be and not as others wished. Thou hast departed in the Holy Land where in Christ and the Virgin Mary lived. The land that received Mohammed; the land the dust of which is blessing and wealth. The land we consecrate, even if it oppresses. Therein is a paradise and a heaven. The tombs of the saints shall not be degraded; the souls will be their sacrifice. We shall be sustained by this Tomb and the One it contains. The covenant of love and devotion will remain forever between us. . . .'

Mr. Salomon Bouzaglo (one of the most progressive Jewish leaders in Haifa) was the eighth speaker. He spoke in French. He said: "It is very strange in this infidel, faithless and absolutely materialistic age that there should appear such a great philosopher as the one whom we mourn, Abdul-Baha. It is he who speaks to the hearts and consciences, satisfies the thirsty souls with his teachings and principles which are known to be the best foundation for all religions. He knew how to convince, with his words and explanations—the greatest orthodox of the age. As to his life, it was the living example of self-sacrifice, preferring the good and the

welfare of others to his own. Blessed are those who were near him, for they have read in him the greatest page of religious and social philosophy. Since the days of Aristotle until this day all philosophers and social reformers have been fanatically using every means to uphold their own sectarian and limited theories, and woe unto whomsoever disagreed with them. But here with Abdul-Baha there is no prejudice of any kind. All men are brothers. Here is found the essence of humanitarianism and the best principles of all the religions. The Jewish, Christian and Mohammedan prophets who were seeking to establish such a spiritual brotherhood are in this day stretching their arms to embrace the Prophet Abdul-Baha and his sacred principles. The philosophy of Abdul-Baha is plain and simple, but it is big and comprehensive. It conforms to every human taste and by its virtues all prejudices and superstitions vanish. . . . The philosophy of Abdul-Baha is original. It is logical, reasonable and scientific. It is clearly evident that the age needs such a philosophy. In spite of our dependence upon the power of inventions, discoveries and scientific researches, human hearts are singing the melodies of universal peace. Abdul-Baha, and before him BAHÁ 'ULLÁH, have carried on their shoulders this glorious work—the establishment of universal peace. There are two factors, two things that always separated or differentiated the East from the West. On one hand you see the West striving to discover the secrets of nature, to bring out the hidden things and make science grow by all that it can, through inventions and discoveries. On the other hand, you see the East as the dawning-place of the great prophets, the founders of religions and law-givers. They spread and grow and the hearts and the souls become filled with their spiritual lights. Therefore the East and the West are rivals. The first is exalted

by its religions, and the second by its inventions. Both are essential for the life of our body politic. Abdul-Baha has departed at Haifa, Palestine, the Holy Land, wherein the prophets appeared throughout centuries and ages, and this fact has been demonstrated today in the departure of Abdul-Baha. We are not the only ones who are weeping for him in whom we take pride. Nay, rather, there are many in Europe and America and in all the world who thirst for his universal principles which are conducive to real brotherhood, who are weeping, too, for missing Abdul-Baha. Abdul-Baha has departed after remaining some forty years in the Turkish prison city Acca. Bagdad, the capital city of the Abbasi kings, also had witnessed his and his father's imprisonment. As to Persia, the ancient cradle, it had rejected its children! Does not it seem that there is a divine wisdom in all these affairs in specializing the Holy Land to be, as it always has been and always shall be, the source of higher and more spiritual idealism?"

Sheikh Assad Shkeir (a most prominent Mohammedan scholar and statesman) was the ninth speaker. He said: "The ancient and modern Mohammedan Arabs have been accustomed to hold ceremonies to eulogize their departed ones for certain purposes: (1) To teach some good lessons to those who are present and can hear; (2) To awaken the heedless and the negligent; as the prophet Mohammed once said to Omar, 'Death is a sufficient teacher;' (3) To encourage the hearers to follow in the steps of the departed one and to characterize themselves with his excellent morals and good deeds; (4) To comfort his family and his people by mentioning of his sublime qualities; then the hearts will sympathize with them and this will lighten some of the heavy burden of the painful calamity; (5) That every thoughtful soul may gain according to his capacity

and insight; it should be evident that every creature voluntarily lives and goes about; thinks, assists, teaches and administers; often, with the assistance of his Creator, he investigates the Manifestations of his perfection. Then the end comes. I am grieved over such eulogies. The Master, Abdul-Baha, is considered one of the inhabitants of Acca because these inhabitants lived with him for more than forty years. His meetings were meetings of learning wherein he explained all the heavenly books and traditions. His philosophy includes all philosophy, ancient and modern. His philanthropies to the widows and orphans were never interrupted. Whenever a friend of his passed away he never forgot the survivors with his charity and generosity. He had so great a station; yet he never failed to help the distressed! In the winter season he met with the learned and notables of Acca at the home of Sheikh Ali Meeri, and in the summer the meetings were held in a court in the Fakhoreh (near the home of BAHU'ULLAH). In both of those meetings the attendants found him a book of history, a commentary on all the heavenly Scriptures, a philosophy of the pages of contemporary events that pertain to scientific or artistic topics. Then he moved to Haifa, and then went to Europe and America where he gave comprehensive and eloquent addresses and exhortations. His intention was to bring about unity among religions and sects and to remove the severe strife from their hearts and from their tongues, to urge them to take hold of the essence and let go the nonessential. He did that by presenting his message in a scientific manner. A group of Persians and others criticized him and found fault with his ideals in pamphlets they published and spread. Nevertheless, without paying any attention to their criticism and oppositions, nor being hurt by their hatred and enmity, he

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 وجه از تجارچم از اداره حکومتی وجه از مدرسه ها اسلام و نصاری و یهود بسته بود
 و در این روزهای حزن تلغزانات متعدده از یار و انیار از جمیع نقاط عالم میرسد و جمیع
 از احتراق قلب و حزن و فراق بود که اگر نخواهیم صوت آنها را بنویسیم يك كتاب میشود
 باری روز دوشنبه و سه شبه عکسهای متعدد با اشکال مختلفه که در حرکت
 و سکون بوده اند چه در وقت حرکت عرش مبارک و چه در وقت آمدن و شد جمعیت
 در مجلس تعزیه برداشته شده

بای این شرح واقعه فاجعه مزبله و مصیبت عظمی با چشم کریان و دل بریان
 و حال پریشان و دردی درمان چون یتیمان با عجز تمام معروض داشتم که یار
 با وفا و ثابتین بر عهد طلعت مبارک حضرت عبدالباہاء ارواحنا لہم فی السلام
 الشریف فداء اطلاع یابند

بجزم باختر از جناب آقا محمد حسین کهر بانی نزدی نخبایت ممنونیت
 و تشکر دارد که اخبار فوق را باین دور افتاده کان را ارسال نموده
 ﴿و کتر الأجاء ضیاء﴾

went forward and proclaimed his teachings. It is the law of God among His creatures—a law which will not be changed—that the originator and declarer of principles must inevitably have those who agree and praise and those who disagree and reject.”

Mohammed Effendi Safadi (a highly educated Mohammedan poet) composed and read a poem:

“On Sunday night heaven was opened
 and the spirit of Abdul-Baha flew
 with its glory.

It was received and entertained by the
 prophets.

He was washed by the Water of Para-
 dise.

All the people reverently walked for
 him, even the Kings and their Gov-
 ernors.

O Mount Carmel, thou art now more
 proud than the heaven, for thou hast
 become the holiest mountain.

Abdul-Baha, thou art now missed by
 those thou didst care for; thou didst
 cure their ailments and thou wert their
 remedy.

I shall weep with tears for thee as long
 as I am living; how often thou didst
 wipe them with thy hands;

It is befitting that the creatures should
 weep for thee, because in thy depar-
 ture they have lost their moon and
 intelligence.

God is great: Adam, Moses, Christ and
 Mohammed have sung praises to thy
 soul, yearning for its meeting.

If I could, I would have composed a
 poem of the jewels of the stars for
 the praise of the people of Abdul-
 Baha.”

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 که یار و ایثار کوچک و بزرگ فقیر غنی زن و مرد بدون اختیار چون سیلینا دمع از عین جاری
 و ساق میزدند زیرا از احتراق قلب خطابه ها داد میشد و همه آنها مقرومذ عنند بر بزرگ
 حضرت قبله آفاق عبد الباق و اظهار تا سفینه بودند ناله و نغان از محرومیت خود
 از لعا مبارک میفروند خلاصه اگر میخواهم شرح خطابه های آنها را بیان نمایم از عهد
 برینام باری انشاء الله بقدر امکان جزئی از خطابه ها مع متفرقی که در روز نام
 چاپ شد در ضمن این عریضه ارسال خواص شد که یاران آگاهی یابند که چه نوع قلم
 ایثار شهادت میدهد بر بزرگوار این ذات مقدس که جوهر جمیع انبیا و سلف است
 الفضل شهدت به الأعداء تا چه رسید یاران خلاصه پس از اداء خطبها
 عرش طهر را نقل دادند در اوطاق وسطی در مقام اعلی که همیشه در ایام
 مبارک روزهای یکشنبه مجلس عمومی میشد و همان روز بعضی از اجبا از اطراف یعنی
 طبریا و نقیب و عدسیه و ابوسان و بیروت و شام و قدس و یافه وارد شدند و در
 آن یوم جمعیت زیادی از یار و ایثار دوست و آشنا در ذهاب و ایاب بودند الی سیمه
 شب و فردای آن روز که یوم چهارشنبه بود از صبح تا وقت سحر از محترمین ایثار از
 شهرهای دیگر مثل بیروت و شام و قدس و عکا و حیفا و غیره بعضی با الوتومیل
 و بعضی باره آهن آمده روز چهارشنبه اجای مصر آمدند باغی پس از صعود
 مبارک سفره عظمی گویسترد شده که یار و ایثار دوست و آشنا فقیر و غنی از اوینا
 و ملا و جناس مختلفه شبانه روز بر سر سفره نعمتش تنعم و روزی خوار بودند
 بدرجه سفره عظمی بود که شبانه روز چند گوسفند ذبح میشد دیگر چه
 عرض شود از سوزش قلوب یار و ایثار حق فقرا چنان ناله میکردند که سنگ را میگذاختند
 و جگرها را بریان میفروند فقرا بیکدیگر میگفتند کی دیگر بیا رسیده گویند و احسانا میاید ماها
 یتیم شیم بعد از این باید برویم و میریم این ناله ها بود که اگر بر هر تنگی بخورد آب میشد
 باری روز سه شنبه که عرش مبارک را حرکت دادند دکانه های ایثار چه از کبه

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 کسانی بودند معاونت حاملین عرش می نمودند صف پنجم عرش مبارک با حاملین که از
 طرف بالا ایستاده و بعضی از آنرا از چین فرصت مفتخر و سرفراز می شدند و ایستادند
 فرصت نمیدادند که از یکدیگر بقوه و التماس می نمودند و از طرف پایین ایستاده و سرفراز
 بودند صف دهم در عقب عرش مبارک حضرات افان و محترمین ایجا صفیاز هم
 حکومت قدس و اعضای حکومت حینا و عکا و قناصل دول خارجه بالاسهای رسمی
 صف دوازدهم نفوس محترمین از تجار شهر صف سیزدهم جماعتی از اعیان
 کسبه صف چهاردهم از زنهای بهائیان و اسلام و نصاری و یهود
 این جمعیت صفوف مذکوره و نفوس هر جمعه متأثرانه با چشم گریان و پای پیاده حرکت
 بسوی مقام اعلی در تشییع عرش مبارک می رفتند پس از جمعیت او توپیل ها و کالسکه ها
 خالی در عقب جمعیت حرکت می نمودند باندازه جمعیت و از دهام خلق زیاد بود که در
 حین ورود صف اول در مقابل مسافرخانه مقام اعلی تازه او توپیل ها و کالسکه ها
 از درب بیت مبارک حرکت می نمودند و این صفوف حتی او توپیل ها و کالسکه ها
 مثل زنجیر یکدیگر وصل و ملزوم بود **پس** پس از ورود عرش مبارک در
 مقابل مقام اعلی در روی میزی گذاشتند و حکومت قدس و اعضای حکومت حینا و عکا
 و محترمین شهر و حضرات افان ها و اجبا در حول عرش مبارک مجتمع و در آن حین
 نه نفر از ایثار اسلام و نصاری و یهود خطابه های مفصل داد نمودند و این
 اشخاص نفوس بسیار محترم هستند که یکی از آنها مفتی شیخ الاسلام شهر است
 و دیگری قاضی و یکی قیس و رئیس مذهب روم کاتولیکی و دیگری از اعیان ملت یهود
 که بالسان فرانسوی خطابه بسیار موثری داد نمود و خطابه نیز از شخصی آخوندی
 که از رؤسای دین اسلام است و خطابه از شیخ اسعد شقیر که از مندوبین و نمایندگان
 مجلس دولتی اسلامبول بوده و سه نفر از اعیان مسیحیان که با علم و فضل بودند
 فی الحقیقه از خطابه های آنها عالم بیچان آمد شور و وله در حالت بکا دست داد

عظیم صبح پیم دوشنبه بامر حضرت ورقه علیا تلغرافها با طراف بحالم ارسال شد باین مضمون
 (حضرت عبدالبهاء قد صعد الی الملكوت الاعلی) الورقة العلیا
 وان روز از صبح تا نیمه شب جمعی زیادی از یار و ایثار و کسبه و تجار و بزرگان و مأمورین
 حکومت از هر طائفه و ملائ مختلفه در ذهاب و ایاب بودند آنروز در بیت بهاء و در منزل
 جناب آقا میرزا جلال و در مقابل بیت بهاء در میدان گاه آنقدر جمعیت و ازدحام بود
 که اگر یک نفر میخواست عبور کند بصعوبت تمام نیز نمیتوانست و همان روز از اطراف
 جمعی از اجبا حاضر شدند و اجتماع اجبا افزوده شد روز دوشنبه حکومت قدس حیات
 سیر هربیت صومیل که حاکم و آمر ارضی فلسطین است خبر داد که فردا حاضر خواهیم شد و
 وقت عرش بهاء را حرکت خواهند داد جواب رفت ساعت ۹ روز یکشنبه قبل از ظهر
 روز سه شنبه از صبح زود شروع با اجتماع جمعیت گردید آنقدر ازدحام شده بود که روی
 زمین جای پانمانده بود و خلق بعضی در روی باوها و دیوارها ایستاده بودند با حالت
 حزن و متأثرانه تا آنکه ساعت ۹ شد حاکم قدس با اعضاء حکومت حینا و عکا
 و قنصل دول خارجه و محوم محترمین شهر حاضر شدند و عرش هیکل بهاء را با حضرات
 افانها و اجبا از بیت بهاء حرکت دادند که ناله یار و ایثار که شهر را برآزم انداخت
 یکی واسیدا و اسیدا میگفت دیگری یا عبدالبهاء یا عبدالبهاء یکی بناله و این
 همدم بود دیگری فریاد و فغان که بمان آسمان بیا رسید یکی مبهوت و حیران
 و فلکان ایستاده دیگری خود را بر زمین انداخته عرش عظمی بود و قیامت کبری
 که چشم امکان ندید و گوش نشنید و در همین حال جمعیت حرکت کرده بسوق مقام ^{علی}
 و چهارده صف بسته شد صف اول سربازهای حکومتی صف دوم تلامذهای
 مسیحی بابی و یعنی کثافت صف سیم کثافت های اسلام صف چهارم نفوس
 بتلاوت قرآن شریف مشغول صف پنجم علما و فاضل و رؤسای دین اسلام صف ششم
 کشیها و معلمین از هر طائفه صف هفتم نیزیترین قرآن خوان صف هشتم

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 فردایان روز که روز شنبه است صباحاً جمعی یاران بشرف لقا مانزگشتند عصر آن روز
 هیکل مبارک از اوطاق بیرون تشریف یابوروند زیرا تبخفینی بعنصر وجود مبارک
 شده بود و بتدریج بدرجه ۴۰ رسید حکیم آمد و سوزن زد و درجه تب به ۳۷ تنزل
 نمود صبح یکشنبه تب بجلی زایل گشت ولی ضعف باقی عصر آن روز را که شب ششم قوی بوده
 یکی از اجبا آقا رستم اردشیر تفتی بمناسبت شرافت یوم بعد که روز دوشنبه که ششم قوی باشد
 اجباراً از مسافرت و مجاورین در مقام اعلی ضیافت نمود بچای و میوه و شیرینی . ولی جای
 تأسف بود که یاران بشرف لقا مانزگشتند پس از ختم مجلس و زیارت مرقد مطهر حضرت
 نقطه اولی دوستان عموماً به بیت مبارک عازم و روانه شدند و در آن هنگام دو نفر از این
 شهر و دو نفر از دوستان شرفیاب لقا بودند پس از آن مجلس برپا و یاران بجمع جناب روحانی
 آنان بحضور مبارک شرفیاب شده عرض نمود امروز در مقام اعلی مجلسی خبری بود ولی بی
 وجود مبارک صفائی نداشت فرمودند اگر چه من حاضر نبودم ولی روح من در آنجا بود
 بعد روحی آندی مجلس آمده و مترده همت و بهبودی وجود مبارک را آورد اجبا سوت
 و شکر لایحه چهره کشود پس از ختم مجلس یاران بنهایت روح و دجانه بمنازل خود
 عودت نمودند آن شب حضرت مولی الوری دو سه ساعت استراحت فرمودند
 بعد از نیمه شب ساعت یک فرنگی حضرت خانم را احضار فرمودند فرمودند من غرق
 کردم . حضرت خانم مشغول شدند بچاقوه وجود مبارک از سر ما بعد
 روحی له الفداء فرمودند خانم حال من تغییر کرده . فی العود دکتروک لریکا
 و دکترهای دیگر را خبر دادند دکتروک شرف شد بعد دفعتاً قلب مبارک که
 خاک بپا بر سر عالمیان شد ساعت یک و نیم بعد از نیمه شب بود که صعود
 بمکوت لبری فرمودند و باب لقا بوجوه من علی لاهن سدود شد و بعد اجبا سوت
 و مجاورین را عموماً خبر دادند همگی در منزل مبارک حاضر شدند و بناله و فغان همدم
 و همراز گشتند آن شب ناله جان کداز و فغانه ها بود که بفلک اثر میرسد و محشر

نخستین اختر

قیمت اشتراك سالیانه ۳۰ دالراست بتمسك محفل مقدس روحانی طهران یا كلسر با اداره ارسال دارند

این جریده در هر ماه بوقایع بیکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقعات ترقیات مادی و معنوی نوع بشر و کفایت و سبب انتظام و انضام عالم است سخن براندر مقالات ضمیمه که موافق این مقاصد تامل خواهد شد

شماره ۱۷ جلد ۱۲ - شماره ۱۲ - شماره ۱۹۲۲ - شماره ۱۷ - شماره ۱۲ - شماره ۱۷

شرح کتبی معود مبارک حضرت عبدالبهاء

بمهر و رویت در مان بمر بچی و وا آه از این دردی در مان و بخی و وا
شده بادل بخون و قلب پرسوز و ادمع چون جیون از واقعه فاجعه مؤله با قلب
آتش زده و ارواح ملتهمه چون کانون نیران بعرض میرسانم
یا لیتنا کنا فی المدم قبل صعودک یا مولی العالم آه آه
من هذه المصیبة العظمی والرذیة الکبری فی الحقیقه با این حال بهلال قلب محزون قلم
نیز بارانی نمیکند که بذکر این نصیب مشغول کردم ولی علی قدر امکان با حال پریشان
معروض میگردد . پوم جمعه ۲۵ نومبر ۱۹۲۱ ساعت یازده و نیم
قبل از ظهر حضرت مولی الوری عبدالبهاء تشریف فرمای جامع شدند و بعد از آواز
نماز مراجعت فرمودند و نماز صرف شد قدری استراحت فرمودند عصر آن روز اجاب
شرقیاب شدند شب را نیز کافی السابق در بیت مبارک مجلس نیز برپا و یاران حاضر و شریک
حضرت مولی الوری و دکال سرور بیاناتی میفرمودند و در ضمن فرمودند امشب شب زکات
آقا خسرو است . هیچ اثر تب و ضعف در صیقل مبارک نبود اجاب مرخص شد

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 12

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HAIFA, PALESTINE, JANUARY 22, 1922.

WILHELMITE, N. Y.:

HOLY LEAVES [WOMEN OF THE HOLY HOUSEHOLD] COMFORTED BY AMERICANS' UNSWERVING LOYALTY AND NOBLE RESOLVE. DAY OF STEADFASTNESS. ACCEPT MY LOVING CO-OPERATION.

(Signed) SHOGLI.



**HIS HOLINESS ABDUL-BAHA VISITING HOUSE
WHERE PILGRIMS FROM THE WEST WERE
ENTERTAINED AS HIS GUESTS.**

Photograph taken shortly before his ascension. Sent by H. S. Fugeta to Mrs. Corinne True.

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 'ULLAH.

Vol. 12

Mulk 1, 77 (February 7, 1922)

No. 18

"The beloved Master knew beforehand when he would leave us"

*Letter from MONEVER KHANUM, daughter of His Holiness ABDUL-BAHA,
to Ruth Wales Randall, Boston.*

Haifa, Palestine, December 22, 1921.

My beloved sister :

Though overwhelmed by grief, yet we are confirmed in the Covenant, assured of His nearness and loyal to His blessed Cause and to His Love.

We are spending these wonderful days of our greatest sorrow in utmost resignation to His holy will—for we know death can never separate us from Him nor can it affect our strong faith in Him.

We beg our beloved sisters and brothers and implore them to arise with us in perfect union and love to serve Him—obeying every single command in His Holy Testament with utmost devotion. For, dear sister, today is the day in which we must prove our sincerity, love and loyalty. For I feel *we especially* who have lived with Him, and *you* who have seen and known Him personally—as well as all the Bahais in general, have a great responsibility now. Therefore we must first throw away the self and sacrifice everything for the sake of His Cause—we must wish for nothing but the welfare of the Cause.

The beloved Master knew exactly beforehand when he would leave us. The reason I know this so certainly is on account of a dream which he had about two weeks before the end (the dream was that BAHÁ 'ULLÁH appeared to him and said: "Destroy this room in which you are" the "room" being his blessed body), and also because he requested us to send for Shoghi Effendi to come back from Oxford, England, "for a very great and important reason," as he said. He also gave us many hints of his approaching departure.

On Saturday, November 26th, he had fever, which left him entirely by the next morning. As soon as he felt the fever he called me and said: "This is very serious. This is the beginning now." On Sunday (the 27th) he seemed quite natural and at 5 p. m. received several visitors. The last of these was an Englishman and he gave him a present of Persian handkerchiefs. He retired to rest about 8:30 and at mid-night was resting quietly. At a quarter past one he felt difficulty in breathing and at 1:30 a. m., Monday morning (the 28th), everything was over. There was not the least agitation or agony. It was so calm that we could not realize that he was going. The funeral took place on Tuesday, the 29th, at 9 a. m. Everyone who could possibly do so came from Acca and Haifa and walked in the procession. The High Commissioner, Sir Herbert Samuel, came up especially from Jerusalem to attend and insisted on walking the whole way to the Tomb of the Bab, where is the present resting place of the body of our Beloved One. The Governor of Jerusalem, the Governor of Haifa and many

people of all faiths—Mohammedans, Christians, Jews and Druses—were present, a representative of each of these great faiths gave an address beside the Tomb. These speeches were really the embodiment of His own teaching. These men spoke so highly of the beloved Master and said so much that there was nothing left for the Bahais to add.

He has written His last instructions enclosed in an envelope addressed to Shoghi Effendi—therefore we cannot open it until he arrives, which will be, we hope, about the end of this month, as he is now on his way here.

Dear sister, we ought to prepare ourselves in order to obey every single word which these instructions contain—and if we are assisted from the Kingdom of Abha to do this then His departure will be no loss to the Cause but rather a gain, as His spirit will now be free to help us universally!

Best greetings from my aunt, my mother and sisters to you and to all the dear friends, with great appreciation of your letters of condolence and sympathy.

Yours affectionately in His Name,

(Signed) MONEVER.

P. S. You can send copies of this letter to friends for they would like to hear about it all and no time to write to each separately now.

“The shock of his death was indeed as an earthquake”

Letters from Louise Bosch to Ella G. Cooper.

Allaho' Abha!

Haifa, Palestine, December 5, 1921.

Beloved sister in God:

Your cablegram to the holy household was received, and the one to my husband, too. Both were appreciated and later on you will hear more about it.

This is not the moment that I want to engage in writing, but inasmuch as you have cabled my husband saying that you were longing for news, I make an effort to write you. I have not written to Geyserville (Calif.), to Tahiti, or to Switzerland, and I know not what our friends there will think of us for not writing and telling them all about this great occurrence and happening.

As it is, I do not even know what to write you. I can only tell you that with the departure of our Lord our former state of spirit has departed also, and as far as I myself am concerned I feel as though I were a new born babe, in a new world of which I know at present nothing.

Our beloved Abdul-Baha passed from this earth early Monday morning. It was at half-past one o'clock—that is to say, one and one-half hours after midnight on Sunday. He had no illness in bed. His departure from this world was a rather sudden occurrence. It was half an hour before he closed his benign eyes forever that he said to Rouha Khanum [his daughter], who was alone in the room with him, “I am dying.” There was no one else in the room with him, as all were in their respective beds asleep, no one imagining on awakening that such could be the case. Notwithstanding the fact that our blessed Abdul-Baha was not so well that day, and in truth had not been well for a long time, but in consideration of his work which he did each day, and the care that he took to carry out his work every day, and the attention which he paid to matters great and small,

and the visitors which he received up to the last, and his inquiries after the welfare of the pilgrims present and the sick in the village, and the requirements of the holy family—in short, notwithstanding the fever which Abdul-Baha had that day and several days previous, which fever would come and go and was designated as malarial—the members of the household were not aware of the approaching departure.

Oh! our divine Lord went as he came; he went out of the world as he came into it—"as a thief in the night." He made no one any trouble nursing him; he did not wish any soul to give up even one single night's sleep for him. Rouha Khanum, as I said, was all alone in the room with him when he said to her, "I am dying," and she quickly searched her mind what to do to retain his precious life. Assuredly she could not even lose a single second to go out of the room to call for help, much as she had that impulse, but tried some remedies that were at hand left by some physicians who had been in that day to see Abdul-Baha. The holy family, of course, had often supplicated him to allow them to bring in a physician, which was granted, but merely for *their* sakes, not for *his!* Even on that Sunday (the night on which he left us) when a physician who had been called made an injection of quinine, Abdul-Baha said afterward to Rouha Khanum, "*I am the physician of the world!*" He did not want that injection, but to please his family he, like a lamb that unto his shearers is dumb, allowed them to do with him what they wanted. What a lesson! His minutest acts were great lessons to the world. So, for instance, when John [Mr. Bosch] and I first arrived here I saw that Abdul-Baha had a cold. Remembering how Abdul-Baha's cold in Montreal became better from a simple remedy (Homeopathic) I had begged him to take, I persuaded him to take a new one I had with me. I spoke several times about it to Rouhi Effendi and impressed it upon him that it was surely efficacious. As Abdul-Baha did not get better, he sent one day (no doubt urged by Rouhi through my pleadings) for that remedy. It surely did help his cold, and for several days he was better. Some days after Abdul-Baha had deigned to take my medicine, I asked him how much he had taken. His reply, which I did not comprehend then but which I comprehend now, was this: "I took your remedy six times—for *your* sake." I know now that this means: "Even as I have pleased *you* and granted your request, so even must *you* grant the request of others and do their will and wishes."

After Rouha Khanum had given him some medicine, she awakened the holy mother. The others, also Dr. Krug, were sent for. He happened to be (as a pilgrim) on the grounds. He and his wife were lodged, and still are at the present time, in the room which Abdul-Baha had built for himself as an addition to his house—the room to which a stairway leads, in the garden near the entrance. So Dr. Krug was not far and could come quickly; but alas! Abdul-Baha breathed only a few times more and all became still within his holy temple.

At first we were as dumb and speechless, bewildered. We stood or kneeled before the bed. We gazed upon his face and could not trust our eyes. At last the bewilderment subsided and the trust asserted itself. Was it true that his eyes would open no more? Would he not open his eyes to look upon us again? Would he not open his lips to say that he was not dead? We asked the doctors if he was dead. They said yes, the heart had ceased to beat; they said it was useless to try to revive him—it could not be done. Then, after awhile, the

mosquito netting over the bed was let down, and this covered from our eyes the earthly remains of our Lord. We got up and went into the adjacent room, and the door of the room out of which we came was closed.

But before this, the blood of the wounds of this blow had begun to flow, and the hurt and the pain and the moans increased with every minute. We five European pilgrims were in the room together with the holy family, and the holy mother held my husband's hand and the Greatest Holy Leaf held mine. After a time we went back to the Pilgrim House, leaving the holy family alone. It was still night—no moon at all. Not long afterward the dawn broke, and at last the sun rose with great effulgence over the scene of this memorable night. Then we went over to the holy household again. We found them nearly exhausted from excessive grief.

After a little more time, many callers came and all wept bitterly. After that new callers came and during the day and night for four or five days. It is an Eastern custom and duty to receive and see them all, to feed them, and to have them stay over night. It was a painful duty for the holy mother and her four daughters—not to speak of the now very feeble Greatest Holy Leaf—to see and to talk with, and to be embraced, kissed and bewailed by all these visitors. But they went through this, too, the same as through everything else. Throughout the days, Tablets were chanted to the visitors.

The sons-in-law and the grandsons and the six Persian pilgrims from Persia, and all the other Persians who had been like courtiers at the court of Abdul-Baha, were all busy and engaged with the preparations for the interment, and how they could walk and talk and see, with their eyes blind from tears, was a miracle. It seemed that so much weeping was never done since the world began.

The holy funeral took place on Tuesday morning, the casket being borne on the shoulders of men, up and up and up Mount Carmel, until the sacred spot of the Tomb of His Holiness the Bab was reached, and there Abdul-Baha was temporarily buried.

I cannot tell and write you everything in this letter—it is too much. You will read elsewhere of the addresses of the clergy and people on Mount Carmel. I could write books on the procession up the way to the Tomb of the Bab. Also photographs were taken by Curtis Kelsey and Dr. Krug and you will get some later.

Ella, when those speeches were made at the Tomb of His Holiness the Bab—the casket containing the holy remains of Abdul-Baha being outside, with the bright sunlight shining upon it—and those thousands of souls listening, that was the earthquake of which it speaks in the Holy Scriptures, and that was the rending of the veil in the temple! They said such things of Abdul-Baha that the earth of the hearts of the people, which had hitherto been stony, was put in motion, and the veil that was before the eyes of their purely human spirits was rent asunder, and they began to know who it was who had dwelt among them. These speeches were made by Moslems and others who were not believers. There has been since a great demand for literature, and the people are greatly aroused and shaken everywhere. The Holy Spirit descended upon many who had hitherto been purely of the human spirit. All existence has taken on a new garment, for the shock of his death was indeed as an earthquake—it could not be described as anything else.

The grief of the holy family is indescribable. They cannot be consoled at all. They say that nothing can console them except the hearing of the news

of the *unity* of the believers everywhere. Between their tears they endeavor to explain what unity is. They have, among themselves, and in that portion of the world in which *they* move and live, perfect unity. That word has taken on a new aspect for me since the departure of our Lord. Unity is something else than what I thought before. Now that I know what it is, I hope to be able to carry it out, to execute it. It isn't to *teach*, as so many think—that's nothing. A Persian teacher here said yesterday that a time is coming when not any believer would breathe a single breath for himself. That is unity! This wonderful teaching which we have learnt is only now beginning to be understood, and this is that which Abdul-Baha meant when he said that if we knew what would take place after his departure we would pray for his departure every day.

The holy family awaits the arrival of Shoghi Effendi Rabbani from England. Until that time nothing will be undertaken regarding the reading of the Testament of our Lord, the Center of the Covenant of God. He left a letter addressed to Shoghi Effendi, and this letter he gave for safe-keeping to the holy mother, and gave the order to write to Shoghi to come home. They asked Abdul-Baha if they should cable Shoghi to come, but Abdul-Baha said no, a letter would do. Abdul-Baha said this about two weeks before his departure.

Many instances testify to the fact that Abdul-Baha knew the date of his departure from this world. Also he had a dream in which the Blessed Perfection [BAHA 'ULLAH] told him that "this house will be destroyed." Abdul-Baha slept in the addition, in the room before mentioned. When the Krugs came Abdul-Baha gave his room to them, and it was made ready for them. When they came Abdul-Baha said to them, "I have given you my room." They felt badly, thinking they had put Abdul-Baha out of his room. When Abdul-Baha perceived their apprehension, he consoled them by saying that BAHA 'ULLAH had told him in a dream to go out of that room. So then they were satisfied to stay there.

When delicacy seemed to dictate to me to leave here soon after the funeral of our Lord, I mentioned it to the daughters, but the holy mother replied that we should stay until after Shoghi's arrival and the reading of the Testament, for, she said, a living carrier is better than the dead mails, and the news has to be carried by the one or by the other sooner or later anyway. And so we were glad for this extra permission to stay here, but we expect to leave soon after Shoghi's arrival. Lady Blomfield will come along, also of course Roughanghis [Shoghi's sister], who was in college. They may arrive this week, perhaps on the 10th or 11th of December. . . .

O Ella, we did not have much of a visit with Abdul-Baha during the thirteen days that John and I were here. Abdul-Baha, however, sent once for us and gave us a talk. Praise be to God, that we have that! Then one evening John went to the Persian meeting which our Lord was in the habit of addressing, and, in order to favor John, and because of a remark John made to Abdul-Baha, Abdul-Baha had every sentence translated, and so John has that wonderful talk, too.

Abdul-Baha could not come every day to meals; it rained several times and the weather was bad. Then the Krugs arrived, and soon afterward requested Abdul-Baha not to trouble himself to come over to meals on account of us all. Doctor Krug presented this request from the purely medical standpoint and wished to save Abdul-Baha's strength, and Abdul-Baha granted their request. He said,

(Continued on page 281)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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

Vol. 12

Mulk 1, 77 (February 7, 1922)

No. 18

“You must not injure yourselves or commit suicide”

Letter from Ahmad Tabrizi to Dr. Zia Bagdadi.

Haifa, Palestine,
November 29, 1921.

My dear brother:

I am grieved to announce to you in brief that the Master, Abdul-Baha, has ascended to the Kingdom by his own will. In some of his writings and Tablets which are not yet made public, he clearly stated in regard to his departure. Also in his talks to the friends, in the meetings and even to the strangers and visitors he made similar remarks. Soon I will write you and send you the details.

His latest advices and admonitions to the friends are to the effect that they must be in perfect unity and harmony.

He said: “There shall not be any separation among the believers because BAHA 'ULLAH has appointed the House of Justice to be the authority. In the future many false traditions and untrue statements will appear, but the men of the House of Justice will with great power stop the mouths of the liars. All

difficult problems must be referred to the House of Justice.”

Mirza Abul Hassan Afnan (a noble gentleman from the family of the Bab, for many years living near Abdul-Baha), realizing the approach of the most great calamity—the Master's ascension—could not wait to see it, and therefore he drowned himself here, in the sea.

The Master, in advising us and all the friends, said: “You must not injure yourselves or commit suicide. . . . It is not permissible to do to yourselves what Mirza Hassan Afnan did to himself. Should anyone at any time encounter hard and perplexing times, he must say to himself, ‘This will soon pass.’ Then he will be calm and quiet. In all my calamity and difficulties I used to say to myself, ‘This will pass away.’ Then I became patient. If anyone cannot be patient and cannot endure, and if he wishes to become a martyr, then let him arise in service to the Cause of God. It will be better for him



THE FUNERAL OF MIRZA ABUL HASSAN AFNAN
His Holiness ABDUL-BAHA one of the pall-bearers

if he attains to martyrdom in this path. Arise ye in service to the Cause of God as the Apostles arose after the departure of Christ."

The Master has left a will which is His Covenant, written with his own blessed hand. As soon as it is read, I

shall write to you what it contains. It is the hour of firmness and the moment of steadfastness. Blessed are those who are faithful to the Cause and loyal to the Covenant.

Your brother,

Ahmad.

"The shock of his death was indeed as an earthquake"

(Continued from page 279)

"Very good." Little did they dream that we would see him no more at all at the Pilgrim House. It was three days before the blessed departure that they made the request, and thus we had no more the pleasure of seeing him come. It was because of the stairway, which apparently was fatiguing to him to climb. Also, he ate so little every time he came.

Tomorrow it will be one week since we carried our blessed Lord's earthly temple to Mount Carmel. John had the great privilege that day to assist in carrying the coffin into the room in which our Lord lay, and John also assisted in placing the holy body into the coffin. This is John's everlasting bounty for his services rendered to the Cause, and because of the privilege he had of lifting the holy body of his Lord, John can never be the same being any more. And he is and looks different, too. The holy mother said that we could never in this life appreciate the privilege of having been here at just this time. She said that in our presence here all the other American friends were also present, and in Johanna [Hauf, of Stuttgart] all the German friends were present.

Abdul-Baha is buried under the floor of the room of the Tomb of the Bab

which faces the avenue going down to the landing; that room, I mean, which used to be an assembly room. Only two days before, we all had the feast there and were served fine tea and cakes and fruit and candy. It was the feast of the 26th of November which is called, I think, the day of the appointment of the Center of the Covenant, or Abdul-Baha's day. Abdul-Baha stayed at home, and he was not with us in body. Afterward the Krugs went in to call upon the holy family, and thus they saw Abdul-Baha and he said to them, "I was with you in spirit, though not in body." No one thought then or conceived the idea that he would pass out of the body that night.

But now I must assuredly close and finish this letter, although there remains so much more to say. We hope to go verbally over all the details if it is our destiny to reach California again.

The holy family says that although the Lord is not here any more except in spirit, yet all are welcome here the same as before. To see the friends and to receive them is one of the joys of their restricted lives here. But I told them that no doubt soon the doors of travel would open to them, and their life's desire to go to Persia may now soon be fulfilled.

Yesterday one of the Persian teachers said that if it were not for the closing of the doors of suicide and the opening of the doors of martyrdom, many Persian believers would now find life unendurable. As the expenditure of life through martyrdom is accepted before God, so we may soon hear of many Persian Bahais killed; they will throw themselves recklessly into the stream of the consequences of fearless open teaching.

We will send you as soon as we can obtain them some of the newspaper articles. All else for the future.

Love to your mother and all the friends.

In El-Baha,

(Signed) LOUISE BOSCH.

Allaho' Abha!

Haifa, Palestine, December 9, 1921.

Dearest Ella:

Enclosed please find the Arabic newspaper which contains the speeches made at the holy burial of our Lord and Master on November 29th. He was buried at 9 a. m.—that is to say, the procession started from the holy household at 9 a. m.

This particular newspaper brings all the speeches that were made by the Mohammedan clergy, as well as a speech made by a Frenchman who is a newspaper correspondent. These speeches are remarkable, inasmuch as the believers had nothing at all to do with these speeches or with any newspaper articles regarding the passing away of our Lord; no, rather all this is the testimony of outsiders and opposers. So you must realize what this means, when even the opposers came and testified to the greatness of Abdul-Baha and to the sublimity of his life, and the purpose of his work, and the magnitude of his aims. The ladies of the holy household were very much pleased with all the speeches when they heard about them, and when they afterward read* them

* See page 261 (English) and page 287 (Arabic).

they said, repeating the Arabic proverb, "The virtue is quite true when it is testified to by the enemy."

Dear Ella, were I to wait until some of the boys had translated this newspaper into English it would no doubt take several years. They have been accustomed to translate tablets and supplications, but that is past now for the present, and they are busy doing other things. So I thought I'd leave it to your brightness of mind to find a way to have it translated, perhaps at the University of California.

As soon as I had mentioned this the other Westerners here thought that they, too, ought to send a copy each one to their respective friends at home to see how best they could have it translated. Mrs. Krug will send one to Anne Boylan of New York, and Johanna one to Germany.

The ladies said that the outsiders and the opposers had said and published so much in honor of Abdul-Baha that nothing whatever remained for the *believers* to say. It was as though the Holy Spirit spoke out of those clergymen and people, as though they had received open vision right then and there. And many, many other souls began to know more or less suddenly who it was who had been here and gone. Even one of the daughters said to me that it was now as though she had never before known Abdul-Baha (her holy father), as though it were only now that she began to realize who he had been. So you might know what the feelings of others must be if that holy woman feels that way about our Lord. It is sure that I feel as though I had never known or seen him. Mrs. Krug is a flaming torch; she is as though intoxicated with the wine of the love of Abdul-Baha. Abdul-Baha had always favored her much, as her heart is pure and clean like that of a child, and she is not at all selfish, but always had much love for everybody. As far as I am concerned, I am not a flame of fire, but rather ill.

The ladies said that by what the outsiders and the opposers had said and published it could be seen what the ascension of our Lord had done for them, how it had affected them, and how they were feeling from it now. They said they hoped that no one would stop coming here now that our Lord is not here any more, but that the friends all over would realize that they are always welcome here, and that it always would be a great happiness to the holy household to receive and welcome them. During their first days of mourning they cried many times for the friends, and wished that all, *all*, could be present, that all, *all* could be here together at the same time, all the friends and believers and near and dear ones, from the Occident and the Orient. They said often: "O how sorry we feel for the grief of the believers all over the world when they hear the sad news. How disappointed the friends will feel!" From their own sorrow they judged the sorrow of the others. They are holy women, and it is such a privilege for me to learn to know them better every day.

Shoghi sent a cable saying that he cannot be here (on account of passport difficulties) until about Christmas, so we shall not get away from Haifa until the New Year or so, and we do not know when we shall be back home. We shall not endeavor to go to Jerusalem or to Lebanon.

Much love to you and mother and all. More later.

Love,

(Signed) LOUISE BOSCH.

بَحْرُ الْبَاخِرِ

قیمت اشتراك سالیانه ۳ دالر است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقبات ترقیات مادی و معنوی نوع بشر و یکانه وسیله انتظام و انضام عالم است سخن میراند و مقالات منبیه که موافق این مفصل است به این مجله

شماره ۱۸ جلد ۱۲ ماه فبروری سال ۱۳۰۲ مطابق آماه ملك سال ۱۳۰۲ هجری

عدد الخیة مرفهه ۳۳۳۹ - ۹ (رقم الخیة جریده صحیفه الانبیاء و رسوله فی الدنیا و الآخرة) ۳۳۳۹ - ۹

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الانبیاء
جریده هفتگی هجریه باسم انبیا
و ظهورا سبیل رفا
تعداد هجریه لاریا من کل اسبوع
لافتتاحه
فی حیفا ۱۰۰۰ لریه سالک من سنه
فی طبرق ۱۲۵۰ لریه
لما انبیا و ظهورا هجریه لاریه

الانبیاء
ANNAPIR

Haifa Tuesday Dec. 1921 1971 (میسور) ۱۹۲۱

۱ رجب ثمره ۱۳۰۲

خطب جلك

انتقال رجل الانسانيه

عبد البهاء عباس

ولد سنة ۱۸۴۴ انتقل سنة ۱۹۲۱

رزقت الانسانية بانتقال اعظم ركن من اركانها واشهر محسن اليها ملا المخلصين ذكره وشذاه العالم الكبير والحكيم الصهير:

السيد السير عباس البهائي

توفا الله في الساعة الواحدة عشرين واربعة من نصف ليل الاثنين الواقع في ۲۸ تشرين الثاني (نوفمبر) سنة ۱۹۲۱ للموافق ل ۲۸ ربيع اول سنة ۱۳۴۰ معجزة وصباح الاثنين اخذت اسرته الاذاعة الانبياء:

اسرة حضرة عبد البهاء عباس خاصة والبهائيون كالتد يعنونه اليكم وقد انتقل البارحة ويشيع غدا الساعة التاسعة قبل الظهر من منزله الى داره على طريق جبل الكرمل.

وبعد ظهر الاثنين اخذت الجمعية الاسلامية في حيفا الاذاعة الثانية وهي:
انا لله وانا اليه راجعون، الجمعية الاسلامية، نعي بمزيد الالاف وفاة العلامة للمفسر والمحسن الكبير صاحب الساجدة:

عبد البهاء عباس

وسيحتمل بجزائره الساعة التاسعة من صباح غد الثلاثاء من يتدفق ارجاء اعتبار هذه كدهوة خاصة للاحتفال بجزائره الفعيد تفيد الله برحمته ورضوانه والهم آله وذويه الصبر المحطمة
حفا في ۲۸ تشرين الثاني ۱۹۲۱

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 12

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The funeral procession of His Holiness Abdu'l-Baha passing in front of Abbas Kuli's house, near the Tomb of the Bab, on Mt. Carmel, Palestine, November 29, 1941. Many of the people in this picture are Bahais. Photograph sent by H. S. Fugeta.

تاریخانه آقا سید علی مرتضیٰ بیارک و افاضادیده بنشود

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 'ULLAH.

Vol. 12

Ola 1, 77 (March 2, 1922)

No. 19

"The beauty of the Beloved disappeared and the hearts are melted by this great calamity"

Letter from MOHAMMED SAID ADHAM to the STAR OF THE WEST.

Illustrations from photographs sent by H. S. Fugeta

Alexandria, Egypt, January 1, 1922.

Dear Bahai friends:

You must have heard the sad news of the departure of our beloved Abdul-Baha from this ephemeral world to the Kingdom of Abha.

The news came to us as a thunderbolt that breaks the mountains and shakes the very fiber of the hearts. We could do nothing but weep—until wearied by weeping the tears stopped flowing. Our hearts are broken, and whenever we meet those who have not yet heard the news, the tears gush forth like a fountain; but the fire of our sorrow cannot be extinguished. Our only hope is that God may confirm us in His Cause and grant us favor and patience in this great calamity. Those who have been privileged to be in His divine presence and in whose hearts His love has grown firm, know that His departure is the greatest loss that can be imagined, and that patience is impossible save through His kindness and bounty. Our sorrow is beyond expression, and as I am a stranger to English, this adds to the difficulty of expressing myself on such a sad occasion.

The friends here all have the same feeling and the fire of sorrow is blazing in their breasts. Since then it is very noticeable that there is more love, more firmness, more unity, more tolerance and more desire for service. All this is observed in the faces of the friends, and the more so as the violators appear and endeavor to play their personal intrigues on the pages of some of the daily papers. The friends here have unanimously agreed not to pay the slightest attention to them, never to associate with them and never to listen to their words, for in reality they are the bitter enemies of our Beloved and of the Cause.

For thirty years the violators have tried to harm the Cause of BAHA 'ULLAH and have denied the Center of the Covenant, Abdul-Baha—and this denial shall never be forgotten. The violators aspire only to leadership and authority, and try to use the Cause to accomplish their wicked ends, and to them it is not a question of faith and service. BAHA 'ULLAH gave an explicit command, which they have absolutely refused to obey. He commanded all to turn to the Center of the Covenant, and this they have foolishly and maliciously refused to do, and in so doing they have violated the first and most essential command of BAHA 'ULLAH, namely, that after the departure of BAHA 'ULLAH they should turn to the Center of the Covenant, "He whom God hath purposed," Abdul-Baha. By the word of BAHA 'ULLAH and the very existence of Abdul-Baha, He (Abdul-Baha) was a divine being and not only a material son of BAHA 'ULLAH. Jesus Christ had brothers and sisters, but no mention of them was recorded in the New Testament. The violators supposed that Abdul-Baha was a material son



The Leaders of Religions, the High Commissioner of Palestine and other notables arriving at the home of Abdul-Baha to attend the funeral.

وودع رؤسای ادیان و حکام مدرس و وزراء ملای و غیره

like unto them. So it lies with you now, in America, who know this question very well, to prevent any communication between the friends and the violators, and not to admit the violators to your meetings.

The departure of Abdul-Baha took place at Haifa on Monday, November 28, 1921, at 1:30 a. m., after an attack of bronchitis lasting about three days, during which time the Master met visitors as usual. In the afternoon of the last day (Sunday, November 27) three of the notables visited him, remaining with him from 2 to 5 p. m. He talked with them in his customary way and walked to the door with them, where they begged him, for the sake of his health, not to tire himself any longer. Abdul-Baha then talked to the family about his departure, encouraging them and exhorting them to continue his work.

Among the utterances of Abdul-Baha was this: "*From this day the Cause has begun, and the friends are now stronger to bear the responsibility of the Cause.*" He also said that he had many friends all over the world, while when Jesus Christ departed he had only a few. He spoke up to a few moments before he drew his last breath. Doctor Krug was present when he closed his eyes. Our friend Joseph Hebeqa, who was sent from Alexandria to Haifa on behalf of the friends, relates that Doctor Krug was so affected that he did not speak, but sat by himself meditating and sobbing, and went to the Tomb, where he would kneel and sob, bowing his forehead to the ground, and owing to his illness it was necessary at times for the friends to help him rise again to his feet. This shows how deep is the grief of the friends, when one like Doctor Krug, who was at one time an unbeliever, is thus affected. Surely the life of Abdul-Baha will ever be an inspiration and an example to the friends all over the world.

The burial took place on Tuesday, November 29, the procession starting at 9 a. m. Sir Herbert Samuel, the High Commissioner of Palestine, accompanied by the high officials, arrived in a special train, starting from Jerusalem at midnight, in order to attend the funeral in time. The funeral, as described in an Arabic paper* at Haifa, was miraculous and beyond description. All the people of Haifa attended the funeral and all were bowed in grief and wept all the way from his house to the Tomb on Mount Carmel.

When the casket containing the holy body of Abdul-Baha was placed before

*See page 261 (English) and page 287 (Arabic).



The white casket containing the blessed body of Abdul-Baha leaving his home — the pall-bearers carrying the casket even with the shoulders on the up-turned palms of their hands.

حزین مرثیہ مطهر حضرت عبدالعالم از بیست بارک

the house, the air was rent with the weeping of the family and friends. The friends then all advanced toward the casket and kissed, with flowing tears, the shawl laid over the casket. When this was over the funeral proceeded with pomp and greatness. Men of all creeds and societies, as well as the great men of the city, without exception, were present and followed the big train of the High Commissioner.

When they reached the Tomb, after walking for one hour and twenty-five minutes, the casket was laid down before the Tomb of the Bab, until the rest of the procession reached that place. Then about nine speakers spoke spontaneously, declaring his greatness and comparing it with the prophets of the past, and testifying to the sorrow and the great loss which they felt in his passing. The speakers were all strangers—not Bahais, as the Bahais could only weep on this occasion. They were representatives of all the religions of the country, Mohammedans, Christians, Jews, et al. and poets of different creeds. Some of the speakers were heads of their religion. I cannot describe how I was affected by the reading of these ovals. Sir Herbert Samuel, after listening to the last speaker, who was a Jew and who spoke in French, shook hands with him as he had understood what he said. The others had spoken in Arabic. When this was over Sir Herbert Samuel, holding his hat in his left hand, knelt down and kissed, for the last time, the shawl that covered the casket, and all those who were present did the same. The burial took place in the central room where the Master used to sit.

As soon as the friends here received the news of the ascension of Abdul-Baha, telegrams were sent to Haifa, and Joseph Hebeqa, whom the Bahais of Alexandria sent to Haifa, was the first of the friends to arrive from abroad. Upon his return he related to us the details mentioned in this letter. Joseph Hebeqa had not seen Abdul-Baha before, although he had made preparations to visit him the week previous to his ascension, but, unfortunately he was detained. He believed in the Cause during the time of the war, and we tried to perfect his faith. The ascension of Abdul-Baha and his presence in Haifa, on this great occasion, confirmed his faith and has had a wonderful effect upon him. After his visit of five days in Haifa, he was quite another being, and returned to us like a flaming torch, and in his confirmation he has found real consolation.

Since we received the news of the passing of Abdul-Baha, we have been



The funeral procession ascending Mt. Carmel on Allenby Road. The casket is seen in the midst of the crowd in the distance. Police and guards leading the procession.

مد اول محمد پر ایسا و سر بازارهای حکومت

animated by a strong spirit, which, during the life-time of Abdul-Baha, seemed to be chained, but has now been let loose, and we feel a strong spirit urging and inspiring us to greater service. And, too, we have a great secret in our hearts, of which the people of the world have as yet been deprived. I do not mean to convey the impression that we are in a better spiritual condition since the departure of Abdul-Baha, but I mean to say that we feel more keenly His spiritual power and inspiration, and it is overwhelming, and His Holy Spirit is now acting through the firm believers.

The friends in Cairo kept openly three days of mourning, when the learned people of the Mohammedans and other notables, as well as Persians, who are not believers, called to console the friends.

In Alexandria we had continual meetings at my home for several days, during which time one of the violators knocked at my door, desiring to see me and to console me in my grief for the passing of Abdul-Baha, it being an Eastern custom for the people to call, on the occasion of death, and offer their sympathy. The friends who happened to be present at that moment all agreed not to allow him in and insisted that word be sent to him that we would not see him. This, at first, might seem strange, to turn a man away from the door on such an occasion, but any believer who has ever heard of the violators and of their attitude toward the Center of the Covenant, Abdul-Baha, and who knows the trouble they tried to make for him, will certainly uphold our action in thus turning a violator away. A few days after this we had a telegram from the family of Abdul-Baha, in reply to all cables sent from Egypt to Haifa, which read thus:

“The beauty of the Beloved disappeared and the hearts are melted by this great calamity. Our only hope is to raise the banner of the Covenant, and with all righteousness, unity and servitude we serve His sublime threshold.”

A few days later the great violator addressed the Bahais through the columns of the Arabic newspapers, calling upon them to follow him, according, as he stated, to the will of BAHÁ'ULLAH, pretending, in his call, that although he had been separated from his brother by God's destiny, yet the filial relationship and hearty sensations were strong in his heart, and he tried outwardly to show sorrow for the passing of Abdul-Baha. One of his only two followers in Alexandria confirmed his call on a page of the same paper, but the House of



Boy scouts with flags and band. The white casket is plainly visible. The large building to the left is the Pilgrim House not far from the Tomb of the Bab.

معدنی تلامذہ گنہگار

Spirituality in Cairo replied and contested both statements, stating in effect that this violator is not recognized at all by the Bahais, and since he has violated the Covenant of BAHÁ 'ULLÁH for thirty years, he is not considered among the Bahais, and has not the authority to speak in their behalf, for all the affairs of the Bahais are now directed by the Houses of Spirituality, all over the world, whose members are elected and who will come under the control of the House of Justice, and they are the only representatives of the Bahais. And this violator is not a Bahai in the true sense of the word and according to the dictates of BAHÁ 'ULLÁH. This reply was given especially for the benefit of the public, to give them correct information and to prove to them that the violators are not Bahais and were cut off thirty years ago by their disobedience to the command of BAHÁ 'ULLÁH to turn, after His departure, to the Center of the Covenant, Abdul-Baha, and by their harmful actions to the Cause. X

The reply produced the desired effect and we, individually, spread it among the inquirers and thus enlarged the circle of its influence.

Again they wrote an objection to our reply and published it, but after the reply given by the House of Spirituality none of the friends have entered, or will they enter, into any controversy with them through the newspapers. The people must understand and know by their own knowledge that the violators are unfaithful and weak in their reasoning, and this is plainly evident in the writings of the violators.

We, the friends in the East, hope that the friends in the West will give a blow to the violators by totally avoiding them and never associating with them or accepting them in their meetings, because they are the only kind of people who could harm the Cause more than all other people put together, for the simple reason that their aim is to break the unity of the friends by putting doubt in the hearts of those who are not firm in their faith.

We are hoping to hear from the West that which will add confirmation to the friends in the East. This is what is expected from America. We all pray that BAHÁ 'ULLÁH may confirm us in raising high the banner of the Covenant at all times and in all regions.

Faithfully in the Covenant of BAHÁ 'ULLÁH,

MOHAMMED SAID ADHAM,
Teacher Abbasieh School, Alexandria, Egypt.



The casket close at hand. Allenby Road at this point turns to the left and ascends as shown in picture on page opposite. One of the men to the left is looking up the road.

رسید جمعیت مذکور کریل

Letters telling of the passing of Abdul-Baha

Two letters from MISS JOHANNA HAUFF, at Haifa, Palestine, to her parents in Stuttgart, Germany.

(From the *Sun of Truth*. Translated from the German by Mrs. Aubrey J. Kempner.)

November 28, 1921.

What terrible hours were these tonight at the deathbed of the beloved Master! At one o'clock at night (Monday morning) we were called and told the Master was very low. Quickly we went down into the sorrowing house, to his bedside; for a long time I did not know whether He was still with His body or had ascended into His Kingdom. He is no longer among us! Oh, no, we must not say this; His spirit is perhaps a thousand times nearer to us; but it is incredible, unbelievable, because this great loss came so swift—so unexpected. We are all as stunned. I cannot say anything; I do not know what will happen!

Rouha Khanum told me—weeping at his bed where he lay still, unspeakably beautiful and as if sleeping—that she had asked him only in the evening whether I might stay here for some time and that he had replied: "She may

stay; she will be a beautiful teacher." But I don't know what will happen now; the heart, the mind, the spirit of this town, this country, our whole world is no longer in a human body!

When this letter reaches you, the sad news will have long reached the whole world. We stand in the spirit of Him whose life was a living martyrdom, from the first to the last minute, for us and for the world, but who is now released from his sufferings and has entered into the eternal Glory.

Friday and Saturday the Master had some fever, Saturday it was worse, Sunday he was all right again. The cause of death is not known; it was general weakness probably. Half an hour before death, there was difficulty in breathing. Shortly before passing away He told his daughter that He was going across.

Haifa, Palestine, Dec. 3, 1921.

As in a dream these last days have passed. Since I wrote to you on Monday, after the incredible had happened—incredible because it happened so unexpectedly—much has come to pass. Before I tell you something about it, I wish to thank you from the bottom of



The tall clump of cypress trees in background is immediately behind the Tomb. The casket was carried up the road to a point nearest this spot, then borne to the right to the Tomb.

رسیدت جمعیت به راه سازمانده

my heart, that you let me come here, that I was allowed to be here during these wonderful, hard and indescribably beautiful times. . . . Only after I had been here for days, an understanding gradually arose within me of what it meant, and it was so indescribably spiritualized in the human form—always kind, always loving; already partly absent, yet among us and talking to us.

I am not worth it, that those radiant, luminous, penetrating blue eyes should have rested on me, that that kind mouth should have spoken loving, beautiful words to me—and useless my life would appear to me if the power of the experience does not give me strength to really remold my life and to lead it to a high purpose.

Mr. and Mrs. Bosch, Dr. and Mrs. Krug and I, were almost constantly in the most intimate family circle. On Monday night we were permitted to see the face of the Master once more—the only ones besides the family. How beautiful it was! Such peace! such rest! I do not believe that I shall ever in my life see again such an unspeakably beautiful face as that of Abdul-Baha in life and in death. All day long and the night afterwards I was still stunned, hardly able to think, hardly able to bear the grief and look on—until the next morn-

ing; then everything changed. We had gone over at eight o'clock and stood once more—for the last time, in the room in which He talked to us when He was not well and in which he passed away—before the bed on which rested the beautiful, white-clad figure. . . .

Mr. and Mrs. Bosch and I were alone in the big hall as the sons-in-law passed by to get the casket; they called Mr. Bosch, who helped to carry the casket into the death-chamber and to put the body into it. For a short time the casket was left in the hall and Moham-medan priests, who had asked permission to come, as did Jews and Christians, said a short prayer.

Then the casket was carried up the mountain on the shoulders of eight men who frequently changed. Never in my life will I forget that walk. More than an hour we followed the bier which covered the human form of the beloved Master—after stormy, rainy days, radiant weather; dark blue the sea, dark blue the sky—slowly, slowly followed the crowd, reverently and shyly they followed the ruler who had gone to deep silence and rest. Whoever could, went along, people and soldiers on both sides of the road. The government and the nobility to accompany "Sir Abbas Effendi"; the poor, their benefactor; the



Arrival at the Tomb of the Bab. The Leaders of Religion and other notables delivering soul-stirring tributes and eulogies. The casket is seen in lower left hand corner of picture.

سمن مشياريك بنام امل . رؤسا، اديان و دينگان ملل
خطابه هاي بلينه منصله و فضايل و ثمره نفيجه ادا نمودند

inhabitants of Haifa, their counsellor; others, their greatest scholar, philosopher and sage—men of all languages, nations and creeds, who were but passingly or not at all interested in his Cause, crowded around his casket. A triumphant procession it was, the first fruit, at least the first visible fruit, of his life of sufferings in this region afflicted with spiritual blindness.

But before I noticed all that, the new uplifting feeling had come over me; while we slowly ascended the steep mountain and were looking at the deep, blue sea, the white city of BAHÁ' ULLAH (Acca) and the radiant, blue sky, all mourning left me and a feeling of strength and comfort came over me; it seemed as if Abdul-Baha had not gone, as if the spirit of power and beauty that speaks from out his words, had suddenly, inexplicably, come over me and was comforting and guiding me past the sorrowing crowd into the nearness of His love and life. (I cannot possibly give an impression of what I felt; nor can I find the words.) Mrs. Bosch had similar feelings and Mrs. Krug said: "It was the most wonderful experience."

On the summit the casket was put down in front of the Tomb of the Bab and about five or six Arabic eulogies and one French address were given—all

by non-Bahais who knew little of his teachings. I hope to get the translations. The Frenchman said that all stood deeply moved at the bier of a man who had proclaimed the religion of the soul, whose words and deeds were in perfect harmony, who gave the world the most beautiful teachings of all philosophies and all religions in such a way that it could accept them, and he ended with about these words: "Not only the inhabitants of Acca, Haifa and the Persians in his country, but all civilized people are weeping today at the bier of this great one." The Arabic addresses are said to have been very beautiful, too.

To all in Haifa, to the government which lowered its flag to half-mast, even to the people who were indifferent or opposed him because they could not get away from their fanatical prejudices, to all came a presentiment that one of the greatest had gone from them. Just as at Christ's departure "the curtain of the temple was rent in twain," the curtain which does not let the real light penetrate into the temple of religion. God grant that it may remain rent and that the light can get in! (Two years ago, Abdul-Baha was asked when the carnage and dreadful riots in the world would stop. He answered: "When the

world will have become wise enough to accept the teachings of BAHÁ 'ULLÁH.'") After the speeches were over, the casket was put down in the Tomb where it will remain until the orders which Abdul-Baha has left and his last Will and Testament will have been read, which will be done by his oldest grandson who is shortly expected back from London.

The heart-breaking grief of the family, especially of the poor locked-in women whose sole spiritual life he was, is still harder, still more terrible and painful than that of the men. It is an irreplaceable loss for them. It had come so suddenly for all of them, although the Master had spoken for months continually of his going—they had not understood, probably because they simply could not believe it. Now only do they begin to realize it.

And he was so weary, so tired! He said it to us, he said to everybody. Mrs. Bosch told me even on the first day: "His work is done, completely done, everything has been said; every further day is a gift of grace." We did not dare to ask questions, nor dare to deliver the letters, because we heard 400 letters were still lying there unanswered, but in his great love and kindness for Germany he wanted to have them nevertheless and his very last Tablet is going to Germany. The Krugs said too, a veil seemed to be about him, that he was quite different than before. I felt the strangeness at first as something too high, too incomprehensible at the first meeting and later, when his kindness bridged it over, I felt that he was hardly a human being any longer. On Sunday when he was so much better again that we were all quite happy, he told his family that he was leaving them now, that they should faithfully serve the Cause of God and should not let any enemies enter therein. He said: "This is my last day." But nobody realized what he meant, they thought he wanted

to undertake a sudden journey, as he often did. When he said it, he smiled as if joking, and since he liked to joke they did not take it seriously. Then he told his daughter Rouha that he needed nothing, that he was well and all should go to bed—only she remained with him. At one o'clock at night he complained about difficulty of breathing and she threw back the mosquito netting, and wanted to give him milk, but he said: "You want to give me milk now that I am dying?"

She had Dr. Krug called at once. By this calling I woke up too, but when he got there, the Master had already passed away. "As a thief in the night" was his coming and going, so that this prophecy too should be fulfilled!

But now the time has come for every one to work, for the Germans particularly whom he loved so dearly, to whom his last message goes—to work in order to maintain unity and to definitely overcome all children's diseases. Hardest to bear for me was the grief of the unhappy helpless women, who locked up in their houses and hidden behind their black veils, cannot work as we do and cannot divert themselves to get over their sorrow; moreover, the horrid oriental custom which forces them to accept callers for seven days from morning till night and to listen to the weeping and wailing of all Syrian women who are entire strangers to them. Turkish and Arabic women are there too; all day long it continues without mercy; the nobler and more honored the deceased, the more wailing and the longer the call. It hurts my very soul, but I can scarcely be of any help, because I do not speak the language. We are often over there. Day before yesterday they even sent for us. Our presence, with our poise and true sympathy and understanding, seems to help them, their only joy it is to have the friends with them and to pray to become worthy to enact the Master's will.

Two Letters from ETHEL ROSENBERG.

Haifa, Palestine,
December 8, 1921.

Beloved friends in England:

I know so well how heartbroken you have all been at this (for *us*) sad, sad news and how you must all be longing for a word directly from this sacred spot—made doubly sacred for all of us now as it is the resting-place of our Beloved Abdul-Baha.

I cannot sufficiently thank God for allowing me to be here at this solemn time. You are, I know, all feeling with me that *now* is the "accepted time;" *now* is the moment when we must all dedicate our lives afresh to the service of our beloved Abdul-Baha, the Perfect Servant of God—and of us all.

Dr. and Mrs. Krug of New York, Mr. and Mrs. Bosch from California, Miss Johanna Hauff from Stuttgart, and Mr. Kelsey, had all the blessed and wonderful privilege of being here at the time of his departure and ascension. Mrs. Stannard hastened here from Cairo as soon as they received the news—but she did not arrive until Tuesday, after the funeral had taken place. The actual passing was at 1:30 a. m. on Sunday night, i. e., in the early morning of November 28th—[so close to] the day he himself chose so many years ago to be his Commemoration Day—his "Day of Remembrance" for always. Some friends objected to his having selected November as the month for his special day, but in my hearing he said, "No! No! There is a special wisdom in this choice. Some day it will be known."

Dr. and Mrs. Krug arrived only nine days before his departure. She tells me they were both much struck by his extreme fatigue and weariness, and they entreated him not to visit the Guest House, but to allow them to visit him. However, he continued to come over to see the friends here and to take a meal with them, right up to the Friday. On

that day they were particularly impressed by his very loving and impressive farewell, "Good night! Good night!" he repeated several times, stretching out his hands towards them. On Saturday he was taken ill with fever, and his temperature rose to 104. On Sunday, the 27th, he seemed much better and he had no fever. At 5 p. m. that day he received the Quazi (the Mohammedan judge). This gentleman said to him, "I think it would be much better for your health if you would build a small house entirely of wood instead of living in a stone house." Abdul-Baha replied, "I have no time left now to build houses." Then he also received the two principal Police Authorities—after that he retired to rest at about 8:30. At midnight or so, he arose from his bed and took his temperature and showed his daughter Rouha Khanum that he had no fever. He refused milk and lay down again. Later on she once more entreated him to drink a little milk. He looked at her and said, "You would give me milk when I am going!"—and with that he was gone.

I have told you these details that you may know how easy and rapid was the passing and that practically he had no illness—at any rate, no serious illness.

During the previous week he had given his family many hints of his approaching end, if they had but understood them.

To Rouhi Effendi he said, "I have decided to go far away, where no one can reach me." Rouhi Effendi and another young man who was present, thought he was joking and Rouhi Effendi said, "You know, Master, that is impossible; they will always find you."

About ten days before the end, he left his little bedroom in the garden and came into the house. He told his family that he had dreamed in the night that BAHÁ'ULLAH had come to him, and had said, "Destroy this room im-

mediately," and therefore he did not like to sleep outside any more, but would come into the house. The family were thankful, as they felt he would be nearer to them if he needed any service during the night. They now understand the spiritual symbolism of the saying—the "room" being the Beloved One's body.

So you see, he did what he could to make them ready that the blow might not be too unexpected and sudden. During all those days he was extraordinarily loving and tender to every one with whom he came in contact—they all say, so much so, that they remarked upon it.

The funeral took place on Tuesday morning at 9 a. m. The whole of Acca and Haifa attended. Mr. Kelsey has taken some wonderful photographs of the whole procession which he intends to publish as soon as possible. The High Commissioner, Sir H. Samuel, came up from Jerusalem to be present and he walked with the procession the whole way. Colonel Summers, the Governor of Haifa, was also present. There were wonderful orations at the graveside. . . .

The Master's body lies in the Tomb of the Bab (for the present) underneath the first chamber. Everything in it is most bright and beautiful. There are wonderful carpets spread upon the floor and a ten-branched candlestick on either side, besides all the other lights. It would cheer your hearts to see it—it is all so bright and joyous. I am sure we all feel that now is the time for us all to be united with the utmost love and firmness—to increase our activities tenfold in teaching and spreading the good news of the Kingdom.

My best love to you all and greetings and love from all the family.

Yours ever in the blessed Cause,

Ethel Rosenberg.

My dear Mrs. George:

. . . . Tooba Khanum, I grieve, is ill with the heart. She poured out all her strength and energy in sustaining others, Mrs. Krug said, and finally collapsed from overstrain. She has been in bed for some days and is now better, I am told.

Khanum is wonderful; so are all the ladies. I will try and enclose something for you to read to the assembled friends.

. . . . Monaver Khanum sends her love and says will you please pray for them *all*. They all need your prayers *so much*—in order that they may be strengthened and guided to carry out the beloved Master's will and wishes in *every* respect.

We have been to the Tomb each day for prayers and chanting. On the seventh day corn was distributed to all the poor. On the ninth (the final official day of mourning) we all went to Bahje and the Holy Shrine, 138 pilgrims, but the ladies of the household did not go. I am going again with them, later.

Yours with love,

Ethel Rosenberg.

Letter from **ABBAS ADIB** *to* **Dr. Zia M. Bagdadi.**

Damascus, Syria,
January 4, 1922.

My dear uncle:

Oh! what a calamity has befallen us by the departure of our beloved Master. Several times in meetings during the year, up to the time I left Haifa, he said: "I have completed my work and duties in this world and what is left will be done by the friends. I want to rest. The actions of the nakazeen and others so injure me that if my heart be pierced with a spear it will be much easier to bear than these actions. Suppressed sorrows will kill a man. If one should relate his sorrows to a friend,

the sorrow will be removed from his heart and he will be at ease; but if one shall keep it and does not speak it to others it will work in him, make him sick and kill him. You do not know what is happening. I do not say anything." Such words were uttered by Abdul-Baha many times.

A certain person was such a great stumbling block in the path of the Beloved that he said to Bahadur: "My soul has reached my lips because of his deeds" . . . He continued: "I want to rest for six months. The doctor does not allow me to work, read and write."

To begin with he dismissed Mirza Adizullah Bahadur and Ibn Asdak, the latter to stay in Shiraz under the care of Mirza Bakir Khan; next he dismissed Sheikh Mohamed Ali, his son and Seyed Mustafa of Rangoon. A little later he dismissed Jénabe Fazel and Soubhi, the latter was told that when his services would be needed he would be called—meantime to go and teach in Persia. Not a pilgrim was left in Haifa.

On Friday night, November 18th, the Beloved had a cold. That morning Mirza Abul Hassan Afnan dismissed his servant and said he was going away. He wrote a supplication to the Beloved. Then the Afnan went to the seashore, about two hours walk, and threw himself into the sea. Some fisherman nearby took him out and notified the authorities. Abdul-Baha sent his automobile. I went with the Afnans and Dr. Lotfullah and helped to bring his body home. The next day when we carried the body from his house, the Beloved approached and assisted in carrying the casket to the carriage. I am sure the Master told him about His departure from this world and that because of it he threw himself into the sea.

Another incident: Ten days before this a Bahai Turk named Dr. Saleiman Rifaat Bey, whose home is in Beirut, came to visit Abdul-Baha. The day after his arrival a telegram came stating his brother had died. The shock overcame

him. Abdul-Baha opened the windows, washed the face and head, rubbed the chest of the doctor, gave him some water mixed with spices, patted him on the back, embraced him, and consoled him. During this talk the Beloved said: "Don't be sorry. My departure from this world is very near." (Dr. Bey did not mention this until after the departure of Abdul-Baha, not quite a fortnight later.) The next morning the Master sent him to Beirut with Ahmed Bey Yazdi and Monever Khanum

On the morning of November 26th, I left for Damascus. I arrived that night and communicated the news of the good health of the Master to the friends and my father. On Sunday, at a meeting, we spoke of it. Monday noon a telegram came saying the Beloved had departed from this world.

I heard that on Sunday, the 27th, Abdul-Baha sat in the garden under the apricot tree. He called Ismail Agha and asked for some fruit—tangerines, sweet lemons and oranges. He ate some and distributed the others among the friends who were present. He rubbed his hands together and said: "*Finished, finished, finished.*" He arose and went to his room. That night he did not go to the meeting. At midnight he awoke, called the Greatest Holy Leaf, said good-bye to all and at 1:30 a. m. ascended to the Kingdom of Abha. Immediately, everybody was notified and the weeping and wailing commenced.

A few days after the ascension, a Moslem said to one of the Afnans: "Sometime ago, His Excellency, saw me and inquired about my work. He paid me a few pounds and said, 'This will be the last time we meet.' It did not occur to me that he meant he would ascend so soon"

As to the nakazeen, they surely gloated over the ascension of our Beloved. Mohanmend Ali came to the house of mourning. Khosro saw him and told him to wait for permission. The Great-

est Holy Leaf sent this word to them by Rouhi Effendi: "Our Beloved does not allow and does not like you to come in, and if you come in you will add to our sorrows." He went away and wrote an article in the newspapers calling the Bahais to turn to him, quoting extracts from the Covenant of His Holiness BAHÁ'ULLÁH. The Bahai Assembly of

Cairo answered him, and exposed his claim to leadership. . . .

Kindly give my love and greetings to Zeenat Khanum, Parvene and Hobour Khanum. Sheikh Abdul Rahman El-Hindi is present and greets you.

Your sincere nephew,

Abbas Adib.

Cablegrams from and to Executive Board of Bahai Temple Unity

Family, Abdul-Baha Abbas,
Haifa, Palestine.

Dec. 3, 1921.

"He doeth whatsoever He willeth." Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of His unceasing presence and nearness.

EXECUTIVE BOARD,

(Signed) *Lunt*, Secretary.

Assemblies of Persia and the East,
Care of Rouhani, Care Dr. Moody,
Teheran, Persia.

Dec. 8, 1921.

Divine Covenant enthroned in Eternal Power and Beauty. West embraces East.

EXECUTIVE BOARD,

(Signed) *Lunt*, Secretary.

Abdul-Baha Family—Bahieh Khanum,
Haifa, Palestine.

Dec. 15, 1921.

If you plan special commemoration service American friends beg privilege joining. Please cable date and procedure.

EXECUTIVE BOARD,

(Signed) *Lunt*, Secretary.

Dec. 22, 1921.

Memorial meeting world over January 7. Procure prayers for unity and steadfastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends.

(Signed) GREATEST HOLY LEAF.

Forty days after the ascension of His Holiness Abdul-Baha, Memorial meetings were held in all Bahai Assemblies the world over, in compliance with the above word from Haifa. We hope to soon publish an account of the one held in Abdul-Baha's home.—*The Editors.*

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

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

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Ola 1, 77 (March 2, 1922)

No. 19

Ode to the Center of the Covenant

BY THORNTON CHASE.

To the Center of the Covenant: ABDUL-BAHA ABBAS—May the Souls of all Mankind be a Sacrifice to Him!

O THOU David of the Promised Kingdom of GOD!
Thou Princely Leader of all Humanity!
Thou Warrior against the Tribes of Infidelity!
Thou Conqueror of Darkness and Radiator of Light!
Thou Bearer of the Banner of Divine Peace and Prosperity to the Nations!

Thou First Born in the Kingdom of Baha! Beloved of GOD and Men!
Thou First Citizen of the Royal and Holy City!
Thou *Branch* of the LORD, Beautiful and Glorious!
Thou *Greatest Branch* from the *Ancient Root*!
Thou Fruit-bearing *Branch* of the Divine Tree!

This "Ode to the Center of the Covenant" was composed by Mr. Thornton Chase a few weeks before Mr. Chase's death. It was read in the holy presence of Abdul-Baha, and he wished it to appear in the STAR OF THE WEST. It was published in No. 11, Vol. 4.—*The Editors.*

Thou Host of the Divine Table!
 Thou Cup-Bearer of the Divine Knowledge!
 Thou Diffuser of the Holy Fragrances!
 Thou Interpreter of the Revealed Word!
 Thou Liver of the Bahai Law!

Thou Establisher of the New Jerusalem descended from the Heaven of the
 Will of God!
 Thou Builder of the Temple of the LORD!
 Thou Light of the City of GOD!
 Thou Brilliant Moon reflecting the Sun's full Disc of Splendor!
 Thou Enlightener of the Spirits of Men!

Thou Heart of the World, sending the Blood of Truth through the arteries
 of Humanity!
 Thou Physician of Souls, raising the dead to Life by the Elixir of the Word!
 Thou Possessor of the Philosopher's Stone!
 Thou Master of Transmutation!
 Thou Kindler of Love and Life in the Heart of Humanity!

Thou Ambassador of Heaven and the Manifestation of Righteousness!
 Thou King of Servitude and Defender of the Faith!
 Thou Temple of the Divine Testimony!
 Thou Witness and Aim of THE COVENANT!
 Thou Prince of Peace and Ensign of United Humanity!

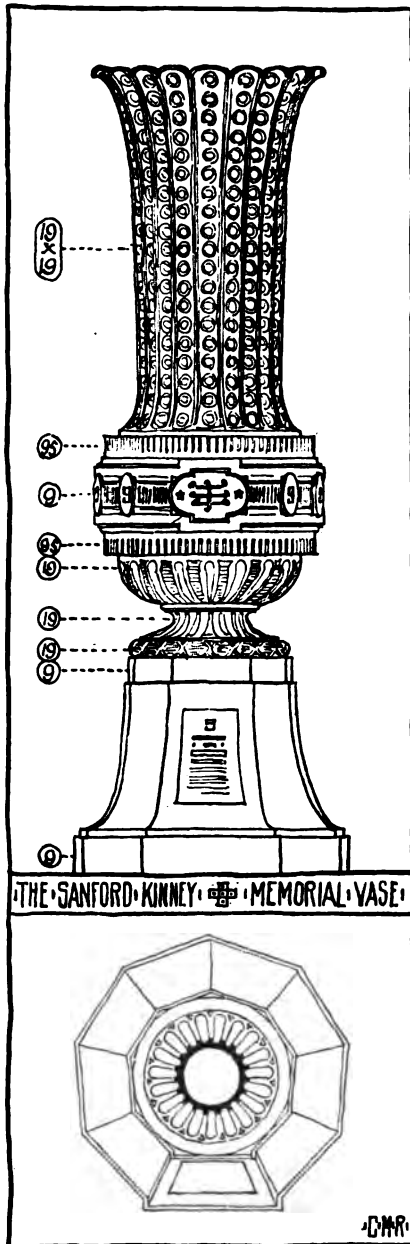
Thou Guide of mortals to Immortality!
 Thou Pathfinder of the Right Way, and Conductor of man from Earth to
 Heaven!
 Thou Lover of GOD and Man; Exemplar of the New Humanity!
 Thou Shepherd of the Sheep, and Shelter of the Birds of the Air!
 Thou Keeper of the Vineyard, and Trainer of the Children of GOD!

Thou Servant of the Highest, declared by Isaiah!
 Thou Right Arm of the Mighty, proclaimed by Israel!
 Thou Holy One in the Hand of GOD!
 Thou Lord of the Sabbath of Ages!
 Thou Unique One of the Millennial Age!

Thou Lion of the Tribe of Judah!
 Thou Lamb of the Sacrificial Love!
 Thou Baptizer of Evanescence!
 Thou Sum of Spiritual and Human Perfections!
 Thou *MYSTERY OF GOD!*

—*REVEAL THYSELF TO THOSE WHO
 CAN BEAR THE KNOWLEDGE!*

Sanford Kinney Memorial Vase



Inscription upon the Sanford Kinney Memorial Vase:

9
 TO THE GLORY OF EL-ABHA
 and in loving memory of
 SANFORD KINNEY

This vase is presented to the Holy Presence of The Center of the Covenant by a Bahai of Germany and a Bahai of America, in the hope that Abdul-Baha will place this offering at the threshold of the Holy Tomb of The Bab.

In the year 77 of the Abha Covenant

"Herr Albert Rentfle of Karlsruhe, a very devoted Bahai, and I have worked up this little plan. Abdul-Baha very graciously accepted the offering and I presume that it is now placed at the Tomb of the Bab."—*Charles Mason Remey.*

(See STAR OF THE WEST, Vol. 10, No. 19, Page 349, for details of the departure of Sanford Kinney.—*The Editors*)

Requiem Tablet revealed for Lillian Kappes

Tablet Magfaret (Requiem) for the
maid-servant of God, Miss Kappes—
Upon her be BAHĀ 'ULLĀH El-Abha!

O my God and my Helper!

Verily, I place my forehead in the dust and raise my hands toward heaven and call upon Thee with a heart whose waves surge in Thy remembrance, and with tears that are falling in Thy love, and a spirit which is moving by Thy goodness and favor and a soul that is increasingly thirsty, seeking the wine of Thy forgiveness and Thy pardon, and we are saying:

O Forgiver of sins and O faithful Bestower of pardon and Protector from misfortune and Compassionate to the creatures! Verily Thy maid-servant was a stranger, alone, a unique one in Thy path; and far from her native land in the path of Thy love she was certainly approaching toward Thee and was seeking the glad-tidings of Thy favor and goodness. Then the hearts of Thy friends became saddened by her death.* The tears of the pure and of Thy chosen ones were flowing and from the hearts of Thy servants wailing and weeping arose, sympathy was established for Thy maid-servant and consolation for Thy friends whose hearts were burning and whose tears were flowing. The hot fire of sorrow was aflame within their vitals; they were weeping as a mother weeps for her dead child. In this way they were seeking consolation and favor for her, with burning hearts and with breasts filled with the marks of grief for this great calamity.

O my God! Grant to her life immeasurable, excellence and companionship with the birds of Paradise in the eternal world. She is leaving this un-

real world and arriving at Thy Holy Presence in the world eternal and she has become purified from the stain of sins, liberated and saved from the world. O God illumine her face with the light of Thy mercy and make fragrant her nostrils with the perfume of the garden of Thy unity and make her eyes radiant by beholding the Divine Face of her Lord, and appoint for her a place in the true station of nearness by Thy mercy; and open the gates unto her, putting her in communication with the Holy Leaves among the maid-servants and companions and aid her to reach the Kingdom of Mysteries in radiant Light.

Verily Thou art the Forgiver and the Kind! Verily Thou art the Lord of Mercy and Forgiveness!

She entered in unto Thee and into the path of Thy favor and goodness. I ask of Thee to bestow upon her a benevolent station; to accept her efforts and grant to her signs of favor and a station of kindness and pardon. O God! she had faith in Thee and in Thy Verses and was attracted by Thy fragrances and was reading Thy Words and Verses and giving the glad-tidings of the dawn of Thy pure unity and she called upon Thy Name in Thy regions.

She left her native land and remained apart from family ties and brothers, enduring every trouble and distress and was content to accept the bitterness of separation for the love of teaching the children. And with enthusiasm educating the girls she lived in distant cities during long years and periods and was patient in every difficulty. Morn and eve she was endeavoring to clarify the intellects of the innocent children of good families and failed not in giving out daily that which was required of her in that distant region. She gave her hand unwearied every night and

*See STAR OF THE WEST, Vol. 11, No. 19, page 324.

day and at evening-tide and morning-tide to the service of the friends and taught the little ones who drew nourishment from the breast of Thy favor until her body gave out, her strength failed, her body disintegrated and her form dissolved. Then, supported by Thy favor, she returned to Thee, eager to behold Thee near by. Verily Thou art the sublime Refuge, the Faithful, All-sufficient, the Dear and Illustrious, the Most Supreme!

(Signed) ABDUL-BAHA ABBAS.

(Revealed in Haifa, July 1, 1921.
Translated in Teheran, Persia, October 12, 1921.)

KAPPES MEMORIAL FUND

Extract from a letter written from Teheran, Persia, the beginning of September, 1921, by Miss Elizabeth Stewart to Mrs. I. D. Brittingham.

Dr. Moody you know is now very busy collecting for the Lillian Kappes Memorial Fund to erect a good school building and also to purchase the land for the same. There are over two hundred scholars and no place for them. Before Lillie's departure she started this fund. After she passed over, Dr. Moody said she would finish this work, for you know Abdul-Baha tells us the Tarbiat School in Teheran will eventually be the first school of the world. Among her subscribers, Dr. Moody has many who are not Bahais, and are of all nationalities, and you would be surprised to see how readily and with what great love they all respond. It has been a great pleasure to her. She first secured permission from the Mahfel Rouhani to proceed with the work. Then Abdul-Baha sent her a beautiful message through Dr. Lotfullah: "Bravo Dr. Moody! Be sure she will succeed in this noble work. I will pray for her." Dr. Lotfullah added: "He is very pleased with you and you are always remembered by him."

Every one who knew Lillian is so glad to help this along, for her work here is

not fully known. It has been wonderful indeed, nor has it been appreciated, for she truly gave her life for it—it was always on her heart and through everything she stood for her own methods of training the children, from which now we can see some results. The girls who get their certificates from the yearly examinations of the Darol Fonoon (Government University) are always sought for teachers because they have been trained by Miss Kappes. Moslems have brought their daughters and have said: "Please take her and have her study in your school, under your care." Lillie was loved by all, and she brought up this school from a mere handful to over two hundred pupils and twelve or fourteen teachers. All have been personally trained by her.

Dr. Moody began to collect at Naurooz and since then has sent out to places and countries, with slips such as I am now enclosing (i. e., copy of the receipt for subscriptions to the L. V. Kappes Memorial School fund, headed with a medallion picture of Lillie Kappes). I am enclosing this for you and Dr. Moody sends word if you think of any special place to use it, to do so. She has had no report from America at all, but from London there have been sent sixteen hundred and thirty-two dollars (\$1,632). The amount gathered here has been sixteen hundred and thirty tomans (or dollars). From Esphahan the women have sent thirty tomans. So she has now over three thousand tomans and is beginning to look for land, which is very high. There is much work to do and much money needed. Please speak of it whenever you can and urge the friends in America—Lillian's own country—not to forget this work. Dr. Moody will be very grateful. We have the impression that it should be built as quickly as possible. The building is so needed.

We are awaiting the coming of the new teacher. We hope she will not be delayed.

Elizabeth Stewart.



MISS KAPPES

DR. MOODY DR. CLOCK

MISS STEWART

Photograph taken in Teheran many years ago

Obituary

DR. SARAH CLOCK

WILHELMITE, N. Y.:

TEHERAN, PERSIA, January 24, 1922.

DR. CLOCK DIED, PNEUMONIA. NOTIFY FRIENDS.

(Signed) MOODY.

On the 8th of September, 1910, Dr. Clock sailed from New York for Persia. Twelve years of self-sacrificing service is her contribution to the Bahai Cause in Teheran. We believe a letter is on the way telling in detail of her life and passing. Upon her be the mercy of God!—*The Editors.*

HELEN S. GOODALL

Telegrams from her daughter:

“Mother passed peacefully into the Kingdom of Light the morning of February nineteenth.”
Ella G. Cooper.

“Impossible to finish article for this issue STAR. Any account of her life must contain the history of the Cause in California which takes time to prepare.”
Ella G. Cooper.

With the passing of this great soul, the Cause has lost one of its splendid pillars in America, and the STAR OF THE WEST one of its staunchest friends and supporters. We look forward to publishing the article referred to in the telegram in a near issue of the STAR OF THE WEST. On behalf of all the friends, we extend to the bereaved family our heartfelt sympathy.—*The Editors.*



WILLIAM H. HOAR
 MARCH 22, 1857 JANUARY 9, 1922

WILLIAM H. HOAR

On the 9th day of January 1922, at Fanwood, New Jersey, his home, the human temple that for sixty-five years had been the abiding place of the reality of William H. Hoar, was laid away for its final rest in an unpretentious grave. While we will see him no more in his earthly body, yet from that pure soul "will appear the traces of God," for God has said, speaking of the sincere souls who depart for the Supreme Concourse, that "the rays of

those spirits are the cause of the development of the people." This is a firm sure rope which those who loved him can grasp.

At the home, after the reading of the Episcopal burial service, by a clergyman who had been a dear friend of Mr. Hoar, the Bahai service was conducted by Mr. Montfort Mills, Mr. Roy Wilhelm and Mr. Hooper Harris. It was most beautiful and impressive.

When the last rite was performed at

the grave, the spiritual atmosphere was such that one of those present testified that it seemed to him that he could sense and feel the joy and exultation with which that dear soul ascended to the Supreme Concourse to "tell the angels what had happened to it in its existence here below." And surely Mr. Hoar had much to tell, for he was always kind and sympathetic to those in trouble and generous even beyond his means.

Mr. Hoar was one of the pioneers of The Bahai Movement in America. He was one of the very first to hear of the teachings and accept them and was absolutely staunch and unwaivering up to the day of his departure.

The first mention of the Bahai Movement in America was made by the Reverend Henry H. Jessup, of Beirut, Syria, at the World's Parliament of Religions held in Chicago in 1893. At that Congress, Dr. Jessup said:

"In the palace of Bahje, or Delight just outside the Fortress of Acca, on the Syrian Coast, there died a few months since a famous Persian sage, the Babi Saint named BAHÁ'ULLAH—the Glory of God—the head of that vast reform party of Persian Moslems who accept the New Testament as the Word of God and Christ as the Deliverer of Men, who regard all nations as one and all men as brothers."

Shortly after this announcement by Dr. Jessup, Mr. Hoar heard of a class in the Bahai teachings in Chicago and joined it. Thornton Chase was also one of the members of this class, and it was at these classes that Mr. Hoar first met Mr. Chase. The two men were very firm and close friends. We may be sure that now, in the Supreme Concourse, they are closer than ever before, or than they ever deemed possible, while in this body.

Mr. Hoar moved from Chicago to New York in the early days of the Cause in America, and was one of those most

instrumental in building up the Bahai Assembly in New York. In those days the teaching and spreading of the Cause was far more difficult than at present, and those who followed it were frequently ridiculed. Mr. Hoar's faith never for a moment waivered, and he was for years one of the most capable and useful members of the New York Board of Counsel.

In 1900, Mr. Hoar made the pilgrimage to Acca. He was there in the presence of Abdul-Baha from September 26th to October 9th, two full weeks, and during that time he constantly received teachings from the Great Master himself, and also from that greatest of our Bahai teachers, Mirza Abul Fazl. He was thoroughly grounded and instructed in the fundamental Bahai principles, and was one of those who always insisted upon sticking to the words of the Divine Text, and not mixing with them the thoughts, opinions and teachings of men. Although he was exceedingly liberal and kind in his association with men of all sorts and shades of belief, he was nevertheless uncompromising in his attitude that religion consisted of the teachings revealed in the Divine Book and that we had no right to mix with it our own opinions and interpretations.

Referring to his trip to Acca, Abdul-Baha in a Tablet to Mrs. S. G. Harris said:

"As to his honor Mr. Hoar, verily he is one who hath presented himself here, witnessed, heard, comprehended and became illuminated and enlightened with the light of the gift of God."

Towards the close of 1906, when Abdul-Baha decided to send an American teacher to India, the Tablet instructing the American believers that this should be done came to Mr. Hoar. It was through his untiring efforts and his ability that the necessary funds were raised, and the trip successfully made. When the arrangements for the trip were about completed, Mr. Hooper

Harris received from Abdul-Baha a Tablet containing the following:

"Praise be to God that the means of thy trip are brought about Convey on my behalf the utmost affection to his honor Mr. Hoar. That person is my beloved. I have the greatest love for him, and am always engaged in his remembrance," and while Mr. Harris was in Acca on his way to India, Abdul-Baha led him into his own room where a cabinet sized photograph of Mr. Hoar hung on the wall, and standing before his photograph, his face beaming with love, the Master pointed to it and said in English, "I love Mr. Hoar—good, good man." And Mr. Hoar's love for Abdul-Baha was intense. It was, in fact, the shock of the news of the Master's departure that hastened his death. He had been ill for several months, and in pain most of the time, having to sleep at night sitting in a chair, but brave and uncomplaining, confident of his recovery, planning the things that he was going to do for the Cause when he was again upon his feet, and making progress in overcoming his sickness; but when the news of Abdul-Baha's departure came, he seemed to lose heart and weakened perceptibly day by day. Upon the receipt of the news he sobbed like a child and said, "My friend is gone." His wife, speaking of this, said, "His supplications to Him were the most beautiful I have ever heard. From that time on I could see that he lost ground and the day of his passing he told Dorothy (his daughter) that he felt so near that other shore at times."

I cannot close this article any more appropriately than to quote the words of his wife in a letter to me:

"I have rarely seen such fortitude

under such suffering. Never a word of complaint. He grew so patient and tender, and spoke so lovingly of many of the friends."

That one should die supplicating at the Supreme Threshold because of grief at the departure of Abdul-Baha, and with his heart filled with love for the friends of the Great Cause—what greater glory can there be than this!
Hooper Harris.

DR. MOSES L. MURPHY.

Our devoted brother, Dr. Moses L. Murphy, of Louisville, Ky., passed away June 27, 1921. He received the message during the visits of the Bahai teachers and with Mrs. Della Murphy, his wife, became aflame with the good news. He read the Word extensively and became active in guiding souls. His home was a center. He entertained with generous hospitality the teachers and visiting friends. On a memorable occasion, Jenabe Fazel, Mother Beecher, Mirza Ahmad and others, met a brilliant company around his board. He loved and served people of various races and religions.

Although in poor health, he journeyed to Chicago to attend the convention of 1921 and found great joy. He had a large circle of friends and the Bahais especially showed him great love. Aware of the end of his mortal life, he calmly gave directions to his faithful wife. Two days before the end, he reported that he saw Abdul-Baha. He was firm and unshrinking.

A member of the colored race, his success in both material and spiritual affairs was a credit to the human family and an ornament to the Divine Cause. Upon him be the mercy of God!

Louis G. Gregory.

GEORGE HURLBURT ALBERTSON

Born, West Middlesex, Pa., March 27, 1872.

Died, Washington, D. C., March 3, 1921.

MRS. ARTHUR HATHAWAY.

Tablet from ABDUL-BAHA.

A supplication for Divine forgiveness for the deceased maid-servant of God, Mrs. Arthur Hathaway—Unto her be the Glory of God, the Most Glorious!—Care of his honor, Mr. Arthur Hathaway—Unto him be BAHÁ 'ULLÁH El-Abhá!

He Is God!

O Thou affectionate Lord!

The maid-servant of God, Mrs. Hathaway, was a daughter of the Kingdom, was enkindled with the fire of the love of God, had her attention fixed upon Thee and was aflame with the fire of Thy love. Her heart and soul were illumined with the light of Guidance and with a supplicating spirit did she hasten to Thy Kingdom. O Lord! Bestow upon her (Thy) pardon and forgiveness and immerse her in the ocean of light in the world of mysteries! Verily Thou art the Pardoner and Thou art the Affectionate.

(Signed) ABDUL-BAHA ABBAS.

(Translated November 22, 1920, by Azizullah S. Bahadur, Mount Carmel, Palestine.)

“O God, appoint for him who advances toward Thee and fasts by Thine order, the recompense of those who speak not save by Thy permission”

MONTH OF FASTING—March 2d to 20th, inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

“O God, verily I ask Thee, by Thy Name, by which Thou hast heard the call of the passionate lovers, the cry of the yearning ones, the loud voices of the near ones, the tender sigh of the sincere, and ordained the hope of the desiring ones and granted them what they desired by Thy Bounty and Benevolence, and by the Names by which the Sea of Forgiveness rolled before Thy Face and the Cloud of Generosity showered upon Thy sincere servants, to write (appoint) for him who advances toward Thee and fasts by Thine order, the recompense of those who speak not save by Thy permission and who give up what they have in Thy Cause and Love.

“Thou seest me, O my God, holding to Thy Name, the Holy, the Shining, the Precious, the Greatest, the Highest, the Abhá! And clinging to the Train of Thy Robe, which is being grasped by all those of the life to come and the present one.”

Portion of the Prayer to be used at Dawn, revealed by BAHÁ 'ULLÁH.

On page 254, in letter from Major Tudor-Pole, the name of the First Secretary of the High Commissioner, Palestine, should be Sir Wyndham Deedes, instead of Geedes.

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الربانيين يعوضه شوقي افندي الرباني . بناء على ذلك قرت عيونكم
وعيون كافة اهل البهاء بهذا النور المنصور الساطع المقتبس من تلك الانوار
الرحمانية المستفيض من الفيضات الربانية ووفقنا الله واياكم بالقيام
على العمل بما انزله الرحمن في هذه الوصية المباركة الغراء
حين اقبال

قصيدة

من نظم الفاضل الاستاذ حسين افندي روي

اهل البهاء اليوم يوم بئسكم	•	اذ انتم بالوفاء اتاروا
امر البهاء بطاعة العباس في ال	•	عهد المبين وبابه اغماز
هورته هو غصنه عبد البهاء	•	في الدين اشجع من به اعوذ
لمارأي حين الفراق تقاربت	•	ساعاته وتقارب الأجاز
خطت انامله لنا العهد الذي	•	فيه تقرر (غصنه المئاز)
(مولي لأمر الله) بين عباده	•	(شوقي افندي) من له الأخذ
فعل الذي اتبع البهاء وأمره	•	ان لا يكون دليله الهماز
فدليله ما قاله عبد البهاء	•	وخلاف ذاما قاله لتأز
(روي) فدا (شوقي) وبمضعوله	•	ولن جسن رضانه قد فازوا

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نجم سیر اختر

قیمت اشتراك سالیانه ۳۰ والراست بتوسط محفل مقدس روحانی طهران یا یکسر بأواریه ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرتفات ترقیات مادی و معنوی نوع بشر و مکانه وسیله انتظام و افرینان عالم است سخن میراند و مقالات منبیه که موافق این مقصد است بر آن خواهد

شماره ۱۹ جلد ۱۲ ۲۰ ماچ سنه ۱۹۲۲ موافق ۱ ماه علا سنه ۷۷ بهائی

اطراف تلغرافات تبریک و شکر و طاعت ارسال نمودند

کافذ عربی

از حسین افندی اقبال در بیروت در خصوص وصیت مبارکه :-
 اسم التثانی وصلنا الی حیفنا و فی هذا الصباح ۶ جماد الاول سنه ۱۳۴۰ - ۳ جانوری سنه ۱۹۲۲ توجعت للزیارة و صعدت جبل الکرم و دخلت فی حوضه عبدالهیا الأبرغ جیبی بتراب عبتها النوراء واذ رأیت حوضه مولای و امر الله حوضه شرقی افندی الربانی جالساً تلو المناجات المزمرة یلحن بیکو الصغیر یقفه بصعد خلوصها الی الملائم الی و بعد اتمه المناجات خرجنا بحضرت ثم شرف الی البیت المبارک و نزلنا بمعینته و مکثنا مقداً ساعة و اذ انی رویت فی اذان و نادى سعة عشر نفر من الاحباء الی غرقه فی بیت میرزا جلال افندی منهم میرزا سید محسن و الخاله روحی افندی و سهیل افندی و میرزا هادی افندی و میرزا جلال افندی و میرزا احمد بیک بزوی و حاجی محمد بزوی و میرزا حسین افندی بزوی و عین الملک و بدیع افندی بشرفی و یوسف خان و بعض المبلغین و العبد ایضاً .

دفعوا کتباً بالوصیه المبارکه و تلقت بالمرء و یولاقا و هی مقدار عشرين صفحه و محمودة بخط المبارک و امضاه و ختمه الشریف هكذا :-

ع ع - عبد البهاء عباس - یا صاحبی سخن و فیها قد تعین مرکز الامر البین و مرجع التائین بقوله الأعلی : هو المرجع للمضهر و الخیر الله الغضن الممتاز الغضن الثابت من السیدین

سَوِّ قِيَّ افندی الربانی
 هُوَ الْمَرْجِعُ الْمُنْتَوُونَ
 هُوَ قِيَّ امیر الکرامه
 هُوَ الْغُضْنُ الْمِمْتَازُ
 هُوَ الْغُضْنُ الثَّابِتُ
 مِنَ السَّيِّدَيْنِ الرَّبَّانِيَيْنِ

چشمه روشن
 بر جمع اهل بهاء مخفی نباشد چنانکه قلم اعلی در کتاب مستطاب حضرت بهاء الله فرموده بود - توجهوا الی من اراده الله الفرع المنتسب من هذا الاصل القدیم - امروز در کتاب وصیت حضرت عبد البهاء مفرمانید توجهوا الی - المرجع المنصوص و الخیر الله الغضن الممتاز الغضن الثابت من السیدین المبارکین

بشارت خبر کتاب وصیت مبارک

ایتکه در هفدهم ماه جانوری سنه ۱۹۲۲ تلغراف مبارک حضرت و رفته مقدسه علیاً با بریکاری سیده که مفرمانید بنص وصیت مبارکه حضرت سرکار آقای شرفی افندی و الخیر الله و رئیس بیت العدل معین فرمودند و چون این خبر بسع لبا سید فوراً

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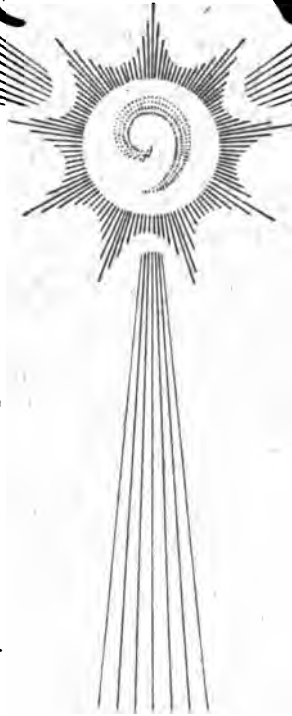
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STAR of the WEST



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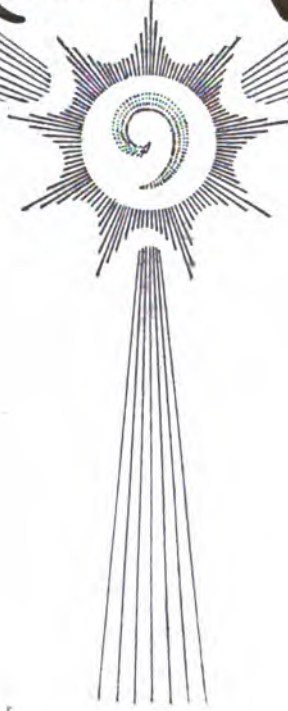
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In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because BAHA'ULLAH has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists, the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishma, and the Atheists—a better social organization! BAHA'ULLAH represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahatism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of BAHA'ULLAH are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by BAHA'ULLAH. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," BAHA'ULLAH has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—(Nouveau Larousse Illustré, supplement, p. 60.)

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

Words of BAHÁ' ULLÁH.

The Bahai Revelation

RAPIDLY SPREADING THROUGHOUT THE WORLD, AND ATTRACTING THE ATTENTION OF SCHOLARS, SAVANTS AND RELIGIONISTS OF ALL COUNTRIES—ORIENTAL AND OCCIDENTAL

The Bahai Revelation proclaims the time of universal peace and provides the base for the universal religion—the hope of the ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of truth under the high banner of justice and mercy.

It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief it inculcates naught but truth; in action, naught but good; in human relations, naught but loving service.

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محمد بن عبد الله
شكاه افريكا

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