

Unity Triumphant: The Call of the Kingdom

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AZZ riphfs (inoktdk? thou of ~ a r r r h t i o n w) a d ks the Author.

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H , NEWNAME .

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". FOREWORD.

testimony and intrOOuction is written under the impelling power of the Spirit, ' to bear-witness to the Truth of the Reve~ olBaha 'u 'lIAh.

PRAYER OF JESUS.

the desire to

spread a knowledge of His '

_ ...~/";" in the world, it is published as a thank- in accordance with the directions of

"And all Mine are Thine, and Thine are

and the kindly help and encourage-

Mine, and I am glorified in them.

ment~f confirmed believers in the Baha'i Cause.

" Holy Father keep through thine own Name

::Inasmuch as it is an introduction, the Sacred

those whom Thou hast given Me, that they all .

may be One, as we are. . . . -_•! -' of

the Baha'i Revelation are quoted With

" N?ither pray I for these alone, but for them . reference to those of previous .Revelations

. In order that readers may ,search for themselvesá'

also which shall believe on Me through their

-'l'OInthose sources, and fonn their own conclu- word:

" That they all may be One; as Thou Father, sions. Those who do

not wish to refer to Prophecy

'are asked, for their own sake, and for the sake of art in Me, and I in Thee, that they also may the world, to consider the righteousness of the be One in us."

Baha'i Teachings, and decide after just investigation, whether they do not meet the extreme need of the present day, morally, intellectually, and . • spiritually.

'á:"Whom say Y e that I am? " was the question . . which the Spirit put to the individual, throUgh Jesus. And some were able to say: "Thou art th~ Spirit of the living Goa."

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

.~ ~-

be asked : " ~ h e what n more is there to

with power to cast out evil spirits, which are not of It. It knocks at the door of the heart of every in; had not come for them to be dividual; and each one who 'is.wise will answer his own door to the Spirit, and not leave that t o any ~

me

other. It is only the spirit within which can answer the Visitation of the Spirit. For only

not depend on acquired. cumbersome knowledge which becomes rusty with age, and which is often used as a blind to veil the Truth. That lesser . knowledge which only serves Time, should -never

be allowed to obscure the greatest of all knowledge, which is the Knowledge of God. That is the eternal Well of everlasting Life. Whatever their outward privations-mqy be, those who drink martyrs, in o w own day, for- from it sever thirst. It - has power to quench the " fires of animosity" ;for the hatred and animosity which crucified Jesus are to-day quenched. H e is yet, in 1923, joyhly making 9z3 to-day honoured in every language, and in all because some elders think they can regions of the world. Enthroned in all hearts is - .

Twenty thousand

And some are even

the same reply,

extol themselves by

putting God out of the Courts

He. His 'Teachings are a Standard of ~ u d ~ m e n t . of His own world. I
f they believe they can, why

His Life inspires the resurrection of the individual. are not all the
history books burnt? Nay, they

H e reigns in hearts the world over, and will ever cannot, for all that
the Spirit saith is confirmed,

reign in His own Station, the Well-Beloved Son of - from everlasting to
everlasting. And if history

books do not teach that; what is the use of them?

many brethren. " Spirit ever stands
for Reality.

Many have testified, and are testifying, their
hith in the Revelation of BahA'u'lla. And it

will be readily seen that no one person, w k b v e r The
his or her qualifications or worldly station may be,

obligation to propagate the Teaebines of
rested on His disciples, W b t , we may &

will ever be able to deal exhaustively, or a&-
quately, with so great a subject. That is some-

* J-

J i B d d b e * state of the world, if instead of
Q a howledge of them, they had carefully con-

thing for which the world may be grateful, and it
is mentioned in order to convey the understanding c d e d ,

hidden, and idolised them? It is not the
that this present endeavour, inasmuch as it is a lack of

knowledge concerning His Teachings, but
testimony, is a testimony of faith, that the writer, &e failure

practise them, which has brought
after examining the Teachings of BahA'u'llAh, and calamities

upon the world.
after investigating to some extent, by no means ex- w h a t

its conditions would have been had they
haudively, the Prophecies relating to it, and after never been

known is unimagivable. Those who
bringing the Teaching to bear upon the problems, havc

practised them have been the salt of the earth-
spifitual, moral, intellectual, and social, which to- ms is

Imndeniable. Jesus revealed the Fatherhood
day exercise her own mind and the mind of the , oi ~~d ;and

throughout His lik, which is from all
world generally, has come to the joyful conclusion eternity,

has prayed, and has taught men pray,

that Bahh'u'llbh has brought Divine Light to the
*

for the coming of the Father's Kingdom on earth

world, and in This Day is He Whom God bath sent, a Personal Manifestation of His Spirit, even as Jesus was. The pen fails to define the Sign-
slab3ect; dealt with, being of vital h p o h n c e
came of His Appearance. In brief, then, this -
happiness of the whole world, should in-
testimony acknowledges Him to be what He
people, whatever their Religion, or Race,
claimed to be ; as Jesus to-day is acknowledged to
And as this becomes evident, readers
he what H e claimed to be. Whereas, in the begin.
that apology for not presenting i t would
ning, His claim was not openly acknowledged, save
place than any explanation for doing so-
by a few.

A Revelation comprehending a11 previous 33,eve-
It is hoped that this contribution, made by one
given to the world by BahA'u'llAh. The
without claim to any special ability, may, perhaps
quintffsence of ~ h i c his : that all Revelations of
for that reason, reach others, who believing, will
past and present, are in H a m o n y -

'- -."- --a

i l" =-nr *

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Although many persecutions were heaped upon
by the Prophets and
Him by worldly despots, Bahti'u'llhh has, during 40
in accordance with the =Pa-
yeam of Exile and 'confinement, recorded the ut-
different stages of the world's
terance of the Holy Spirit in the rich and melodious
languages of Persia and Arabia. In face of aU
opposition H e has bequeathed to the world .the
Treasury of the Divine Will for this New Age.
And it is very necessary that those within and with-
rulers and their kingdoms
out the Churches, of every Religion, should know
to heed the Prophets and
what the Spirit saith unto them To-day.

The Divine Will for To-day is revealed in the

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to the

terest all

or Nation.

will know,

be more in

latjons is

the Tnlth,

been revealed

tions of God,

e Age, at

of ancient

eir failure

Sacred Writings of Bahá'u'lláh, and expounded in the Tablets of the Greatest Branch. Those Writings are gradually being translated into English and other languages, and will be translated into the universal auxiliary language; and when the time has obscured the Light given to the world becomes fully aware of them, they will be able to read the Revelations, Religion, through misinterpretation, as eagerly read as the Holy Books preceding them; and this, has often been the cause of division, for they prescribe the Divine Remedy for the Religious, Social, and Industrial troubles of our day. It is clearly for the promotion of Unity and Brotherhood. There are many in the world to-day who, while some, as already mentioned, are perceiving the need of Unity, are frankly confessing their lives, because of opposing the lack of spiritual power so essential to it. To bring about Unity, even in any one Religion temples of the living God, have been suppressed, or Nation, seems to them a stupendous and impossible task. Whereas, the reason for their depression and failure is that their aim is not great enough. It is incomplete. For the Oneness of all is the Truth of the matter, and knowledge of it has been witnessed since the appearance of the Truth, the only Key to Harmony: glimpses of which are still being witnessed by the angels in heaven and on earth, yet "He that watcheth over Israel slumbereth not, nor sleeps," while to these things, many in the world, and of all nations, are heedless, or rushing to and fro after ephemeral things.

course of
 successive
 depending
 which stands so
 'and Brotherhood,
 sacrificing their
 blind desire to
 * to be
 :as "whited
 His Day, when
 those who should
 The world is
 Drama which has
 ance of the Báb,

Ci 7
 There are millions of Jews, Christians, and Muhammadans in the world, and it is not possible, either by argument, persuasion, or the sword, to get them to reject one Religion for another. But it is possible for them all to arrive at the understanding that the aim of the Founders of all these

Religions is One and the same ;and that they each serve specifically an Age in the progressive order of the Divine Plan to create Harmony in the world. They are the Supreme Concourse, moved by the Spirit, to promote Unity. How pitiful, then, are the misunderstandings which have blinded their followers to such an extent that they have persecuted each other most cruelly, believing it to be in their Names ! Since each has given Light in accordance with the capacity of the Age, and has pointed to further Revelation in the hlness of time to come; surely it is the disposition to idolatry which has blinded the world to the simple truth of the continuity of revelation. When it is seen and understood, all will cease to worship the Lamp, and abolishing prejudices, be able to walk in the Light of Oneness, and glorify God by " consorting with each other with fragrance," as to-day Bahb'u' llbh exhorts them to do.

FAHA'U*LLAHTO CHRISTIANS :

CHRIST'S ENTRANCE INTO

;~tProcloim:

surely the Father hath come and

JERUSALEM :

B t

hfulfilled that whereunto you were promised in "nd when H e was come nigh even now at the of God. Thisis the word which the

be Kingdom

Mount of Olives, the whole multitude of the a&- veiled when H e said t o those around Him that ciples began

m

ki" \$hey could

not bear it ; but when the stated t i n e

"iLu r s ~ended and the Hour arrived, the Word shone

voice for all t

saying :

@l forth from

the Horizon of the Will .

k

ad

...

, " Beware, 0 Concourse o f the Son, cast it not

" Blessed is the King that cometh in the Name but hold thereunto! This

' Behind Y e ,

of the Lord. Peace in heaven, and glory in the appeared from the Orient and h t h

[Light hath

highest. "

i journeyed

toward the Occident until it came unto I

And some of the Pharisees from among the Latter Daus."

thee in these

-

I

I

said unto Him : "Muster, rebuke Thy
;. verily, He the Son beareth witness to Me, and
" I bear witness to Him

~

disciples."

,And He answered, and said unto them :

Then tell Me : Do the children know the

"

~

I

if these should hold their peace, the stones
Father and confess Him ? Or do they contradict
would immediately cry out."

Him as the

people contradicted Him before?

Jesus to Jerusalem :

" In

this Day it behoveth you to proclaim in

Q Jerusalem, Jerusalem, which killest the

this Greatest

Name among the Nations. Do you

Prophets, and stonest them that are sent unto

~hooseto be

silent whilst trees and stones are call-

thee ;how often would I have gathered thy children

ing out,in

the loudest voice :

together, as a hen doth gather her chickens, under

" Surely the

Lord hath?&come, the possessors of

her wings, and Ye would not !

Great

Glory !

" Behold your house is left desolate : and verily

verily, We

have opened unto you the Gates of Jerusalem

I
I say unto you, Ye shall not see Me, until the time

the

Kingdom ;

come when Ye shall say,

Are

closing the door of your houses before I

I

" Blessed is He that cometh in the Name of the

My Peace

? "

Lord. "

(" Lawh-el-Aqdas,"

(The Gospel according to Luke.)

Bahci'z~'LZ6~h's

Message to Christians.)

THE LORD OF HOSTS.

" THUSS P ~ K E T H THE LORD

OF HOSTS,

SAYING,

BEHOLD THE MAN WHOSE NAME IS THE BRANCH :
AND HE SHALL GROW UP OUT OF HIS PLACE, AND HE
SHALL BUILD THE TEMPLE OF THE LORD :

j//

-t

EVEN HE SHALL BE ~ THE

OLD TEMPLE

LORD; AND HE SHALL, BEAR THE GLORY,

OF THE

AND SHALL

I

'ABDU'L-BAHA

THE GREATEST BRANCH

will SIT AND RULE UPON HIS THRONE : AND THE COUNSEL

OF PEACE SHALL RE BETWEEN THEM BOTH." CENTRE OF THE COVENANT

(Zechariah, Chap. 6, ver. 11.) AMONG THE NATIONS.

i

t

THE GREATEST BRANCH.

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ra,**--ea&

PROCLAMATION

'ARnllTPT R A ~ ;

THE ~ O R I Z O N SOF THE

THE WORLD WILL B

IT IS THE HOUR

OF THE, UNITY

OF THE SONS OF

MEN, AND THE DRAWING TOGETHER OF ALL CLASSES.

THE LIGHT OF KNOWLEDGE

HATH APPEARED

BEFORE WHICH THE DARKNESS OF EVERY SUPERSTI-

TIOUS FANCY WILL BE ANNIHILATED.

1% SHALL CEASE BETWEEN NATIONS,

AND BY

THE WILL

OF GOD

THE MOST GREAT PEACE

SHALL COME.

THE UNIVERSAL B A H ~ TEMPLE

I

THE FIRST MAS-EQUUL AP_HKAR WAS BUILT AT

I--ABAD (CALLED BY THE RUSSIANS ASKHABAD),

IX RUSSIA. ON THE PAGE FOLLOWING IS A PICTURE
OF THE SECOND B d ' f TEMPLE, OR MAS*
RIQU'L-ADII~R, TO BE BUILT ON THE SHORES OF
LAKE MICHIGAN, CHICAGO, ILL., U.S.A. DESIGN
BY LOUIS J. BOURGEOIS.

" INFORM THE TEMPLE IS NINE-SIDED. FROM
DOME TO FOUNDATION IT IS A UNIQUE CREATION. IT
IS SAID BY EXPERT ARCHITECTS TO REPRESENT THE
FIRST ORIGINAL IDEA IN ARCHITECTURE SINCE THE
13TH CENTURY. IN GEOMETRIC ORNAMENTATION IT

THE FIRST

MASHRIQU'L-A-AR
IS SAID TO CONTAIN ALL THE RELIGIOUS SYMBOLS OF
AMERICA,

TO BE BUILT IN

THE WORLD. BUT MORE THAN ALL THIS, THE NOBLE
, CHICAGO, ILL.

WILLMETTE

SYMBOL OF THE SPIRITUAL ORB, OR SUN BEHIND THE
SAVIOR

OF MANKIND. THE WONDERFUL NINE- FOUNDATION STONE LAID
POINTED STAR, FIGURING IN THE STRUCTURE OF THE BY 'ABDU'L-BAHA,
MAY 1st. 1912.

TEMPLE ITSELF, AND APPEARING AGAIN AND AGAIN IN
ITS ORNAMENTATION, A SIGNIFICANT OF THE SPIRITUAL
GLORY IN THE WORLD TO-DAY.

" THE TEMPLE WILL BE A 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.
BEYOND THESE, A SERIES OF BUILDINGS
DEVOTED TO THE APPLICATION OF TRUE RELIGION
TO LIFE. ONLY WORSHIP AND PRAYER CAN BE
VOICED IN THE TEMPLE ITSELF."

(Literary Digest, Aug. 1920.)

WITH THE MOST MELODIOUS VOICES IN THE GAL-
LERIES BUILT IN THE TEMPLE OF THE MACERIQU'L
. AKKAR. THE PRAYERS OF THE LORD SHALL BE
2- ' CHANTED IN A MANNER TO ATTRACT HEARTS AND
SOULS. "

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

REVELATION OF BAH~U'LLAH
IS UNITY TRIUMPHANT

ALLAH'U'ABHA !
SATISFACTION.

e

t

" He who invites the people in My Name,

k W T may be assumed that in the M e r e n t schools

he is of Me." (BahA'uyW.)

a a:% spiritual s8tisfrction : and in our

travels we have

found at times that we have hrd to let some things

"You &all put crowns on their heads : crowns % go in order to

receive the satisfaction which belongs

set with brilliant jewels which shine like stars : to fuller pastures.

Probably, in all fields of search

cram of everlasting brightness that will not :*%A

: we have found something we could not let go,

fall off." (~bdu'l-B&&.)

+

perceive it leads to Unity : for the things we have

. to let go are merely our prejudices---or the preju-

a-

:

dices of other people-against a further knowledge

of it.

: . Tmth is a280 satisfaction : And the utmost satis-
faction is to be found in the Teachings of

- i

i'

.-

. ~... -.

.

--

Bah'i'llih. They are a Lighthouse of Spiritual
'&&&'i Revelation is the Qiblih* of Salva-
Guidance to those of all Religions, who are crying
whole world, did the world but know it :

out for that promised Light, w5ich is the special
need of this Age : for many know, and confess,
they have it not. The Revelation of Bahb'u'llirh
is not exclusive. Coming to those who worship
God under different Names, and to those who
accept no Religion, it fulfils the Prophecies of God,
and meets the highest social aspirations of Humani-
tarianism. Securing all that is of the highest sight,
rstanding; as friends and lovers, " of one
Bah'i'ullh saves ,Religion from drowning in the
house. "

n a

Sea of Names : and elevates the Host by distin-
have no greater Scriptural proof than that
guishing the Light from the lamp which holds it,
found in " Hidden Words " (Bahh'u'llih),

,-#I be

calling upon all to worship God only.
agr Creator bespeaks joy and gladness, for all who
" There is no God, but God," says M&ammad,
and all the Prophets with one accord have ex-
claimed : " Glory be to God !" So the First Com-
~ ~

nature of things, have been expounded by His
mandment of Moses is confirmed in every New
!:- Prophets, and are written i n the Sacred Scriptures
Dispensation of Ehe Spirit, to keep mankind in the
of all Religions, and all the " free thought " in
straight Path of accomplishment, away from the
the world cannot change those Laws. The Truth
ruts of fruitless idolatry. &: - cannot be
overthrown, and nobody is wise who
FY

In this Day of the Lord, Bahii'u'llih brings thinks
contrary t o it. Bahi'u'llHh assures each individual
essential Laws to establish the Kingdom of God,
of God's Love, and of the ecstatic joy of life,
on Earth, in order that the Glory of God may be-
which enables those who keep His Laws to rise
come manifest before all eyes. The Name of 5
triumphantly glorious, even over death itself.
BahH'u'llih stands for the Glory of God. For fulness
of life in' Gad's Kingdom, on earth,
For this Jesus lived, and H e suffered crucifixion, and
throughout eternity, is the prophecy of the
because religious men took offence at His claim to Religion of
God.

hethe Son of His Heavenly Father.
*"&iblih," the Point to which devoted ones turn in
reverence, as Christians to the East.

p.
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p

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d -

I n an elementary Persian text book, used in
o the fairminded
schools, it is written, " Justice half Religion is."
k in God and in

The same little book states as a proof of God's m h other, is in all

things provided, and
 Love to individuals, that He gives to each " a be 'met with
 recognition, responsive generosity, and true
 Mother." This proof none can misunderstand, for
 thankfulness on our part- Satisfaction,
 it is not a mere matter of words. It is written in
 joy, and gladness will become i d - vidud and universal
 many Scriptures that " God is Love," and by the
 experience, when all arise from the bed of
 power of His Spirit, many have sacrificed their
 indifference, and by the power of the
 lives to prove that Faith. Spirit of God,
 decide to take and to offer to
 If then, Justice is half Religion, the other half the
 overflowing Cup of Generosity which Bahi'u'llith
 must be Mercy and Generosity : for it is God the
 offers to Humanity, to-day. The Day of Grace
 Merciful, the Generous, the Giver, Who through
 inaugurated by Jesus, has had a long spell
 Bahi'u'llith addresses each one of His children with
 of centuries and has suffered con- siderable abuse.
 the utmost Divine Love and Courtesy :
 And it will be remembered that
 He was aware it would be so; for when it was
 " O SON OF SPIRIT ! suggested by His
 disciples that the goodly disposed
 Justice h loved above all. Neglect it not if thou should be separated
 from the evil doers, He re-
 desirest Me. By It thou shalt be strengthened
 ether until the
 to perceive things with thine own eyes and not
 with the eyes of men, to know them by thine This Day is the
 Harvest of the seed-sowing of
 own knowledge, and not by the knowledge of Moses, Jesus,
 Muhammad, and of all the Mani-
 any in the world, Meditate on this-how thou
 efore them, when
 oughtest to be. Justice is of My Bounty to * the wheat will be
 gathered into the barn of reality,
 thee, and of My Providence over thee; therefore anJ the chaff
 scattered by the winds of circum-
 keep it ever before thy sight." stance, or discarded
 as stubble. All that is not of
 Seeing then, God's Love in the nature of things,
 - reality will perish in the realms of forgetfulness,
 or God willing, become purified in the fires of
 hearing of it through His Moly Prophets, and each

experiencing it through a Mother's love, should
we be i~elvonsiveto the wonderful bounty of
Kingdom is Now ! Now is the
God ? Since Justice enables ~u to see things with
accepted time !

24

P

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... - .- - - - -

DIVINE PRINCIPLES THE FOUNDATION AND TRUTH OF BEING.

T is now over fifteen years since the writer
of this grateful testimony was attracted by
the - Holy Fragrances of BrthB'u'llivh,

,

through a handful of His followers, who at that
time met at the Higher Thought Centre, in
London. A room had been engaged there for the
purpose of expounding the Bahb'i Teachings, and
many were the questions put by earnest students to
Miss Ethel J. Rosenberg, to110 had made the pil-
for it i s a Divine out-pouring
grimage to Acca, and having sojourned in the
meet the needs of Humanity, and
home of the Master, had many beautiful stories t o
sacrificial proof to demonstrate its
tell of His constant kindness to all arouna Him,
as well as much important Teaching to impart,
which she herself had received direct from Him.
The beautiful and indefinable spiri'i peculiar to the
Bahd'i Dispensation was always evident in those
gatherings, and through our persistent questioning
and modern Seers.

some of us sought, and found, intellectual satisfac-
~ I t was natural that this magnanimous claim
tion, as well.

persistent questions, for some were

Most of the Teaching given at the. Higher
they had found Truth in a

Thought Centre was of the nature of practical
deligitfully entrancing in one or other

modern metaphysics, pertaining to healing, and
presentations of Metaphysical

individuil and general welfare. It was based on
the hypothesis of Divine Principles as the origin,
foundation, permanence, and Truth of Being, and

remorse.

The Call of the

l perception;

.Spiet to

rs its own

of-both ancient

=.

should excite

present who thought

measure

, we of' the different

as aid to individual perception of Truth.

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

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

There was no mere "divine immanence," or many mansions: I go, to "spark" of divinity within us, not in our conception for you."

tion of ourselves, such as is now conceded by tender this assurance concerning theology, but potentially, the complete "image Kingdom, into which, through and likeness" as stated in Scripture, which is Jesus so graciously permitted His natural and common between Father and Son, just waiting to be discovered and demonstrated, as bit by bit we unwrapped ourselves from the mental "swaddling clothes" which bound us; so it was with a "reverent recognition of our Divine birth-right, that we claimed our kinship with the ~lmighty"*

The study of Divine Principles had set us free from the meshes of theology, and given us a deeper insight into the Teachings of Jesus. We took Him the sake of righteousness, because to be the Word, the Light, the Truth, and the planting must bear fruit, and Way of Life, expressed Personally, to lighten the of God in each Visitation are Path of His followers throughout the Christian Era; sufficient, until the further Light which He promised in the fulness of Time, should Come. by food some "know not of."

For the "Spirit within us" bore testimony to the fruits of reality, and they fact, that He had demonstrated His Divine qualities to the utmost; and since we perceived, and unacceptable propositions.

SO the children of the Kingdom have now conceived ourselves to be the children of the ("The Builder and the Plan." Urrola N. Gestefeld).

C

&~uld not grow

My Father's House are

prepare a place

How lovable and

ing the Heavenly

His own mind,

our sake, and for

the tree of God's

the Manifestations

ante, and sustained

: They always bear

'- never mock one by

right. we find that in the heart of God there is
 i?ofunderstanding, and is real, cannot be
 a place for every one, and Glory be t o Him ! The
 Call to His Kingdom, is Now !
 brothers and sisters in the Heavenly
 The prpohe of this endeavour is that some
 has been named our Elder
 who may read will become interested in that Call.
 He consciously demonstrated the
 For it is to those who know not of it these words
 and as far as is generally known,
 e written, in the hope that their keen interest
 called the Son of God. At the
 walked this earth H e was known as the
 will be aroused in the Sacred Writings of their
 own Day, and in the Divine Laws revealed through
 of God, and men gnashed their
 the Supreme Pen of Bahi'u'llHh.
 claim. It mas accounted blas-
 His Call to the Kingdom, is Now! Have we
 days, but now, it is taken as
 heard it? What is our reply? D o we pass it on,
 b t t e r of course. For -
 --- .," wnrJ ;n +he
 - - the fin+ .."ill 1U W

w-
 *-&we
 md Jesus
 her+,because
 h of Being,
 LefScst to be
 !&gotten Son
 at such a
 k n y in those dark

or remain deaf and dumb? The Kingdom of
 -ed all tl and nLOWwe kno
 Heaven cannot be controlled by selfish seekers
 ear~only ,ther, is real bla
 after their own glory. The most honourable
 ma t there should be children of the Spirit, was
 places are filled-by those who can drink the Cup
 of Sacrifice. Lqt us take a time of reverent
 hard for men to understand. Hence theologi-
 k4bbrications and the interminable discussions
 silence, alone, sometimes, in remembrance of those
 keen those who affirm, and those who deny,
 who have drunk that Cup for us, if we cannot do
 t Divinity of Christ !
 so in the fellowship Remembrance, to which their
 The immaculate conception takes place in the
 Sacred Hearts invited us.
 born of the Spirit, and is the
 W e may not abase ourselves before Them.
 lception which we have of ourselves and each
 That is not what They came for. Such abase-

ind, when we are

othep. There is a little clarifying verse which nlns :
ment has been in the past one of the greatest
religious mistakes, and contrary to the spirit of
Though Christ in Bethlehem a thousand times
resurrection : for They have ever called us to
fellowship with the Highest. There has never
If He's not born in you, your hope is all for-
been any discourtesy from Them, to us. Quite
the contrary. They are blind imitators who feign-

.%66

be born.

g

\$ lorn. y 9
P1.

ing obeisance, teach others to abase themselves ;
Jesus is naturally and essen-
but the holy, loving, and devoted reverence which
the resurrection, and the life

The example of

tially the judgment,

30 IL 31

of us all. For by His life H e brought us into con-
scious active communion with the Father, proved
the resurrection of His Spirit, and thus gave us
RELIGIOUS FREEDOM.

ii

everlasting Life.

:Am

Early acquaintance with the Bahh'i Teachings,
O U G H O U T the 19th century " Free-
will naturally, in a Christian country, find many so
entranced by the beatific vision of Jesus, which
* U dom " was the parrot cry of the unthink-
ing majority, and the constant watchword
makes clear such hossibilities for the children of
high-minded men : yet this corxmon cry did
men, that they may hesitate to examine their own
itself bring about political freedom to
Scriptures concerning the present-day Revelation,
Women had to claim it.

!. H R

g 4 . d

mt uf

;+. women.

which in them, is promised. But it is hoped, that
many, freedom becam; little more than a
when they remember Jesus promised it, they can-
or a licence, a sort of beautiful doll which
not refrain from examining the matter. For
people liked to play with, and which
surely, all must soon become aware that the Light
led them into chains ; as idolatry of any kind
of Divine Intelligence illumines the path of
W e know some statesmen have

With

fetish,

. grown-up

often

C.: alysys does.

k
*

humanity with resplendent beauty, in our own

actually

gone so far as to say, they would rather
day. P see England "

free " than " sober " ! Though

To turn aside from it is to court disaster, and to [' having it is clear there will not be much freedom worth

become lost in the labyrinths and cross-currents
for any country which does not get free

7 % from the ravages of strong drink. And good
of mental confusion; for it is the Re-appearance

of that Spiritual Light, which lighteth the whole &: patriots
of every land who have worked in the face

of ignominy to set humanity free from it, will re-
world. It awakens the individual consciousness to F-";

a knowledge of divine origin, and so con- joice to
know that it is a Bahh'i Precept that

firm the claim of Jesus, Plato, and Socrates; ac " alcoholic liquor
shall not be used as a beverage" ;

and is the Divine response in the nature of things-- g for it has
blighted many a brilliant career, and

to the need of this bewildered world. wrecked
the happiness

-

of millions of homes.

Notwithstanding the many blessings of freedom,
which last century has bequeathed to this, the abuse

of it has left us with such an undesirable condition of
&a

conditions, that the special work of this 20th cen-

-!.;

∴**

i

Harmony, is exceedingly difficult : so difficult,

icism of personal friends, who show
prejudice have rendered conversation

that without clear Spiritual Guidance, such a task
could not be accomplished.

There are many organisations on foot to-day, , "

You are no child of mine," have fathers been
which, representing only partial good, gather their b w n

to say to their children, " if you do not be-
armies together to attain supremacy and prefer- eve "

this, or that. Or, ' < out of my house you
ence over organisations representing other partial go, if

you refuse to fetch my beer." And children
good. The natural result being that there is chaos who

would have refused to go for beer, have had to

and unnecessary hardship for many good people in the tap room for their father, because their their efforts for religious, political, social and in- heart was breaking. Such episodes do dustrial reform. Though as St. Paul told us, " all children to keep the Fifth Commandment things work together for good to those that love God." And Bahi'u'llih looking out on such a hopes of many fathers even to-day are world of confusion, has declared in the Name of on the turf, and their minds concentrated God, that Religious, Political, Social, and Indus- beer glass; because, as the late Venerable Dean of Peterborough (one time Vicar of St. trial prejudices must be abolished. "This will mean the abolition of much futile slavery on the Matthews, Leicester,") used then so clearly to ex- - - -& a d e s i ~ e t ~ plain with emphasis : " .-Gambling part of those who wish to save the world from destruction by inadequate means. For those who bzanothefs loss." advocate them have often in the past been known can anybody keep the Commandments of to be cynical concerning the efforts of other people, claims the right of freedom in un- - brotherly indulgences? Those who try can only not knowing that all good is One. Temperance societies, for instance, have ignored Industrial instances of the folly of making a god of C C Freedom," which, like some other things, is questions. Socialism has scorned Religion as fraudulent, and Religion repudiated Socialism as good purposes and bad for bad ones. materialistic. And it cannot be denied that each

Many to-day regard the honour - - of
 -- -- - the
 - - - - turf
 -- - - - - as
 ld dismiss God as fictitious, and cl re there
 -- in-
 --.

has had a measure of truth in its objections. This only proves the impartiality of Truth, which can- 'are of their d u ti~ to their own childrei

to
 i\$- mother's
 not help
 E. of Moses.
 ., Alas ! the
 ,- centred
 k@ on the
 profit
 How
 God who
 supply
 good for

not be seen with a biased mind. When belong-

or to the cloth~rnf them- I t i q nmnnino that c ~ l f -

ing to more than one organisation for reform, & respecting

persons can t u n away from that which

many a time have the hearts of some been stabbed

is really hono&able, and belittle their own i n W l i

gence by extolling honour which is a fictitious

affair, and, with the enemies of society, dismiss all

consideration of their solemn obligations made in

the presence of witnesses, to their own chosen

partners in life. It is a pity there are both men

and women who so delude themselves. May the

\$HERE has

been in times past, and very

spirit of understanding open the eyes of any who

properly,

a great outcry against the fierce-

)

have not seen the truth in such matters.

ness of

industrial competition. Often it

,

" A man's only bondage is his word," says the

US ask : " Are we on earth, or

Prophet Jeremiah, and it is for each to decide to

bell? " And

Kingsley, who was not him-

whom he gives his word. H e can give it to the

@ tortured in the

mills of industry, has wondered

truest and best of Friends, or to the Tempter. His

behalf of his

fellows, " if there will be any com-

Creator is benign, and i t is ordained in the nature

%tition in heaven ? "

of things

- that Man has, for s test, the freedom of PZ Gmnting, of course, that

heaven is a condition of

choice.

%cart and mind, that

it is essentially communal

h d not individualistic, the reality within should

&ow evidences without, and it would not then . ---

could have any place.

that work don€:faithfully

a spirit of service is acceptable as an act of worship,

f seems to dispose of the spirit of competition, and

\$ by giving a benevolent incentive to heavenlier

P

i- '

;, graces, it suggests not only industrial harmony,

- .

but

the possibility of bringing
blessed benediction: "Peace
-- on earth, and Goodwill towards men." What-
ever one's religious, social, or political views may
' be, no one would object to that most desirable state

'Br* d

b

things.

capable How

we are, much

when stranger,

happy in our how

work much more

! Surely

such practicable demonstration of Religion would

1

reasonable beings-but to be always wanting to

win the adherence of all men, and very soon make

& la, -, n t

h ~ rnpnnle is to rob life of its courtesies

atheism, anarchy and rebellion obsolete; for we

-- ----

are raised by our ideals, and such thoughts would

'Industrial

competition savours too much of corn-

then have no place in the common mind ; therefore

L1~i

t-mtakes

- the ~ o e t r vout of life, and robs in-

honest lovers of humacity should not scoff at

idealists, for " High aims overleap the bounds of

F- --

low successes." W e are brothers and sistersi and

part in making

the very universe ring with joy.

if we have not attained perfection, we shall inci-

The iov of

satisfaction-to be experienced by all :

dently help each other by aiming at it. There are

worlds of endeavour to conquer, which would give

men a rest from conquering each other.

„break away

refusing to be sharpened; and no

Competition lets loose the wolf spirit, and

k b t s and shoes

which cripple us. Pure food and

though " all the ways of man are right, in his own

F nn a l h c t ; t

l ~ t p a- hpnlltifirl fnlit: nuts. and other

eyes ; the Lord meigheth the spirits." The spirit

of envy, jealousy, and selfishness is engendered by

competition ;yet these are forbidden and despised,

and incompatible with peace. Spiritually, emo-

tionally and psychically, conlpetition is unmercihl,

tbat" all

things which we need, will be added unto

unjust, vainglorious and unsound : a satanic de-

Z" W, in measure

pressed down and running over, be-
 vice to oppress the so& of men. It has resulted
 which n-e can think, or speak."
 in riches being heaped up superfluously upon the
 is the generous promise of God.
 few, and too often left many deprived of the bare
 The ravages of competition have not
 means of existence. Even the young, in some
 evident in industry. I n Science, Art,
 countries, have been known to commit suicide, be-
 even in Religion itself, the desire
 cause failure to pass examinations in " the
 clumsy dust of ancient knowledges " has doomed
 attain glory, and to dominate the
 . true, has also been known. It is unnecessary to
 them to military service and despair. They have
 But in this time of re-construction
 preferred not to live, rather than to live under such
 it that the true, in all lines of
 cnlel and insane conditions. To do one's utmost
 in the way of service and attainment should satisfy

yond anything
 - That, we know,
 But alas !
 , only been
 Literature, and
 F: of the false to
 I, dwell upon it.
 we should see to

tion of the Religion of God is One. Therefore all
 one passes from Washington
 effort, whether it be religious, political, social, in-
 Fifth Avenue, New York. There
 dustrial, or humanitarianshould be directed with
 repaired. And it is hoped that the
 due appreciation and regard to that Divine
 world's goods w i l l hasten to b m e the
 Economy which has made all things One. Other-
 most honest of people, that they may
 wise, heavenly zeal is consumed. Competitive
 feat which the Lord Christ said : " is
 effort is selfish, separative, unsatisfactory, and is
 difficult than the passing of a camel through
 not in accord with the Divine Policy which cares
 eye." There are rich in all lands, even
 for all, provides for all, and comprehends all.
 of lands. And when so many are in
 F a r Truth being One and indivisible, spiritual
 this requires csp'lanation.
 values cannot be used in a spirit of rivalry and in-
 dependence under separate banners, through failure
 to appreciate their relation to each other and to
 the Source from which they spring ;any more than

h u g h which
 muare, into
 &e rich have
 gich in this
 wisest and
 achieve the
 more
 a needle's
 the poorest
 extreme need,

fractions can be used without regard to their relative value to each other and to the Whole Number which cease to oppress the poor because which governs them.

inscribed George Washington's standard But it is not all, we gratefully remember, who mind, we shall see the endeavour for would trifle with the Oneness of natural and Financial standard throughout the world.

spiritual Law. Some there are who agonise even neither the dollar, nor the pound, the now in conflicting organizations which cry out mark, or the rupee, will have advance-like locusts for sustenance : while many are broken disadvantage. For Life is One, and in in the endeavour to support them. And this is relation to each other they all represent life bound to happen when that which is partly true unfortunate will not always be sub- does not relate itself with the whole. The wise further misfortune, by becoming the slaves . of the money market as they are to-day. There

I and the honest relate themselves with the whole Truth. George Washington must have felt this, different sorts of slavery which need to be

when he exclaimed : " Let us raise a Standard to which the wise and the honest can repair. The Event is in the hands of God." I f memory serves correctly those words are inscribed on the Arch finance, morals, industry, religion,

40 41 i and in an human relationships. But it is not enough to aspire separately. It is necessary for individuals and natio~isto aspire together, in order to secure the refreshing fairriess in these matters, which is their heart's desire.

'ABDU LBAHA Melodious individual voices have reverberated INDUSTRIAL UNREST. through the centuries', and are now blended into

One Voice, which is calling all to Unity.

BDU'I

said ' You have

Jesus yearned in prayer for Unity. The Bahh'i
tioxied me about strikes. This question
u-

Teachings come in answer to that prayer, calling is
and will be the subject of great

- diffi-

all to gather in that ,which is the ripe Harvest of culties.

Strikes are due to two causes. One is

His seed-sowing. the extreme

sharpness and rapacity of the capi-

The Principles of BahbYu'lliH are Pillars of talists and

manufacturers : the ,other, the excesses,

Strength, in establishing Unity. They enable us the

avidities, and ill-will of the workmen and arti-

to see that to be free, is not enough; because sans. It is

therefore necessary to remedy these

Humanity is One Family, and an all-comprehend- two causes. "

ing glance should enlist the practical help of every F " But the

principal cause of these difficulties lies

one, in establishing Unity and Harmony the world in the Laws

of the present civilization : for they

,-*

over. i- lead to a

small number accu~nulating incomparable

fortunes, beyond their needs, whilst the greater

The Human Ideal, should be Hannony and number remains

destitute, stripped, and in the

Oneness. Then will all see with God's Sight, and greatest

misery. This is contrary to justice, to

the effort for Unity, will incidentally set indi- humanity, to

equity; it is the height of iniquity,

4.:

viduals free from the greatest of all bondage-the the opposite

to what causes divine satisfaction.

bondage of self.

5

t! " This contrast is peculiar to the world of man :

e V i t h other creatures, that is to say with nearly all

,. . animals, there is a kind of justice and equality.

Thus in a shepherd's flock of sheep, inva troop oE

deer in the country, among the birds of the prairie,

of the hill, or the orchard, almost every animal

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receives a just share based on equality. With munity would be quite destroyed. Thus, there is them such difference in the means of existence is a great wisdom in the fact that equality is not not to be found : so they live in the most complete imposed by law; it is therefore preferable for peace and joy. ". - moderation to do the

work. The main point is, by " It is quite otherwise with the human species, means of laws and regulations to hinder the con- which persists in the greatest error, and in absolute stitution of excessive fortunes of certain indi- iniquity. Consider an individual who has amassed viduals, and to protect the essential needs of the treasures by colonising a country for his ~rofit.He masses. For instance the manufacturers and the has obtained an incomparable fortune, and has industrials heap up a treasure each day, and the secured profits and incomes which flow like a river, poor artisans do not gain their daily sustenance; whilst a hundred thousand unfortunate people, weak and powerless, are in need of a mouthful of accept it. Therefore laws and regulations should i be established which bread. There is neither equality nor brotherhood. would permit the workmen So you see that general peace and joy are destroyed, the welfare of humanity is partly annihilated, and that collective life is fruitless. deed, fortune, honours, commerce, industry, are In- to receive from the factory owners their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory, and the

I I

in the hands of some individuals, while other people In other words the workmen should receive wages are subject to quite a series of difficulties and t o which assure them adequate support, and when limitless troubles ; they have neither advantages, nor profits, nor comfort, nor peace."

" Then rules and laws should be established t o

I

regulate the excessive fortunes of certain private to satisfy the workmen

with the amount they I
 individuals and to limit the misery of millions of receive, so that they
 may be able to put a little
 the poor masses ; thus a certain moderation would aside for days of want
 and helplessness."
 be obtained. However, absolute equality is just as " When matters are
 thus fixed, the owner of a
 impossible, for absolute equality in fortunes, factory will no longer
 put aside daily a treasure
 honours, commerce, agriculture, industry, would which he has
 absolutely no need of ; and, the work-
 end in a want of comfort, in discouragement, in men and artisans will
 no longer be in the greatest
 disorganisation of the means of existence, and in misery and want, and
 will not be subjected to the
 Universal disappointment : the order of the com-
 greatest privations at the end of their life."

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(G Without taking into consideration that the longer rebel
 and revolt, nor demand beyond their
 fortune is disproportionate, the capitalist succumbs rights : they
 should no longer go out on strike, they
 under formidable burdens, and gets into the should be
 obedient and submissive, and not ask for
 greatest difficulties and troubles ; the administra- impossible
 wqes. Bct the mutual rights of both
 tion of an excessive fortune is very difficult and associated
 parties will be fixed and established
 exhausts man's strength. ") according to
 custom by just and impartial laws. In
 ~tis then clear and evident that the repdition case one of the two
 parties should transgress, the
 of excessive fortunes amongst a small number of courts of
 justice would have to give judgment and
 individuals, while the masses are in misery is an by an
 efficacious fine put an end to the transgres-
 iniquity and an injustice. I n the same way abw- sion ;thus
 order will be reestablished, and the diffi-
 lute equality would be an obstacle to life, to wel- culties
 settled. The interference of courts of justice

fare, to order, and to the peace of humanity. In and of the
 Government in difficulties pending be-
 such a a just medium is preferible. It , tween
 manufacturers and workmen is legal, for the
 lies in the capitalists being moderate in the ac- reason that
 current affairs between workmen and
 quisition of their profits, and in their having 3 manufacturers
 cannot be compared with ordinary
 for the poor and needy; that is to affairs between private persons,
 which do not con-
 say, the workmen and artisans should receive a tern the public,
 and with which the Government
 fixed and established daily wage, and have a share should not occupy
 itself. In reality, although they
 in the general profits of the fac.tor~." appear to be
 matters between private persons,
 c c It would be wen, with regard to the social these difficulties
 between employers and workmen
 rights of manufacturlers, workmen and artisans, produce geneml
 detriment : for commerce, in-
 that laws be established, giving moderate profits to dustry,
 agriculture and general affairs of the
 manufacturers, and to workmen the necessary country are all
 intimately linked together. If
 means of existence and security for the future. one of these
 suffers an abuse, the detriment affects
 Thus, when they become feeble and cease working, the mass. Thus the
 difficulties between workmen
 get old and helpless, and die leaving children under and nmanufacturers
 become a cause of general
 age, these children will not be annihilated by excess detriment. "
 of poverty. And it is from the income of the "The Court of
 Justice and the Government have
 factory itself, to which they have a right to derive therefore the right
 of interference. m e n a diffi-
 the means of existence." occurs
 between two individuals with refer-
 " In the same way, the workmen should no
 ence to private rights, it is necessary for a third to

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Laura

Cliflord Barney. It is contained in the book
 which settles the question; this is the part of the Govern-
 ment; then the question of strikes-which causes the American edition of
 1918, but in America
 1 trouble to the country and is often connected
 with the excessive vexations of the workmen, as to the benefit of those who
 might not otherwise know of
 well as with the rapacity of manufacturers-how the Solution portmyned
 by 'Abdu'l-Bahd, the
 could it remain neglected? " Semant of God.

" Good God ! Is it possible, that seeing one of
 his fellow creatures starving, destitute of every-
 thing, a man can rest and live comfortably in his
 luxurious mansion? He who meets another in
 the greatest misery, can he enjoy his fortune?
 Therefore, in the Religion of God, it is prescribed
 and established that wealthy men each year give
 a certain part of their fortune for the main-
 tenance of the poor and unfortunate. This is the
 foundation of the Religion of God, and the most
 essential of the Commandments. "

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

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

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

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To bring mirthfulness to every weeping one ;
To become salubrious water to every thirsty
one ;

To be the cause of glory to every fallen one;

THE -BEWARE TABLET.

And to be

charitable to all the p r .

I

HE Friends of God and Handmaidens of

Beware ! Beware !

Lest ye offend any heart !

the Merciful must render service to the

Beware ! Beware !

Lest ye hurt any soul !

(3 Oneness of the Human world, and

13eware ! Beware ! Lest ye deal unkindly to-

show love and a 5 i t y to all the children of men.

ward any person !

They must deal with the utmost devotion, good-

Beware ! Beware ! Lest ye be the cause of
will, love, and kindness, towards all Humanity."

hopelessness to any creature !

His Highness, Bahi'u'llih, addressing the

Should any soul become the cause of grief to any

World says :

one heart, or of despondency to any one soul, it

" Ye are all the leaves of One Tree, the fruits of

were better for him to hide himself in the lowest

One Branch." Therefore the law of relationship,

strata of the Earth, than to walk upon the Earth.

brotherhood, kinship, fatherhood and motherhood,

Should any soul desire the abasement of his Kind,
is established and proven amongst all the families

undoubtedly nonentity were better for him : his
of the Human Race.

nonexistence better than his existence, and his

Endeavour Ye, with a11 your heart and soul, so

death better than his life."

that you may live and act in accordance with the

" Therefore my advice to you is : Endeavour as
Teachings of Bahir'u'llih.

much as you can to show kindness to all men, t o

To become a shelter and an asylum to every

deal with perfect love, affection and devotion with
oppressed one ;

all the individuals of Humanity. Remove from

To assist and uplift every vanquished one ;

amongst yourselves, racial, patriotic, religious,

To be a skilled physician to every sick one ;
 sectional, political, commercial, industrial, and
 To bestow a swjfi healing antidote to every
 agricultural prejudices ; so that ye may become
 wounded one ;
 the founders of the structures of the Oneness of
 To inspire with confidence every fearful one ;
 Humanity. All countries are One country; all
 To grant tranquillity and composure to every
 nations are the children of One Father. The
 agitated one ;
 struggle for existence among the ferocious wolves
 To gladden the heart of every depressed one ;
 has become the cause of all these differences, and
 50 51

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 -

strifes; otherwise the expanse of the World is and be assured of it,
 by evidences in the lives of
 spacious, and the Table of the Bounties of the
 Almighty is spread in all regions.""
 Then, indeed, will the Glory of God 'cover
 Upon Ye, be Baha El Abha ! the earth." Have not the Prophets,
 of every
 (Signed) 'ABDU'L-BQHA ABBAS. Age proclaimed that " these things
 shall be ? "
 God's Will is good-will to all mankind, and
 One can scarcely read this Tablet of Bahb'u9- this knowledge should
 incline all to attune their
 llbh with concentrated attention without being hearts to the countless
 melodies of the Divine
 conscious that the Voice of God is calling, or Message for To-day, and
 to recognize that the
 without experiencing a baptism of the Holy
 Spirit. Some Bahais have called it "The
 Beware Tablet," not only for obvious reasons to THE LORD
 OF HOSTS
 be found in the Tablet itself, but perhaps also

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with an inner knowledge of the necessity of has been manifested in
 accordance with the ful-
 exercising constantly that divine kindness to filment of Prophecy,
 and is calling all men to
 which we have ever been called by the Messengers unite under the Banner

of Universal Harmony.
of God, in every Age. Divine kindness has
been made manifest to the
To-day, that Call is again made clear by world through Baha'u'llah
and 'Abdu'l-&ha, I
Bahb'u'llbh, the Nightingale of SignXcances. the Greatest Branch,
even as in former Time, I
Divine kindness has been manifested by Him, and it has, been manifested
by Jesus, the Christ, 1
has been exemplified in the life of 'Abdu'l-BahA, Whose teaching and the
teaching of the Prophets
I
I
the Greatest Branch. anticipated the
appearance of Bahh'u'llah and I
When that kindness which blends the human 'Abdu'l-Bahit in the
world. I
with the divine is manifested the world over, It remains for each
and all of us to manifest
from each to all, in accordance with the Divine good-will to each
other by the power of the
Exhortation, all will become conscious of the Spirit which gives
life to us all, in order that the I
presence of the living God, for we shall in each Kingdom of God may be
realized on Earth. I

other, see glimpses of God-likeness, face to face,

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* Translated by Mirsa Ahmad Sohrab, Washington, D.C.

Nor. 11, 1910.

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ance with the

necessities of the Time it has become

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due, and the

inclination to dismiss Prophecy with

its broader scope as something belonging to the

THE UNIVERSALITY

realms of uncertainty, has

hidden the all-embrac-

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OF ETERNAL TRUTH.

ing Purpose of Religion from

view.

So we may not forget, that Truth is indivisible.

OWARDS the end of His time on Earth,
Spirit of Truth which

We must know that it is the

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(3 things

Jesus clearly said there were " other
" which He had to say unto His

disciples, which then, they could not bear : but
that at a time when no man knoweth, " Another
moves the Prophets and Saviours of the world to
deliver the ITniversal Messages of God. They
always invite individual co-operation : therefore
Prophecy cannot be dismissed, for it is laden with
would come in the Spirit of Truth, and guide them
Purpose for the whole of

just and righteous

into all Truth." He also said when offering the
Cup at the Feast of His own Passover, " I will
Divine Universal Principles

The recognition of

not drink henceforth of this fruit of the vine, until
happiness of individuals and

. is necessary to the

that day when I drink it new with you in My
knowledge will incidentally

Nations. This

Father's Kingdom." (Matt., Chap. 26, ver. 29.)
difference of opinion between

bridge that painful

Nearly 2,000 years have passed since those words
denominations concerning

Christians of some

were spoken with a meaning which covered the
take an interest in the right-

whether they should

Passing of the Son on the cross of rejection, and
the world ; for application of

eous government of

the coming of the Father's Kingdom to establish
Righteousness to national and

the principles of

the Glory of God on Earth.

international affairs

will naturally make it easier

Yet, free as we have believed ourselves to be,
to their Religion. Where-

for every one to live up

Christians, in common with those of other Reli-
relationship between individuals

as unjust social

gions, have confined themselves to the habit of not
many of hope, either in this

or nations deprives

looking beyond the Teaching of the Founder of
come. Righteous Principles are

life or the life to

their own Religion-as that Teaching relates to
will put party politics out

all-comprehending and

individual salvation. This tendency, together with the disposition to idolatry and place-seeking comnlanding Voice of God speaks rather than to obedience, creates a difficulty in and we know it to be the accepting further Revelstion now, when in accord- Righteousness which has spoken

of court.
To-Day, the
through BahA'u'llAh,
same Volve of

through all the Manifestations of God Who have appeared under different Names : from 'Moses, Abraham, Jesus, or Mlgemmd, who all saw afore-time that Divine Event which has come to pass

UNIVERSAL

through the travail of their Soul-the rising of the A H ~ U ~ L L A H .

Sun of Righteousness in the world of Humanity to make all men One-the establishing of the Rays from the Sun of Righteousness now penetrating the mind of Kingdom of God, on Earth.

Mankind, for they represent important Bahi9u'll& comes in the Spirit of the Father, therefore all we hold dear for the individual in the Justice, now over-due, and are essen- Name of Jesus, H e gives in overwhelming establishing on Earth, of measure; but His Teachings, fulfilling Prophecy, THEMOSTGREAT PEACE.

contain also further Revelation of God's Will concerning Universal affairs, and the Divine Will is clearly expressed in the Principles given to the world by Him. They are the Ropes of God given for the world's salvation in this time of difficulty and transition, and to which all who desire the protection of God should cling. For they are essential to establish on Earth, the Most Great Peace. Being Principles of Righteousness, they are easy to understand, and should readily find n home in every heart.

GOTTEN.

PO. SOLUTION
OF THE ECONOMIC
PROBLEM.

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PRINCIPLES OF B

HICH are

Measures of

tial to the

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A list of BahB'i publications will be appended
 Merciful are moved by
 for those interested in further study of the Bahb'i
 of the Spirit coming through
 Faith, and in the Sacred Writings of Bahb'u'l-
 ;(the same Christ Spirit which filled
 lAh and cAbdu'l-BahB, seekers after Tmth may
 knowledge of the Oneness of I
 find that which is more prccious than rubies, be-
 of Mankind.
 cause it pertains to eternal life.

I

This is to be found through the Holy Books of
 student of the Scriptures,
 God's Revelation which have been given in the
 in them was undoubtedly the
 past, is found in the present Revelation of Bahi-
 them, in His Day, so Bahh'u'llbh
 'u'llbh, and will be found in as many more Revela-
 makes clear that the same Spirit
 tions as may be necessary to bring Mankind into
 the Manifestations of God-that
 complete rapport with the Laws of God, which
 same Spirit, It proceeds from
 pertain to general resurrection from the deadness
 Majesty. So H e delivers to
 of trespasses and error. us His Message,
 containing the greatest of all
 The mines of wealth contained in God's Revela- = Knowledge, the
 Knowledge of God. It is obvious
 tions to Mankind are now opened up to us afresh,
 who see with the eye of the
 and more than they have ever been, through the
 Bahh'u'llhh is the very Sunrise of
 penetrating Sight of Bahb'u'llih, who, seeing
 their Inner Meaning to be One Harmonious Whole,
 God's Laws for to-day, in clear
 courteo~lslyinvites us to investigate and consider
 purity, in order that His Covenant
 it for ourselves, that we may participate in His
 the Nations may be fulfilled.
 Vision of Eternal Truth which the all-compre-
 Kingdom, which Jesus earned
 hending Generosity of our God has provided for
 for, be

Handmaidens of the
 the power

~ ~ h b ' u ' l l i h

Jesus) to spread the
 God and the Oneness

As Jems, an earnest
 recognising Himself

best exponent of

in accepting Him,

is evident in all

being one and the

the only Source of

therefore, to those

Spirit, that

H e expounds

and pristine

with God amongst

and that Heavenly

for, be

established on Earth.

us. Clearly, He shows, we are the inheritors manifesting the Spirit of the Father, of the Kingdom of Heaven. In Unity, we are accordance with Prophecy, His own Be-rich indeed, but by separations and divisions we 'Abdu'l-RahB, to be the Centre of His have made ourselves poor. the Nations, to establish the The Inner Meaning of God's Revelation is the Earth. And by His hard and Cup of Oneness which Bahd'u'llih offers. And delight, 'Abdu'l-Bahb has be-those who accept it with understanding are im-world wisdom and guidance, neces-pelled to offer it to others ; for the Friends of God the Cause of God from error.

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In the lives, and through the Sacred Tablets and sincere attempts, but without

Holy Writings of BahH'u'llih and 'Abdu'l-Bahi, comes from God, Man cannot the Spirit earnestly 'says to all : " Come !" And world. He has been trying unless the world heeds this Divine Invitation, it world began, and has miserably is inevitable that great calamities will overtake it. Jesus was the clear exponent of the Sacred all who consider them that Writings before Him, and it will be seen that Bahd'u'llAh contain the very Bahit'u'Yil& and 'Abdu'l-Bahb are clear exponents individual and universal. They of the Divine Scriptures given before their appear-without prejudice. No se&h in-ance. Their own Sacred Writings are therefore conserved when they are established. as precious as the records concerning Jesus; for Pillars of uprightness and guiding they make His sayings perfectly plain-and fulfil construction-with Christ Jesus the magni-the promise of further Divine Guidance. Jesus Stone, the rich gift of our Generous

Bahi'u'llbh,

left, in

loved Son,

Covenant amongst

Kingdom of God on

loving labour of

queathed to the

sary to protect

They have made

the Guidance which

bring Peace to the

ever since the

It will be seen by

the Principles of

essence of Peace :

are absolutely

terest can be

And with these

lines of

ificent Corner

gave us a New Commandment, We have not God-we can with
perfect confidence proceed to
kept it very well. He was the Corner Stone, establish the
Kingdom of God on Earth.
which the builders of His Day refused. He BahH'u'llih has
Covenanted with God, for this.
prayed for the Kingdom of God to come. Gathering up the
desires and aspirations of the
Bah'i'u'llih brings Laws and Principles of Guid- Heavenly
Messengers TVho have appeared before
ance, of universal importance-which are essential Him, H e has made
His Covenant with sacrifice,
to it. He, therefore, coming to proclaim the Glory in order t o
establish the Most Great Peace.
of God, is the Desire of Nations to-day, and God's Therefore, in
this Day, a New Dispensation of
i
own Answer to the prayer of Jesus-" Thy King-
dom come, Thy Will be done, on Earth, as it is
the Spirit of God has come to us through
Bah'i'u'llih, and leaves from the Tree of L i f e are
I in Heaven. " given for the
Healing of suffering Nations.
I
I Statesmen of many lands are assembling, and
not knowing that H e Who is the " Desire of
A brief historic note will be given on another
page, indicative of the outline of this most thrilling
Nations " has come to declare Universal Princi- Event of all
Time-the Coming of the Kingdom
ples which are the Will of God, they are acting of God on Earth. I
t will be seen that the Rib,
on behalf of the Nations in a way which has not blessed be His
Name, the Door ! through which
yet brought Peace. Light came, bears
the same relation to Bahb'u'llih

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as John the Baptist bore to the Conling of Jesus-
~h~ flffered martyrdom for that reason, and like-
wise madyrdorn happened to the Bhb. But every
calamity which has occurred in the history of the

A

UNIVERSAL

B&A'i Cause, has proved to be a great blessing LANGUAGE.

fraught with benign consequence.

men and nations that " a

What, for instance, could have seemed a greater lead them." Yes ; and

misfortune to the English people, the French, the

1

German, the Italian, or those of any country, than

I

to have a Divine Revelation coming to the world

I

in a tongue unknown to them ! How much trouble or destroy in all my Holy

has arisen to Christians, because they have been unable to read exactly what Jesus said in the language of the Mountain :

I

For the Earth shall be filled with the knowledge

age in which He spoke, or in which His sayings were first recorded ! It is not impossible that some

I

1

meanings have crept in which were not exactly the word which the Lord

His. So great is the power of His Spirit however, coming to pass. Even at the time when men repudiate that it would have been impossible for any recorder to conceal It. It is recognisable by the simple

I

simplicity for leadership it is significant that this is so, for "although

minded, and is something we can each know and be sure of, in spite of difficulties. Yet, nevertheless the leaders of the people cause them to err,"-

" the zeal of the Lord of Hosts doth accomplish ! I

less, it would have been joyous to have been able

1

to read His meanings in the tongue in which He spoke to His disciples, or even for all the Nations

His companions in prison, to be able to read them in one and the same

and religious fanaticism, language. And indeed, we have the means for this at hand. How true it is, that " there is

I

AUXILIARY

T is written of

little child shall

" They shall not hurt

I

of the Lord, as

And we know it is the

both spoken, for it is

time when men repudiate

ship it is significant

When Bahir'u'llah in

hood, was confined with

by despotic governments,

with the heavy chains of persecution around their
pecks-for teaching in God's Name that the
I

nothing which we may think or speak, which the
Spirit has not power to accomplish !"

" bonds of affection and Unity between the song

of men should be strengthened; that diversity of
religions should cease, and differences of race be
annulled ;and proclaiming that fruitless strife and
62 63

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ruinous wars should pass away-that all men should
of age, the language was more or less
live as brothers," and that the " most Great Peace
Zamenof and his colleagues celebrated
shall come," God was preparing a little child (who
a college festival; but the author was
listened at his mother's knee, in another part of
still too young to publish his work, and decided to
the world)--to do a mighty work in furthering one
wait five or six years. While attending the univer-
of the Principles which the Divine Mind through
sity he gave all his spare time in those most precious
Bahá'u'lláh was promulgating as essential to usher
years of youth to the study and perfection of his
in, and secure, Universal Peace. That child after-
invention. After many disappointments, he suc- --
wards became Dr. Zamenof, who is now renowned
ceeded in publishing it at his own cost, in 1887."
for presenting to the world the International Auxili-
ary language, known as Esperanto.

see Esperanto

- is the outcome of years

" Dr. Zamenof was born in 1859, at Bielestock,
perseverance on the part of a man of
in Poland. The inhabitants there consisted of
it can be learned at the cost of a
four different elements : Russians, Poles, Ger-
pleasant study per week, during a period
mans, and Jews : all speaking different languages,
months. Of what national language can
and living at enmity with each other. The young
said?"*

boy was strongly impressed with the fact that an
it is to have, in the face of such
alien language is a primary cause of international

* I

was 19 years

ready, and

its birth in

q, " Thus we

of patient

genius. Now,

few hours

of six

this be

How good

apparently

overwhelming difficulties, this practical hatred, and at an early age he pondered over the that there is, as Shakespeare wrote, " ,4 strange difference between the creed his mother which shapes our ends." And without taught him, " the brotherhood of man," and the could point to other events, events actual opposite of this, which he saw on all sides. contributed to " The One far-off Child as he then was, he acutely sorrowed for the of which Tennyson sang, and to world, and gradually became filled with an un-whole Creation," has now moved : faltering ambition to change all this. From this the darkness of the night which the determination he never swerved, although of known, it has approached us so nearly as course, he found as he grew up, that the boy's place in our own Day ! idea of unlimited power was exaggerated. Neter-Bahh'u'llhh, the Desire of Nations, has theless, while at school and at college, he still necessity bringing with Him Divine

assurance

Divinity

doubt many

which have

Divine Event,"

which " the

For, even in

world has

t o have taken

Now He,

Come, of

persevered in his endeavour to unite all men in a

common tongue . . . " I n 1879, when he

* (Margaret L. Jones. 66

Esperanto Manual.")

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Laws and Principles which-will make all men One.

Is not this that to which all Ages have aspired? .

Let us read'how His Beloved. Son, 'Abdu'l-

Bahh, b e * q set free from the bonds of oppression,

ABDU L-BAHA IN PARIS.

laboured throughout the world to promulgate those the Paris Esperanto Group,

Principles of salvation, and decide, when we

February 12th, 1913, at a banquet given

have read, what we are going to do, now H e has left

his honour a t the Hotel Modern in that

us, toward spreading a knowledge of them, and

DDRESSING

in

city, after a

brief introduction by M. Bourlet, the
what part we shall take in getting them established,
the Paris Esperanto Society,
and what support and encouragement we shall give
said :

President of
'Abdu'l-Bahh

to those who are bent on this great Purpose?
revealed Principles of the Universal

" One of the

We know we can do nothing of ourselves. It is,
establishing of a Universal

Religion is the

as BahA'u'llah has taught us, " the Executive

Power of God's Spirit, which enables His servants
to perform His orders."

undertakings

are divided into two kinds-universal

and specific. The result of every universal effort
is infinite, and the outcome of every specific effort

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

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this banquet hall through the invention of man.
the Arabic language grew to be the means of
In like manner the activities which endeavour to
inter-communication. and they became as one
establish solidarity between nations and to infuse
nation. They all speak the Arabic language to
the spirit of universalism in the hearts of the children
this day. In Syria if you ask any one of them he
dren of men'are like unto divine rays from the Sun
will say, ' I am a n Amb,' though in reality he
of Reality, and the brightest ray is the coming of

is not. Some are Greeks, others Jews, etc. We the Universal Language. Its achievement is the say, ' This man is a German, the other an Italian, greatest virtue of the age, for such an instrument will remove misunderstandings from amongst the S

a Frenchman, an Englishman, etc. All belong to the great human family, yet language is a barrier C.

peoples of the earth and unite their hearts. This &I -

%

between them. The greatest working- basis for mediunl will enable each individual member of the bringing about Unity and Harmony amongst the human fanlily to be informed of the scientific nations is the teaching of a universal tongue. accomplishments of all his fellow men.

Writing on this subject, 50 (now 60) years ago, " The basis of knowledge and the excellencies of His Holiness Bahi'u'llh said that complete union endeavour in this world are to teach and to be between the various sections of the world would be taught. To acquire sciences and to teach them in an unrealised dream as long as an international turn depends upon language, and when the inter-language was not established."

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national auxiliary language becomes universal, it " Misunderstandings keep people from mutual m -

is easily conceivable that the acquirement of know- association and these misunderstandings will not ledge and instruction will likewise become s be dispelled except through the medium of a universal. '

comnlon ground of communication. Every intel- " NO doubt you are aware that in the past ages ligent man will bear testimony to this."

a common language shared by various nations

" The people of the Orient are not Eully in- created a spirit of solidarity amongst them. For formed of the events in the West, and the West instance 1300 years ago, there were many diver- cannot put itself into sympathetic touch with the gent nationalities in the Orient. There were East. Their thoughts are enclosed in a casket.

Copts in Egypt, Syrians in Syria, Assyrians and
The Universal language will be the key to open it.
Babylonians in Baghdad arid Mesopotamia.

Western books will be translated into that
There existed among these peoples rank
language and the people of the East will be in-
hatred but as they were gradually brought nearer
formed of the contents : likewise Eastern lore will
through common protection and common interests,
become the property of the West. Thus also will
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those misunderstandings which exist between the
conferences and congresses will be car-
different Religions be dispersed. Religious preju-
Esperanto. I n the future two languages
dices play havoc among the peoples and bring
the schools, one the native tongue,
about warfare and strife, and it is impossible to
International Auxiliary
remove,them without a language in common."
"I am an Oriental and on this account I am shut
how difficult is human commu-
out from your thoughts and you likewise from
study fifty languages and yet
mine. A mutual language will become the
country and be at a loss. I
mightiest means of universal progress towards the
several of the Oriental languages
union of East and West. It will make the earth
Western tongue. Had this Univer- , I
one home, and become the divine impulse for
pervaded the globe, I should have
human advancement. It will upraise the Standard
you would have been directly in-
of Oneness of the world of Humanity and make
thoughts, and I of yours, and a
the earth a universal commonwealth. I t will be
friendship would have been established
the cause of love between the children of men and

the future
ried on in
- will be taught in
and the other the
"Consider to-day
nication. One may
travel through a
myself know
but know no
sal language
studied it, and
formed of my
special

create good fellowship between the various creeds."

. between us.

" Please send some Teachers to Persia, if you I

" Praise be to God that Dr. Zamenof has con-

structed the Esperanto language. It has all the
can, so that they may teach Esperanto to the young
people. I have written asking some of them to
potential qualities of universal adoption. All of
study it. I

I
come here to

us must be grateful to him that in his noble efforts
it will be promulgated very rapidly, I

"I hope that

I
in this matter he has served his fellow men well.
humanity will find peace. AU

then the world of

H e has constructed a language which will confer
associate with each other like I
divine benefits on all peoples. w i t h untiring
sisters, fathers and brothers, and
effort and self-sacrifice on the part of its devotees
the body politic will be fully in- 1

the nations will

mothers and

each member of

i t gives promise of universal acceptance.
thoughts of all.

formed of the

" Therefore every one of us should study this
grateful to you, and thank you I
language and make every effort to spread it, so
efforts, for you have gathered at I
that each day it may receive a wider recognition,
further this language. Your hope I
be accepted by all nations and Governments of the
mighty service to Humanity and for I

"I am extremely

for these lofty

ihis banquet to

is to render a

world, and become a part of the curriculum in all
I congratulate you from the bottom
the public schools. I hope that the business of
THE HEALING OF THE NATIONS.

this great aim,

of my heart."

W O R L D made up of contending factions
is a world diseased and suffering ;because,

" a house divided against itself cannot
stand." Physically, this round globe is " One
Home " for Mankind ; a generous gift of the
Creator, containing wonder upon wonder, and
bounty upon bounty, yet to be discovered. All
the Designs of God are generous above the con-
ception of men, and His Ideal Man, who reflects
His Glory, the most glorious gift of all.

The reader now knows the Principles of Bahb'

u'llih, which come as God's gift To-day for the
Healing of the Nations, and we are all aware of
AnPIAIOC 11 AVRIL

the unrest in the world, and ~f the need for re-con-
struction, even in our o m country. But there
are other countries suffering more, and bearing
things which have long been too unbearable-
through religious, political, racial, social, agricul-
tural, industrial, commercial, and other prejudices.

Therefore, every Nation would, if aware of it,
Jeudi

welcome with a " loud voice," and with " glad
hosannas," Hiin U'ho comes, in the Name of God, . .

to tell us that in this Day, f c Prejudices of all kinds
must be forgotten."

When we hear that whole nations are from time

UnlP bL f bL't.Zlll+lr

I/ Lever du !3oleil: 5.17

t IL~urgbc. qKf. B/rz. flrtur- Coucher 8 6. 42

yrtudd?: U~bn.U. UbbGh.. 12 h . & & I Tttrouc: 6.48

t o time well nigh massacred, or occasionally some
" 150 villages demolished," because of prejudices

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YU*" ~ ~ - ~ ~ A ~ d Y & F x i

of one kind or another, we clearly see that nothing
large figure below tells us i t is the 7th.

and the

short of the abolition of prejudices could remedy
right section gives the name of the month as

The

such unhappy conditions ; conditions which were
Rebi-ul-Akir, and the date as the 21st. These

more familiar to Bahi9u'll&, and others who live
respectively the official year and the

indicate

in the East, than they are to us, to whom they
M+ammadan year. W e also learn that

ordinary

only become known through those who have
month of Nisan has 30 days, and Rebi-ul-Akir

the

travelled and sojourned in those regions. Let us
small characters beneath the large 21 tell

29. The

take note of some of the differences which tend
it is the 164th day of Ksssim. This is the

us that

to perpetuate them, bearing in mind while we do

reckoning of the Turkish peasant, who knows
SO that " Order is Heaven's first law." nothing
of months. The year for him has two
" A striking instance of the confusion arising divisions,
Kassim, which begins on the 8th of
from conflicting chronologies and modes of reckon-
November, and Hidrelis, on the 8th of May. The
ing time appears on the previous page. It is the Hebrew
characters at the foot of the page inform us that
replica of a leaf taken in 1911 from an ordinary
it is Thursday 22 Nisan 5671. Thus our I
" tear off " calendar in every-day use in business
indicator has four dates for the year, four names
houses at Constantinople." for the
month, and six numberings of the day for I
" A glance will suffice to show that it is not the this
particular Thursday. But we have not pene-
simple affair to which we are accustomed at home ; treated
all its mysteries. I n the French section
but a closer examination reveals complexities to
we meet with the startling assertion that noon is
which the six languages in which it is printed are 11
minutes past 5 to the Turks, and that 12 o'clock
but the threshold. "
Turkish time is 49 minutes past 6 with us. This I
' 1
"At the top of the page we are living in the year is
accounted for by the fact that the Turkish day
1329 ; half-way down in 1911 ; and at the foot in begins
at sunset, and is divided, like ours, into
5671. This bewildering anachronism is followed two
periods of 12 hours each. Hence on the 30th
by another. I n the section printed in French it of
June, noon and midnight are 24 minutes past
is the 20th of April, and in the Greek section on 4,
whilst on the 10th of December they are 29
the left it is the 7th, for the Greeks adhere to the
Old Style. The narrow strip across ihe middle
minutes past 7."
" All this may look like an ingenious puzzle, but
~
of the leaf is Bulgarian. Turning to the Turkish it is
a serious necessity to the man of business. In
section at the top, the confusion increases, for
transactions with the Government on this ~ a r t i - I
on the left hand we find that the month is Nisan, cular

Thursday, 20% of April, 1911, he has to be

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careful that documents were dated 7th of Nisan, 1327. I n those with a Turkish merchant, a bill of exchange or cheque had to be dated 21st Rebi-d-Akir, 1329. I n buying produce from a farmer his receipt or order was 164th Krrssim. I n deal-ings with a Greek firm it was important to remem-ber that it was the 7th, not the 21st, whilst in W n g an appointment with a Turk for 1 o'clock

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but Judzo-Spanish.

lingual confusion. ""

This is, perhaps, the acme of

If we who know and speak only one tongue do not always understand each other, we may well believe that the suspicions 2nd hatreds and murder-ous outbreaks we read of from time to time must, in a great measure, be due to misunderstand-i

ings consequent on such confusion; and not alto-gether because in the afternoon it was necessary to write 1.1 the hearts of those who live in those minutes past 6. As the time of sunset varies every less human than our own, as we have day, clocks and watchies must be altered constantly. been prone to believe.

Some people carry two watches, one marking is the Divine Remedy? W e have European, the other Turkish time ; but many use perusal of the Principles of Bahb'u'-one watch with two dials."

Universal Auxiliary Language is part

" W e have not exhausted the information con-

gether because

regions are

been prone to

What, then,

seen, from a

llbh, that a

of it. And a mere

glance d the leaf of this
 tained in the leaflet. For the Greeks the day is
 would make it impossible for anyone t o
 Great Thursday (Mega16 Pempt6), for the
 merciful remedy. How could a
 Armenians it is the Annunciation of the Holy
 Teacher be understood without it ? Only
 Mother of Jesus (Avedis Soorp Asvadzazin), and
 difficulty. Some would die before they
 the Washing of the disciples' feet (Vndnaluvaen).
 it takes devoted men of learning
 "Therefore, the man of business must remember
 enthusiasm to translate a Message into every
 that Greek and Armenian establishments are
 Message of BahA'u'llAh inspires
 closed. "

calendar
 ignore such
 Universal
 with great
 knew Him, for
 and
 tongue. The

many to
 undertake this difficult service. Other-
 " There are newspapers at Constantinople in
 wise we should not be able to read of it in English.
 Turkish, Greek, Armenian, Arabic, and Persian.
 conditions of the world and the Time in
 One constantly hears in the streets Skipetar and
 live undoubtedly require a Universal
 Vlach, the form:er the speech of the Albanians, the
 Language. A nd, equally, t6e appli-
 latter of the \Vai!achians. The babel is increased
 all the Principles of BahA'u'llBh is essen-
 by vario~isEuropean tongues, with an occasional
 Healing of the Nations.
 dash of Kurdish or Georgian. Among the news-
 I

and
 The
 which we
 Auxiliary
 cation of
 tin1 for the

As already remarked, there could be no
 papers is one in Hebrew characters, not in Hebrew,
 Turkey and the Turks," !?y Z. Duckett Ferriman. 191 1
 "

p
 * (See

76 Mills & Boon).
 /I

greater trial to those who are earnestly waiting for
 'ABDU'L-BAHA IN LONDON
 a Divine Message whatever language they speak,
 THE CITY TEMPLE.
 or to whatever couxi'try they belong, than for it to
 be given in a tongue unknown to them. Yet so it
 enduring, in company with His Father
 is ; for the Heavenly Fragrances from the Ridvin
 persecution, confinement, and Exile,

AT
 After
 Bahh'u'llAh,

(Garden of Paradise) find Utterance in this Day, Pekian and Turkish Governments for a in the rich and melodious languages of Persia and forty years, when the Turkish Constitu- Arabia.

I- under the period of

tion was formed-'Abdu'l-Bahh, being regarded as This seems strange at first, yet the Wisdom prisoner-was set free.

a political

of it clearly coincides with the Divine Purpose. I t In 1911 He visited England, coming first to will test the sincerity of seekers after Truth, serve London, where H e addressed large audiences of to abolish prejudice, and incline all to a Universal different denominations through Kis interpreters.

il tongue more quickly and more easily learned, and remain a Sacred Treasury for all time, which embraces and is complementary to earlier Sacred Utterances.

H e afterwards visited Paris, Stuttgart, Switzer- land, and Buda-Pest.

" On September 11th, the first Sunday after His I

*The Bahh'i Teachings advocate the adoption of England, H e spoke from the City a universal calendar in which the year is divided pulpit to the evening congregation at the into 19 months of 19 days each, with 4 or 5 " inter- desire of the Pastor, the Rev. R. J. calary " days between the 18th and 19th months, the New Year commencing at the Vernal Equinox, 'Abdu'l-Bahb's coming had not been

arrival in

Temple

special

Campbell.

" Though

and the years being numbered from the date of the the Church was filled)to its utmost Proclamation of the Bhb in A.D. 1844.

advertised,

Few who were there will ever forget 'Abdu'l-Bahh interpreted the 1,335 days that venerable figure clad in His

capacity.

the sight of

*,,

i spoken of at the end of the Book of Daniel as Eastern garb, ascending the pulpit stairs to address

kc

"<

[

I:

:I-

" 71 meaning 1,335 solar years after the Hegira, i.e., I
a public gathering for the first time in His life.

' A.D. 1957. And said: That

this should be a Christian place of worship

" By that time the Bahb'i Teachings will be
in the West has its deep significance.

Universally spread; a IJniversal Language " Mr.

Campbell introduced the visitor with a

I adopted; few

simple words, in the course of which he said :

I " And the MOSTGREATPEACE inaugurated."

" We as followers of the Lord Jesus Christ,

\

'- - * Given through Dr. Esslemont on his visit to Acca

Jan.-Feb., 1920.

--- - - -."-- I

- ___- -"

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f

Who is to us, and will always be, the Light of the greatest
welfare of Mankind. Enmity is now the
World, view with sympathy and respect every result of
prejudice only.

movement of the Spirit of God in the experience " I n the '

Hidden Words,' Bahd'u'llhh -says :

of mankind; and therefore we give greeting to ' Justice is to

be loved above all.' Praise be to

'Abdu'l-BahB in the name of all who share the God, in this

country the Standard of Justice has

Spirit of our Master and are t ~ i n g to live their been raised. A

great effort is being made to give

lives in that Spirit. all souls a

true -place. This is the desire of all

" The Bahi'i Movement is very closely akin to, noble natures.

This is to-day the Teaching for

I think I might say identical with, the spiritual the East and

for the West. Therefore the East

purpose of Christianity. " and the West

will understand and reverence each

" 'Abdu'l'BahA said : other, and embrace

like long parted friends who

" O Noble Friends, seekers after God ! Praise have found each

other.

be to God ! To-day the Light of Truth is shining
One God. Mankind is One. Let us
upon the world in its abundance. The breezes of
and give praise for all His great
the Heavenly Garden are blowing throughout all
Messengers, who have manifested
regions. The Call of the Kingdom is heard in aH
and glory."

lands, and the breath of the Holy Spirit is felt in
all hearts that are faithful. T h e Spirit of God is
INSCRIPTION I N THE OLDBIBLE."

giving Eternal Life. I n this wonderful Age, the
East is enlightened, the West is fragrant, and
everywhere the soul inhales the holy perfume.

Holy -Book of God, of Celestial in-

" The Sea of the Unity of Mankind is lifting up f
spiration. I t is the Bible of Salvation, the noble
its waves with joy, for there is real communication
is the mystery of the Kingdom and
between the hearts and ininds of men. The
It is the Divine Bounty. The sign

i

Banner of the Holy Spirit is uplifted, and men
Guidance of God."

see it, and are assured with the knowledge that

'ABDU'L-BAHA ABBAS .

this is a New Day. . . .

'Abdzc'l-Bahci i n London," pp. 3-5.)

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

'ABDU'L-BAHA can understand is partial. It is not
complete.

AT ST. JOHN'S, WESTMINSTER.

and Real existence, and

not any representation of it. Divinity itself con-

" On September the 17th' 'Abduyl-Bahh, at the
contained.

request of the Venerable Archdeacon of West-
mineral, vegetable, animal and

minster addressed the congregation of St. John
being, yet the mineral has no

the Divine after the evening Service.

vegetable. It cannot apprehend

" There is

worship Him,

Prophets and

His brightness

"

" This is the

.. Gospel. It

its Light.

of the

("

i

Divinity is actual Truth

tains all, and is not

" Although the

man all have actual

knowledge of the

;r

" With a few warm words characteristic of his it. It c a m t imagine or understand it.

whole attitude Archdeacon Wilberforce i n t w " It is the same with the vegetable. Any pro-

duced the revered Messenger from the East, who gress i t may make, however highly it may become

had crossed seas and countries on His Mission of developed, it will never apprehend the animal nor

Peace and Unity for which He had suffered forty understand it. years of captivity and persecution. " It is the same

with the animal. However

" The Archdeacon had the Bishop's chair placed much it may progress in its own kingdom, how-

for his Guest on the Chancel steps, and standing - ever refined its feelings may become, i t will have

beside Him read the translation of 'Abdu'EBahh's no real notion of the world of man or of his special 1

address himself. intellectual

faculties. I

" 'Abdu'l-Bahi said : " The animal cannot

understand the roundness 1

" O Noble Friends ! -OSeekers after the King- of the earth, nor its motion in space, nor the cen- 1

dom of God! Man all over the world is seeking tral position of the sun, nor the power of eledri-

for God. All that exists is God : but the Reality city; nor can it imagine such a thing as the all-

II

of Divinity is Holy above all understanding. pervading ether. "

1

" The pictures of divinity which come to our " Although the mineral, vegetable, animal, and

mind are the product of our fancy; they exist in man himself are actual beings, the difference be- \

the realm of our imagination. They are not ade- tween their Kingdoms prevents members of the I

quate to the Truth. Truth in its essence cannot lower degree from comprehending the essence and I

be put into words. nature of those of

superior degree. This being so, I

" Divinity cannot be comprehended because it is how can the temporal and phenomenal compre-

comprehending. hend the Lord of

Hosts?

" Man, who has also a real existence, is comprehended by God : therefore the Divinity which man of Divinity, the Sun of Truth, shines forth upon all horizons and is spreading its Message of God, fitted to the Age in rays upon all things. Each creature is the recipient of some portion 'of that power, and man, One with each other. But the who contains the perfection of the mineral, the become phenomenal : neither can vegetable, and the animal, as well as his own distinctive qualities, has become the noblest of created the great Apostle, said : ' We all

beings. It stands written that he is made in the beholding as: in a mirror the glory image of God. Mysteries that were hidden he into the same image from discovers. And secrets that were concealed he by the spirit of the Lord.' " brings into the light. By Science and by Art he brings hidden powers into the region of the visible world. Man perceives the hidden law in created PRAYER.

things and co-operates with it. Forgive! O Heavenly Educator! " Lastly, the perfect man, the Prophet, is one adorned with the mention who is transfigured, one who has the purity and Thy children turn their face clearness of a perfect mirror--one who reflects the Heavenly Kingdom, hearts are made Sun of Truth. Of such a one-of such a Prophet are comforted.

and Messenger-we can say that the Light of Cause us to repent of our Divinity with the heavenly perfections dwells in Accept us in Thy Heavenly Kingdom and give unto him. us an abode where there shall

" If we claim that the Sun is seen in the mirror, us Peace. Give us Knowledge we do not mean that the Sun itself has descended unto us the gates of Thy

" But the essence and bear the which they appear.

all, and they are Eternal does not the phenomenal

" Saint Paul, with open face, of Cdd, are changed glory to glory, as

" O God the tor! This assembly is of Thy Holy Name.

towards Thy happy, and souls

" Merciful God! shortcomings !

be no error. Give ledge. And open

from the holy heights of his heaven and entered
into the mirror ! This is impossible.
Giver of all ! Thou art the
" The Divine Nature is seen in the Manifesta-
the ixerciful. Amen."
tions and its Light and Splendour are visible in
congregation was profoundly moved, and

Heaven.
" Thou art the
Forgiver ! Thou art
" The

extreme glory.
Archdeacon's example knelt to re-
" Therefore men have always been taught by
the Servant of God-Who
the Prophets of God. The Prophets of God are
extended arms-His wonderful voice
the Mediators of God. All the Holy Prophets
in the silence with the power of
snd Messengers have come horn one Holy Spirit

following the
ceive the Blessing of
stood with
% rising and falling
His invocation.

1 85

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" A S the Archdeacon said : ' T ~ l ythe East
and the West have met in this sacred plWe to-
night-' The hjrmn ' 0 God our help in Ages
Past ' was sung by the entire congregation stand-
ing, as ' ~ b d u ' l - ~ a hand

i the Amhdeacon p d 'ABDUL-BAHA IN LIVERPOOL-
down the aisle to the vestry hand in hand.

I n 1912 'Abdu'l-BbiL toured the United States

" Outside the Church, Salvationists were hold-
of America, addressing assemblies of everg ReE-
ing their Meeting and 'Abdu'l-Bahi was deeply
denomination, Ethical Societies, Socialists,
impressed and touched at the sight of the men,
And after that most successful

gious
and Agnostics.

Ivomen and children, gathered together in the
with welcome everywhere, on ~ ~ r i v -

tour, meeting

,
night, at the street corner praying and singing.¶'

ing in

Liverpool, found also, in that city, assem-

('Abdu'l-Bahh in London.) bles awaiting Him, eager to give ear to the

m a - I

sage of Peace H e had to deliver to the world. I

Engagements in London, Edinburgh, Bristol, and

- elsewhere, made it impossible for Him to stay long 1

in Liverpool. He addressed the Theosophists 1
there, and also the Baptists at Pembroke Chapel. I
On Sunday evening, December 15th, 1912, after
being introduced by the Minister, Rev. I

Donald B. Fraser, he made courteous reply,
saying how delighted he was to meet such
a large congregation, in a Church so re-
nowned for its high social endeavour, and faith
in God. Many had arrived from surrounding dis- 1

tricts and Manchester, long before the gates were
opened. On that happy occasion, speaking in
Persian, Ahmad Sohrab interpreting,
Abdu'l-Bahi said :

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

~ ~ ~

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~ . ~ -p

~.

li- vider, the Protector of all. He educates all of us,
and is compassionate towards men. His grace en-
compasses all Mankind. The Sun of God, shines
upon all Mankind. The rain of God falls for all.
that it establishes fellowship between the various
organizations of man.

Peace not for War.

of he-~eli~ion

Why should we

of God is for

ever make it

a cause of separation and alienation? It is a remedy

li The gentle breeze of God wafts for all. Humanity
at large is sitting around the Divine Table of the
to bestow health and recovery. Why should we
ever make it a cause of disease and sickness?

I/ Almighty. Why should we engage in strife?

We

are all the children of God, all are His ser-

7 Why should we ever engage on the battlefield to
vanquish. The glances of His Mercy, encircle us all.

I kill each other? God is kind is He not? Why

- He

has bestowed Religion - that it may be the

4 should we be unkind? What is the reason? How
means of bringing together the various members

i. are we benefited by being unkind? To-day, the His Family. Yet in the Orient such a means chief means of dissension amongst the Nations is illumination has become the cause of rancour Religion ; while in Reality, the Religion of God, the people of various Religions. They is One. Differences lie in blind imitations which blood of one another. They pillaged each have crept into Religion after its foundation. Reli- property, they sacrificed each other's chil- gion is Reality, and Reality is One. It does not There was great commotion and constant permit of multiplicity. His Holiness Abraham going on. Darkness had encircled the was the Herald of Reality. His Holiness Moses of Religion. The Horizon of Reality was was the Spreader of Reality. His Holiness Jesus clouds of imitations and dogmas, and no was the Founder of Reality. His Holiness the Sun could penetrate these clouds." Muhammad was the Spreader and Promulgator of such a time His Holiness Rahn'u'llah Reality. The Reality of Religion, is One. Funda- in Persia. He summoned the people of mentally there is no difference. The Reality of Religions to love and friendship. At this Religion consists in the Love of God, in the Faith Persia, the Jews, the Christians, the Mus- of God, in the virtue of Humanity, and in the the Zoroastrians, the Buddhists, all of con- means of communication between the hearts of Religions, were ever fighting each other. men. The Reality of Religion is the Oneness of heard the words of Bah'u'llah, many are the Whole of Humanity. living in the utmost unity. What harm can " What is the Wisdom of Religion may we ask? accrue if such amity becomes permanent through- There is no doubt whatever that the Wisdom of civilised and uncivilised world? Religion is love and amity amongst the people; Bah'u'llah declared International Peace. In Persia, many years ago, He declared International - Peace, amongst nations and between the Races of every clime. With the greatest

of
of
between
shed the
. other's
dren.
warfare
Radiance
hidden by
rays of
" At
appeared
various
time in
lims,
tending
Having
now
out the
"

power and penetration did He arise to spread principles of Peace. For this, He was thrown into

~ABDU~L-BAHA

CONTINUING, at Pembroke Chapel, prison, and suffered great hardships. His properties were pillaged. His friends were martyred. More than 20,000 souls sacrificed their lives, so that

0 'Abdu'l-Bahi said :
" While in America I spoke in a Tabernacle of the Jews, I said in that Synagogue, that the Oneness of the World of Humanity might be the misunderstandings which exist between the realized.

Jews and Christians have been the cause of their
" All His life Bah&'uYUAh endured great calamities and hardships. Often He was in chains.

separation and their

Israelite investigates Reality there is no doubt that Sometimes He was living in Exile. Often He was he will come to the conclusion that he must associate with, and incarcerated in barracks. Notwithstanding these love his brother Christian. Hatred stumbling blocks, ever He strove, ever He worked, !

ate with, and

so that He became able to establish amity among . must not linger any longer because the Jews to-day imagine, and in former times imagined, that Christ I the people of contending Religions. Religion opposer, or enemy of Moses, that His Holiness must become the cause of Love. If it becomes against Moses. To the Jews, the cause of enmity, what use is there for it?

was the

ness Christ was

I further said : You think Christ destroyed the Religion must become the cause of prosperity. foundation of Moses; but let us be fair, let us be Alas ! & 4 thousand times alas ! that it should have investigate Reality. The Cause of Moses, become the cause of rancour ! Consider, ignorance Moses, for 1,500 years was circum- has reached such a degree of folly, that it is the the boundary of Jerusalem. The duty of Humanity to investigate Reality. No one found in that small locality. Other must be satisfied with mere traditions. Traditions world never heard the name of Moses. differ, and cause misunderstandings to remain. Even the people of Persia never heard the name of

just, and

the Religion of

scribed within

Bible was only

parts of the

These misunderstandings have created direful
Moses. They had never seen the Book of Moses
conditions. "

He raised
until His Holiness Christ appeared.
the Name of Moses. His Holiness Christ Pro-
mulgated the Old Testament throughout the
Orient and the Occident. During the Mosaic Dis-

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pensation, the Bible was only translated into one
is dissension between Religions.

For instance, in
language. But through the blessing of Christian-
the Book of the Qmn, His Holiness

Maammad
ity, the Bible was translated into many la~guages
f

mentions the

Name of His Holiness the Christ.

I

and spread throughout the world. Consider what
It is from the text of the Quran,

that Christ is
love Christ had for Moses. His Holiness Christ
called the Word of God, the

Spirit of God. It is
promulgated the fundamental Principles of Moses.

tlie record of the Qm that

Mary the mother of

f

The Ten Commandments He spread throughout
8 .

the world. He made famous all the Israelitish
Christ was living in the Holy of 'Holies, that she
had the fellowship of the Almighty, and that food
Prophets. were it not for the appearance of

descended from Heaven for her. It
 is written in
 Christ, how could the people of America ever have
 the Quran that the Holy Spirit,
 addressing Mary,
 heard the name of Moses? How could the Bible
 said : ' Oh, Mary ! be faithful
 to God, for He hath
 have become a household Book? All these ser-
 created thee pure and sanctified,
 and hath made
 vices were rendered by Jesus Christ. Now let us
 thee superior over all the women
 of the world.'
 find out, after these statements, whether Christ
 And again, it is written in the
 Quran that ' Christ
 was the enemy of Moses, or His best Friend? Be
 ascended into Heaven, and that He
 will again
 just. His Holiness Christ was the spreader of the
 return from Heaven.'
 Again, that ' Christ is
 Mosaic Movement. He spread the Old Testa-
 Pure, and Unique.' So most of
 the praises and
 ment. Notwithstanding this, you are thinking He
 Commands of Christ are recorded
 in the Book
 was the enemy of Moses. Why not abandon these
 which is considered Sacred by
 300 millions of
 prejudices? The Christians believe that Moses
 Muslims. Just think of the
 present misunder-
 was the Prophet of God, that the Bible is the Book
 standing between these two
 Religions! The pre-
 of God, and that all the Israelitish Prophets were
 sence of misunderstanding has
 caused the warfare
 the mouthpieces of God. What harm would there
 of the last 1,300 years between
 Christians and Mus-
 be, if you came out and said : ' Christ is the Word
 lings. Think of one Crusade which
 lasted 200

of God,' so that this dissension may cease? And
years ! Yet Religious warfare
continues ! There
so that fellowship may be established eternally be-
are more than 260 million
Muhammadans through-
tween the Jews and the Christians? I f you just
out the world. You cannot
destroy this colossal
say these words : ' Christ is the Word,' it will show
number. Therefore if there is
love and fellowship
that you have investigated Reality, and dissension
among the Jews, the Christians,
and the Muham-
p
will be left behind.

R madans, the Orient and the
Occident will find the
" When we are not investigating Reality there
; greatest composure and Peace."

I
Referring to the Balkan War, 'Abdu'l-Bahd worthy that we sacrifice
eternal Me, a d the ever-
said : lasting soul of man, for
the sake of a little dust?
" God is not pleased with.the horrible events Justice and Equity do not
pennit it. I hope that
which have been transpiring in the Balkans. They you will strive with all
your might to raise the
are hated by Him. Every lover of Humanity is Standard of the Onen& of
Humanity, and unfurl
displeased with them. There, people are killing the flag of
International Peace, over all regions of
each other like so many wolves. They tear each the earth."
other to pieces. They shed each other's blood.
They kill each other's innocent children. Just Alas ! since those
words were spoken, w e have
consider, the ferocious beasts do not treat their been engaged in the
fiercest Warfare the world
kith and kin like this. The wolf may tear to has ever known. I s
Mankind to be subject to such
pieces one animal, for food, which it does. But folly for ever? Divine
Wisdom has decreed
wolves never tear each other in thousands ! Are through RahA'u'llith,
that Religion must be in I
men more ferocious than wolves? Are they not accord with Science and

Reason. Therefore, since
more u ~ j ~than
s t birds of prey? I n a t are the individuals, by Divine I i s d o m , as
we have seen, II

causes of all this strife? The Foundation of the can do great things,
without Divine Guidance - I
World of God, is Love. But Nations say, we they can go astray in&
actions of diabolical fool-
want to increase our dominions.' ishness and insanity. It

is necessary that merciful
guidance should protect humanity against insane
" I will make one more statement, and close, onslaughts. Bahh'u'llAh
brings to the World that
and I want your careful- attention. What is this Merciful Guidance.

land, this earth? I s it not this : That for a short
time we live on this earth; then it becomes our
grave, our cemetery? Now is it beneficial to en-
gage in War, and in strife? Many generations
have come, have lived for a short time on this
Earth, and have gone under it. It is the Universal
Graveyard of Humanity. I s it praiseworthy that
we engage in warfare, shedding blood, destroying
houses, pillaging the wealth of Nations and killing
little children beneath the hoofs of horses? I s it

" Religion h m Croo main parts. The Spirit&
and the Practical. T h e Spiritml part never
changes. All the Manifestations of God and His
Prophets have taught the same Truth d given
the same Spiritual Law. There is no divisiorr in
I SCIENCE AND REASON. the Truth. The S

u n of Tmth has sent forth maw
r q s t o illumine Human Intelligence. T h e Ligirt
" W H E R E is no opposition between Religion
(3 and Science. They are the two wings is always the same."
upon which man's Intelligence can soar " W e are familiar with the
phrases ' Light a d

into the heights ;rn-th which the Human Soul can Darkness', '
Religion and Science.' But the Reti-
progress. I t h impossible to fly with one m-ng gion which does not
walk hand in hand with Science
alone."

is itself in the
Darkness of Superstition and ignor-
ance. " (' Abdu'l-Bahh i n " Paris Talks. ")
"If Religion were contrary to logical Reason
tlen it would cease t o be a Religion and be merely One of the charms
o f Creation is individdality.

u tradition." Without i t there
 could be no freedom, no unity,
 and no life. Whatever theories from time t o
 " There is no contradiction between True Reli- time have been
 prevalent, concerning the origin. nature, shape, size,
 gion and Scien.ce. W h e n Religion is opposed to planet, both
 duration, or position o f this responsible for
 Science it becomes mere Superstition; that which
 -Religion and Science have been an unkindly and
 is contrary to Knowledge is Ignorance." I t is, however,
 error concerning i t : error due to World of Ihumanity
 partial knowledge, sometimes, and sometimes to
 " How can a man believe to be a fact, that which Therefore
 dominating disposition. of the Creator
 Scien.ce has proved to be impossible? I f he be-
 obvious t o all of us, that the should incline us to
 lieves in spite of his reason, it is rather superstition
 is made u p o f individuals. of our Creator; the
 than faith. The True Principles of all Religions
 individuals must have been in the Mind
 are in conformity with the teachings of Science." Supreme
 before they became visible t o each
 oJher. T h e fact that we are visible t o each other, Intelligence.
 " The Unity of God i s logical, and this is not
 revere the Intelligence
 nntngonistic to the conclusions arrived at by scien-
 All-Wise, Bountiful, and
 tific study." If we do not think a beautiful picture an acci- lace the greatest
 Intelligence. dangers, and endure unspeakable
 i dent, or a consequence of blind nature, why sderings (even rejoicing
 should anyone presume to suppose, we ourselves, been testimony to the
 Truth)-in order to dis- cover more about this
 are created without any special purpose or design? bountiful Creator has
 fascinating planet, which a
 The highest ambition of artists, is to portray bountiful Creator has
 designed to be a Paradise for Mankind !
 truthfully what is visible already-with such power, Paradise. Science
 Even atheists want
 that not only the outer view is portrayed-but the
 and Reason bespeak it. Humanitarianism demands
 inner meaning revealed. To whom the Glory? it. And we may be
 it. And we may be sure the Creator likes
 From whence do they derive their capacity? They
 to hear that demand. I t is

inherit it truly, but do they inherit it from flesh, in harmony with the
 assurance, and the Loving
 or from Spirit? Suppose we say both. It is even Kindness of Jesus. And,
 before any branch of
 then Spirit which gives the capacity to perse- human knb~vledgehad
 become sufficiently mature
 vere. The capacity for what the world calls genius to echo the Truth of
 such possibility-the opening
 is inherited from the One Supreme Spiritual Power Chapters of Genesis
 stated it. Truth is echoed
 we name God because the Manifestations of that to-day, from all
 branches and fields of knowledge
 Power are Good. to be One, to be
 reasonable, to be scientific, and
 We are assured by the Founder of Christianity, satisfactory. Abraham
 called Mankind to recog-
 Who is supported in that assurance by all the nise, and worship the
 One True God. The first
 Prophets and Messengers of God who heralded point of view is the
 last. For the last was first.
 Him, that the care of Our Heavenly Father is such, It is the Eternal ;the
 Divine ; the Revealed Tm&,
 tEat not one sparrow falls to the ground without
 His knowledge, and that His care for us is such, " My Etern.ity is M
 y Creatioz. I have created
 " that even the hairs of our head are numbered."
 It for thee. %1 Oneness is iMy Design. I have
 If He, Whom we all love and honour, could give Designed I t for thee" says
 our Creator, through
 such assurance, we may reasonably question b y His Messenger,
 Bah~'u'11Ah.(" Hidden Words. ")
 what authority, and at what point in the 'History
 of Religion, did Christianity get so into the hands One does not point to
 past errors and limitations
 oi a dominating power, that in the past, indi- for the purpose of
 condemnation. We have all
 viduals have been put to death and cruelly tor- erred; yet the Spirit
 of God beckons, and gives
 tured for exercising their reasoning faculties? Or, us wings, beyond our
 human limitations. "I
 because their exploring nature prompted them to came not into the world
 to condemn the world,
 II
 I
 II but that ye might have life, and have it more
 abundantly; and to the end that he that believeth
 " he' Heavenly Wise One proclaimeth :

"A harsh word is like a sword, but gentle speech is like unto milk. - The children of the world attain

I

li on Me (the Christ Spirit in Jesus) might have
I life everlasting." t o
betterment through this."

i

l

"

The Tongue of Wisdom says :

" The Primal Word of the Almighty is some-
possesses Me not, has nothing.

" Whosoever

>

times called the water of Life, for it quickens the
whatever exists in this world and find Me.

Pass by

dead souls in the desert of ignorance with the
of Perception and the Ocean of

I am the Sun

spring of intelligence." . . . " The seen and
revive the withered ones and quicken

Science. I

the unseen fail to attam the measure of His Under-
standing. The world of being and whatever has
issued from it bears witness t o this utterance."

' the dead. I am that Light which illumines the
Path of Insight. I a m the Falcon of the Al-
mighty. I bear healing in My wings and teach

" To-day, the best fruit of Science and Know-
soaring t o the Heaven of

the Knowledge of

ledge is that which benefits mankind and improves
his condition. "

Truth.""

" How often

has God proven the weakness of

human strength and the feebleness and impotence

" The pulse of the universe is in the hands of the
and phenomenal against the

of the material'

skilful Physician. He diagnoses the illhiess and
of His Prophets, a manifest sign

Heavenly power

wisely prescribes the remedy. Every day has its
Ones, a clear standing light of His

of His Chosen

own secret and every tongue a melody. The ill-
Pathway and an accurate standard

Road and

ness of to-day has one cure and that of to-morrow
another. Look ye, upon This Day. Consider,

l for recognising the proof and argument of His
Truth. The people of the world long resisted

and discuss its needs. One sees that existence is
finally dismayed ; nations both of the

it ; but were

afflicted with innumerable diseases compel!ing it t o
wrestled with it, but were

East and West

lie upon the bed of suffering. Men who are intoxicated with the wine of self-contemplation prevent the wise Physician from reaching it. Thus Pharaohs; at the manifestation of have they made the world and themselves to suffer. Jews and emperors; at the rise of They know not the ailment nor recognise the cure. the Persian kings and Arabs. It They take the wrong for the right, the crooked for opposed by false prophets, who have the straight, the enemy for the Friend." "Tablet of Bah~'u'11~h." p. 161

overthrown.
 " This
 Moses, by the
 Christ, by the
 Muhammad by
 has also been
 * See

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 - - - - "-(- .."
 ^ "'L-'
 -- -IELL..*--
 - - - - -
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attempted to found a religion without the permission, existence and heredity from the race of God ; falsely and presumptuously laying claim to prophethood, as is testified and recorded in history. The histories of Mazdak, in the days which alone has conquered the world and subdued of King Robad ; of the Jew, 'Sad Dawlah ; of Ar-nations, as being a proof of the fact that the goon-Khan, the Mongol, in Persia; 'Ala'adin E]festations and Damning-places of this Power have Khaledge, in India ; and the French Philosophers Divine and heavenly personages. Could during the revolution of 1792, are all warnings and .habit of smoking, evinced by a single ourang-admonitions to the prudent. These philosophers, outang, and its likeness in body to some of the African savages, prove its homogeneity with man-wise men, kings and statesmen attempted, through their great ingenuity and the of their science and learning, to institute a religion , kind? Apes differ widely from savages in numer-

been
 the

ous things, such as intelligence, comprehension of
of simpler laws, regulations, doctrines and princi-
general subjects, capacity of attaining perfection.

~ I e swithin the range of average capacities and

etc.

Shall all this be admitted as proof, while
minds7 suitable to all tastes and conformable to
subjugation of Pharaohs, domination of kings
the time and circumstances. Conditions proved
tyrants by the rise of a single individual, with-
favourable to their desires, and the and mili-
assistance or encouragement of any ruler, is
t a w leaders submitted to their opinionr and plans.

the

and

out

not

considered evidence that a man is assisted by
" But God frustrated their ideas, &sappointed
Invisible, Divine Power ?

an

their hopes, dispersed their congregations, and

Indeed7 this is strange philosophy-amaz-
showed the folly of their imaginations, until their
wisdom and discernment! HOW true is the
hktories remain as warnings to men of honour and
wilmin,o of the great Apostle Paul : ' B~ware,
as admnitions to people of discernment and
lest any man spoil you through philosophy and
perception.

ing

vain deceit.' ' The stability of the Word and con-
" For what reason have the doctors of Darwin-
tinuance of a religion is the strongest ~ . n dfirmest
ism taken the resemblance of some hllman bones

as to the truth of a mission and the
to those of ourang-outangs as a decisive proof of
founder of a Faith. . . ' This proof is named the
the fact that mankind has descended from
proof of continuance or stability ; because the con-
apes? Why have they considered this evidence,
tinuance of a religion and the stability of the Word
notwithstanding its shallowness and invalidity,
establishes the truth of God, and is a testimony to
being a final certificate that man has gained his
its reality. It is absurd to think of God as being
incapable of annulling falsehood. H e has not for-
Humanity-and demand its ser-
gotten His promises to suppress false claimants.
interest of a few individuals who

to-day to destroy

uice : not in the

... This is confirmed by Sacred Writings,
portions of this earth, and the natural.
and preserved in the utterances of the Prophets."*
contains, for their own special benefit-

claim large

wealth it

In the light of history we may judge, though	and who try to
silence complaint by doles of	
it is not ours to condemn, because all are judged	charity ;for that
which God gave aria designed for	
by their deeds. So inasmuch as time has thrown	all,-must be
for the benefit of all. And Lo!	
light upon past error-we may judge. any matter,	The means of
obtaining it for all, God has also	
with profit.	provided in
This,Our Day ! I t is t o be ~btained	
There is not the danger to-day, as in the past,	in an orderly way,
through the friendliness of	
inventive power, or the spirit of exploration,	Nations, by means of
an International Tribund,	
being suppressed by Religion, or Science. Pre-	and the
Parliament of Man. This was a Divine	
sent-day dangers are of a different kind.	Decree, issued
through Bahh'u'llith on behalf of	
For Humanity, before some of us were born. And	
such is the result of making a god of Freedom, that	
. if the Nations would turn to God for His Clear	
what Mankind to-day requires at the hand of	
Science and Religion is : that all bmnches	Guidance given
through His Messenger, instead	
of holvledge, and manifestations of inventive	of arguing about
which should have the biggest	
power-shall be arrested from destructive, and	Navy, or the
chief right t o heap :lp destructive	
turned to constructive uses. Humanity, whatever	amaments (which
competitive spirit itself in-	
its colour, whatever its theories concerning the	clines them t o
doubt the possibility of an effective	
Government of the World, should agree in this.	League of
Nations ") -they would find all argu-	
merits silenced, and come face to face with the	
And not only agree passively, and record its vote	
for it, but, since wrong direction is initiated by	Divine Command,
given to the w o r l d of	
individuals, SO all individuals should accept the	Humanity through
Bahb'u'llbh over 60 years ago !	
Divine invitation issued through Bahi'u'llAh to	why will the
people turn aside from such protee-	
becolne ' ' S ~ ~ T Sof God's Omnipresence," and	tive care, and
turn to mortal leaders, the blind	
watch, and pray, and act unitedly, with all their	leaders of the
blind !	
might, in accordance with Divine Guidance-to	In past days,

when disputes concerning the shape of the Earth were silenced, the whole world capture the scientific and inventive power on foot was thrilled with wonder. It is good to (See " Bahl'i Proofs." Abul Fad. pp. I 88, 189.) recount the fact that the matter was set-

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tled beyond the realms of dispute, "by course proceeding in Manchester at a distance of the circumnavigating spirit of three sailors, miles; or sit at home in London and enjoy a Columbus, Da ~ a m a , and finally 'Magellan, concert being given in America ! We can travel the latter being aided by an Expedition sent out under or over the earth or the ocean quite comfort- in the commercial interests of Spain. After a ably, while 'eating a meal, reading a book, or writ- voyage of over a year, Magellan arrived at the ing a letter, or settling matters concerning the strait now bearing his name, and, it is related by League of Nations ! Are these a few of the Pigafetti, an Italian who was with him, Magellan greater things " referred to by Jesus, which He wept for joy, when he found it had pleased God said we should do? Even so, a still greater thing to bring him where he might grapple with the un- than all these, is to put into operation through an known dangers' of the South Sea, " The Great and International Tribunal and Parliament of Man, Pacific Ocean. "

the International and Divine Law-that all " Magellan was murdered, either by savages, or things, and all Powers, and the means of exercising by his own men, but, taking command of his ship, them-shall be for pacific and bountiful purposes ; his lieutenant, Sebastian d'Elcano, brought it, the not for the special benefit of those who want to San Vittoria, after a voyage of over three years, to ride over, rule, and deprive others of their heri- anchor in the port of St. Lucar, near Seville, on tage, and this, in order that they themselves may September 7th, 1522."" be glorified ! Glorified for robbing their fellows,

Since those days, and in our own lifetime, we
woidd also rob God of the Glory which be-
have had wonder upon wonder t o thrill us. W e
longs to H i m alone! Great honour is due to all I

they

can now fly across the Atlantic. By touching a
who exercise their capacity to enrich, and serve
switch we can light up a room, or a large hall, or
Mankind. None are deprived by God of the joy
a city. W e can speak, and recognise each other's
of service. Nay, H e gives to all- the capacity to
voice, at long distances; make our meanings
sen7e. All honour t o those who serve faithfully.
clear through Telegraphy, and the Marconi
13ut Glory is to God, the Divine Protector, the
System, without speaking. From a small coastal
Generous Giver of all things.

town we can pick up a wireless message sent from

" When the French occupied Offenburg re-
a vessel a hundred miles out at sea ; listen to a dis-
cently they cannot fail to have been attracted by
E a monument-the only one in the town-standing
f " History of the Conflict between Religion and Science."
conspicuously in the market place. It is a statue,

J W. Draper, M.D., LL.D. a gallant figure of
the 16th century, with peaked

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beard, and doublet and hose of that period. The fame rests in the
blessings of millions of men who I
anchor and coil of cable on which the figure leans, till the earth.'
the globe at his feet, and the unrolled chart in his c c For seventy years
the children of Offenburg

left hand, bespeak a mariner; and the stranger who play round the
monument have hewn the

wonders what connection he can have with a town
so far away from the sea. His astonishment in-
name of Drake, not as the bold sea rover, the
destroyer of Spanish might, but as the man who

(

I

creases when, on closer inspection, he perceives brought us the potato
'

the very singular trophy in the right hand-an u p 6 c Production, not
destruction, is honoured by

rooted potato plant ! Round the pedestal runs a the statue of this
 Englishman. What a lesson to
 border, in high relief, consisting of the flowers, militants of later
 days, comes from these humble
 foliage and tubers of the potato, worked into a
 graceful design. Seeking in the inscription for
 folk, to their own, and to all nations! It is, we
 see, in accordance with True Religion, and there-
 i
 i
 an explanation of the mystery, the stranger, if he fore in accord with
 Science and Reason." (BY I
 is an Englishman, learns to his amazement, that the courtesy of Mr. Z.
 Duckett Femiman, those
 the statue is that of his great countryman Sir of us who have not seen
 this interesting statue,
 Francis Drake. He learns moreover that it was enjoy the benefit of
 his visit to Offenburg, July,
 erected in 1853, thirty years before Drake was
 similarly honoured at Tavistock and Plymouth, in
 Surely, it is reasonable that Science
 i
 his native land.
 should become the Hand-Maid of Religion; in I
 " But what can this population of farmers and
 order that Humanity may be saved from the fears
 vine-growers have had in common ~ it is the
 which oppress it To-Day : that Peace and Plenty,
 Admiral whose exploits on the other side of the
 globe brought him fame? What can have induced praise and
 thanksgiving, may take the place of
 - lamentation the
 world over, and all Creation burst -
 them to commemorate this foreign sailor?
 -
 into a " New Song," Psalm xcvi., as found in the
 " The reason is carved in deep letters in the red
 Book of Common Prayer. It calls upon all
 stone out of which the monument is hewn : ' me
 bringer of the potato to Europe.' Creation to join in a
 Chorus of Praise, in a true
 i
 and reasonable spirit of thanksgiving : For a " new
 I
 " It is not the navigator, not the warrior, which
 heaven, and a new earth," appear.
 appealed to the inhabitants of the old Black Forest

town. It is the act by which he prolrided a ' re- 0 sing unto the Lord a
New Song : for H e hath
fuge for the poor from bitter want,' and ' whme done marvellous
things.

10s 109

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With His OWB right hand, and with His Holy
arm r hath H e gotten Himself the victory.

- The Lord hath declared His Salvation : His

CHRISTMAS IN LONDON WITH

righteousness hath H e openly shewed in the
sight of the heathen.

ABDU 'L-BAHA.

H e hath remenhered His Mercy and Truth

" 'Abdu'l-Bahh, in 1912, spent Christmas amid
toward the house of Israel : and all the ends of t, '
fie holly and chimes of old England-the Christ-
the earth have seen the salvation of our God, L +1

i mas of cheer, gift-giving, and mutual well-wishing.

-

Shew yourselves joyful unto the Lord, all ye a

"To have seen the world's greatest prisoner amid
lands : sing, rejoice, and give thanks.

these surroundings was a never-to-be-forgotten

Praise the Lord upon the harp : sing to the g? ,

picture, but one hard to reproduce in words. Many

harp with a psalm of thanksgiving.

beautiful and touching incidents could be related 1

I

of that Christmas had we the records of the hun-

With trumpets also and psalms: 0 shew your-

.dreds that thronged Do see him. Some he met in

selves joyful before the Lord the King.

little groups in the dining room of Eis flat in I

Let the sea make a noise, and all that therein

Chelsea, and on request he would, at intervals, I

I

is : the round world and they that dwell therein.

address a larger gathering in the drawing room, -

. , Let the floods clap their hands, and let the

as people kept coming and going all day. Anon, - - 1

hills rejoice together before the Lord : for H e

some distressed soul wished lor a conference alone, I

conleth to judge the earth.

or a peace advocate sought his advice on an im-

I

portant issue.

With righteousness shall I I e judge the world:

and the people with equity.

" Many came bearing gifts-the mighty and the

lowly, the rich and the poor in this world's goods.

Glory be to the Father, and to the Son, and to

A detailed account of the mere happenings of the

1

I

the Holy Spirit. As it was in the Beginning, is

Now, and ever shall be : World without end.

3

day would mean nothing. 'fie trivial details of

I

life, even on a Chridmas day, are seldom regarded

i

Amen.

in the light of a spiritual unfoldment, but i t is

For God has not only shown Mercy a.nd Truth

through these seemingly small incidents that this

I

towards the House of Israel-but to the whole

Master spirit brings out into the court of objec-

World of Hum.anity.

tivity those principles which he teaches. Thus the

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very essence of his existence is vested with the
by saying, " I learned much from my travels and
penetration of the spirit-so much so, that, save as
hardships. Among other things, I learned t o
his life manifests those principles for which he
wash my handkerchiefs when occasion demanded,
stands, he wishes to be forgotten as a personality.
and to sew."

" T o each who came to him on that Christmas

" On an impulse, she ran out to a shop near by

Day, he gave a spiritual present-compatible with

and bought the tiniest leather sewing- box, and on

the capacity of each; for 'Abdu'l-Bahi's method

her return, laughingly presented it, saying that it of teaching the people so that they become moved was impossible for her to imagine a prophet sewing with conviction, is through the heart. on his buttons.

' Someone brought him an expensive gift. He " will accept the sewing case with gratitude, and will keep it," he said, as he put it among his accepted it graciously. Holding it lovingly for a moment, he told the wealthy giver of his own things, and then added, " I am not a prophet. I simple life. " And now," he said, smilingly, am a man-like yourself.", H e laughed, and we " you see I have accepted your beautiful present, all laughed, for she was a well-known suffragette. and i t has made me very happy. I thank you for " H e accepted it !" she exclaimed at the door, and so extremely ovejoyed was she, that one felt it. And now I am going to give it back to you. Sell it, and give the money to the poor. The rich in England are too rich, and the poor are too Ii that some deeper message or awakening beyond that which we had witnessed had been accom- plished through the simple transaction. poor." 1.t

" The man was at first astonished, but when, ' T r o m laughter, 'Abdu'l-Bahh's face would after further conversation, he arose and took his de- parture, one felt from his attitude toward the great 1- I become stem or expressive of a great weight of impersonal sorrow, the suffering induced by the master, that a new impulse or seed had been I realisation of the hunger of humanity for spiritual planted.

rest.

it

" Often 'Abdu'l-Bah6 would laugh outright at some little gift that showed ingenuity, and many a compliment he wafted back to America, the land I The Real Meaning of the Advent of Christ on This Earth.

I

of his then recent sojourns. I

"Christ's birthday is a glorious day," He said.

!

" One American girl was much amused at his re- "

It is necessary that these anniversary celebra-

I

hearsal of American experience. He concluded I

tions be observed, else man in his negligence would

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forget all about his Creator; but we should seek to

deer to graze in one pasture ;the vulture and part-
penetrate the dark veils of custom and imitation

ridge live in one nest.'
of ancestors, perchance we may discover the reality
" The people could not see that these things
were taking place. The Reality of Christ was
of the meaning.
from heaven, though His physical body was from
" The advent of Christ on this earth was a

Mary. The sword was the tongue of Christ,
blessed day, for it was the day on which the Sun

which cut right from wrong. Many had swords,
of Beality dawned; the day on which all beings
were revived. I n the world's calendar, it was

I but his sword conquered the world.

5 c The Kingdom of Christ was Heavenly and

the beginning of a Heavenly Spring.

" To-day the mention of Christ is on a thousand

I

not like the kingdom of h n a p a r t e ; it was the reality of the ancient law Christ spread, not the tongues, but when H e was on earth, H e was not thought much of, notwithstanding they were

1P: words. I3e conquered East and West by the

Holy Spirit, not by force. Sects which were in awaiting his coming with great impatience. They thought that they would be his intimate friends.

I

the utmost animosity drank from the one fountain -that is, the Fountain of Love."

i

Some there were who used to cry day and night, saying, O God, hasten the day when the Promised

'A bdu'l--ahd Visits the Poor on Chriitmas Night. One will manifest himself on this earth.' When

On Christmas night cAbdu'l-BahS visited the He came, they knew Him not; they persecuted

poor of the Salvation A m y Shelter, Westminster; H i m and finally killed Him, for they said : ' This is

i

where each year a Christmas dinner is provided for not the true Messiah whose coming is to be under

i

I those who have no homes and no friends, and, but special conditions. How is it that H e claims to be

for the slielter, would have no lodgings. There from Nazareth, the son of Mary? H e was to come

were about 1,000 present on this occasion.

I

with a sword; this man does not possess even a

i

A supreme test of attention transpired when staff. H e was to sit on the throne of David ; this

I

many of the hungry men forgot to eat and listened
man does not possess a mat to sit on. He must

I

y intently. In conformity with the wonderful
tact
conquer the East and the West; this man does

'Abdu'l-Bah displayed on all occasions, his mes-
not possess a shelter. He was to teach the law of

I

sage to the homeless was simple, direct and short.
&loses; this man is abolishing it. In His day,

II

" I feel to-night," He said, " great joy and hap-
justice was to encircle the world, the wolf and the

I

piness to be in this place, because hitherto my
sheep drink from one fountain; the lion and the

I

meetings and visits have been mostly with the
poor, and I think ss one of them. My lot has than the
accumulation of wealth-thak the poor

-
ever been with those who have not the goods of are more
acceptable than the lazy rich. A rich
this world. The world consists of brothers. The man who spends
his wealth for the poor is praise- worthy. Consider
poor have ever been the cause of the freedom of a state of
that the poor are not born in nous. All the
the world of humanity; have ever been the cause comes from
solvency ; they are not naturally tyran-
of the up-building of the country, and have ever been humble and
tyranny and injustice in this world
laboured for the world's production. The morals comes from
accumulation. The poor have ever
of the poor have ever been above those of the rich ; been humble and
lowly. Their hearts are tender.
the poor are ever nearer to the threshold of God ; The rich are not
so ! Sorrow not, grieve not ! Be
the humanitarianism of the poor has ever been not unhappy! You
are brothers of Jesus Christ.

Christ was one of

you. Bah&'u911Ah was poor.
" Consider His Holiness Christ. He appeared For forty years he
was imprisoned and in dire

in the world as one of the poor. He was born of great ones of the world have come a lowly family; all the apostles of Christ were of station. Be ever happy on account humble origin and his followers were of the very associates, and if in this world you poorest of the community. This is what Christ vicissitudes, I hope tht in the king-

poverty. The
from a lowly
of your kingly
undergo dire
dom of God you

states in the gospels, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.' This testimony of "In generous conformity with Bahh'u'llah's teachings that "our words should not exceed our Christ to the exalted state of the poor ones is sufficient," 'Abdu'l-Bahh left twenty sovereigns and hundred pounds of silver with Colonel Spencer, of into the kingdom of the Almighty.

the Salvation Shelter, so that the poor "The poor have capacity, and are favoured at might enjoy a similar dinner on New Year's night.

-
the threshold of God. If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Bahh'u'llah was 'the poor one.' In Persian His title was darvish, and that means one who has not a slave. All the prophets of God were poor. His Holiness said "Rapping for silence, Colonel Spencer mounted the rostrum and informed the men that they were to have this New Year's dinner in 'Abdu'l-Bah's' honour. He was just leaving the hall when this announcement was made. With one accord the men jumped up and, waving their knives and forks,

I

I

Moses was a mere shepherd. This will show you

I

that in the estimation of God poverty is greater farewell cheer, after which there I

gave a rousing

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was a moment of deep silence, before 'Abdu'l-Bah& in answer to Colonel Spencer, said : " May God prosper you !" and then to the men : " May

'ABDU'L BAHA

you all be under the protection of the Almighty !"

(Isabel Fraser, in Everywoman,

WITH THE SOCIETY OF FRIENDS.

Dec.-Jan., 1915-16.)

T the

Westminster Meeting of the G i e t y of Friends, January 12th, 1918, 'Abdu9l-

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

" They divided Divine Philosophy into two parts. That which can be acquired through lectures and study in schirols and colleges : and the philosophy of the Illuminati, or Followers of the Inner Light. The schools of this philosophy are held in Silence and meditation, and by t u n i n g to the Source of Light.

From that Central Light the mysteries of the Kingdom were reflected in their hearts. All the Divine problems mere solved by this power of illumination.

" Among the great questions unfolding through the rays of Divine Reality upon the mind of man, is the question of the reality of the spirit of man; of the birth of the Spirit; of his birth from this world into the world of God; the question of the inner life of the Spirit ; and of the fate of the Spirit after its ascension from the body.

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

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' Followers of the Inner Light,' they attain to a

Spirit is

given in reflection and meditation.

superlative degree of power, and are entirely freed
the Spirit of man is informed and
from blind dogmas and imitations. Men rely on
Through it, affairs of which man
their statements. By themselves, within them-
are unfolded before his view.

Though it,
strengthened,
knows nothing

selves, they solve all mysteries.
one receives Divine inspiration;

Through it,

" If they find a solution by the assistance of
partakes of Heavenly Food.

through it, one

the Inner Eight, they accept it, and afterwards de-
Meditation is the key for opening the doors of

"

clare it; otherwise they would consider it a m a t k r

myst=n

that subjective mood, withdrawing
of blind imitation.

himself from

all outside objects, man can unfold

" They go so far as to reflect upon the essential
things within himself; because he is
nature of Divinity, Divine Revelation, and the
the ocean of spiritual life.

the secrets of

immersed in

Manifestation of God in this world. All
the power of meditation man frees

" Through

philosophical, divine, and scientific questions are
the animal nature, discerns the real-
solved by them through the power of the Spirit.
and is put in touch with God. This

himself from

ity of things,

" Bah'u'911Hh says there is a sign from God in
forth from the invisible plane the I

faculty brings

every phenomenon. The sign of the intellwt. .
arts. Through the meditative faculty

sciences and

inventions are made possible, and colossal under-
-

~

silence ; because it is impossible for man to do two
carried out. Through it governments

takings are

* --

le time. He cannot both meak
faculty man

can be run smoothly. Through this

enters into the very Kingdom of God.

" It is an axiomatic fact that while you medi,

"

Nevertheless, some thoughts are useless to
tate you are speaking with your own Spirit. In-
like waves ebbing to and fro in the

man. They are

that state of mind you put certain auestions to
result.

sea without

y o u r S ~ i r i t the

, Spirit answers, the Light break
meditation is bathed in
forth, and Reality is revealed.
Light, and characterised with Divine

" But if the faculty of
the Inner

--
" YOU cannot apply the name of ' man ' to
the results will be wonderful.

attributes, then

< ?

any being devoid of the faculty of meditation.
meditative faculty is akin to the mirror.

" The

I

Without it, he would be a mere animal.
before it earthly objects it will reflect

If you put

" Through the faculty of
if the spirit of man is contempla-
tains to eternal life; through
subjects, he will be informed of these.

them. Therefore,

ting earthly

Breath of the Holy Spirit. The bestowal of the
mirror of the Spirit be turned heaven-

But if the

t: 121

%ads, the heavenly constellations and the rays of
the Sun of Reality will be reflected in the heart,
and the virtues of the Kingdom will be attained.

THE

RADIANCE

" Let us, therefore, keep this faculty rightly a-

*- OF THE TWENTIETH CENTURY.

directed, turning it to the Heavenly Sun and not to
Fe<

earthly objects, so that we may discover the secrets
London, at the Studio of

PEAKING in

of the Kingdom, comprehend the allegories of

Mr.

Felix Moscheles, on Sunday after-
&

the Bible, and the mysteries of the Spirit. May we
Jan. 1913, 'Abdu'l-Bah& was

noon,

indeed become mirrors reflecting Heavenly Real-
make allusion to the Hague Con-

asked by him to

ties, and may we become so pure as to reflect the
beneficence of a Universal

ference and to the

Constellations of Heaven. "

Language. He said

:

" For every Age there is destined a great Move-

ment, which is the sum total or Expression of that
Age.

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

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

The Eight we declare is :

The Oneness of Humanity :

That the Foundation of the Religions of God is One :

And the Fellowship of all Races.

In this Century Human progress and perfections will ever be advanced from the Table of the Oneness of >Humanity.

All the Prophets of God have been sent for this :

That they may usher in the Era of Peace.

His Holiness Christ embraced the Cross.

His Holiness John gave up his head.

BahA'u'llAh endured the pillory.

i

r " He suffered 50 years' exile and imprisonment.

All through His Life He was exiled, imprisoned in dark dungeons, or incarcerated in a barrack. All

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

I

these renunciations and sacrifices mere for the sake " It is very difficult for the Sun, to penetrate the

of Humanity and the fundamental Unity of all superstition and dogma. Therefore, if c l o ~ ~ dofs

we dispel these clouds, we shall have the efficient

"At a time when the Orient was wrapped in con- rays of the Sun of Reality.

I tentation, and encompassed in foul clouds and dark- "

One of the Teachings of Bahi9u'llAh is that a

I

I

ness : Lo, and behold ! The Sun of Reality shone Universal Language should be established-so that

b . forth and flooded these regions with its rays. The everyone may study two languages : One his

first effulgent ray from this illumined sun emanat- native, and one auxiliary. Then, all people will

, ing from the fact that God is the One Shepherd, be enabled to associate amicably and do away with il

Who ever provides for, cares for, and protects all misunderstandings.

I

Humanity, and is ever kind to all.

"All enmity

between Religions comes from lack of understanding. The Auxiliary language will serve to sweep away misunderstanding. This was proclaimed 50 years ago by Bahh'u'llah. He laid down this law in the Holy Books, seen with our own eyes, heard with our own ears, "no other Teaching of Bahh'n'llah is : There

and demonstrated with our own minds-so that must be a Universal Court of Justice, so that all we may free ourselves from blind dogmas and International disputes may be arbitrated by the superstitious. Parliament of Man. " These decayed and superannuated dogmas and Bahb'u'llah 50 years ago, in the Book of Aqdas, ! tales of the past, not being based upon Reality, commanded the people to establish a Universal Court of Arbitration, and surrnnoned all nations have ever been the cause of contention. They to the Divine Banquet of International Peace. have been causative of the laying waste of Man-kind. " For this the whole Rlrman Race must be con-"These blind dogmas have made sons inimical to their fathers, and caused them to shun their mothers. I sulted through their representatives, whose conclusions when ratified by the people of every

* (Now more than 60 years xgcj).

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country, will latterly be signed by their Ring, or positively say the nature of the time demands President if the Country is Republic. " These representatives will gather together in a " I n the

closed Century the demand was for

1 place accepted by all the people. That place will
Freedom. Whoever tried to quell it failed. "

" Likewise, the International Court of Arbitr-
L

be under the protection of Humanity, and no
I I doubt of God.

tion is requisite to this Age. I t is impossible for

" Then, all the disputes between nations will be any Bower to
postpone it, and the World of

referred to that Court for A~bitration. Humanity

will assuredly rest in the cradPe of

" But, if one rise in rebellion not desiring to Peace.

This is one of the bounties of this Cycle.

Its miracles are multitudinous. I t s discoveries are

i follow this Council, then all the individuals of the

1 World will rise up against that nation.

wonderful. ' '

" Therefore, let us all arise to serve Mankind,

i " There is no doubt when this Council is brought

and bring International Peace into being-spend-

II into being the Peace of the World of Humanity

ing all our endeavours to that end. Let us go to the

I will he established. "

utmost sacrifice : 20,000 Bahais have given up life

I

Referring, as requested, to the Hague Confer- itself for

this end : That the Divine commands

ence 'Abdu'l-Bahb said : "The Hague Conference may be

realized throughout the Globe. So that

- is good but insacient. Its sphere of discussion all the

children of men may live in the ut~nost

is narrow. It is not representative of the elec-

torate of the World.

" The members of this Conference were obliged

to follow the inclinations of the Governments

which supported them, and could not deviate one

hair's breadth from their instructions. Mad they

been free and untrammelled you would have real-

ized what could have been accomplished."

" The Council outlined by RahA'u'llih will be

t h e lad resort. It is confirmed by God : And under

the protection of God. Rest as,mred this Inter- P

national Court of Arbitration will come into I,

*

existence--for it is the demand of the time. W e 9

ki
 B
 li
 P,
 a speech
 \ . _ he delivered before an assembly
 -.-
 of learned

THE SPIRIT OF INVESTIGATION. men m Pans, dur& the

~ x ~ o s i t i o o f l g 0 1 :-

- A - n

" When the BahAis wishto make a convert to
 their Religion, they endeavour from the very first
 to confirm him in his own Religion, thus enabling
 calls conflicting armies to marshal thern- him to become cognizant of the
 principal proofs
 selves into lines with the main purpose of Religion, whereby the Divine
 Religions are demonstrated,
 namely, t o create Harmony in the world, and to and to distinguish
 a Prophet from an impostor.
 establish on earth the Most Great Peace; one Consequently, the
 Old Testeament of the Bahitis
 would always repeat the assurance of the exalted consists of all
 the Heavenly Books revealed through the former
 place ascribed to ~ h r i s t b y , the Bahb'i community.
 Prophets, while their New Testament
 For the Aim, and the Voice, and the Pen of comprises the
 Tablets of Bahb'u'llhh, which in fact'
 Bahh'u'llhh and 'AbduYI'Bah&have been clear in reconcile these
 books and contain the interpreta-
 showing that Christ is enthroned in every heart. tion and
 explanation of them ! "*
 I n the Light of Oneness, Bahtiis accept all the . The Fifth
 Principle of Bahi'u'llhh points out :
 Prophets and Manifestations of God. "Therefore, " Religion must be
 in accord with Science and
 no Jew, no Muslim, or Buddhist, or those of other Reason." And
 Solomon says : " Above all thy
 Religions, can become a Bahb'i without accepting getting, get
 understanding. "
 Christ. I t would be well if Missionaries would Bahir'u'llhh
 invites the peoples of all Religions
 assure themselves of this, for their own comfort. to be fair, to
 investigate, and to recognise from
 And may God bless them with this understanding. their own

Scriptures, that the Founders of Reli-

For it is high time that the peoples of different gion, honour each other. Why, then, dare their followers slay each other? Let them give their answer to the God in the partial interest of Truth : when by a different Who created them, and to the outlook all can see it together, more fully revealed, Prophets who come to the world. in His Name.

in the Teachings of Bahb'u'llbh. For "Truth being One, and indivisible, Religion was never sent into the world to create confusion, or to justify the abuse of intelligence, but to establish it.

" One of the noble Christians of- Cairo, M.

l ~ a & , -de t s following statement in

~a-b- i- i e de . .

" " ah;; Proofs." Abul Fazl. pp. 70, 71.

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/

tice ; because they are the Principles of Righteousness, of "Truth, of Justice and Generosity. The UNIVERSAL HARMONY.

individual who studies them,

T was necessary, as we have seen, to have freedom from religious superstition, in order will testify to this.

to attain individual resurrection. This has -

Unity is the natural sequence of all preceding

come t o countless millions through the Teachings Revelation ahd attainment. Its Principles will

of Jesus, as a necessary precedent to the realisation triumph over an

opposition. It is evident there has been great

of Universal Harmony, and the conscious Unity

attainment, in all spheres. Great Manifestation of

of Mankind, wZch comes to us through Bah6'-

Human Power. Man ought

I uYLIah. It was this Universal consciousness which therefore

now, to brace himself up with Faith, to

II match all

this Power, which has been manifested,

I

Jesus yearned for, when H e prayed : " That they

I all may be One, as Thou Father art in Me, and garner in

all the blessings, which may accrue

l

and 9: in Thee, that they also may be One in Us." to Humanity,

through a wise direction of it.

I

He also taught His disciples to pray for Unity,
when He taught them, " Our Father. " Unity holds out
the fruitful Basket of

I The Lord's Prayer was the Key-note to Unity,
Fragrances to Mankind, which can soothe and heal

I

which Jesus gave. a suffering world.

Its riches are unfathomable :

Bah'u'llah re-echoes, re-iterates, and gives Even as the riches of
Man's inheritance on Earth,

Volume to the Harmony it contains : " Consort and in the

Heavens of Understanding, are count-
with the peoples of all Religions with fragrance.

Follow that which tends to Harmony," will be His

Bugle Call, through the coming centuries. And

following it, will alone save Humanity from the

calamities which threaten it To-Day. eousness make it

possible. Otherwise, it is impossible ;,

/

The Principles of Bah'u'llah are Divine Guide-
ante meeting the peculiar needs of this Age. And

there will be no unity between individuals, or The Aim of all

the Prophets throughout the

Nations; no social, political, industrial, or reli- A mosaic and

Christian Dispensations of the Spirit,

religious Unity, however much we talk about it, points to Unity.

And it should be the greatest

unless these Principles of Unity are put into prac- joy in life, for

the Friends of God and Humanity

to assist these Heavenly Hosts, in spreading a

knowledge of the Principles which make it possible.

The Teachings of Bah'u'llah more was known

as "The Father of the Poor," are fraught with ,:-; cc N

Each Day telleth another," and " a thou-

such Blessing, that they offer interest, upon inter- (U

est, and Glory upon Glory, for all. They sumanon

terday."

sand years in Thy sight are but as yes-

all, to that for which they are created-to become

the conscious children of the Most Glorious. 4:

To-day is the Day of all Days !

Therefore a knowledge of them is of the utmost It

gathers up the Meaning of Days.

importance. For they give that very Guidance

Each Day fuller than the Last must be.

for To-Day, which many, in religious, political,
this Last overflows with the effulgence
social, and industrial circles, are seeking, and
which, in its fullness, they cannot find elsewhere.

And

1.. Of all the Days of God which have been.

F a r Bahh'u'llhh opens the sealed Books of
Prophecy in all Religions, revealing the H a b o n y
of the Divine Plan in them all, and declares t o the
world with the Pen of Power, that in this Day is
the Scripture of them all fulfilled.

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

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

Did not J c ~ Hinlself

s Soretell it, when %3e
spoke of One who should eonlc " in the Spirit sf
Truth, to guide us into all Truth " ? Then surely,,
mu.st do right ! " Here we have the Spirit which
all who are interested in what H e said should ask
God had " placed within " Abraham voicing itself.
themselves after full investigation, whether
And such faith and such voicing of it, would
Bahd'u'lldh is not that One. This is His claim.

And the Scriptures of Religion known by diffeqnt
heart of any earthly father. Why

gladden the

should we not have confidence that it delights the
Names, tedify to the truth of it. The least anyone
Heavenly Father ?

cin do is to investigate in the light of the Scripture
Bah&'u'llbh, by declaring the Oneness of Mau-
they believe in, and consider well its meaning,
kind and the Oneness of Religion, does not con-
before dismissing the matter. And if it be found
tradict the Faith of Abraham, but substantiates
that Bahb'u'llih fulfils other Scriptures as well :
it. The " Signs of the Times," which should
surely that should increase and universalize interest
accompany His appearance have been all around us
in the Revelation of Truth which H e brings? It

on every side. We have already noticed, that in
is eminently satisfactory, in that it is all-compre-
ELis Day, Jesus rebuked as hypocrites those who
hending. That of course is the secret of its power
did not understand the "Signs of their own times,"
to unite.

. and therefore denied Him.

When first told that the Bahb'i Faith has power
certainly made the Teachings OF
to unite the people of all Religions, many say :
and in other respects, especially
" Impossible !" And their amazement at such a
surely there is to-day universal need for
proposition shows how far they are astray from the
the Sun of Truth. It is difficult
true meaning of Religion. For it always has been
state of mind of those who have not
difficult to accept the idea that some nations should
Teachings of BahB'u'llbh in this time
be left out of the Divine Plan; we should not
for are they not just what Jesus said
think this right. Some have repudiated Religion
place at the time when another should
altogether because of the superstition of those who
same Spirit, to give further Guidance
would be satisfied if their own race and nation
than H e could give at the time H e left this earth?
could be saved, whatever might happen to the
that the BahBi Revelation is the
others. But BahA'u'UAh tells us that " Justice
spiritual sequence, due at this time, in
enables us to see things with our own eyes, and
the Teachings which Jesus gave ; for
not by the eyes of any in the world."It is also
sayings of His intelligible, which have
recorded that the Faith of Abraham impelled Ilim
obscure; and it is certainly in
to exclaim : " Surely the Cod of all the Earth,
Divine utterances o f Jesus.
There are those to-day who are asking constantly,
known-there will be no
" Where does all the modern Teaching place
atheists. M&amrnad (though it is the last thing
Jesus ?" Much of ' it does not take Him into
Christians suppose) honoured
account, but it will be found that the BahA'i Teach-
and Moses. This fact is

BahA'u'llAh has

Jesus, in this,

clear, and

- the Guidance of

to imagine the

found the

of calamities ;

would take

come in the

I t is clear

natural and

furtherance of

it makes

hilherto seemed

accord with the

this becomes generally

on earth which many

Christ, and Abraham,

<p>ing does. For it takes of that which H e gave, world through the Teachings " shows I t , to us,"* and confirms us in it. And nbt only does it confirm our Faith in Jesus : but enveloped in prejudice must in- the Bahb'i Revelation introduces us to all God's ,their lives in trying to escape the - Messengers, even to those of other Names, not things. It is however a little acknowledged in the Hebrew, or Christian Reli- numbers take their friends to gion, and thus brings to our remembrance the slay each other. To eliminate saying of Jesus, when His disciples complained misunderstanding, it is mueh that others were casting out devils who were not mind ready to investigate Reality. with them : " Rebuke them not, for those who anything while locked up -in are not against us, are on our side." Surely that prejudice. answer holds good to-day ! been the Messengers of God, but Christians cannot deny that Maammad has on in their mistaken zeal, are His own ground, dealt more ably with the liquor up " by engendering prejudice traffic than they in some countries have yet done. For there are many members of different Churches coines to put an end to religious who hold shares in brewery companies, and think from the Sacred Scriptures of all it quite right to do so. There is not unanimity in God's Messengers I rave, in every this matter amongst Christians, but amongst bent upon the same Purpose of Muslims there is. Drunkenness is allied with the world. So we see that the other vices, and we cannot have heaven on earth, that which they all give is in accord unless all agree to banish them all. The day is all-embracing Unity, revealed in these fast vanishing, in which it was considered by some through the Bahi'i Teachings. They manly to conserve practices contrary to the highest satisfaction in awakening a true good of the Human Family.</p>	<p>made known to the of BahA'u' llhh. Those who are evitably spend truth about many tragic d e n large be enemies, and the pain of such better to have a Nobody can discover . boxes of mental It has never their disciples, who ready to " eat God and enmity. BahB'u' lllhh strife, proving Religions that instance, been creating Unity in very essence of with the Latter Days afford abundant knowledge of the</p>
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Divine origin of every individual

Universal Religion which stands for Reality, (a matter which
theology has largely left to the perception of
must be allied to Science and Reason, and when
Mystics)-and this should silence

* See John, Chap. xvi., Vers. 19 - 15 .

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the question-" Divine, or not divine ?"-which beloved Son crucified-in
order that He might be enabled to forgive
has been the bone of contention between sinners ! From such error and
Unitarians and Trinitarians, for centuries. One gross superstition, O
our Heavenly Father deliver us ! No simple child
party practically denying their own divinity, and
could or would have invented such an idea. It is
the other denying the Divinity of Christ ! What-
enough to alienate the whole world from Religion; and
ever have theologians imagined divinity to be?
it is quite enough to
Mrs. Eddy, thanks be to her, settled that matter account for the lovable
straightforwardness of some
for Christian Scientists, by claiming Divinity for truthful children, who
have been known to say :

-
all God's children, dismissing all arguments to the they " loved Jesus
Christ, but hated God ! "
contrary-as emanations of " mortal mind. " To love a lovable
personality is perfectly natural
All mean conceptions of the nature of Man have and reasonable, but to
ignore example and fall
arisen through clinging to remnants of Truth, and flat on one's face in
worship, is not desired. Jesus ' did not want to be
trying to make them cover erroneous ideas ; each
enthroned as a God, or to be called " Lord, Lord,"
adhering to that which takes his fancy most, and .of His Divine qualities
though the manifestation
with it veiling the Divine beneficent Whole.
proved Him to be Lord
BahB'u'llAh gives rich assurance of divine birth- of Mankind, or, in other
words, made God, in
right, through the power of the Holy Spirit, Man, Manifest.
To worship Him, He clearly
for every individual; and so delivers us from said, did not qualify
anyone for the Kingdom of
mere self-satisfaction, by enlightening all concern- Heaven-but to do the
Will of the Father, did*
ing the Oneness of the Human Family. Such This is in accordance

with His own Words, and
unanimity of the universal consciousness, must, it with the Words of all
Divine Messengers. They
is suggested, be the At-Onement of those Great come, always, to
seek Nan's understanding.
Ones, who have laboured with such divine passion, And, coming divinely,
to speak to that which
even pouring out their precious life blood on is divine, though
dormant, in Man; usually Man
crosses, that perchance by such unquestionable has slain them. This
time however, though
sincerity some might believe in their Mission to Martyrs have
testified their Faith by joyfully giv-
es'tablish universal Love and Harmony; and if it ing up their lives to
prove it, God's Manifestation
were possible, to convince the world of their Love, has not been slain.
Many s~fferingsmere heaped
which is one with God's Love for Mankind. Man- upon Him ; but I I e
overcame all difficulties ; doing
kind I~asindeed been lost to reason find c:ornlon
the great work committed to I s m , radiantly.
sense, in supposing that Cod wanted His own Through the clouds
of moral, mental, and
T h e following extracts from the Supreme Pen veiled : Thou art M y
Garment, and M y
of Bahb'u'llHh bear witness to the Oneness of Garment shall never
be outworn. Therefore
Human and Divine relationship. abide in thv love t
o Me, that thou mayest find
" O SON OF T H E HIGHEST SIGHT! Me i n th-eHighest
Horizon !"
6 6 0 SONOF SPIRIT!
I have placed zoithin thee, a spirit from Me,
that thou mightest be M y Lover : W h y hast I have created thee
sublim,e ! But thou hast
thou forsaken M e , and sought to love degraded thyself :
therefore ascend to that for
another? " which. thou recast
created."
(" Hidden Words." Bahb'u'llAh.)
What generous love in a Creator ! How refresh- UNITY
MEETINGS.

-
ing after the mere " Thou God see-est me," which
N the Generosity of the Bahi'i Dispensation
has so often been used to terrify the children of
men, and has left no encouragement for the indi-

vidual consciousness to rise to a state of Oneness
 X BahiL'u911iLh has made sure provision for the
 social life of the Bahd'i Community. For,
 with the Heavenly Father. " This is the Hoar
 of the Unity of the sons of men,
 We read, " God sent not His Son into the world And the drawing
 together of all classes."
 to condemn the world, but that the world through En 1911, when
 'Abdu'l-Bahi was in London,
 Him, might have life." And always One with He gave the
 following discourse at a Unity Meet- ing held at the home
 the Father, Jesus Himself said : " I came not into of Miss Marion Jack and
 the world to condemn the world, but that ye might the writer. The
 International Races Congres, in which Bahdis had
 have life, and have it more abundantly ; and to the taken special interest, many
 end that he that believeth on Me, might have Life coming from other
 lands to take part in i t in 1910,
 Everlasting." made that Unity
 Meeting specially interesting and
 - 8y...,- How beautifully these words of Jesus accord
 iepresentative, since a number had remained in
 with those of Rahi'u'lLh when Me speaks to the the hope that
 'Abdu'l-Bahi would come to
 individual for God : London, and on
 September 22nd, 1911, the hope
 " 7 have placed within thee, a spirit from Me, and expectation was
 rewarded by the following
 that thou nighest be My Lover!" discourse :
 And how much more satisfying it is to know O Ye Friends and
 'Handmaidens of the Merciful !
 that our Creator is seeking our individual under- God
 is all Glorious !
 standing, in order that me may be both lavers and I t is a cold and
 miserable day but as I was
 helpers ! anxious to see you I
 came here. For a man who
 This opens out a new vista, and suggests bound- has love, effort is
 rest. He will travel any distance
 less possibilities for the children of men. No to visit his
 friends.
 wonder that with His penetrating Sight Thank God I see
 you spiritually at rest. I give
 RahA'u'lIBh has made Courtesy the Cardinal Virtue - you this message
 from God : that ye may ever turn
 for this New Age. And how the world needs it ! toward E r n .

There could, of course, be no Kingdom of Heaven, Praise God that
you are near Him ! The un-
without it. worthy things of
this world have not deterred you
from seeking the world of the Spirit. While in
I harmony with the world you care not for' the
things which perish. Your desire is for that which
as education and progress travel from West to
I
East, so does the Spiritual fire travel from East to
never dies, and the Kingdom lies before you. I West.
hope that the Teaching of God will spread through- I hope that the
people of the West may be
out the world, and will cause all to be united., illumined by the
Light of God, that the Kingdom
I n the time of Jesus Christ there was an out- may come to them, that;
they may find eternal
pouring of Light from East to West which Life, that the
Spirit of God may spread like a fire
brought the people under a Heavenly Banner, and among them, that
they may be baptised with the
illumined them with Divine insight. water of Life and
may find a new birth.
Western lands have been kindled by the Light This is my desire.
I hope by the will of God
of Christ. I pray earnestly that the Light in this He will cause you
to receive it, and will make you
advanced ' ~ will ~ illumine the world that all happy.
may rally under the Banner of Unity and receive I n the same way
that you have education and
Spiritual education. material progress,
so may the Light of God be
Then those problems which cause merene your portion.
among the peoples of the earth will be seen no God keep all of
you in safety.
more, for verily they are not. You are all waves ("

'Abdu'l-Bahci in London," p. 39.)
of one sea, mirrors of one reflection.
To-day the countries of Europe are at rest;
Education is widespread. The light of liberty is
the light of the West, and the intention of govern-
ment is to work for truth and justice in Western
countries. But ever the Light of spirituality
shines out from the East. I n this Age that Light

I

- -

has become dimmed ;Religion has become a matter of form and ceremony and the desire for God's Love has been lost.

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

SPIRITUAL SPRING TIMES.

Examination of the records will show, that those Who have been fitted and appointed by God to inaugurate the Spiritual Spring Times of the world, have always

NEED

been fully conscious of their Mission. They can say, as Jesus said : " My Father worketh until now, and I work." MANIFESTATION.

Because of necessity, they ancient and modern metaphysics, are conscious that the Father worketh through Principle is recognised to be the them, and that the work is His. foundation, and truth of individual

IN both

It would be difficult to imagine the beauty of the immaculate conception renders physical Spring Times, without the physical sun. service to Illuminity. For it sets each And it would be more difficult to imagine the state noble outlook in life, in contradiction of the world, if the Spiritual Sun of Truth, had the " born in sin," and " miserable never, in times of " gross darkness," burst forth which have been a ridiculous from the Heavens of Enlightenment on the mind 'Truth, and have oppressed' Mankind, and spirit of Mankind : with re-creative energies, and with such Power, that fulfill this charter of freedom from prophecy, It has " Made all things New," and in Its hindered individual resurrection.

Divine

origin,

being. And this

valuable

one up with a

transition to

worm," notions,

travesty of

through long

grateful for

which have

own mysterious way, set the seal of its Power on though freedom has its merits, we Chronological calculations.

However,

need, and the

world needs, whether the world will

There is no mystery in the fact that such epoch-making Events, have been marked by the appear-

ance of ~ i v i n eManifestations; it is history. I have them or
no (and it is not in the nature of
things that They could come, if we did not need
Them)-those great Personal Manifestations, Who

I
Only the future is enveloped in mystery-the come
revealing, and declaring from the Dawning Place of
present is as clear as noon-day, for those who will
Command-God" sTill for the Era de-
see with the eye of the Spirit. And it would be noted by their
appearance. So, because we need
foolish to deny the re-creative power of the Spirit them, they
have always r~gpeared,as History and

I
to mark the present epoch even more convinc- Chronology
show, at the inauguration of a New
ingly, because of its gathered volumes : and v e y Era,. And, as
in the Past, some accepted, and
difficult to imagine it, unrelated to Prophecy ! some rejected
their Guidance, so it is To-day.

/

. . .

But, nevertheless, the Guidance so greatly needed,
is evident to us in the Revelation of Bahb'u'llih.
without some unifging, and revivifying THE SUN OF
TRUI"TI.

Spiritual Power, mere individual freedom is apt to
breed chaos. I n looking around, what do we see? -HE Sun of
Truth is the Word of God. It
Shameless, supercilious egotism, at war with itself ;
and its offspring-abounding chaos. (3 illumines
the Path to the Most Great
Peace.

Contrary winds in the mefital atmosphere create a The Reality of the
Divine Religions is One. All the Prophets are
whirlwinds, and a Guiding Spirit is necessary, to
united in their Message, and unshaken. They are
lead all into the channels of blessing which Unity
like the Sun; in different seasons they ascend
affords. And what the world needs in this respect, horizon. Therefore,
from different points on the
is precisely what is always sent for its illumination. the glad tidings of
every ancient Prophet gave
If Humanity fails to see this, it must be looking
the future, and eved future has

in the wrong direction, or is afraid to acknowledge - accepted the past.

It, because of a tendency to cling to Guidance given in the Past. " Religions are

like the branches of one Tree.

One branch is high, one is low, and one in the We know it would have been far far better for centre ; yet all draw their life from one stem. One the world, if it had listened to God's Prophets in branch bears fruit and others are not laden 50 their own Day and Time, instead of waiting for abundantly. All the Prophets are Tights, they centuries after it has stoned them before affording only differ in degree; they shine like heavenly recognition; for such procrastination engenders bodies, each having their appointed place and time a disposition to stone the New Ones.

of ascension. Some are like lamps, some are like We know that Light is always Light, in what- the moon, some like distant stars, and a few are ever Age it appears : and individuals are so con- like the Sun, shining from one end of the earth stituted, that " the Spirit which God has placed to the other. All have the same ~ i ~ toh give, t

within them," enables them to see it. If this were yet they are different in degree. If we accept the not so, life would be a very unfair thing to them. Light in one, we must accept it in all."

(" 'Abdu'l-BahB in London," pp. 17, 57.)

" If men followed the IToly Counsels and Teach-

ings of the Prophets ; if Divine Light shone in the hearts and men were really religious, we should soon see Peace on earth and the Kingdom of God among men. 'lie Laws of G d may be likened -EXIS

Feast is kept by Bahkis all over the unto the s o d and material progress unto the body. If the body was not animated by the soul, it would (3

world, to celebrate that most auspicious Event in the world's History : Bah&'uY- cease to exist." (" Talks of 'Abdu91-BAA, given Ilkh's Declaration of Himself as the Expected One,

in Paris," p. 98.) Whoni the BAB had Proclaimed.

" The \TTord sf God is the storehouse of all good, It was in the Garden of Ricjvhn, outside Bagdad, all power, and a11 wisdom. The illiterate fishers towards the end of April, 1868, that Bahh'u'llAh

and savage Arabs were thereby enabled to solve
Himself to be that One for Whom the
such problems as were puzzles to eminent sages.
Ages, in accordance with the Prophe-
It awakens within us that brilliant intuition which
Hebrew, Christian, M&ammadan, and
makes us independent of all tuition, and endows
Religions, have waited-the Hope of
us with an all-embracing power of understanding.
the Desire of all Nations.

Many a soul in the ask of philosophy, after fruit-
'this Feast is kept during the last
less struggles has been drowned in the sen of con-
of April by Bahhis in commemoration
flicting theories of cause and effect, while those on
when, being Exiled and driven from
board the craft of simplicity have reached the shore
place under despotic Governments, be-
of the Universal Cause by the help of favourable
Teaching was gaining such hold on the
winds blowing from the point of Divine Know-
wherever He went, BahA'u'llhh was about
ledge.

to be taken
from Bagdad to Adrimople.

" When man is associated with that transeend-
This Holy Feast was kept in London, at the
ent Power emanating from the \Vord of God, the
writer, on April 24th, 1920, on which
tree of his existence becomes so well rooted in the
following Tablet was received from
soil of assurance that it remains fimm amid the
'Abdu'l-13ahh to be read to the Friends assembled :
violent hurricanes of scepticism and doubt which
attempt his destruction.

" For this association of the part with the whole
f -

" O Friends and Handmaidens of God !

" To-day is the Day in which the Sun of Reality

endow.: him ~i'idih the -Whole, and this unison
from the I-lorizon of existence. I t s
of the particular vcith the Universal makes hiin all
clear, and its Sunshine is bright with
in a . ' ('Ahdu'l_-BahA B bbas.)
that obscuring clouds are dissipated,
,

" With the utmost brilliance It is luminous, and

Declared

people of all

cies of the

other great

Israel- and

Therefore,

twelve days

of the time

place to

cause His

people

home of the

occasion the

has dawned

Daybreak is

such Power

shining from the horizon of the world. This is that
which causes created beings new exaltation.
~ U Z L A H .

CHILDHOOD OF B A H

" Consider ye, how much in this Cycle, Science
'Abdu'l-Bahh to g\$ve out
and Art are extended.

T was the custom of

around His hospit-

to the guests who met

How strange Arts, and New things have
spiritual and material food,
appeared !

able Table both

sewing the latter to His

guests with His own hands.

How the power of Thought has increased !
world, from all religions

From all parts of the

And strange inventions have become ap-
years they met around
parent.

and races, and for many

His Table of Oneness in the

utmost joy and har-

" This Cycle contains in itself, the Wisdom of a
mony. Now, through the countless Tablets and
hundred Cycles : and if you gather the Wisdom
given by Him, for them to give

Talks which were

of this one, the results will be seen to be far greater
than the results of a hundred Cycles before it.

For instance, if you collect the books, which were
compiled in former Cycles, and all the books and
at Table on the childhood of

Speaking one day

epistles which are compiled in this : Those of this
:

Bahh'u'llhh, H e said

Cycle are more than double those of past Ages.
childhood of the blessed Beauty*

" I n the

Consider Ye the brilliance of the Sun. And re-
the remarkable powers

his father realised

flect upon the effect which the brilliance of the
and used to treat him with the

latent in his boy,

Sun of Truth has made upon the Human Creation.
and respect. For his other

utmost consideration

" But a thousand times alas !
little regard, d l his attention

That eyes are children he had but

blind, and ears deaf, and the minds and hearts are
Blessed Perfection. The signs

being devoted to the

neglectful of this great Bounty !
greatness were apparent in him

of majesty arid

"Then strive Ye with heart and soul, that sleepy
when he was quite a little

from childhood. One day

ones may become awake! The blind have sight,
walk near his father and

child he happened to

and the dead ones become alive ! "*
mother who were

mother who were

sitting together. His father re-

Upon Ye, be BahA el Abha !

marked :

(Signed) 'ABDU'L-BAHA ABBAS . " ' This son of ours is peerless and unequalled,

'Translated by Lotfullah S. Hakim

'. and is not to be compared with any other children, father of

BahA'u'llhh. H e said after that a second * '

not in any way.' demand was made

and also paid. Then a third 74

" The mother said : ' He is just a little lacking demand was made,

this time q u c h larger than he

in height-a trifle short.' could possibly

pay. On such occasions the Shah

" The father replied : ' What does that matter? sent collectors to

the house who took possession and

'He is perfect in every way. If his height is not sold the

furniture, etc., by auction. A thing worth

great it is only that his brain is nearer his heart.' ten pounds would

often be sold for one pound.

"From childhood he had an extraordinary power The collectors came

and pressed Mirzs Abbas

of attraction which was felt by all. Everybody (Bahh'u'llhh's

father) for payment. The Blessed

loved Him, and people were 'so fond of Him that Beauty, then a

boy of seven years, said : ' I will

they always crowded around Him. He was ex- see this matter

through.'

ceedingly generous, and a lover of outdoor 6'The Shah

was away at the time at a place ten

life. Most of His time was spent in the garden days journey on

horseback from Tihrbn. The

or the fields. Me was very fond of talking with weather was

cold and there had been a heavy snow-

people. fall. The

father did not wish him to go, but

"Another incident occurred when he was seven BahA'u'llAh said,

' I will go,' and the boy of seven

years old---just entering His eighth year. It was went. H e saw

the Prime Minister and talked with

customary in those days of autocratic government, him. The Prime

Minister took him to tPle Shah.

just as in the Middle Ages, for the Shah ta make a H e talked to

the Shah as though he were a man of

demand on any person, when he wanted money, thirty or forty

and did not leave him until the Shah

for a sum (it might be %50,000). H e would tor- had written a

firman (decree) granting His request.
 ment the person until it' was paid. I%e Shah
 covered with snow. A man called
 several times cut pieces of the ear off those un-
 Bagi, a private servant, rode with the
 fortunate victims. Every time the Shah became
 to Tihrin, keeping the child in
 angry he would cut a piece off. Even one of the
 a special saddle used for children,
 Viziers of Persia had pieces of his ear cut off.
 the ten-days' trip in two-and-a-half
 "One day the Shah said again, 'Cut his ear!'
 father was in distress. And at that
 The Vizier cried : ' Wait; this is not grass that
 no telegraph.
 grows again when it is cut. Nothing will be left
 he turned the collectors out of the
 of my ear.'
 "Once the Shah made such a demand on the
 "All the Ministers and people of the court would
 surround the Blessed Beauty. The children were
 very fond of Him. When he was only thirteen or
 fourteen Me became known for His learning. Me
 conversed on many subjects, and solved many
OUTSTANDING EVENT IN
problems. In large gatherings H e would &s-
WORLD'S HISTORY.
 cuss matters with the mama (leading Mullahs),
 and would explain intricate religious questions.
 three wise men of the East who came
 Some questions pertaining to the Mu\$ammadan
 worship Him, to %fary His mother,
I
 Religion had never been clearly explained which
 a few others, the birth of Jesus was
 I were expounded by IBahi'u'llAh.
 greatest event in history up to that time. To
 " When H e was tweny-tw~ yea5 old his father
 was a matter of insignificance.
 died, and the Governnient wished Him to succeed
 know that it had the greatest spiritual
 to His father's office, as was customary in Persia.
 Bahh'm'llAh did not accept the offer. Then the
 has its Prophets send Seers, and every
 Prime Minister said : ' Leave him to himself. H e
 been denoted by the appearance of a
 will not descend to such a position. It is impos-

The ground was
 Assodullah
 Blessed Beauty
 front of him on
 and they rode
 days, for ITis
 time there was
 " On arrival
 I house.

 THE
 THE
 0 the
 to
 and
 the
 the majority i t
 Now, we all
 Every age
 New Era has
 Dsvine

Teacher who utters prophetic warnings
 sible that He demean Himself thus. I cannot to the rulers
 of the earth. And though not de-
 understand Him 3 he has some greater purpose in sired by
 them, He is in reality the " Desire of
 view. He has other thoughts ;leave Him alone.*)'+ Nations," and
 brings Divine Laws to lift oppres-
 sion from the heart of Mankind. To-day, the
 Bounty given through Bahi'u'llBh is great, because
 the need which calls for it never was greater. And
 we are better equipped to make it known to the
 *Table talk at Haifa, Dec. 1Fth, 1919, translated by Lotfullah world than
 ever before.

S. Wakim. Quite naturally, the greatest Event
 in our own

time is the appearance of the Spiritual Teacher
 who was promised by Jesus in whom the world be-
 lieves, but Who was lifted up on the Cross of Re-
 jection in His Day. Many are still expecting the
 Promised One to " lead them into all Truth,"
 withorit knowing that H e has come and gone

I! "like a thief in the night," as was prophesied of " Upon
 reading the Tablee sent to her, Queen
 Him. But it is not too late for "every eye to see Victoria said : '
 If this is of God, it will stand.' "

-
 Him," in spirit and in truth. For we, now, see "The Czar sent
 one of his nobility t o investigate
 Jesus, though His chosen friends slept around the source of the
 Tablet received by him, and this
 Him in His darkest hour. messenger returned

with such impressive accounts
 "The Root of all Knowledge is the Knowledge - of his mission that the
 Czar became stirred with
 of God : Glory be to Him ! And this Knowledge visions of the '
 Most Great Peace.' "

ii
 is impossible, save through Tlis Manifestations."
 " Above the din of many voices Bahir'u'llhh re-
 veals the Will of God for this Age. Wherefore

.
 " Bahbk'llbh revealed in a Tablet to the King
 in Berlin the following concerning his rule : ' 0
 banks of the river Rhine! W e have seen ye
 when He appeared, the foundations of the world
 I trembled. The learned ones were bewildered, and

wise men confounded, save those who came near
drenched in gore, because the swords of retribu-
tion were drawn against ye : and ye shall have
another trouble. And we hear the lamentations

/I

il unto Thee, and took from the Vine of Favour, of Berlin,
though it be io-day in manifest glory. "

ri 'The pure Wine of Thy Inspiration, and drank in " H e
revealed to a prominent Turk (named

~j

I/

Thy Name, saying : Rais) the following

Tablet : ' The Land of Mystery

" Praise be unto Thee, O Desire of Nations ! (Adrianople) and what
is beside it will be changed,

Praise be unto Thee, O Beloved of the hearts and shall pass out of
the bands of Turkey, and com-

of yearning ! " motions shall appear,

and lamentations arise, and

trouble become manifest on all sides. "

Had the Message of Bahit'u'llhh been heeded by " , R e also

uttered the following judgment upon

the rulers of the earth, the world would have been Turkey (personified
in Constantinople) : 'OPoint !

spared the agonies it has since experienced. And which liest between
two seas; the throne of in-

prosperity would have reached a greater height

justice hsth been fixed in thee. . . Thou shalt

the world over than it has yet dreamed of, or than perish-and %hose
people that are within thee shall

it can now hope for, for a long time to come. lament. "

I n the Na'me of God, Bahi'u'llih sent Tablets " The messengers

who conveyed the Tablet to

to the Czar, to the Pope, to the Emperor of Ger- Egypt were made
prisoners and sent into exile and

many, to Napoleon the Third, to the Shah of Per- the Tablet
ignored."

sia, to Queen Victoria, and others, urging all " Bah6'u'lIbh

predicted the downfall of the Mhe-

monarchs to prepare for Peace. dive (Ismail

Pasha), and that these messengers, in

i

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i

s short while, would be released, and would stand travelling on foot to
TihJan, and gave it to the Shah as the latter
in the presence of their beloved Master." Shah as the latter
rode through the streets. H e
" General ord din soon after, in his political gave it, not as a
petition, but as a command sent
campaign in Egypt, released those men and gave to him, saying : ' A
Command from one whose authority is higher
them permission to return Lome, and the events
&an yours.' The Shah learned
connected with the downfall of the Khedive at that
the conteats and authorship of the letter. but the
time are the property of history-"
young messenger Badi (the Wonderful) was
" Napoleon received the Tnbllet addressed to him branded to death with
red-hot bricks ! When the
with scorn and threw it away, saying : ' If he is
executioners were lifting these u-ithiron tongues to
God, I am two gads.' BahSt9u'llAh addressed a
put them on his body, he declared that he wel-
second Tablet to him containing tEe followirag :
corned this martyrdom, seized them with his own
' Because of what thou h ~ s done,
t affairs shall be
hands, and applied them to his bosom. This ~ o u t h ,
changed in thy kingdom, and thy Empire &a12
knowing that his life would be sacrificed, had
depart from thine hands as a punishment for thy
sought the privilege of being the bearer of this
actions. Then shalt tbatr find thyself in manifest
loss, and commotion shall seize the people there, Tablet from his
Beloved."
"' Tihrh, Bah&'u"ll&h blessed, and promised
unless thou arisest to assist in this matter, and-
that justice should reign therein."*
follswest the Spirit in this straight way. Thy glory
hath made thee proud. By My Life, verily, it
shall not endure, but shall pass away, unless thsu
takest hold of this firm Rope. W e have seen
humiliation hastening after thee while thou art of
those that sleep."
" That Tablet is sufficient proof. It was re-
vealed when Napoleon was so powerful that he
said: ' On this globe I am the one God.' In
such a time was this Tablet written. The world
knows the downfall of Napoleon IBI., of &is exile,
and his death."

" BahA'u'llHh sent a Tablet to the Shall of Per-
sia at s later p e r i d (from Acre). A youth bore it, *" The Revelation a
f ~ ~ h d ' u ' l l ~ . Isabe~la

" D. Brithingham ,

~ a h A ' l Publishing S o c i e t y ; - C l i i Z , -
whatever has issued from it bears witness to this
utterance.

" Therefore it has become known that the first

bestowal of the Almighty, is the Word. The re-
TABLET OF BAHA'U,LLAW.

ceiver and the acceptor of it is the understanding.

TABLET by Bahb'u'llAh t o the Persian It is the First Instructor in
the University of Ex-

"f3 Zoroastrian Bahais. Revealed in

the purest old Persian language,

istence and it is the Primal Emanation of God.

Whatever has happened is through the reflection

without an Arabic word in it. " - of its Light and

whatever is manifested is the ap-

pearance of its Wisdom. All the names orighate

in His Name, and the beginnings and endings of

" Glory is due unto God, the Discoverer, Who, all affairs are in His
Rand.

throughtone shower of the ocean of His Generosity,

" Your letter came to this Captive of the world

expanded the firmament of existence, begemmed

in this prison. It brought happiness and increased

it with the stars of knowledge, and summoned the

friendship ;it renewed the remembrance of former

people to the most high court of perception and

times. Thanks belong to the Possessor of the

understanding ! "

.

universe, ,Who permitted us to meet in the land

" This shower, which is the Primal Word of the

of Persia. We met, we conversed, and we

Almighty, is sometimes called the Water of Life,

listened. It is hoped that no forgetfulness shall

for it quickens the dead souls in the desert of ignor-

follow that meeting, that the revolving of the

ance with the spring of intelligence. Sometimes

wheel of time shall not take away its remembrance

it is called the First Emanation which appears from

from the heart, and that the plants of love shall

the Sun of Wisdom, and when it began to shine,

grow out of that which is sown and become green,

the first movement became manifest and known,
 verdant, and imperishable."
 then phenomena stepped into the arena of exist-
 " You have asked regarding the heavenly Books.
 ence and these appearances were through the
 generosity of the Incomparable, the Wise One. The pulse of the
 universe is in the hand of the skil-
 " H e is the Knower, the Giver! H e is sancti- ful Physician. H e
 diagnoses the illness and wisely
 fied and holy above every statement and attribute ! prescribes the remedy.
 Every day has its own
 "The seen and the unseen fail to attain the measure secret and every
 tongue a melody. The illness of
 of His understanding. The world of being and to-day has one cure,
 and that of to-morrow
 another. Look ye upon this day; consider and
 words, were prevented from the Splendours of the
 discuss its needs. One .sees that existence is Sun of
 Knowledge. "'
 afflicted with innukefable diseases compelling it
 to lie on the bed of suffering. Men who are in- " Say, O ye
 sons of earth ! The Pure God pro- claims that
 toxicated with the wine of self-contemplation pre- ye from the
 which in this glorious day shall purify to
 vent the wise Physician from reaching it. Thus fest road. To
 stains of desire and enable ye to attain
 have t h y made the world and themselves to suffer. to be
 tranquillity in My straight path, and My mani-
 They know not the ailment nor recognise the cure. ances they would
 be severed from attachment means
 They take the wrong for the right, the crooked for ocean of
 separated from those things which occasion
 loss and lessen the grandeur of man. I f the people " The
 the striight, the enemy for the friend."
 of the world should attain the Heavenly Utter-
 " Hearken ye to the melody of this ~ A s o n e !r - and never
 never be prevented from the
 Stand up and proclaim. Perchance those who are " The
 Divine Generosity. "
 asleep may awaken ! Say, O ye dead ones ! The
 Heaven of Righteousness has no star,
 generous Hand of the Almighty is passing round and never
 shall have one, brighter than this. The
 the Water of Eternal Life. Hasten ye, and "
 first Utterance of the Wise One is this : 8 ye sons
 drink ! Whosoever shall become-alive in this day, of earth !
 Turn from the night of foreignness and

shall never die, and whosoever dies in this day can - turn to the
Sun of Unity. This is that which shall
never find Life. " benefit the

people more than aught else."

" Ye have written regarding the language :

Both Persian and Arabic are good, for that which

" O Friend ! The tree of the word has no
better Blossom and the ocean of Wisdom shall
one desires to gain from language is to attain to
-never have a brighter Pearl than this : O ye sons of
the meaning of the speaker and this can be accom-
intelligence ! The thin eyelid prevents the eye
plished in both. B s in this day the Sm of TVis-
from seeing the world and what is contained there-
dom has appeared nrl d shone from the horizon of
in. Then think of the result when the curtain of
Persia, the more you respect that language the
greed covers the heart."

better it is. "

" Say, O People ! The darkness of greed and

" O Friend! When the Primal Word ap- envy obscures
the light of the soul as the cloud pre- vents the
peared in these latter days s number of the
penetration of the sun's rays.

heavenly souls heard the Bfelody of the Beloved
and hastened toward it, while others, finding t h d " Sklould
one listen with the ear of intelligence to

the deeds of some did not correspond with their this

Utterance, he shall spread the wings of free-
dom and soar with great jay towards the Heaven of dom is opened ! Hasten
ye ! The fountain of

Understm&g." - knowledge is gushing !

Drink ye! Say, O

" When the world was environed with darkness, Friends ! 'P'he Tabernacle
of Oneness is raised ;

the Sea of Generosity was set in motion and Divine look not upon each
other with the eye of strange-

Illuniination appeared so that the deeds were dis- ness. Ye are a11 the
fruits of One Tree, and the

closed. This is the same Illumination which is leaves of one Branch.

Truly, I say, whatever

promised in the heavenly books. Should the Al- lessens ignorance and
increases knowledge, that

mighty aesire the hearts of the people in the world, has been, is, and shall
be accepted by the Creator."

He will punfy and sanctify them with the power " Say, O people !

\Talk ye under the shade of
 af the Word, and will pour forth the Light of the the Tree of
 Righteousness ; enter ye under the pro-
 Sun of Unity upon the souls to regenerate the tecton of the Tent of
 Unity. Say, O thou Posses-
 world. " sor of Sight ! The past
 is the mirror of the Rrture ;
 " O People ! The word must be demonstrated look and perceive.
 Perchance, after the acquire-
 by the deed, for the righteous witness of the word ment of knowledge, ye
 may know the friend and
 is action. The former without the latter shall not attain to his good
 pleasure. To-day the best fruit
 allay the thirst of the needy nor open the doors of of the tree of Science
 and Knowledge is that which
 sight to the blind. " benefits mankind and
 improves his condition. "
 " a'he Heavenly Wise One proclaimeth : A " Say the tongue is
 the witness of My Truth;
 harsh word is like a sword, but gentle speech is like do not pollute it with
 untruthfulness. T6e spirit
 unto milk. The children of the world attain to is the treasury of My
 mystery; do not deliver it
 knowledge and better themselves through this. into the hand of
 greed. It is hoped that in this
 The tongue of Wisdom says : WThosoever possesses Dawn the universe
 shall become illumined ~ 4 t the h
 Me not has nothing. Pass by whatever exists in rays of the Sun of
 Understanding and Knowledge,
 this world and find Me. I am the Sun of Percep- so that we may attain
 t o the g o d pleasure of the
 tion and the Ocean of Science. I revive the Belo~eaand drink from
 the Ocean of Divine
 withered ones and quicken the dead. I am that Recognition.
 Light which illumines the path of Insight. I am " O Friend ! As
 there were few ears to hear,
 the Falcon of the Hand of the Almighty; I bear so for some tirne the
 Pen hath been silent in its own
 healing in my wings and teach the knowledge of chamber and to such a
 degree that silence bas pre-
 soaring +tothe Heaven of Truth." ceded utterance. Say,
 O People ! Words are
 " The Peerless Beloved says; The way of free- revealed according to
 capacity, so that the begin-
 i
 i
 I ners m a y make progress. The milk must be given bast come to see

a prisoner and an exile.

According to the memoir, so that the childhood of We desire the good of
the world and the happiness

I the world may enter into the realm of grandeur of the nations:
yet they deem it a stirrer-up of

I
!

and be established in the Court of Unity." strife and sedition
worthy of banishment. . . .

" O Friend ! We have seen the pure ground That all nations should
become one in faith and

and cast the seed of knowledge. Now it depends all men brothers; that
the bonds of affection and

upon the rays of the Sun whether it is burned up unity between the sons
of men should be strength-

or is caused to grow. Say to-day through the ended : that diversity
of Religion should cease, and

greatness of the Peerless Wise One, The Sun of difference of race be
annulled-what has there

Knowledge has appeared from behind the veil of in this? Y
of it so it shall be : these fruitless

the Spirit and all the birds of the meadow of one- strifes, these
ruinous wars shall pass away, and the

ness are intoxicated with the wine of Understanding " MOST GREAT PEACE "
shall come. . . .

ing and are commemorating the Name of the Being Do you not in Europe
need this also? Is not this

loved. Happy is the one who finds this and that which Christ
foretold? yet do we see

becomes immortal. " . your kings and

rulers lavishing their treasures more

(Translated by Mirza Ahmad Sohrab, Chicago, freely on means for the
destruction of the human

Ill., Sept. 8th, 1909, and taken from " Bahk'i race than on that
which would conduce to the

News," 1910-1921.-cc Star of the West," Vol. 1.) happiness of
mankind. . . . These strifes and

this bloodshed and discord must cease and all men
be as one kindred and family. . . . Let no man

There are few persons now living who saw glory in this, that he
loves his country; let him

rather glory in this, that he loves his kind. . . .

9 99

Bahb'u'llah. Professor Edward G. Browne,
famous for his knowledge of the Orient, describing
his visit (Wednesday, April 15th, 1898) as the Two years after
this visit of Professor Browne

culminating event of his journey, says : which he describes in
the Introduction to " A Traveller's Narrative "
" No need to ask in whose presence I stood, as
(Cambridge : 1891), BahA7u'11bh passed to
I bowed myself before One who is the object of a
a higher plane, and many years before 13 s
devotion and love which kings might envy and
ascension He appointed His eldest son, " The Greatest
emperors sigh for in vain. A mild dignified voice
Branch " - ' Abdu'l-Bahb Abbas, as " the
bade me be seated, and then continued : ' Praise
Centre of the Covenant " and the

.
be to God that thou hast attained! . . . Thou only Commentator of
His Divine Teachings.

repetition here, and in his endeavour to analyse
the difficulties in which he found himself, could not
. . . help recording his general impression of others;
and he acknowledges

- ... there were Yigim that P e G a.. might become
A CHRISTIAN MISSIONARY
wholly- Bahk'i, and that such
~.~ - ~ -- ..~ an idea

.
-
AND B A H MARTYRDOMS.

~ ~ is-not confined- to- -
Missionary_
--- circle_s.
-

In the Western Hemisphere, we had flattered
HE hordes of darkness have always imag- ourselves that the
world had seen the last of re-
ined they could extinguish the Light of religious martyrdoms,
but if on; only glances at the
the World, by killing the Lamp Bearers, index to Mr. Malcolm's
book, it will be =day
but even a slight glance at History should make seen that
although he tried hard to restrain it,
plain the futility of such a course. Yet, alas! it his mind
reverted again and again to the BahiL'i
is not plain, to many, who should be pointing it Faith,
because he was puzzled by the Power which
out. strengthened
weak mortals to testify of It in Mar-
We know that although the body of Jesus was tyrdom.

crucified, He has proved the Resurrection of His
to " Five Yea& in a Persian Town "

The index

Spirit which no man can kill. And so it is again,
-the pages on which the BahB'i Faith
in the Present-Day Visitation of the Spirit. The
martyrs are mentioned, far outnumber the
evidences given later are sufficient to show this,
particulars on other matters.

shows that

and its

indexed

though they deal only with the Martyrdoms
reality of Mr. Malcolm's Christian Spirit
which occurred during a few years ;but if given in
throughout in his endeavours and per-
full, from the time of the Declaration of the Bbb,
the town of Yezd; for he seems t o
until now, they would fill volumes.

The

is evident

severance in

stone unturned in his heroic efforts to

have left no

It is, however, suggested by a Persian friend,
converts. And looking on (through

make Christian

that it would be in place to corroborate Bahh'i
story) from the outside, what with the

his own

statistics by the recorded impressions of one who
religious, political, industrial and social
was not a Bahd'i, but a Christian Missionary.

racial,

difficulties

which surrounded him, these, increased

--

In his --

book, " Five Years in a Persian

Y_ed," the-Rev. --- Napier

-

Town,

~ a l c o-G-,C.M.S., al-

by language difficulties, made it well nigh impos-
sible for him to cope with his situation.

-

though he found Bahh'i ~_ a h ~ r d o r too

n s---

revolting Without the key, how can one unlock the doors

-

fo

- record, gilr_es

- details

--- of O K-- & for

horribk which mystify the mind! Does not prejudice

-

MHA'~PRECEPTS.

(even though unconscious, when born of preferential habit) bolt the doors of understanding ? Therefore, Bahá'u'lláh has decreed " the abolition of perfect harmony.

racial, religious, political, industrial, and social be abolished, and international prejudices. "

to be settled by a Council of Arbitration

Mr. Malcolm

records--- only one instance of conversion

It is commanded that everyone should practise

- A

verting a Bahá'í to Christianity ; and

--

thus proves,

that although he tried so hard to find it, he had not

- some trade, a d , or profession. Work done in a

t

--b - K i ~ 1 the

o 'situation. A knowledge of & faithful spirit of service is accepted as an act of

Truth of the matter would have revealed the fact,

that no Bahá'í can be converted to accept Christ.

For all Bahá'ís accept Christ ! The difference between himself and his supposed convert would be

be no priesthood apart from the

that Bahá'ís recognise the Christ Spirit in all God's

Messengers. It is the Spirit of the Eternal Crea-

practice of Asceticism, living the hermit,

tive " I AM." Therefore IT must, as declared

secluded communities is discouraged.

by the Prophets, Manifest Itself when necessary enjoined.

and natural, in the Order of Time.

for all, boys and girls equally, is com-

Unlike those of less Catholic Faith, Bahá'ís are

religious duty-the childless should

forbidden to proselytise. We recognise that

child.

Truth is One, for God does not speak once only equality of men and women is asserted.

to the world ! A n a speaking more than once,

language as a means of international

does not contradict Himself.

is to be formed.

world in

Warfare must

s

There is to

The

life or in

Monogamy is

Education

mandated as a

dedicate a

The

A universal

communication

Gambling, the use of alcoholic liquors as a beverage, the taking of opium, cruelty to animals and slavery are forbidden. *

Some portion of one's income must be devoted to charity. The administration of charitable funds, the provision for widows and for the sick and disabled, the education and care of orphans, will be arranged and managed by elected Councils.

*(Compiled by E. J. Rosenkrantz.)

KINDNESS TO ANIMALS. and groans when he receives an injury, and complaint to the Government, and is protected from ill-treatment on kindness to animals, cruelty. But the poor animal cannot speak, it 'Abdu'l-Bahir said : 4 GUAA -: +her show its suffering, nor is it able to appeal to the Government.

O Ye Friends of Ood ! appeal to the Government.

If it is harmed a thousand times

The foundation of the Kingdom of God is laid and cannot

be destroyed.

time

- 3 by man, it is not able to defend itself

on justice, fairness, mercy, sympathy and kindness, nor

can it seek justice, or retaliate.

ness to ever

" soul. Then strive Ye, with heart

and soul to practise love and kindness to the world

Therefore one must be very considerate towards

the weak and show greater kindness to them than

to the strong." LU,

of humanity at large, except to those souls who are selfish and insincere. It is not advisable to educate the children in their infancy in such a way that they may become exceedingly kind and traitor or a thief, because kindness encourages him to be merciful to the animals. If an animal is sick, do not become worse and does not awaken him. They should endeavour to cure it. If it is hungry, show more kindness you show to a liar the more he is inclined to lie, for he thinks that you know not while satisfy its thirst. If it is tired, they should give

to man.

Educate the children in their infancy in such a

show sympathy to a person who is a tyrant, a

way that they may become exceedingly kind and

traitor or a thief, because kindness encourages him

merciful to the animals. If an animal is sick,

do not become worse and does not awaken him. They

should endeavour to cure it. If it is hungry,

show more kindness you show to a liar the more he is

inclined to lie, for he thinks that you know not while

satisfy its thirst. If it is tired, they should give

you do know and extreme kindness keeps you from it rest. Man is generally sinful and the animal is revealing your knowledge.

innocent :

Unquestionably one must be more kind

Then O Ye Friends of God ! Ye must not only the innocent. The harm

-and merciful to

have kind and merciful feelings for mankind, but as the bloodthirsty wolf, the poison-

animals, such

you should also exercise the utmost kindness to other injurious animals are excepted,

ous snake and

every living creature. The physical sensibilities towards these is cruelty to man and

because mercy

and instincts are common to animal and man.

other animals.

For instance, if you show kind-

Man is, however, negligent of this reality and this becomes a tyranny to the sheep,

ness to a wolf,

imagines that sensibility is peculiar to mankind; destroy a whole flock of sheep. If you

for it may

therefore he practises cruelty to animals. In

give an

opportunity to a mad dog it may be the reality, what difference is there in physical sense-

cause of the

destruction of a thousand animals and tions? Sensibility is the same whether you harm

man. Therefore

sympathy to the ferocious animal

man or animal: : there is no difference. Nay

is cruelty to

the peaceful animal, so ferocious

rather, cruelty to the animal is more painful be done away with.

animals should

because man has a tongue and he sighs, complains blessed animals, however, the utmost

To the

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174

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176

PILICIIIbUIJ Uvvuru --. -.---- ---- -

it will be. This sympathy and kindness is one

'rp-

of the fundamental principles of the Divine King- d~m.

PURITY AND

CLEANLINESS.

You should pay great attention to this question. MOST

DIVINE LAWS OF THE

Upon Ye be the Glory of Allah !

MERCIFUL*

(Signed) "BDU'L-BAHAABBAS B&iL'u'U&

c<

HIE forcible way in which

has stated the necessity of cleanly

Translated by A zizullah S. Bahbdur, November the eloquent manner in

virtues and

lath, 1920. Hsifa, Palestine. which he has demonstrated their properties and benefits, has never before been equalled in the heavenly books of other Religions. . . .9 9

" In regard to cleanliness, notwithstanding the . manifest advancement of some refined nations, it is evident that this praiseworthy quality is still imperfect among the masses."

" In books of the Muslims, Jews, Zoroastrians and Hindoos, although the laws d cleanliness and ordinances concerning clean and unclean t b g s are minutely recorded, get there are very few who are really cleanly. There are many who pretend and affect cleanliness and purity by shunning those outside their Religion and abstaining from touching certain animals, who appear in the most impure clothing and bodies. Even carrying at times the artificial idea of cleanliness to the extremes of melancholy. Stories and romances illustrating this subject furnish extraordinary records of a kind of acq~ired insanity which is amazing to people of intelligence."

" Although the American and Eraropean regions, and reach the highest zenith of perfection f Christians, more particularly the i&abita,nts of among all nations. "

1 Holland, France, England and Germany, are far . " Thus it is revealed in the book of Aqdas :

i a more advanced than other nations in the cleanliness of their persons, clothing, residences, mads and " Cleanse every impure thing with a water

I/ streets, yet they do not deem it necessary 'to cleanse the soil of impurities, unless they cause which will not change by the ' three ' (colour, taste, smell,)-beware not .to use a water which is i

I visible dirt. I n the New Testament no command infected by stagnant air or by any other thing.

is definitely given to avoid that which is filthy and Be the essence of cleanliness among Mankind."

impure. Consequently, one who has a concep- " This is that which your Master, the Mighty,

tion of real cleanliness would not hesitate to eon- the Wise, has desired for you. Thus, God hath

clude that perfect cleanliness as a practice is in its removed the decree of

uncleanliness, from all things, and from other
infancy, even amongst the most refined nations
nations, as a gift from God.
of the world, awaiting the time when God the Verily, H e is the
Forgiving, the Beneficent.
Exalted, shall bring it to the highest pitch of per- . . . All things
are being submerged in the
fection. f' Sea of pureness. . .
. . This is through My
Favour. which surrounds all the creatures, so that
" Now, in order to show forth the abundant and they may consort with all
religions, and deliver the
perfect benefits of God in this Dispensation, to Cause of your Lord the
Clement. Verily, this is
protect people from the melancholic imaginations the Crown of all deeds,
were ye of those who
current among some nations and deliver more than know ! Likewise forsake
foul tanks in the houses
one half of the population sf %e earth from an and be of those who are
pure. Verily, we have
acquired insanity, the Blessed Perfection has pro- desired to see you the
manifestations of Paradise
nounced an things clean. A t the same time He on earth, so that
there may emanate from you
has emphatically commanded a11 to avoid every- that whereat the
hearts of near ones may rejoice."
thing filthy and t o cleanse dresses, bodies, and " I t is necessary
to explain these points, so that
household furniture, etc., from every pollution. the inhabitants of
America,, and Europe, who
H e has revealed these ordinances in the book of owing to the universal
spread of civilization during
Aqdas and numerous Tablets, so that real cleanli- the last century,
enjoy all the benefits of cleanli-
ness and perfect purity, which are high attributes ness, neatness, and
protection from fatal epidemic
of heavenly souls, may shine forth throughout all diseases resulting
from l~ncleanlinessmay become
cognisant of the dimsters of the Orient, and be in- these ponds the
inhabitants perform their ablu-
formed of the reason why these ordinances have tions, while at the
same time they wash their feet
been revealed. For except one is informed s f the and handkerchiefs
therein. The decaying leaves
foulness of the baths of Persia, the putrid tanks of the surrounding
trees fall into them, (this same
of their houses and mosques, the impurity of the water is used by the

inhabitants for drinking and drinking water of Rokara and 'Tartary : and under- cooking.) It is called ' pure water ' by the law stands how cleanliness and neatness are neglected so the inhabitants believe it allowable to use- by those two great nations, it is impossible to Therefore many of the inhabitants of Bokala are realise the Bounty of God th\e Exalted, Who has with ' Filiaria medinensis,' and the revealed such ordinances ; or to thoroughly under- people of Kookand with goitre. When men of discernment ponder over stand the necessity of these laws. For it is cus- cated, they will be the facts here briefly in&- tomary with the Persian people to have but one able to realise t6e Mercy of God in instituting p11blic bath for every district which contains from community numbering ordinances for the resewa at ion of a one thousand to fifteen hundred houses, and their lions. For it is over three hundred mil- means of bathing and cleanliness is cozafined t~ this impossible to change by the corn- p l s i o n of kings one bath. It consists of two houses, built of stone, or advice of wise men, certain rooted pradices of a brick and cement : one for disrobing, the other tices to be commanded people who believe these prac- customs and habits containing the hot bath, for bathing and cleansing: lams instituted by by their religion- These God. For instance their bodies. They are frequently shaved and dye the Jews, extracted can only be removed by new which are not enacted their hair in the same place. Then wmhing them- not be changed by the manifestations of the command or philosopher. selves with soap, they take a final plunge into the practices of the the traditional C U S ~ Oof~ ~ up; a nllmber of same reservoir, the water of which is the foulest the perfecting of from the book of Meshna, and which are not enacted and most impure thing imaginable ; and then leave in the original Bible, could not be changed by the the bath. Such are the baths used by fifty millions power of any mighty kin€! or philosopher. of Shi'ites who inhabit Persia, Turkestan, and This is the case with the corrupt India. The reservoirs of 13okara and Tartary practices of the Hindoos and Magians. 'To sum up; a nllmber of which contain the drinking water of the inhabi- the perfecting of moral ordinances which secure human virtues have been revealed

the Persian baths. In these countries a pond is built at different places in every town and village in the limits of a short treatise." and surrounded with mulberry trees, etc, are discordant, and as it is

from the Supreme Pen,
fits Is not possible
" Allman minds

--
., v
I

usually impossible for men of sound mind to agree upon that which will secure the protection and the Yemen Princes of Ancient development of peoples, therefore God the kings and descendants of God, has assigned the enactment of such laws to the Manifestations of His own command, These Holy Souls, through their divine perception, and obey the Holy Law* will be enact rules and regulations by which the support nation, and enjoy victory, Perma- and Progress of society is accomplished and advanced for about one thousand years. Then, in beginning, weak, oppressed, and few accordance with the law of progression and decline, which is one of the essential decrees of the world of the appearance of Moses; in the Nature, the same Divine Spirit will be manifested in another Manifestation Who renews these laws of Muhamad."

~ g ~ the t ,Pagan
kings of Persia,
Arabia, and the
Khan the 3longd."
~ ~ u i f ~ ~ t
come a living
ence, influence,
seem at the
in number.
the Israelites at
Christians at the
Arabs at the Rise

and regulations. . . 9 Y.
above quoted are taken from
"The life and sustained vitality of nations can only be assured by appreciating this great gift. BahA'i Teachings, honored for his Mere faith in religion, without observing its laws learning and his saintly devotion to the Religion of and ordinances, can by no means secure our salvation here in order that the reader

The passages
6. BahA'i Proofs,"
of the
~ ~ and are,

tion and emancipation. Even love for God with-
his able instruction and seek fur-
out compliance with His laws and Commanhents,
colafirlnation in the reasons he gives for accept-
which form the corner stone of all refigious or&-
Manifestation of God, in our Own Day*
aeeces, will be considered as mere imagination and
sheer pride. Fmm id is also understood that any
for the consideration of his
nation which ignores and disobeys these holy laws,
greater laws ~ ~ n c e m i neveW

may benefit by

ther

ing the

~ b Faz] ~ 1

readers that "

g point

refusing to acknowledge the D a ~ n i n ~there- - ~ l ~ ~ ~ or

referring to the preservation of society

of, is a dead nation and will be finally extinkmished

and the

perfecting of human virtues Could not be

found, than the Divine Commands from the

a d destroyed ; even though it may have prevailed

over the dominions of East and West, and be

Supreme Pen of

the Blessed Perfection,

honoured by brilliant learning, glorious influence

13ah&'u911Ah.

"*

and powerful annies. This is made clear by re-
hproofs.-

(+see r r ~ ~

l ~ i nbul Fazl. Cllapter on His Holiness

fleeting upon the rise and fall of the Pllarmhs of

~~hA'~'ll'h.)

I t should be recognised that Christians will
naturally feel anxiQus about some social solutions.

And particularly that concerning marriage. I n

that matter Christians have been ahead of Muslims.

I n the matter of strong drink they are behind ;

destroyed. Be thou straightfornard before God

- and the problems relating to family life are not

at every instant,

then praise H i m by the morn and

merely concerned with marriage. merefore,

Divine Wisdom solves difficulties from more than

one point of view, as we shall find in the laws and

WORDS OF . A B D

U ' G B A H ~

regulations given through Bahh'u'llBh in the

" The Bah&'i Temple

at IAq-hbhd has nine

KitBbu'l-Aqdas (Book of Laws).

avenues, nine gardens,

and nine fountains. So it

It is not at all certain that the great multitudes is nine on nine, all

nines. It is like a beautiful

who pray for the Kingdom of God to come on

-bouquet. Imagine an

edifice of this beauty in the

earth, are really expecting it to come through the centre of the city, very lofty, surrounded by gardens with variegated flowers, and nine avenues interlacing besides the Christian, what the individual believes, gardens, nine pools and nine fountains, and think how or confesses verbally, has too often been taken to certify salvation. the way it should be.

It is matchless, most beautiful ! Such is the design.

But in this day, Bahb'u'llah says :

"

" Decorate yourselves with the garment of deeds; whosoever attains God's good pleasure by the kind that has been erected.

deeds is of the people of Bahi, and he will be be constructed in the

spoken of before the Throne. Assist ye the King will ever enjoy this unique

of Creation, first by deeds, then by Wisdom and accessories are completed and

utterances. Thus ye have been commanded in starts running, when the melody

most of the Holy Tablets from the Presence of vocal music arises and bursts

the Clement One. upon the air with its

joyous trends, when the

" Decorate your heads with the crown of truth- prayen and supplications

addressed at dawn and at

worthiness and faithfulness; your hearts with the sunrise ascend to the

Throne of the Almighty, then

robe of piety, your tongues with pure truthfulness, will the effect of the

Mahriq'u'l-A&k&r be evident

and your temples with the mantles of courtesy." and manifest. "

" Temples are symbols of the reality and divinity

of God, the Collective Centre. Consider how,

within a Temple, every race and people are seen

and represented-all in the presence of the Lord,

covenanting together in a covenant of love and

fellowship, all offering the same melody, prayer

- and supplications to God. It is evident that the

church is a collective centre for Mankind. For

this reason there have been churches and temples

in all the Divine Religions. But the real Col-

lective Centres are the Manifestations of God, of

whom the church or Temple is a symbol and ex-

pression. That is to say, The Manifestation of God is the real divine Temple and Collective MASHRIQU~L-ADHRAR Centre, of which the church is but a spibol." RUSSIA.

THE

ASKHABAD,

" It is proved that the Manifestations of God- FOUNDATION STONE LAID the great Mouth-pieces of God-are the Collective Centres of God. The prophets of God are these 1902.

NOVEMBER 12th,

Collective Centres, for they are the real shepherds. The real shepherd unites the scattered sheep, as they have done iq the past. The Collective Centre has ever appeared from the Orient. His Holiness Abraham was a Collective Centre and R e appeared in the East. His Holiness Moses was a Collective I

i
1

Centre and He appeared in the East. His Hculi-ness Jesus Christ was a Collective Centre and I3e appeared in the Exst. 1 3 s Holiness Muhaulmad was a Collective Centre appearing among the nomadic tribes of the Arabian peninsula."

i
,

" To-day, His Holiness Bahh'u'llhh is the Col-lective Centre for all Humanity, and H e has come from the East."

HISTORIG NOTE.

"I AM Alpha ! and Omega ! " The Beginning, and the Ending, saith the Lod. Therefore in His Sight all things which appear are seen from the Beginning. The Design is His. That Eternal " I " which t o Phari-sees, Sadducees, and Greeks, was but " foolishness " wEen the Christ said : " Before Abraham was, I AM," is the Cause of all appearances in the visible world, and of the Manifestation, and Return, of the Spirit incarnate.*

w h e n it has been pointed out that egotism .is rampant through the inability of worldly servitors to see God's Point of Guidance; and this because of the disposition to which we dl are prone, to see self only-it has not been intended that any should belittle, or abase themselves, either in the sight of God, or Man, but that all should rise t o that for which they were created. Through the Power of His Holy Spirit, we can rise to the embrace of God, Our Father, Who

ever waits to embrace His own. The Martyrs all knew this, and a more adequate study of the History of the Bahh'i Cause will make it quite clear : For in this Latter Day Movement to promote Harmony in the world-Martyrs have taken a prominent part, in furtherance of it.

* " B y ' Return,' is meant t h e Return of the Manifestation

THE ~ T A S ~ I R ~ Q U ' ~ ~ -AT

. ~ ASKHABAD

~ ~ ~ I K ~ ~ K of t h e Sacred Reality." See "Bahi'i Proofs." Abul Fm1. p. 255.

Only a note can here be given indicative of the connection This Day has with those other Days the Bib appeared in S h i r k , Bahi'u'lliih, W h o was about twenty-seven years of God, without which, This Day could not be. of age, publicly accepted His Claim, and A " Thousand years," in God's Sight, are but as endeavoured to the utmost, to p r 6 Mazanderan, especially mote the word of the B&b,both in Tihr&n and yesterday. " One Day telleth another, and the firmament showeth His handiwork." So sang among the religious doctors at Noori, so that the renown of His knowledge and David, and so we sing. But if everybody who sings it understood it, there would be no need of +e power of His reasoning raised an excitement among the leading rnen of those districts. By this, martyrs to prove it.

I n This Day, the Bib, or Gate, was born in many were led to embrace the Religion, and others were stirred to jealousy and insolence."

Shirhz, Persia, 1819, A.D. H e prepared the way

-

" After H e had resided and travelled in the dif- ferent districts of for, and Announced 'cHim Whom God would Manifest. " As John the Baptist prepared the Mazanderan, H e returned to way for Jesus : So the Btib prepared the way for Tihrin, where H e continued to spread the prin- Bahi'u'llbh. Six years after the Bib had declared ciples of the religion and spiritual teachings,

His Mission, H e was shot for His Faith, at Tabriz ; alpporting and encouraging the Bhbis, until the

1850. His earthly father was a merchant of wool- attempt against the life of Nasiri'd-din Shih

len goods.

happened. The substance

of this great event is as

" Bahb'uYllAh was born in Tihrh, Nov. 1817, follows :

A.D. As a child H e was distinguished for remarkable sagacity and spirihal discernment, al- of one of the prominent though H e was not taught by anybody. Appar- attached to his master, be- ently, H e had acquired the elements of Persian bereft of reason on account of reading and writing from His father and other near latter. Having made up his kinsmen. I n His youth, His father, who was one he divulged his secret to of the ministers of State, died, and the charge of friends whom he knew to be his brothers and sisters, who were all younger than believers of the Bbb. These Himself, fell upon Him. H e did not care to enter concealing their intention any of the Government services, but provided sus- and even from the Bbbis. tenance for the whole family through the manage- the city, sojourning ment of His inherited lands and pro~erties. When resorts at Shamiran, they directed their steps toward the village of Niavaran. Qn Sunday, 15th August, 1852 (1288 A.H.), victim as t&y chose, Some wero cut lengthwise alive; some were blown fro& they were in the vicipity gf the village, near the mortars, and s m e h p p e d pieces. The Badjja~ %yal Palace, with &e intention of carrying out; their plot. When the =Ah went out to ride, in order to try the strength of their arms, cut their unforhlnate mpiives intq Muhammed Sadek a d v ~ c e dand, fired a pistol shot at bini, The shot missed its mark, as the horse swor&, Among them, one who died in an incredibly horrible m a k , was S&y7 bolted, and the .&Ah being much agitated, fell off his horse and fainted. The attendants ,mshed Ysya-Khan of Tqbriz, who forth, picked up the a&, and slew Muhammed fo4ower of the Bkb. When the order was issued for execution, they fist

" A young man of name, who was a servant Bibis, and devotedly came oppressed and the martyrdom of the mind to blood revenge, one of his confidential one of the staunch two went to TihrAn, from all their friends, As the &Ah went out of among his country classes slew its youths of Astrabad, halves with their man-Khan, the son of was a most devoted

Sadek on the spot. As he was killed instantly, he was stripped of his clothes, and made holes in his body with knives. In these holes could not be questioned as to what led him to commit this abominable act, and as to who had been their associate. But as he had been a servant of one through his nose and paraded him around the markets of the prominent Babis, that community was unaware of Tihrah. When they justly accused of the deed, and notwithstanding his flesh and was consumed, candle burned down to they knew nothing whatever of this plot, they were they would put another in its place. Bystanders were watching the scene arrested and fell victim to the wrath of the and following in great crowds ;while he was and following in great revengeful Shih. Eighty of them were seized in ing the least trace of silent and patient, not evincing the least trace of Tihrah, and given up separately to a different or plead for mercy, agitation; nor did he groan - of man under such class of people to be executed. The administrators deemed it advisable to have each one of thew pressed great joy and circumstances. Nay, he expressed great joy and victims murdered by one section of the citizens, face, while singing and cheerfulness, with a shining and thus show hatred and enmity between the different chanting verses of yearning, so that the hard different classes of Shi'ites and the Babis. By this means they sought to prevent the spread of the affected with emotion, hearts of the bystanders mere Tihrah, both old and means they sought to prevent the spread of the and all the inhabitants of Finally, after this and all the inhabitants of Tihrah, both old and BAb's Religion. Consequently they distributed young, were astonished. lengthwise, and hung the helpless Babis to various parties of people ; one of the old city gate of torture, they cut him in half " It is said that to the book-keepers, one to the soldiers, one to the ful, the Iman Joma the two parts on either side that the prominent learned doctors, one to the merchants, carpenters, of the matter, rode forth Abdul-Azim. Some state that one of the with perfect composure to blacksmiths, drapers; even the shoe-makers, cobblers, rice merchants, etc. Each one of the

foreign Ambassadors warned the %Ah that should Nivavaran, where he was imprisoned, and chained for about four months another Bhbi victim show forth such steadfastness in the gaol of Tihra. After strict examination and enquiry, it was finally proven that Me had no embrace Bkbism, after which checking the matter connection whatever with the criminals, and that would be extremely difficult. The %Ah therefore H e knew nothing of the prohibited the taking of any action against tbe mattes. The &Ah therefore ordered that H e should depart to Irak Bibis without investigation; but since that time, Arabi, and abide in the holy sanctuaries of the the justice awarded to these devoted people has and Bagdad), which are Shi'ite Imams (Kerbela, Nejef, places of exile for the men and Bagdad), which are been similar to that given by the Council of the Inquisition to the heretics of Rome. I n fact a sf distinction of Persia. Accordingly in the year 1269 A.H. (1852 A.D.) man's acknowledgement of Bhbisnl before the he departed to Irak, escorted by some of the Government was considered as confessing the delegates of the Persian Government, and took up greatest crime, which should be punished with his residence a t Bagdad."-(" Bahd'i death, no matter how high a character, or what Proofs." Abul Fazl. Trans- lated by Ali K d i qualifications of virtue and sanctity he possessed, Khan.)

Very often the finding of a BAbi Book in a person's Among the earlier Martyrs was Qurratu'l-'Ayn, possession, his conversing or dealing with the named by BahB'u'llAh, T a k a , the Pure One. H e r spirit had for BAbis, or pleading for one"accused of Bibism, some time sought the Coming One with such longing, \vOuld be considered as a crime by the clergy. that being well acquainted with Divine Prophecy she Many a time if they found in the pocket of an a t once recognised the BBB, through His accused one a tom piece of paper bearing the Teachings, and set out t o meet Him. But religious words : ' Allah'u'Abha ! ' (' God is Glorious '), at that time rife in hatred and persecution was Persia, and having been driven from place to place, H or the name of Beha or Bhb, they needed no fur- ther witness to prove his infidelity.

e was taken in prison, only
 to be released in Martyrdom. So she never saw
 ' When one of the men arrested and imprisoned was I . But, with the
 swiftness of her keen
 the blessed person of Bah'u'llah, I3e was in the spiritual perception,
 she soon came to recognise
 village of Afcha, one of the surrounding districts Balh'u'llah as the
 One, Whom, according to the
 of I When the report .of the attempt Declaration of the BBb,
 " God would Manifest."
 upon the &Ah's life came to H i m , H e , knowing
)

In the story of her search, her Eke, devotion,
 be, under the pa*lpshg i&Wiice of st- ddfk*
 persecution, and cruel Martyrdom, we have some Readers will do
 well to e d €I W& er d c m t s
 id the most brilliant and thrilling episodes of any of her life and love
 for the Cause of Godj WM
 are being written, and those which are
 ardent soul in Sacred History. For she at all
 times fose with rapture above every trial which written more fully
 than herd.*
 From " an abbreviated accomt of the soHoWd
 beset her, astonishing and charming friends and
 strangers alike by her eloquence and spiritual bul events concerning
 the Martyrdoms in Y a d and
 grandeur, and by the grace and beauty of her I s f a i n , in
 1903," it is difficult to quote, for we
 personality. Though she knew, by her clear have not known such
 fierce religious persecutioh
 vision, aforetime, what would befall her, and pre- in the Occident ;
 especially in our own lifetime we
 paring herself in prayer and meditation, after have been free from
 persecution, though not from
 bathing and robing in white, she went with blindness,
 superstition, or oppression. The follow-
 wonderful fortitude to the end which awaited her. ing passages show
 that religious hatred was so fierce
 After being taken to a garden, she was strangled in Persia at that time
 that the Government in that
 with a silken handkerchief, and while still uncon- . country could not
 cope with it.
 scious, thrown into a well by a hired murderer, .t " There were
 two pure women, who, while
 who was first made drunken, lest he should refuse mourning for their
 martyred dead, were attacked

t o carry out this evil deed; as the first one ap- by cruel men, who
 first beat and tortured them, and then dragged
 pointed t o do it, on seeing and speaking with her and then dragged
 them, still alive, out of their houses, after which
 had refused, at all costs to himself, for it became houses, after which
 they stabbed them and chopped them to pieces in the
 clear that death was certain for him, in any case, them to pieces in the
 presence of the bloodthirsty kro~vd. When the
 and he preferred not to befoul his soul with murder kro~vd. When the
 audacity of the rabble reached this point, the
 a t the time of its nearness ;for in the few minutes' this point, the
 Governor, finding himself powerless t o stand against the
 speech he had with QurratuYl'Ayn, he became t o stand against the
 rioters, fled from the city and r\etired to the
 convinced of the truth and sincerity of the Cause r\etired to the
 citadel for self-preservation." " It is reported
 for which she was then giving up her life. Such " It is reported
 that a baker was captured, and that his body was
 was the power of her eloquence, that she could that his body was
 chopped to pieces with meat axes, and that during the
 convert a hired murderer, who was not under the and that during the
 time of his torture, he prayed (S&e " ~ o d '
 influence of strong drink. Oh! look to her, and (S&e " ~ o d '
 sHeroes," Laufti Clifford Brirney, Kegan Paul.) t (" i Miftvdrnj
 read of her faith and devotion, all ye who may t (" i Miftvdrnj
 Ptrsis, 1903." Bahl'i Publishing
 be in danger of becoming that which ye would not
 Society, chicago.)

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P

that God would forgive his murderers, joyfully resistance
 to the bloodthirsty wolves, who, stretch- ing out
 giving lip his life in the Path of God, rather than ing out
 their claws of tyranny, killed seventeen per- sons with
 deny his Faith." sons with
 such cruelty that the pen cannot descrik
 " It is reported that the number of those killed, it. Among the
 victims was a little child, who fell into a
 up to that day, is more than one hundred and fifty into a
 well, and being rescued, was the only sur- viving soul
 persons within the walled city of Yezd. I n the viving soul
 left of those noble people." " The
 surrounding small villages many people were mar- " The
 number of martyrs in that place was &e teen. I n
 tired in each place. A telegram was received in teen. I n
 the village of Taft the number was

TihrAn to the effect that the Governor, being
 twenty-eight. In Rlanshad there were ten. In
 pressed by the rioters, was compelled to blow one
 they threw a believer, alive, into a baker's
 of the friends of God from the mouth of a cannon,
 roasted him to death. Up to that date,
 and to behead another in the circle of the city.
 have been martyred and many have
 The mob put a woman in a sugar sack, over which
 captured and wounded."
 they poured petroleum, and burned her alive.
 letter from the , B&'i Assembly at
 They tied and nailed another believer to a tree,
 Persia, dated October 19,1909, news was
 poured naphtha and oil over him and burned the
 that ' in two villages called Hasser and
 tree and the nian together."
 the Province of Khorassan, five sancti-
 " In a village near the city there lived Jenabe
 were martyred, and four of our spiritual
 Sadre, Jenabe Nutamed-u-Shariah, Jenabe Nezam-
 assaulted and wounded, and the ears of one
 u-Shariah , Jenabe Zia5-u-Shariah, with all their
 believers cut off, while other Bahbis were
 families and kinsmen. They were venerable Ulla-
 subjects of persecution and pillage.' "*" *
 mas and Seyids, and had all received titles from
 Holiness Jesus Christ (may the souls of
 the &Ah ; yet the Mullahs sanctioned the massacre
 creatures he his ransom !) has clearly pointed out
 of all these honourable and revered souls. The
 pathway to the Kingdom of God, showing
 mob, excited by the clergy, attacked them wit11
 the shortest road to be that of sacrifice.
 guns, swords, etc. Though these noble souls were
 these sanctified souls have but followed
 sufficient in number to stand against them, and
 Who was the Dawn of Sacrificial Lights,
 were provided with ample means of defence, yet
 through this path have they proceeded to .the
 in accordance with the co~rnandof the Blessed
 Mysteries. For the sake of such as
 Perfection, BahA'u'llAh, "Ilet yourselves be killed,
 said :
 rather than to kill," they yielded their lives without
 1 + (" BahA'l News," March 41st, 1910, Chicago.) -:
 " Blessed are they which are persecut&i for the Divine

Delbala
 oven, and

six women

been

" In a

Mashed,

received

Namsg, in

fied souls

sisters

of the

the

" 'His

all

the

plainly

Therefore

Christ,

* and

Kingdom of

these He

Manifestation of God id dl tfmd9b t h
 ri8hteousness sakit, for their's is the kingdom of aheient and
 mbdern. "*
 hhven." " Blessed are the pure in heart, fat. &any more
 before these, and since, hiivt! given
 &ey shall s& God." " Blessed are ye when men
 hp their lives in this Cause to establish U n i v e d
 d h a ~-evileyou, and persecute you, and speak aU
 manner of evil against you falsely for My sake,
 Rejoice ! and be exceeding glad, for great is your Evely Day,
 God has tried to get a c o u r k ~ u s
 reward in heaven ; for so persecuted they the Pro. hearing from
 the World of Humaniw, ahd has
 phets before you."
 therefore expressed Himself, at the Beginniner df
 "n the Tablet of Aqdas, Bahii'u'llih says : each Day of
 Generosity, or Cycle, b u g h a
 " Blessed is the sleeper who is awakened by My human £ o m ,
 in order to be known and understood
 Breezes ! by Mankind. God
 expressed Himself through the
 Blessed are the dead who are vivified by my personality of
 Jesus Christ, but the world was
 Breaths ! offended. It objected
 to natural means.
 Blessed is the eye which is enlightened by My . It sought after
 some less familiar way which
 would create B great sensation, and which
 Blessed is the ear which heareth My Melodies ! would controvert
 all that is known of the
 Blessed is the affrighted one who hastens to the natural and
 spiritual Lsws of the Universe. Sa
 shelter of My Name ! Humanity crucified
 Jesus and beheaded John the
 Blessed is he who hath heard of My afflictions, Baptist, because
 it disapproved of the Way God
 and has arisen to assist Me among My spoke to it. It could
 not, however, kill the Spirit,
 which ascended to the Heavenly Father.
 Blessed is he who is convinced by My Word ! Jesus was known
 as the son of a carpenter,
 Blessed is He who entereth My Kingdom ! and in the
 World's view it was presump-
 Verily he is from lMe, and upon him he My tion for Him to teach
 the Elders. Nevertheless,
 "
 Mercy, My Bomty, My Favour, and My H e opened the Rook,

and expounded it in t h e

Benediction ! "

Synngogue, as "One

having authority." As s

*' This is the ransom for the Blood of the Mar-
attention so completely, that He

child it held his

tprs ! This is the utmost desire of the chosen ones !

became lost to

His earthly parents. And what

This is the eternal life of the spiritual ones ! This is
saw Himself in the Book, that

wonder, when he

the p~thwayof Jesus Christ! This is the way of

He could speak

" with authority, and not as the

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(Lawh-el-Aqdas," I3ah;'u7ll~h's Mesvrge to Christians-)

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Scribes? " H e was born in the wrong place t o
was then; and has not yet

indifferent now, as' it

please the people of His Day. H e was not im-
the Present Day. It is

found God's Lawgiver of

portant enough t o rn'eet their views. H e spoke
who shall make its laws ;but

busy quarrelling over

! T o them

i n the vernacular, and not in the G ~ e e k
are made and given, in

as we have seen, they

His claim was unbearable presumption. Besides,
necessity of the T k e s , by

accordance with the

how dare H e announce Himself to be the Son of
by Bahi'u'llAh. And

God, and are Declared

God ! I t was Blasphemy ! Such a thing had
them not, they are being

though the world heeds

never been heard of. Away with H i m ! And so
hearts. So the History of

written in receptive

has the world received God's Messengers at the
be written, Chistian

This Cause is bound to

Dawn of every New Day ;His Spiritual Manifests-
those hearts which enthrone

History is written, in

tions come to " make all things New," but the
world to its own hurt has rejected Them. It

Bahb'u'll&h, and

the Bhb, Who announced Him,

prefers to manage its own afhirs without God's aid.
Centre of His Covenant,

and 'Abdu'l-BahL, the

y e t thousands of years after they, His enemies,
earthly birth places, just as

like Jesus, all had

@reforgotten, throughout Eternity Christ will be

Moses, Abraham,

Mhammad, Buddha,
enthroned in every heart. That is God's doing, ~oroaster, Confucius,
and we all have.
for His Word accomplishes that whereunto He some nineteen years
elapsed, between the
bath sent It, in every Time of V&&ation. Annolmcement, in
1844, and the time when, with
The History of the Bahi'i Dispensation is the ~i~ followers in Exile,
in the Garden of Ridvhn,
History of the Present Day Visitation of the w o r d outside Bagdad, 2863,
Bahh'u'llAh to a few of His
of God, to Mankind. As He said something disciples, declared
Himself to be the Expected
through Jesus inspiring John the Baptist to an- one, Whom the BAb
Declared : "God would
nounce Him at the Beginnirmg of the Christian Manifest." And so
great was the power of the
E r a : so, to-day, He speaks through another Spirit in Him, that
during long Exile and confine-
Manifestation of His Power and Glory : hi'^'- merit under the
Persian and Turkish Governments
Ilih, T h o comes by the Power of the same spirit a t the instigation
of the Mullahs, his influence car-
under another Name (to protect the world from ried to distant parts
of the earth, and drew many on
mere imitators-against whom Jesus warned His long pilgrimage in
search of the Divine Know-
disciples before His Ascension, see Matt. Ch, 24, ledge H e had to
impart.
versa 5-24)-and He comes to demonstrate the I n many Sacred
and Holy Writings, by His
Glow of God. The world is just as worldly and Supreme pen,
Bah&'u'llhh has made plain the Will

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II

~f God for this Age, And sn earnest study of
\$ h q wi4 give awrance of &t veliditv of Mi5
clGnn. ~t'willbe ieeq that the WiU of God,
expressed in His Principles apd Precepts, rqeetg
*T need of these disastrous t~mes. THB CENTRE OF W E WVENAWT
Before ascending from the wrorld of visibility,
irr \$892, Bahi'u'llih appointed '&du'l-B&6. Wis AMONGST THE
NATIONS.
&loved Son and companion in Exile, to be the In a Tablet establishing
the Centre of the COW
@mtreof His Covenarlt;, to establish on &ark& by enant, 'Abdu91-Bahh Abbm,

Bahh'uu'lI\$hnevms

the Will of God,

the folbwing :-

THEMOSTGREATPEACE.

" In His Name, Who Shines from

the Horizon

4'Vekily & the Tongue of the Ancient gives Glad
.Ti4irags to those who are in the world conemiwig
the appearance of & e Greatest Name who t a k e
Uis Covenant amongst the M~tions."

"Verily H e is Myself : the Sbning-Place .ofMy
Identityf the East Of M y Cause, the Hesven &
My Bounty, the Sea of Ny Will, the Lamp of My
Guidance, the P A of My Jestice, de Standard
of My Lam."

" The one who hath tunred to Him hath turned
eo My Face, and is illurnid by the G@ of My
hath scbwldged @y Daeness and con"
b e d M y Singleness."

' T h e one who hath denid Him hath been d e

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* "This is the Branch that hath extended from
amongst the Nations and enduring a
the Power of Thy Oneness, and from the Tree of
persecution, did H e then travel through-
Thy Unity. Thou beholdest Him, My God, gazing
in His advanced age. For many
unto Thee, and holding fast to Thy Mercy."
also radiated Divine Counsel from
"Thou knowest O M ? , God, that I have chosen
the Holy Land, through count-
Him only because Thou hast chosen Him; I have
Epistles, and Talks given personally to
elected Him only because Thou hast elected Him.
have journeyed from distant parts of
Therefore assist Him by the hosts of Thy Heaven
order that they might give again to
and Thy earth."

Great Peace

lifetime of

out the world

years ;EZe has

His own Table in

less Tablets,

Pilgrinis who

the earth, in

the world,

that which they had received; also, H e

'cWelp Thou 0 God whosoever may help Him,

has ever been a

living example to all around Him,

s f the

strengthen whosoever may advance towards Him,

kindly Wisdom, Grace, and Eove which it

and reject whosoever may reject Him and desire

was His work

to impart.

Him not."

"O My Lord, Thou beholdest My pen moving

After

appointing His grandson, Shoghi Effendi,
and my limbs trembling in this moment of Revela- to be the
Guardian of the Bahh'i Cause, on Novem-
tion, I beg of Thee by My craving in Thy Eove, 'ber the
f~zth,1921, His Spirit ascended to the
and My yearning for Declaration in Thy Com- Heavenly
Father. There is-no doubt to hear the
mand, to ordain for Him, and His Lovers, that glad Welcome

:
which Thou hast ordained for Thy Messengers, and
the Trusted ones of Thy Salvation."

" Well done! Thou Good and Faithful Ser-
vant ! Enter into the Rest prepared for Thee, be-
" ?Verily, Thou art the Powerful and the

Mighty. " fore the
foundations of the world."

cAbdu'l-BahA, born on the 23rd of May, 1844 On Tuesday,
November the 29th, 1921, the
(the day the BAb made His Proclamation), has now temple of His
Holy Spirit was laid aside.

by His most arduous and self-sacrificing Labour of From 9.1.5
to 11 a.m., great multitudes of many
Love, accomplished the great work to which He tongues and
faiths and nations walked in the long
was Divinely appointed. funeral

Procession which wended its way up
Not only after 40 years' exile with His father Carmel, the
Sacred Mountain, where His earthly
on account of their fih faith to establish the Most garment was
reverently laid to Rest, in the Tomb

* (Translated by Mirm Valiolah Khan Vargha ,?f ~ i h r L n , of the Bib.
Eastern papers said that "A11 Haifa
Dec. 11 t h , 1918.)

?(Compare with Zec. Ch. 6. ver. 12. Isaiah Ch. 11. vers. 1-10.) was present
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i

*" The High Commissioner sf Palestine, Sir
And so we see the fuElling of the Prophecy :
Herbert Samuel, the Governor of Jerusalem, the
" They shall not hurt or destroy in all My Holy
Governor of Phoenicia, the Chief CJBcials of the -
Mountain, for the earth shall be full of the know-
- Government, the Consuls of the various countries,
ledge of the Lord as the waters cover the sea."

resident in Haifa, the heads of the various religious (Isaiah, Chap. 11, vers. 9-12.)

communities, the notables of Palestine, Jews, Christians, Moslems, Druses, Egyptians, Greeks, 'Abdu'l-Bahit, the Servant of God, had accomplished that whereunto He was sent. The testip-ean and native friends, men, women and children, many of the Leaders and Representatives of all both of high and low degree, all, about ten thousand in number, mourning the loss of their beloved they assembled to mourn with those who wept the Departure of their Beloved, for all were one in " This impressive, triumphal procession was sorrow and One in Faith, and Unity.

headed by a guard of honour, consisting of the City Constabulary Force, followed by the Boy Scouts of the Moslem and Christian communities Faith of the Religion of God is spreading in all holding aloft their banners, a company of Moslem choristers chanting their verses from the Quran, who, like the disciples of Jesus have no worldly the chiefs of the Moslem community headed by qualification or ambition, but, as the living fruits of the Mufti, a number of Christian priests, Latin, His example are busily engaged " about their Greek and Anglican, all preceding the sacred Father's business."

coffin, upraised on the shoulders of his loved ones. May all in the world become aware of the Great Immediately behind it came the members of his Day in which they live, and not remain unfamiliar, next to them walked the British High acquainted with this further Revelation of God's Commissioner, the Governor of Jerusalem, and Will, lest they wander in the " gross darkness " the Governor of Phoenicia. After them came the which obscures the Light of Jesus given in the Consuls and the notables: of the land, followed by Past, and failing to see the Point of Guidance for the vast multitude of those who revered and To-Day, labour in vain for that Unity without loved him. "

which, they know, Religion does but reveal to the

a

their

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* (See "1 1 Passing

of ' ~ b d u ' l ~ a l d , "by Lady Blomfield
world, its shame.

and Shoghi Effendi.)

If they had not

forgotten, or failed to interpret

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J

correctly, certain things which Jesus said, they

BAH ~'ULLAH

would not be trying to put "New Wine, into Old
Bottles." They would be looking for that One,

THENew

Name, BahA'u'lliLh, stands for the

Who in these Latter Days, is due, as the troublous
God. T h e Jews made s mistake in re-

Glory of

-

state of the world proclaims-to come in the Spirit

jecting

Christ. Christians would make a greater

of Truth, and "Guide us into all Truth."

mistake

in rejecting the One Whom R e Pro-

They would not remain apart because of His

mised should

Come. The Psalmist sang : " The

New Name. For they teo~lld remember that

Glory of

the Ilord shall he Revealed." And

Jesus said : '6 Many will come in Bly N9me with

Christians sharing Israel's hope until now, sing

such power as to deceive the very elect : but believe

glad

Hallelujahs to welcome the Lord of Hosts :

r - thern not." And also in His Revelation through

" Lift up your Meads, O Ye Gates,

St. John the Divine : "To him that overcometh,

And

be Ye lift up, Ye Everlasting Doors ;

And the King of Mary shall come in.

I WILL WRITE UPON HIAM,

D

Who is the

King of Glory 7

f

MY NEW NAh/IE."*

T h e Lord of

Hosts !

H e is the King of Glory."

Psalm 24th, 7-10.

" The Root of- all Knowledge is the Knowledge

of God. Glory be to Him! And this Knsw-

ledge is impossible, save though His Manifesta-

tions. 'Wherefore when H e (BahB'u'llAh) ap-

peared, the Foundations of Nations trembled.

'The learned ones were bewildered, and wise men

confounded, save those who came near unto Thee,

- O Beloved of the hearts of yearning! "

The Holy Spirit through RahA'~1'1IAh summons the Hosts of all Religions, and addresses

Christians : " O Ye Concourse of the Son ! "

*Rev., chap. iii. ver. 12; Rev., chap. xiv. ver. 1 ;

ARE YE

HIDDEN FROM MY SELF,

Isaiah, chap. Ixii. ver. 2.

BECAUSE OF MY NAME !

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As God was made manifest through the Christ member, the most learned doctors of His country,

Spirit in Jesus, the Son ; so also, in this n a y of in His Age, condemned Him to be killed, whilst

Visitation, by the power of the same Spirit, is God one who was a catcher of fishes believed in Him.

the Father made manifest through BahA'u'llAh. Be astonished thereat and be of those who re-

And in these Latter Days, H e summons the member !"

peoples of all Religions to the Heavenly Banquet

"Likewise, look at this time. How many monks of Divine Unity, to "consort with each other with were abiding in churches and calling for the Spirit, fragrance. " Addressing Christians, in the same

and when H e came in Truth, they approached H i m spirit of love with which Jesus yearned over Jeru- not and were of those who are afar! Blessed is salem, H e says :

whosoever abanaoned them, and approached the

"What maketh you to doubt? Ye have called Ainl of all that is in the

heavens and eal.th. n e y

for your Lord the Self-Dependent, night and day, read the Gospel and

confess not the Glorious Lord9

and when H e hath come from the Heaven of Pre- after H e has come in

His Holy, Mighty, and G h i -

Existence in His 'Greatest Glory, Ye have not ap-

proached Him, and were of the heedless." 66 you suppose

that H e hath desired His Life

DO

"Then consider those who turned away from after being at every

instant under the S W O ~ ~ofS

the Spirit (Christ) when H e came to them, in rnani- the enemy? Or that H e

hath desired the world

f a t power. HOWmany of the Pharisees were after being imprisoned

in the most ruined of cities?

abiding in the Temples of His Name, and were minds ; for verily,
 entreating because of separation from Him ! But them."
 when the Gate of Union was opened and the Light shone forth from the Day-spring of Beauty, they 'What maketh you to keep afar from Him who hath come from Heaven as H e came from it the disbelieved in God, the Exalted, the Great, and first time? Beware lest ye contradict that which did not attain to His Visitation, after having been He saith, as the nations before you contradicted promised thereto in the Book of Isaiah, as well Thus do I make known to as in the Books of the Prophets and the Apostles. you the Truth, if you are of those that I know. . . No one of them approached tihe Dayspring of Favour except those who were of no account th.e Father hath come and among the people, but in wnose names all the lords whereunto you were promised in of evident honour boast to the present day. Re- This is the Word the Son veiled when He said to those around Him that at Him, and woe to all de- that time they could not bear i t ; but when the stated time was ended and the hour arrived, the Word shone forth from the Horizon of the Will. that the Chief hath surely Beware, 0 Concourse of the Son, cast it not behind behind the veil, in the Name of thy Lord, and proclaim to the people this Greatest and Exalted Manifestation. Verily, the "Verily, He, the Son beareth witness to Me, and I bear witness to R i m ; verily, H e desired speaketh not unto you from naught but ,My Person, whereunto bear witness from the All-Knowing all those just ones who know. Verily, in the midst of afflictions we are inviting you to God the Lord of the Names. Say : Continue in that One Whom the Son hath which is promised unto you in the Books of God, Command He hath upraised. and walk not in the path of the ignorant. " before you, 0 people of

Open the doors of your Spirit standeth behind that which Christ said. "Proclaim : Surely hath fulfilled that the Kingdom of God. is H e who approacheth niers and doubters !" "Say unto the Priest come. Then emerge, from Spirit of Truth hath come to Truth : Verily H e Himself, nay, but rather and Wise." "Proclaim : Me is the glorified, and whose Abandon that which is

.the earth, and take that which is commanded you
" Surely my body is imprisoned for the salvation by the Powerful, the
Faithful: Purify your ears
of your souls; then draw nigh to the Face, and and turn your minds to
hear the sweet Call which
follow not all the obstinate proud ones. Verily, hath arisen from the
direction of Sinai, the abode
H e bath accepted the greatest abasement for your of your Most Gracious
(Abha) Lord. Verily, H e
honour, and ye are diverting yourselves in the attracts you unto a
station wherein yon will behold
valley of heedlessness. Verily, R e is in the most the Lights of the Face,
which hath shone forth
ruined of houses for your sakes, and ye are sitting from this brilliant
Seclusion."

" H e who inviteth the people in My Name, he is
I "Say : Have ye not heard the sound of the voice of Me, and from him
will appear that which will
I of Him (the BAb) who is crying in the wilderness be beyond the power
of all that is in the earth.
of the Beyan, proclaiming to you your merciful Then follow the path of
the Lord, and follow not
Lord? Know that surely H e hath come in the the heedless. Blessed is
the sleeper who is awak-
Truth, in the shadow of I>emonstration, with ened by these Powers, and
will stand up amongst
Proof, and Argument, and the Unitarians are be- the dead, directing
himself in the path of the
holding the Icingdom before their faces. Blessed Lord; verily he is of the
essence of the creatures
Derore tne l r u e vne, verrly ne ls or tnose who
Blessed is the seeker who sought the tent of My
have attained. " Majesty and My
Greatness !

"ay : Verily, H e hath shone from the direction Blessed is the affrighted
one who took refuge
of the Orient,' and His Signs have appeared in the under My Domes !
Occident. Think thereupon, O people, and be not Blessed is the thirsty
one who hastened to the
like unto those who neglected the Remembrancer TV-ell-Spring of My
Favour !
when Eie came unto them from before the Mighty, Blessed is the hungry one
who has forsaken his
the Laudable. " desire because of My
Passion, and was pre-
"Be awakened by the Breezes of God ! Verily sent at the Table that
descended from the

they have blown in the world. Blessing to whom- Heaven of My grace
for My elect !
soever hath found their fragrance and is of the, Blessed is the lowly who
held to the Rope of
assured. " My Might, and the
poor who took shelter
under the shadow ~f the Canopy of My
"Say : The Body of the Beloved is yearning Wealth !
after the Cross, and His Head desireth the spear
Blessed is the ignorant one who desired the
in the Path of the Merciful. Verily, the assault
Kawther of My Knowledge, and the heed-
of the oppressors keepeth Him not from that which
less ones who held to the Rope of My Re-
H e desireth. Surely W e have abandoned all membrance !
things to the meeting of thy Lord, the Possessor
of Names. Blessed are they who draw nigh to Blessed is the spirit who
rvas stirred by My
God, the Lord of the Day of Judgment." Breath and entered
My Kingdom !

Blessed is the soul whom the fragrance of 'My
The above is quoted from the "'Eawh-el-Akdas"
IUnion attracted to the Day-Spring of My
Bahb'u'll&h's Message to Christians, which con- Command !
.. --

I
I tines as follows :-
1 Blessed is the ear
which heard, and the eye which
" Blessed is the sleeper who is awakened by My beheld and knew the
Spirit of the Lord, the
Breezes ! Possessor of Glory and
dominion, and the
Blessed is the dead who is quickened by My Lord of Maiestv
" - !
" and Miabt
Breaths ! Blessed are they who have
attained !
Blessed is the eye that is enlightened by My
Beauty ! Blessed is; whosoever is
illuminated by the Sun of
Mv- J 'Word !

Blessed is whosoever adorned his head with the
Blessed is he who heard My grief and rose up for
My assistance among My people !

Blessed is he who was assured in My Word and stood up among the dead for My Remem-

Blessed is he who performed My Covenant and was not prevented by the world from entering the Court of My Holiness !

This Thank-offering is

acknowledged in the in-

terests of the Baha'i Cause, and unanimously ap-

Blessed is he who cut himself off from all other Bahk'i Spiritual Assembly.

proved by the London

than Me, soared in the ether of My Love,

1928.

entered My Kingdom, perceived the

dominions of My Might, drank the Kawther

of My Favour and the Salsabil of My Grace,

and was informed of My Command and of

whatsoever mas hidden in the Treasuries of

My Words, and shone forth from the Hori-

zon of Inner Significance in My Corn-

memoration and My Praise ! Verily, he is

of Mine. May My Mercy, Grace, Favour

and Glory be unto him !"

ALLAH'U' ABHA !

I

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