



# UNITY TRIUMPHANT





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# UNITY TRIUMPHANT

## THE CALL OF THE KINGDOM

AN INTRODUCTION  
TO THE BĀHĀ'Ī TEACHINGS  
AND A TESTIMONY OF FAITH IN  
THE REVELATION OF BAHĀ'U'LLĀH.

BY  
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## CONTENTS.

	PAGE
FOREWORD . . . . .	1
CHRIST'S ENTRANCE INTO JERUSALEM . . . . .	10
BAHÁ'U'LLÁH'S MESSAGE TO CHRISTIANS . . . . .	11
THE LORD OF HOSTS AND THE GREATEST BRANCH . . . . .	12
PROCLAMATION OF 'ABDU'L-BAHÁ . . . . .	15
THE UNIVERSAL BAHÁ'Í TEMPLE . . . . .	16
WORDS OF BAHÁ'U'LLÁH FROM THE KITÁBU'L- AQDAS . . . . .	19

## CHAPTERS.

1. SATISFACTION . . . . .	21
2. DIVINE PRINCIPLES THE FOUNDATION AND TRUTH OF BEING . . . . .	26
3. RELIGIOUS FREEDOM . . . . .	33
4. THE SPIRIT OF COMPETITION . . . . .	37
5. 'ABDU'L-BAHÁ ON INDUSTRIAL UNREST . . . . .	43
6. THE BEWARE TABLET . . . . .	50
7. THE UNIVERSALITY OF ETERNAL TRUTH . . . . .	54
8. UNIVERSAL PRINCIPLES OF BAHÁ'U'LLÁH . . . . .	57
9. A UNIVERSAL AUXILIARY LANGUAGE . . . . .	63
10. 'ABDU'L-BAHÁ IN PARIS . . . . .	67
11. THE HEALING OF THE NATIONS . . . . .	72
12. 'ABDU'L-BAHÁ IN LONDON, AT THE CITY TEMPLE . . . . .	79
13. 'ABDU'L-BAHÁ AT ST. JOHN'S, WEST- MINSTER . . . . .	82
14. 'ABDU'L-BAHÁ IN LIVERPOOL . . . . .	87
15. 'ABDU'L-BAHÁ TO THE JEWS . . . . .	91



	PAGE
16. RELIGION AND SCIENCE IN ACCORD WITH REASON . . . . .	96
17. CHRISTMAS IN LONDON WITH 'ABDU'L- BAHÁ . . . . .	111
18. 'ABDU'L-BAHÁ WITH THE SOCIETY OF FRIENDS . . . . .	119
19. THE RADIANCE OF THE TWENTIETH CENTURY . . . . .	123
20. THE SPIRIT OF INVESTIGATION. . . . .	128
21. UNIVERSAL HARMONY . . . . .	130
22. UNITY TRIUMPHANT . . . . .	133
23. UNITY MEETINGS . . . . .	143
24. SPIRITUAL SPRING TIMES. . . . .	146
25. NEED OF PERSONAL MANIFESTATION. . . . .	147
26. THE SUN OF TRUTH . . . . .	149
27. THE FEAST OF RIDVÁN . . . . .	151
28. CHILDHOOD OF BAHÁ'U'LLÁH . . . . .	153
29. OUTSTANDING EVENT IN THE WORLD'S HISTORY . . . . .	157
30. TABLET OF BAHÁ'U'LLÁH. . . . .	162
31. A CHRISTIAN MISSIONARY AND BAHÁ'Í MARTYRDOMS . . . . .	170
32. BAHÁ'Í PRECEPTS . . . . .	173
33. KINDNESS TO ANIMALS . . . . .	174
34. PURITY AND CLEANLINESS DIVINE LAWS OF THE MOST MERCIFUL . . . . .	177
35. WORDS OF BAHÁ'U'LLÁH AND 'ABDU'L- BAHÁ ABOUT THE MASHRIQU'L-ADHKÁR	185
36. HISTORIC NOTE . . . . .	189
37. CENTRE OF THE COVENANT AMONG THE NATIONS . . . . .	205
38. BAHÁ'U'LLÁH, THE NEW NAME . . . . .	211

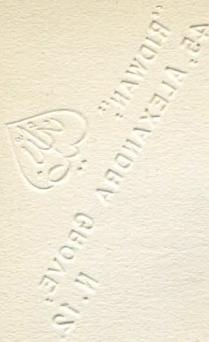


"RIDWAN"  
 45, ALEXANDRA GROVE,  
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 No 13

## ILLUSTRATIONS.

	PAGE
1. PICTURE OF 'ABDU'L-BAHÀ . . . . .	14
2. PICTURE OF MASHRIQU'L-ADHKÀR . . . . .	18
3. LEAF FROM A CALENDAR IN CONSTANTINOPOLE . . . . .	73
4. MASHRIQU'L-ADHKÀR AT ASKHABAD . . . . .	188





## PRAYER OF JESUS.

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

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

“ Neither pray I for these alone, but for them also which shall believe on Me through their word :

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

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



## FOREWORD.

**T**HIS testimony and introduction is written under the impelling power of the Spirit, to bear witness to the Truth of the Revelation of Bahá'u'lláh.

With the desire to spread a knowledge of His Teachings in the world, it is published as a thank-offering, in accordance with the directions of 'Abdu'l-Bahá, and the kindly help and encouragement of confirmed believers in the Bahá'i Cause.

Inasmuch as it is an introduction, the Sacred Writings of the Bahá'i Revelation are quoted with reference to those of previous Revelations, in order that readers may search for themselves from those sources, and form their own conclusions. Those who do not wish to refer to Prophecy are asked, for their own sake, and for the sake of the world, to consider the righteousness of the Bahá'i Teachings, and decide after just investigation, whether they do not meet the extreme need of the present day, morally, intellectually, and spiritually.

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

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



tion, put by the same Spirit, and it is put to the individual. The Spirit cannot be ignored. It comes with power to cast out evil spirits, which are not of It. It knocks at the door of the heart of every individual, and each one who is wise will answer his own door to the Spirit, and not leave that to any other. It is only the spirit within which can answer the Visitation of the Spirit. For only Spirit can recognise Spirit; and only Reality respond to Reality. "All the ways of man are right in his own eyes; but the Lord weigheth the spirits." Spirit sees all, and knows all. It does not depend on acquired 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 may be, those who drink from it never thirst. It has power to quench the "fires of animosity"; for the hatred and animosity which crucified Jesus are to-day quenched. He is to-day honoured in every language, and in all regions of the world. Enthroned in all hearts is He. His Teachings are a Standard of Judgment. His Life inspires the resurrection of the individual. He reigns in hearts the world over, and will ever reign in His own Station, the Well-Beloved Son of God. St. Paul says: "The first-born among *many brethren.*"



It may be asked : “ Then what more is there to be said? ” Well, there are the “ other things ” to be regarded, which were not given to Him to say, because the Time had not come for them to be said. “ God protects the world against premature revelation.”

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

*Apostles, Prophets, Saints and Martyrs answer :*  
“ No! ”

Is it, then, to be believed that the elders in *this* Day can stifle, or ignore, or cover up with their own theories the knowledge of “ those other things,” which the same Spirit has uttered so divinely through Bahá'u'lláh?

*Twenty thousand martyrs, in our own day, forfeiting their lives, have answered : “ No! ”*

And some are even yet, in 1923, joyfully making the same reply, because some elders think they can extol themselves by putting God out of the Courts of His own world. If they believe they can, why are not all the history books burnt? Nay, they cannot, for all that the Spirit saith is confirmed, from everlasting to everlasting. And if history books do not teach that, what is the use of them? Spirit ever stands for Reality.



Many have testified, and are testifying, their faith in the Revelation of Bahá'u'lláh. And it will be readily seen that no one person, whatever his or her qualifications or worldly station may be, will ever be able to deal exhaustively, or adequately, with so great a subject. That is something for which the world may be grateful, and it is mentioned in order to convey the understanding that this present endeavour, inasmuch as it is a testimony, is a testimony of faith, that the writer, after examining the Teachings of Bahá'u'lláh, and after investigating to some extent, by no means exhaustively, the Prophecies relating to it, and after bringing the Teaching to bear upon the problems, spiritual, moral, intellectual, and social, which to-day exercise her own mind and the mind of the world generally, has come to the joyful conclusion that Bahá'u'lláh has brought Divine Light to the world, and in *This Day* is He Whom God hath sent, a Personal Manifestation of His Spirit, even as Jesus was. The pen fails to define the Significance of His Appearance. In brief, then, this testimony acknowledges Him to be what He claimed to be; as Jesus to-day is acknowledged to be what He claimed to be. Whereas, in the beginning, His claim was not openly acknowledged, save by a few.

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



not forego their own, lest “the very stones cry out.”

The obligation to propagate the Teachings of Jesus rested on His disciples. What, we may ask, would be the state of the world, if instead of spreading a knowledge of them, they had carefully concealed, hidden, and idolised them? It is not the lack of knowledge concerning His Teachings, but the failure to practise them, which has brought calamities upon the world.

What its conditions would have been had they never been known is unimaginable. Those who have practised them have been the salt of the earth. This is undeniable. Jesus revealed the Fatherhood of God; and throughout His life, which is from all eternity, has prayed, and has taught men to pray, for the coming of the Father’s Kingdom on earth, as it is in heaven.

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

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



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

The Divine Will for To-day is revealed in the Sacred 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 world becomes fully aware of them, they will be as eagerly read as the Holy Books preceding them; for they prescribe the Divine Remedy for the Religious, Social, and Industrial troubles of our day.

There are many in the world to-day who, while perceiving the need of Unity, are frankly confessing the lack of spiritual power so essential to it. To bring about Unity, even in any one Religion or Nation, seems to them a stupendous and impossible task. Whereas, the reason for their depression and failure is that their aim *is not great enough.* It is incomplete. For the Oneness of *all* is the Truth of the matter, and knowledge of that Truth, the only Key to Harmony: glimpses of



which have been revealed by the Prophets and Manifestations of God, in accordance with the capacity of the Age, at different stages of the world's progress.

We know what Jesus thought of those who could not read the "Signs of their own times." Of what use, therefore, is it for us to read of the fateful ending of ancient rulers and their kingdoms through their failure to heed the Prophets and Manifestations of *their* day, if we heed not the Message of God in our own? To-day the test is ours.

True Religion has been given to the world to create Unity ; but through the perpetuation of vain traditions, superstitions, and blind dogmas, which in the course of time have obscured the Light given in successive Revelations, Religion, through misunderstanding, has often been the cause of divisions, persecutions, and strife. Even in this Cause, which stands so clearly for the promotion of Unity and Brotherhood, some, as already mentioned, are sacrificing their lives, because opposers in their blind desire to suppress it, instead of proving themselves to be temples of the living God, have become as "whited sepulchres," even as Jesus found in His Day, when through lack of spiritual insight, those who should have welcomed, crucified Him.

The world is largely unconscious of the Divine Drama which has been witnessed since the appearance of the Báb, and is still being witnessed by



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 it, are heedless, or rushing to and fro after ephemeral things.

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 fulness 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 Bahá'u'lláh exhorts them to do.



So, coming in the power of the Spirit, Bahá'u'l-láh rends the veils of superstition asunder, fulfils the Prophecy of Religion, and revealing its Inner Meaning, banishes religious prejudices and discloses the Harmony of the Divine Plan.

This is not a time for us to throw stones at each other, for "God's Mercy is our need, and our aid in the world, and in the Day of Judgment." We are living now in the Day of Judgment, when that which pertains to one time cannot be extended into another. But it is also the Day of Resurrection and Reconciliation, and a "New heaven and a new earth" will appear to the understanding, set with Stars of Certainty. For the heavens of the past are "rolled up as a scroll," and the Spirit saith: "Lo, I make all things New."

May the hearts and minds of the children of the Kingdom be quickened, that they may know of the Day in which they live, and knowing it, be enabled to set aside all that would hinder them from entering that for which they have now for a long time prayed: so that they may not stand with those who reject it, but be with those who lift up their voices and rejoice in:

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



## CHRIST'S ENTRANCE INTO JERUSALEM :

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

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

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

*And He answered, and said unto them :*

*“ If these should hold their peace, the stones would immediately cry out.”*

*Jesus to Jerusalem :*

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

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

*“ Blessed is He that cometh in the Name of the Lord.”*

*(The Gospel according to Luke.)*



## BAHÁ'U'LLÁH TO CHRISTIANS :

*“ Proclaim : Surely the Father hath come and hath fulfilled that whereunto you were promised in the Kingdom of God. This is the word which the Son veiled when He said to those around Him that they could not bear it ; but when the stated time was ended and the Hour arrived, the Word shone forth from the Horizon of the Will . . . .*

*“ Beware, O Concourse of the Son, cast it not behind Ye, but hold thereunto ! . . . . This Light hath appeared from the Orient and hath journeyed toward the Occident until it came unto thee in these Latter Days.”*

*Verily, He the Son beareth witness to Me, and I bear witness to Him . . . .*

*“ Then tell Me : Do the children know the Father and confess Him ? Or do they contradict Him as the people contradicted Him before ?*

*“ In this Day it behoveth you to proclaim in this Greatest Name among the Nations. Do you choose to be silent whilst trees and stones are calling out in the loudest voice :*

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

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

*Are ye closing the door of your houses before My Face ? ”*

*(“ Lawh-el-Aqdas,”*

*Bahá'u'lláh's Message to Christians.)*



## THE LORD OF HOSTS.

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

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

(*Zechariah*, Chap. 6, ver. 11.)

## THE GREATEST BRANCH.

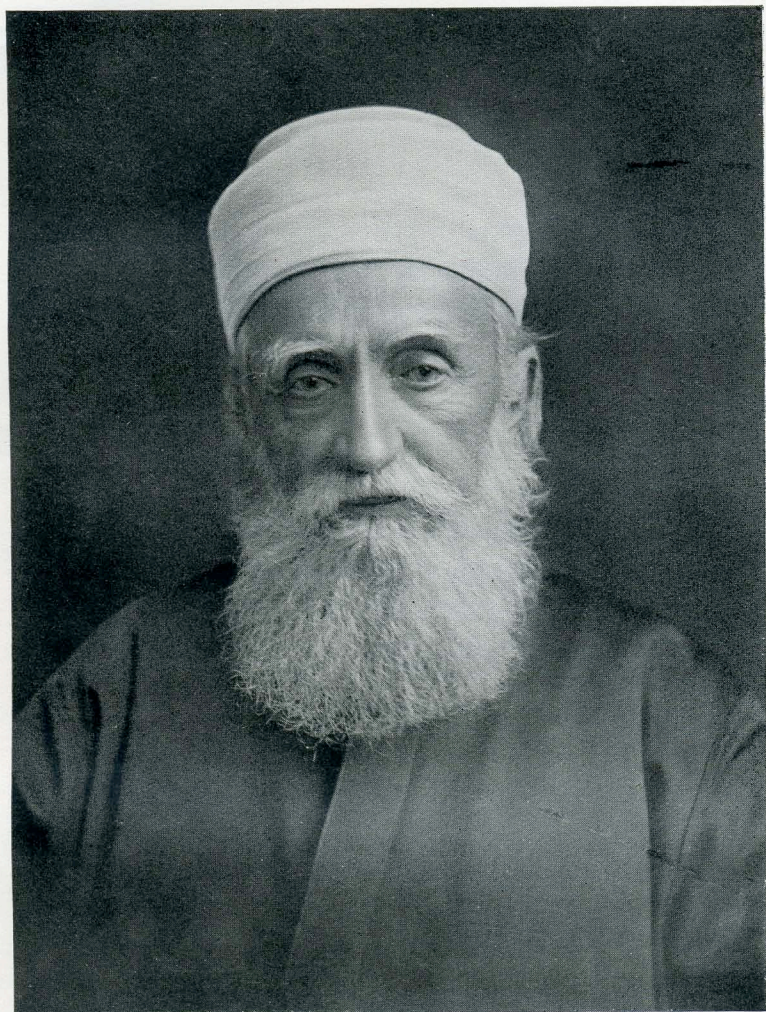
“ WHEN THE OCEAN OF MY PRESENCE HATH  
EBBED AND THE BOOK OF MY REVELATION IS COM-  
PLETED, TURN YOUR FACES TOWARDS HIM WHOM  
GOD HATH PURPOSED, WHO HATH BRANCHED FROM  
THIS ANCIENT ROOT.”

(*Bahá'u'lláh*, *Kitábu'l-Aqdas*.)



**'ABDU'L-BAHÀ  
THE GREATEST BRANCH  
CENTRE OF THE COVENANT  
AMONG THE NATIONS.**





'ABDUL-BAHÁ.



## PROCLAMATION OF 'ABDU'L-BAHÀ.

O PEOPLE !

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

THIS IS A NEW CYCLE OF HUMAN POWER ! ALL  
THE HORIZONS OF THE WORLD ARE LUMINOUS : AND  
THE WORLD WILL BECOME INDEED AS A GARDEN AND  
A PARADISE.

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

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

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

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

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

THE MOST GREAT PEACE  
SHALL COME.



## THE UNIVERSAL BAHÁ'Í TEMPLE

THE FIRST MASHRIQU'L ADHKÀR WAS BUILT AT ISHQ-ÁBÁD (CALLED BY THE RUSSIANS ASKHABAD), IN RUSSIA. ON THE PAGE FOLLOWING IS A PICTURE OF THE SECOND BAHÁ'Í TEMPLE, OR MASHRIQU'L-ADHKÀR, TO BE BUILT ON THE SHORES OF LAKE MICHIGAN, CHICAGO, ILL., U.S.A. DESIGN BY LOUIS J. BOURGEOIS.

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

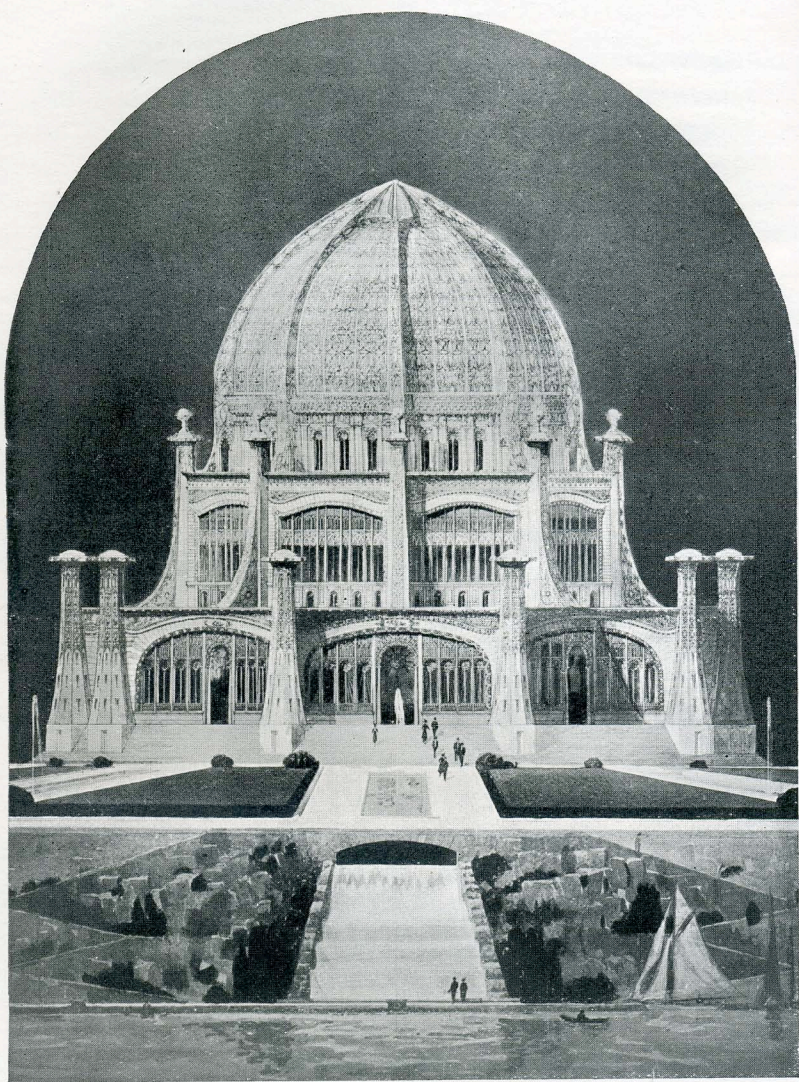
“THE TEMPLE WILL BE A PLACE OF WORSHIP FOR ALL MANKIND. ITS DOORS WILL NEVER BE CLOSED. NO PRIESTHOOD WILL EVER OFFICIATE WITHIN ITS WALLS. ABOUT IT WILL BE GARDENS AND FOUNTAINS. BEYOND THESE, A SERIES OF BUILDINGS DEVOTED TO THE APPLICATION OF TRUE RELIGION TO LIFE. ONLY WORSHIP AND PRAISE CAN BE VOICED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

*(Literary Digest, Aug. 1920.)*



THE FIRST MASHRIQU'L-ADHKÂR  
TO BE BUILT IN AMERICA,  
WILLMETTE, CHICAGO, ILL.  
FOUNDATION STONE LAID  
BY 'ABDU'L-BAHÂ, MAY 1st. 1912.





MASHRIQU'L-ADHKÁR.



## WORDS OF BAHÀ'U'LLÀH FROM KITÀBU 'L-AQDAS.

“O CONCOURSE OF CREATION! O PEOPLE!

CONSTRUCT HOMES (OR HOUSES) IN THE MOST BEAUTIFUL FASHION POSSIBLE IN EVERY CITY, IN EVERY LAND, IN THE NAME OF THE LORD OF RELIGIONS. ADORN THEM WITH THAT WHICH BE-SEEMETH THEM—NOT WITH PICTURES AND PAINTINGS. THEN COMMEMORATE THE LORD, THE MERCIFUL, THE CLEMENT, IN SPIRIT AND FRAGRANCE. VERILY, BY HIS MENTION, BY THIS COMMEMORATION, THE BREASTS SHALL BE DILATED, THE EYES GLADDENED, AND THUS SHALL YE PRAY THE ORIENT OF PRAISES IN THE MASHRIQU' L ADHKÀR (I.E. THE SOURCE OF PRAISES).

TEACH YOUR CHILDREN WHAT HATH BEEN REVEALED BY THE SUPREME PEN. INSTRUCT THEM IN WHAT HATH DESCENDED FROM THE HEAVEN OF GREATNESS AND POWER. LET THEM MEMORIZE THE TABLETS OF THE MERCIFUL AND CHANT THEM WITH THE MOST MELODIOUS VOICES IN THE GALLERIES BUILT IN THE TEMPLE OF THE MASHRIQU' L ADHKÀR. THE PRAYERS OF THE LORD SHALL BE CHANTED IN A MANNER TO ATTRACT HEARTS AND SOULS.”

“BLESSED IS HE WHO LISTENS TO THE  
RIVER OF LIFE!”



## ALLAH'U'ABHA !

“ He who inviteth the people in My Name,  
he is of Me.” (Bahá'u'lláh.)

“You shall put crowns on their heads : crowns  
set with brilliant jewels which shine like stars :  
crowns of everlasting brightness that will not  
fall off.” (‘Abdu’l-Bahá.)



# THE REVELATION OF BAHÁ'U'LLÁH IS UNITY TRIUMPHANT

## SATISFACTION.

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

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

*Truth is also satisfaction :* And the utmost satisfaction is to be found in the Teachings of



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

“ There is no God, but God,” says Muḥammad, and all the Prophets with one accord have exclaimed : “ Glory be to God !” So the First Commandment of Moses is confirmed in every New Dispensation of the Spirit, to keep mankind in the straight Path of accomplishment, away from the ruts of fruitless idolatry.

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

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



The Bahá'í Revelation is the Qiblih\* of Salvation to the whole world, did the world but know it : and those who do know it, be they Christians, Jews, Muslims, Zoroastrians, Buddhists, or those of no Religion, are at last finding that their prejudices disappear in the Light of the Sun of Truth which has again arisen with great brilliance, in the Highest Horizon of intelligence, in our own Day, enabling all to meet in the Spiritual Heavens of Understanding, as friends and lovers, "of one mind in a house."

We have no greater Scriptural proof than that to be found in "Hidden Words" (Bahá'u'lláh), that not merely satisfaction is intended, but that our Creator bespeaks joy and gladness, for all who co-operate in the natural and spiritual laws of the universe. God's Laws are established in the nature of things, have been expounded by His Prophets, and are written in the Sacred Scriptures of all Religions, and all the "free thought" in the world cannot change those Laws. The Truth cannot be overthrown, and nobody is wise who thinks contrary to it. Bahá'u'lláh assures each individual of God's Love, and of the ecstatic joy of life, which enables those who keep His Laws to rise triumphantly glorious, even over death itself. For fulness of life in God's Kingdom, on earth, and throughout eternity, is the prophecy of the Religion of God.

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



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

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

"O SON OF SPIRIT !

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

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



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

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

The Day of Grace inaugurated by Jesus, has had a long spell of centuries and has suffered considerable abuse. And it will be remembered that He was aware it would be so; for when it was suggested by His disciples that the goodly disposed should be separated from the evil doers, He replied: "Let both grow together until the Harvest."

This Day is the Harvest of the seed-sowing of Moses, Jesus, Muḥammad, and of all the Manifestations and Prophets of God before them, when the wheat will be gathered into the barn of reality, and the chaff scattered by the winds of circumstance, or discarded as stubble. All that is not of reality will perish in the realms of forgetfulness, or God willing, become purified in the fires of remorse.

*The Call of the Kingdom is Now! Now is the accepted time!*



## DIVINE PRINCIPLES THE FOUNDATION AND TRUTH OF BEING.

**I**T is now over fifteen years since the writer of this grateful testimony was attracted by the Holy Fragrances of Bahá'u'lláh, 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 Bahá'í Teachings, and many were the questions put by earnest students to Miss Ethel J. Rosenberg, who had made the pilgrimage to Acca, and having sojourned in the home of the Master, had many beautiful stories to tell of His constant kindness to all around Him, as well as much important Teaching to impart, which she herself had received direct from Him. The beautiful and indefinable spirit peculiar to the Bahá'í Dispensation was always evident in those gatherings, and through our persistent questioning some of us sought, and found, intellectual satisfaction, as well.

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



The Bahá'í Teaching, however, related to Prophecy, is recognized as coming through a Personal Manifestation, a life-giving, and unifying Spiritual Sun, or Revealer of the Divine Will. It was presented as coming through a Personal Revealer, as Jewish, Christian, Muḥammadan, and all the great Religions have come; but with the important, and to some, surprising claim, that *It comes to unite them all!* It, therefore, is a manifest spiritual effulgence, which can be known and experienced by individual participation. So the bountiful truth of its claim to promote Unity may be a matter of personal experience, as well as of intellectual perception; for it is a Divine out-pouring of the Spirit to meet the needs of Humanity, and bears its own sacrificial proof to demonstrate its claim. Coming to unite, it cannot proselytise. Its briefest aim being to enable all to perceive the Oneness of God, of Humanity, and of Religion, and to ensure to the world the Most great Peace. This is not contrary to the clearest perception of both ancient and modern Seers.

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

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



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

There was no mere “divine immanence,” or “spark” of divinity within us, not in our conception of ourselves, such as is now conceded by theology, but potentially, the complete “image and likeness” as stated in Scripture, which is natural and common between Father and Son, just waiting to be discovered and demonstrated, as bit by bit we unwrapped ourselves from the mental “swaddling clothes” which bound us; so it was with a “reverent recognition of our Divine birth-right, that we claimed our kinship with the Almighty.”\*

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

\* (“The Builder and the Plan.” Ursula N. Gestefeld).



Heavenly Father, we saw no reason why we also should not grow in grace, "to the measure of the stature of the fulness of Christ," as Jesus did. Not, of course, in His Station, or in such exalted place in history. That would be impossible! For we each have our own place, as He said: "In My Father's House are many mansions: I go, to prepare a place for you."

How lovable and tender this assurance concerning the Heavenly Kingdom, into which, through His own mind, Jesus so graciously permitted His disciples to peep! What sweet consideration, to assure us of rich inheritance in the Father's Name! Have we another Friend, who doing for us what He did, could leave us so tenderly, so nobly, and with such selfless fortitude *to prepare a place for us!* It would be sin against the Holy Spirit, if we did not answer "Yes," as well as "No." For His Spirit has borne fruit in many lives. Others have willingly suffered cruel death and torture for our sake, and for the sake of righteousness, because the tree of God's planting *must* bear fruit, and the Manifestations of God in each Visitation are the growth of centuries, watered and strengthened by the Heavenly breezes of eternal Divine utterance, and sustained by food some "know not of." They always bear the fruits of reality, and they never mock one by unacceptable propositions.

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



right. We find that in the heart of God there is a place for every one, and Glory be to Him! The Call to His Kingdom, is Now!

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

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

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



is born of understanding, and is real, *cannot be restrained.*

We are brothers and sisters in the Heavenly Kingdom and Jesus has been named our Elder Brother, because He consciously demonstrated the Truth of Being, and as far as is generally known, was the first to be called the Son of God. At the time He walked this earth He was known as the only begotten Son of God, and men gnashed their teeth at such a claim. It was accounted blasphemy in those dark days, but now, it is taken as a matter of course. For the first word in the Lord's Prayer changed all that, and now we know that to deny the Heavenly Father, is *real blasphemy.*

That there should be children of the Spirit, was too hard for men to understand. Hence theological fabrications and the interminable discussions between those who affirm, and those who deny, the Divinity of Christ!

The immaculate conception takes place in the mind, when we are born of the Spirit, and is the conception which we have of ourselves and each other. There is a little clarifying verse which runs :

“ Though Christ in Bethlehem a thousand times  
be born,

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

The example of Jesus is naturally and essentially the judgment, the resurrection, and the life



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

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

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



## RELIGIOUS FREEDOM.

**T**HROUGHOUT the 19th century "Freedom" was the parrot cry of the unthinking majority, and the constant watchword of high-minded men: yet this common cry did not of itself bring about political freedom to women. Women had to claim it.

With many, freedom became little more than a fetish, or a licence, a sort of beautiful doll which grown-up people liked to play with, and which often led them into chains; as idolatry of any kind always does. We know some statesmen have actually gone so far as to say, they would rather see England "free" than "sober"! Though it is clear there will not be much freedom worth having for any country which does not get free from the ravages of strong drink. And good patriots of every land who have worked in the face of ignominy to set humanity free from it, will rejoice to know that it is a Bahá'í Precept that "alcoholic liquor shall not be used as a beverage"; for it has blighted many a brilliant career, and wrecked the happiness of millions of homes.

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



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

There are many organisations on foot to-day, which, representing only partial good, gather their armies together to attain supremacy and preference over organisations representing other partial good. The natural result being that there is chaos and unnecessary hardship for many good people in their efforts for religious, political, social and industrial reform. Though as St. Paul told us, "all things work *together* for good to those that love God." And Bahá'u'lláh looking out on such a world of confusion, has declared in the Name of God, that Religious, Political, Social, and Industrial prejudices must be abolished. This will mean the abolition of much futile slavery on the part of those who wish to save the world from destruction by inadequate means. For those who advocate them have often in the past been known to be cynical concerning the efforts of other people, not knowing that all good is One. Temperance societies, for instance, have ignored Industrial questions. Socialism has scorned Religion as fraudulent, and Religion repudiated Socialism as materialistic. And it cannot be denied that each has had a measure of truth in its objections. This only proves the impartiality of Truth, which cannot be seen with a biased mind. When belonging to more than one organisation for reform, many a time have the hearts of some been stabbed



by the cynicism of personal friends, who showing painful prejudice have rendered conversation impossible.

“ You are no child of mine,” have fathers been known to say to their children, “ if you do not believe ” this, or that. Or, “ out of my house you go, if you refuse to fetch my beer.” And children who would have refused to go for beer, have had to go to the tap room for their father, because their mother’s heart was breaking. Such episodes do not help children to keep the Fifth Commandment of Moses.

Alas ! the hopes of many fathers even to-day are centred on the turf, and their minds concentrated on the beer glass ; because, as the late Venerable Dean of Peterborough (one time Vicar of St. Matthews, Leicester,\*) used then so clearly to explain with emphasis : “ *Gambling is a desire to profit by another’s loss.*”

How can anybody keep the Commandments of God who claims the right of freedom in unbrotherly indulgences ? Those who try can only supply instances of the folly of making a god of “ Freedom,” which, like some other things, is good for good purposes and bad for bad ones. Many to-day regard the honour of the turf as inviolate, and dismiss God as fictitious, and are therefore unaware of their duty to their own children or to the mother of them. It is amazing that self-respecting persons can turn away from that which

\*The Rev. William Clavell Ingram.



is really honourable, and belittle their own intelligence 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 spirit of understanding open the eyes of any who have not seen the truth in such matters.

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



## THE SPIRIT OF COMPETITION.

**T**HERE has been in times past, and very properly, a great outcry against the fierceness of industrial competition. Often it has made many of us ask : “ Are we on earth, or in hell? ” And Kingsley, who was not himself tortured in the mills of industry, has wondered on behalf of his fellows, “ if there will be any competition in heaven? ”

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

The Bahá’i doctrine that work done faithfully in a spirit of service is acceptable as an act of worship, seems to dispose of the spirit of competition, and by giving a benevolent incentive to heavenlier graces, it suggests not only industrial harmony, but industrial delight, and the possibility of bringing into realisation the blessed benediction : “ Peace on earth, and Goodwill towards men.” Whatever one’s religious, social, or political views may be, no one would object to that most desirable state of things. How much stronger, how much more capable we are, when happy in our work ! Surely



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

Competition lets loose the wolf spirit, and though "all the ways of man are right, in his own eyes; the Lord weigheth the spirits." The spirit of envy, jealousy, and selfishness is engendered by competition; yet these are forbidden and despised, and incompatible with peace. Spiritually, emotionally and psychically, competition is unmerciful, unjust, vainglorious and unsound: a satanic device to oppress the souls of men. It has resulted in riches being heaped up superfluously upon the few, and too often left many deprived of the bare means of existence. Even the young, in some countries, have been known to commit suicide, because failure to pass examinations in "the clumsy dust of ancient knowledges" has doomed them to military service and despair. They have preferred not to live, rather than to live under such cruel and insane conditions. To do one's utmost in the way of service and attainment should satisfy



all reasonable beings—but to be always wanting to outdo other people is to rob life of its courtesies and graces.

Industrial competition savours too much of compulsion, takes the poetry out of life, and robs individuals of the right to serve each other peacefully of their own free-will. It deprives them of their part in making the very universe ring with joy. The joy of satisfaction—to be experienced by all : when we shall have no more pins without points, no matches that will not light, no pencils which break away refusing to be sharpened ; and no boots and shoes which cripple us. Pure food and no substitutes ; beautiful fruit, nuts, and other sun-kissed foods, which will make everybody forget alcoholic beverages without regret. For, in seeking first the Kingdom of God and His righteousness, we are told by Him in Whom we believe, that “ all things which we need, will be added unto us, in measure pressed down and running over, beyond anything which we can think, or speak.” That, we know, is the generous promise of God.

But alas ! The ravages of competition have not only been evident in industry. In Science, Art, Literature, and even in Religion itself, the desire of the false to attain glory, and to dominate the true, has also been known. It is unnecessary to dwell upon it. But in this time of re-construction we should see to it that the true, in all lines of activity, shall prevail.

God is one. Humanity is One. The Founda-



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

For Truth being One and indivisible, spiritual values cannot be used in a spirit of rivalry and independence under separate banners, through failure to appreciate their relation to each other and to the Source from which they spring ; any more than fractions can be used without regard to their relative value to each other and to the Whole Number which governs them.

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



through which one passes from Washington Square, into Fifth Avenue, New York. There the rich have repaired. And it is hoped that the rich in this world's goods will hasten to become the wisest and most honest of people, that they may achieve the feat which the Lord Christ said: "is more difficult than the passing of a camel through a needle's eye." There are rich in all lands, even the poorest of lands. And when so many are in extreme need, this requires explanation.

The Call of the Kingdom is to all, rich and poor, to "Put their hands into God's Treasury; that He may lift His head radiantly above all their treasures." (Bahá'u'lláh, in "Hidden Words.")

When the rich cease to oppress the poor because all have inscribed George Washington's standard on heart and mind, we shall see the endeavour for one Financial standard throughout the world. Then, neither the dollar, nor the pound, the franc, the mark, or the rupee, will have advantage or disadvantage. For Life is One, and in their relation to each other they all represent life values. The unfortunate will not always be subject to further misfortune, by becoming the slaves of the money market as they are to-day. There are different sorts of slavery which need to be abolished.

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



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

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

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

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

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



## 'ABDU'L-BAHÁ ON INDUSTRIAL UNREST.

**A**BDU'L-BAHÁ said : “ You have questioned me about strikes. This question is and will be the subject of great difficulties. Strikes are due to two causes. One is the extreme sharpness and rapacity of the capitalists and manufacturers : the other, the excesses, the avidities, and ill-will of the workmen and artisans. It is therefore necessary to remedy these two causes.”

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

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



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

“ It is quite otherwise with the human species, which persists in the greatest error, and in absolute iniquity. Consider an individual who has amassed treasures by colonising a country for his profit. He has obtained an incomparable fortune, and has secured profits and incomes which flow like a river, whilst a hundred thousand unfortunate people, weak and powerless, are in need of a mouthful of bread. There is neither equality nor brotherhood. So you see that general peace and joy are destroyed, the welfare of humanity is partly annihilated, and that collective life is fruitless. Indeed, fortune, honours, commerce, industry, are in the hands of some individuals, while other people are subject to quite a series of difficulties and to limitless troubles ; they have neither advantages, nor profits, nor comfort, nor peace.”

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



munity would be quite destroyed. Thus, there is a great wisdom in the fact that equality is not imposed by law; it is therefore preferable for moderation to do the work. The main point is, by means of laws and regulations to hinder the constitution of excessive fortunes of certain individuals, and to protect the essential needs of the masses. For instance the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance; that is the height of iniquity, and no just man can accept it. Therefore laws and regulations should be established which would permit the workmen to receive from the factory owners their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory, and the work and labour from the body of the workmen. In other words the workmen should receive wages which assure them adequate support, and when they cease work, becoming feeble and helpless, they should receive from the owner of the factory a sufficient pension. The wages should be enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness."

"When matters will thus be fixed, the owner of the factory will no longer put aside daily a treasure which he has absolutely no need of (without taking into consideration that the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into the greatest difficulties and



troubles; the administration of an excessive fortune is very difficult and exhausts man's natural strength), and, the workmen and artisans will no longer be in the greatest misery and want, and will not be subjected to the greatest privations at the end of their life."

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

"It would be well, with regard to the social rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. Thus, when they become feeble and cease working, get old and helpless, and die leaving children under age, these children will not be annihilated by excess of poverty. And it is from the income of the factory itself, to which they have a right to derive the means of existence."

"In the same way, the workmen should no



longer rebel and revolt, nor demand beyond their rights : they should no longer go out on strike, they should be obedient and submissive, and not ask for impossible wages. But the mutual rights of both associated parties will be fixed and established according to custom by just and impartial laws. In case one of the two parties should transgress, the courts of justice would have to give judgment and by an efficacious fine put an end to the transgression ; thus order will be re-established, and the difficulties settled. The interference of courts of justice and of the Government in difficulties pending between manufacturers and workmen is legal, for the reason that current affairs between workmen and manufacturers cannot be compared with ordinary affairs between private persons, which do not concern the public, and with which the Government should not occupy itself. In reality, although they appear to be matters between private persons, these difficulties between employers and workmen produce general detriment : for commerce, industry, agriculture and general affairs of the country are all intimately linked together. If one of these suffers an abuse, the detriment affects the mass. Thus the difficulties between workmen and manufacturers become a cause of general detriment.”

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



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

“ Good God ! Is it possible, that seeing one of his fellow creatures starving, destitute of everything, a man can rest and 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 maintenance of the poor and unfortunate. This is the foundation of the Religion of God, and the most essential of the Commandments.”

“ While man is not forced by the Government, whenever by the natural tendency of his good heart, and with the greatest 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-Bahà, by*



*Laura Clifford Barney. It is contained in the American edition of 1918, but since industrial troubles are world-wide, it is given here for the benefit of those who might not otherwise know of the Solution portrayed by 'Abdu'l-Bahà, the Servant of God.*



## THE BEWARE TABLET.

**T**HE Friends of God and Handmaidens of the Merciful must render service to the Oneness of the Human world, and show love and affinity to all the children of men. They must deal with the utmost devotion, goodwill, love, and kindness, towards all Humanity."

His Highness, Bahá'u'lláh, addressing the World says :

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

Endeavour Ye, with all your heart and soul, so that you may live and act in accordance with the Teachings of Bahá'u'lláh.

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

To assist and uplift every vanquished one ;

To be a skilled physician to every sick one ;

To bestow a swift healing antidote to every wounded one ;

To inspire with confidence every fearful one ;

To grant tranquillity and composure to every agitated one ;

To gladden the heart of every depressed one ;



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

To be the cause of glory to every fallen one ;  
And to be charitable to all the poor.

Beware ! Beware ! Lest ye offend any heart !

Beware ! Beware ! Lest ye hurt any soul !

Beware ! Beware ! Lest ye deal unkindly to-  
ward any person !

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

Should any soul become the cause of grief to any one heart, or of despondency to any one soul, it were better for him to hide himself in the lowest strata of the Earth, than to walk upon the Earth. Should any soul desire the abasement of his Kind, undoubtedly nonentity were better for him : his nonexistence better than his existence, and his death better than his life."

" Therefore my advice to you is : Endeavour as much as you can to show kindness to all men, to deal with perfect love, affection and devotion with all the individuals of Humanity. Remove from amongst yourselves, racial, patriotic, religious, sectional, political, commercial, industrial, and agricultural prejudices ; so that ye may become the founders of the structures of the Oneness of Humanity. All countries are One country ; all nations are the children of One Father. The struggle for existence among the ferocious wolves has become the cause of all these differences, and



strifes; otherwise the expanse of the World is spacious, and the Table of the Bounties of the Almighty is spread in all regions.”\*

Upon Ye, be Baha El Abha!

(Signed) ‘ABDU’L-BAHÁ ABBAS.

It seems impossible that anyone can read with concentrated attention, the Words which some Bahais have named “The Beware Tablet,” without experiencing a baptism of complete immersion, in the rose water of spiritual fragrances which constantly emanate towards the whole of Humanity, through ‘Abdu’l-Bahá.

It is hoped that any spiritual lack in her own endeavour may be forgotten and forgiven, if any heart or any soul has been hurt in the course of it. If small tribute has been paid to Theology, it is because experience has proved the folly of either suffering unnecessarily or staying too long in its private gardens of delight and differences, or in its cages of torture, which are not unknown.

The express purpose has been to make clear the Truth discovered, that Religion is One, Truth One, Humanity One; and this knowledge is good fortune. It is hoped it may also become precious to those who have not yet discovered it; because its outcome is Peace on Earth, and Good-Will to all Mankind. If perchance some who before had not seen or recognised should come to know that

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



## THE LORD OF HOSTS

has entered this World, with power to bless, and save it from destruction, if it will be blessed, and saved; this earnest endeavour will be justified. The explanations and arguments used, are peculiar to difficulties which have been personally overcome. We all tread the same lines some of the time, but we are individuals, and there are times when we each tread the wine press of life alone, save for the unseen Shepherd, the Good Friend and Companion, who holds the hand of each one, and leads the way through agonies of heart and mind, into the green pastures, where we may drink the cool waters of understanding from the Fountain of Life.



## THE UNIVERSALITY OF ETERNAL TRUTH.

TOWARDS the end of His time on Earth, Jesus clearly said there were “other things” which He had to say unto His disciples, which then, they could not bear: but that at a time when no man knoweth, “Another would come in the Spirit of Truth, and guide them into all Truth.” He also said when offering the Cup at the Feast of His own Passover, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s Kingdom.” (Matt., Chap. 26, ver. 29.)

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

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



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

So we may not forget, that Truth is Indivisible. We must know that it is the Spirit of Truth which moves the Prophets and Saviours of the world to deliver the Universal Messages of God. They always invite individual co-operation: therefore Prophecy cannot be dismissed, for it is laden with just and righteous Purpose for the *whole* of Humanity.

The recognition of Divine Universal Principles is necessary to the happiness of individuals *and* Nations. This knowledge will incidentally bridge that painful difference of opinion between Christians of some denominations concerning whether they should take an interest in the righteous government of the world; for application of the principles of Righteousness to national and international affairs will naturally make it easier for every one to live up to their Religion. Whereas unjust social relationship between individuals or nations deprives many of hope, either in this life or the life to come. Righteous Principles are all-comprehending and will put party politics out of court.

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



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

Bahá'u'lláh comes in the Spirit of the Father, therefore all we hold dear for the individual in the Name of Jesus, He gives in overwhelming measure; but His Teachings, fulfilling Prophecy, contain also further Revelation of God's Will concerning Universal affairs, and the Divine Will is clearly expressed in the Principles given to the world by Him. They are the Ropes of God given for the world's salvation in this time of difficulty and transition, and to which all who desire the protection of God should cling. For they are essential to establish on Earth, *the Most Great Peace*. Being Principles of Righteousness, they are easy to understand, and should readily find a home in every heart.



## UNIVERSAL PRINCIPLES OF BAHÁ'U'LLÁH.

**W**HICH are Rays from the Sun of Righteousness now penetrating the mind of Mankind, for they represent important Measures of Justice, now over-due, and are essential to the establishing on Earth, of

THE MOST GREAT PEACE.

1. THE ONENESS OF MANKIND.
2. INDEPENDENT INVESTIGATION OF TRUTH.
3. THE ONENESS OF THE FOUNDATION OF ALL RELIGIONS.
4. RELIGION MUST BE THE CAUSE OF UNITY.
5. RELIGION MUST BE IN ACCORDANCE WITH SCIENCE AND REASON.
6. EQUALITY BETWEEN MEN AND WOMEN.
7. PREJUDICES OF ALL KINDS MUST BE FORGOTTEN.
8. UNIVERSAL PEACE.
9. UNIVERSAL EDUCATION.
10. SOLUTION OF THE ECONOMIC PROBLEM.
11. AN INTERNATIONAL AUXILIARY LANGUAGE.
12. AN INTERNATIONAL TRIBUNAL.



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

This is to be found through the Holy Books of God's Revelation which have been given in the *past*, is found in the *present* Revelation of Bahá'u'lláh, and will be found in as many more Revelations as may be necessary to bring Mankind into complete *rapport* with the Laws of God, which pertain to general resurrection from the deadness of trespasses and error.

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

The Inner Meaning of God's Revelation is the Cup of Oneness which Bahá'u'lláh offers. And those who accept it with understanding are impelled to offer it to others; for the Friends of God



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

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

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

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



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

Jesus was the clear exponent of the Sacred Writings before Him, and it will be seen that Bahá'u'lláh and 'Abdu'l-Bahá are clear exponents of the Divine Scriptures given before their appearance. Their own Sacred Writings are therefore as precious as the records concerning Jesus; for they make His sayings perfectly plain—and fulfil the promise of further Divine Guidance. Jesus gave us a New Commandment. We have not kept it very well. He was the Corner Stone, which the builders of His Day refused. He *prayed* for the Kingdom of God to come. Bahá'u'lláh brings Laws and Principles of Guidance, of universal importance—which are essential to it. He, therefore, coming to proclaim the Glory of God, is the Desire of Nations to-day, and God's own Answer to the prayer of Jesus—" *Thy Kingdom come, Thy Will be done, on Earth, as it is in Heaven.*"

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



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

It will be seen by all who consider them that the Principles of Bahá'u'lláh contain the very essence of Peace : individual and universal. They are absolutely without prejudice. No selfish interest can be conserved when they are established. And with these Pillars of uprightness and guiding lines of construction—with Christ Jesus the magnificent Corner Stone, the rich gift of our Generous God—we can with perfect confidence proceed to establish the Kingdom of God on Earth. Bahá'u'lláh has Covenanted with God, for this. Gathering up the desires and aspirations of the Heavenly Messengers Who have appeared before Him, He has made His Covenant with sacrifice, in order to establish the Most Great Peace.

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

A brief Historic Note will be given on another page, indicative of the outline of this most thrilling Event of all Time—the *Coming of the Kingdom of God on Earth*. It will be seen that the Báb, blessed be His Name, the Door! through which Light came, bears the same relation to Bahá'u'lláh



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

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



## A UNIVERSAL AUXILIARY LANGUAGE.

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

“They shall not hurt or destroy in all my Holy Mountain :

For the Earth shall be filled with the knowledge of the Lord, as the waters cover the sea.”

And we know it is the word which the Lord hath spoken, for it is coming to pass. Even at the time when men repudiate simplicity for leadership it is significant that this is so, for “although the leaders of the people cause them to err,”—“the zeal of the Lord of Hosts doth accomplish it.”

When Bahá'u'lláh in the zenith of His Manhood, was confined with His companions in prison, by despotic governments, and religious fanaticism, with the heavy chains of persecution around their necks—for teaching in God's Name that the “*bonds of affection and Unity between the sons of men should be strengthened; that diversity of religions should cease, and differences of race be annulled; and proclaiming that fruitless strife and*



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

“Dr. Zamenof was born in 1859, at Bielestock, in Poland. The inhabitants there consisted of four different elements: Russians, Poles, Germans, and Jews: all speaking different languages, and living at enmity with each other. The young boy was strongly impressed with the fact that an alien language is a primary cause of international hatred, and at an early age he pondered over the strange difference between the creed his mother taught him, “the brotherhood of man,” and the actual opposite of this, which he saw on all sides. Child as he then was, he acutely sorrowed for the world, and gradually became filled with an unfaltering ambition to change all this. From this determination he never swerved, although of course, he found as he grew up, that the boy’s idea of unlimited power was exaggerated. Nevertheless, while at school and at college, he still persevered in his endeavour to unite all men in a common tongue . . . .” “In 1879, when he



was 19 years of age, the language was more or less ready, and Zamenof and his colleagues celebrated its birth in a college festival; but the author was still too young to publish his work, and decided to wait five or six years. While attending the university he gave all his spare time in those most precious years of youth to the study and perfection of his invention. After many disappointments, he succeeded in publishing it at his own cost, in 1887."

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

How good it is to have, in the face of such apparently overwhelming difficulties, this practical assurance that there is, as Shakespeare wrote, "A Divinity which shapes our ends." And without doubt many could point to other events, events which have contributed to "The One far-off Divine Event," of which Tennyson sang, and to which "the whole Creation," *has now moved*: For, even in the darkness of the night which the world has known, it has approached us so nearly as to have taken place *in our own Day*!

Now He, Bahá'u'lláh, the Desire of Nations, has *Come*, of necessity bringing with Him Divine

\* (Margaret L. Jones. "Esperanto Manual.")



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

We know we can do nothing of ourselves. It is, as Bahá’u’lláh has taught us, “the Executive Power of God’s Spirit, which enables His servants to perform His orders.”



## ‘ABDU’L-BAHÁ IN PARIS.

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

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

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

“ In this age, those human problems which create a general interest are universal ; their results are likewise universal, for humanity has become 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



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

“ The basis of knowledge and the excellencies of endeavour in this world are to teach and to be taught. To acquire sciences and to teach them in turn depends upon language, and when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

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



the Arabic language grew to be the means of inter-communication, and they became as one nation. They all speak the Arabic language to this day. In Syria if you ask any one of them he will say, 'I am an Arab,' though in reality he is not. Some are Greeks, others Jews, etc. We say, 'This man is a German, the other an Italian, a Frenchman, an Englishman, etc. All belong to the great human family, yet language is a barrier between them. The greatest working basis for bringing about Unity and Harmony amongst the nations is the teaching of a universal tongue. Writing on this subject, 50 (now 60) years ago, His Holiness Bahá'u'lláh said that complete union between the various sections of the world would be an unrealised dream as long as an international language was not established."

"Misunderstandings keep people from mutual association and these misunderstandings will not be dispelled except through the medium of a common ground of communication. Every intelligent man will bear testimony to this."

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



those misunderstandings which exist between the different Religions be dispersed. Religious prejudices play havoc among the peoples and bring about warfare and strife, and it is impossible to remove them without a language in common."

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

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

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



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

“Consider to-day how difficult is human communication. One may study fifty languages and yet travel through a country and be at a loss. I myself know several of the Oriental languages but know no Western tongue. Had this Universal language pervaded the globe, I should have studied it, and you would have been directly informed of my thoughts, and I of yours, and a special friendship would have been established between us.

“Please send some Teachers to Persia, if you can, so that they may teach Esperanto to the young people. I have written asking some of them to come here to study it.

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

“I am extremely grateful to you, and thank you for these lofty efforts, for you have gathered at this banquet to further this language. Your hope is to render a mighty service to Humanity and for this great aim, I congratulate you from the bottom of my heart.”



## THE HEALING OF THE NATIONS.

**A** WORLD 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 conception of men, and His Ideal Man, who reflects His Glory, the most glorious gift of all.

The reader now knows the Principles of Bahá' u'lláh, which come as God's gift To-day for the Healing of the Nations, and we are all aware of the unrest in the world, and of the need for re-construction, even in our own country. But there are other countries suffering more, and bearing things which have long been too unbearable—through religious, political, racial, social, agricultural, industrial, commercial, and other prejudices. Therefore, every Nation would, if aware of it, welcome with a “ loud voice,” and with “ glad hosannas,” Him Who comes, in the Name of God, to tell us that in this Day, “ *Prejudices of all kinds must be forgotten.*”

When we hear that whole nations are from time to time well nigh massacred, or occasionally some “ 150 villages demolished,” because of prejudices



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of one kind or another, we clearly see that nothing short of the abolition of prejudices could remedy such unhappy conditions; conditions which were more familiar to Bahá'u'lláh, and others who live in the East, than they are to us, to whom they only become known through those who have travelled and sojourned in those regions. Let us take note of some of the differences which tend to perpetuate them, bearing in mind while we do so that "*Order is Heaven's first law.*"

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

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

"At the top of the page we are living in the year 1329; half-way down in 1911; and at the foot in 5671. This bewildering anachronism is followed by another. In the section printed in French it is the 20th of April, and in the Greek section on the left it is the 7th, for the Greeks adhere to the Old Style. The narrow strip across the middle of the leaf is Bulgarian. Turning to the Turkish section at the top, the confusion increases, for on the left hand we find that the month is Nisan,



and the large figure below tells us it is the 7th. The right section gives the name of the month as Rebi-ul-Akir, and the date as the 21st. These indicate respectively the official year and the ordinary Muḥammadan year. We also learn that the month of Nisan has 30 days, and Rebi-ul-Akir 29. The small characters beneath the large 21 tell us that it is the 164th day of Kassim. This is the reckoning of the Turkish peasant, who knows nothing of months. The year for him has two divisions, Kassim, which begins on the 8th of November, and Hidrelis, on the 8th of May. The Hebrew characters at the foot of the page inform us that it is Thursday 22 Nisan 5671. Thus our indicator has four dates for the year, four names for the month, and six numberings of the day for this particular Thursday. But we have not penetrated all its mysteries. In the French section we meet with the startling assertion that noon is 11 minutes past 5 to the Turks, and that 12 o'clock Turkish time is 49 minutes past 6 with us. This is accounted for by the fact that the Turkish day begins at sunset, and is divided, like ours, into two periods of 12 hours each. Hence on the 30th of June, noon and midnight are 24 minutes past 4, whilst on the 10th of December they are 29 minutes past 7."

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



careful that documents were dated 7th of Nisan, 1327. In those with a Turkish merchant, a bill of exchange or cheque had to be dated 21st Rebi-ul-Akir, 1329. In buying produce from a farmer his receipt or order was 164th Kassim. In dealings with a Greek firm it was important to remember that it was the 7th, not the 21st, whilst in making an appointment with a Turk for 1 o'clock in the afternoon it was necessary to write 11 minutes past 6. As the time of sunset varies every day, clocks and watches must be altered constantly. Some people carry two watches, one marking European, the other Turkish time; but many use one watch with two dials."

"We have not exhausted the information contained in the leaflet. For the Greeks the day is Great Thursday (Megalé Pempté), for the Armenians it is the Annunciation of the Holy Mother of Jesus (Avedis Soorp Asvadzazin), and the Washing of the disciples' feet (Vadnaluvaeen). Therefore, the man of business must remember that Greek and Armenian establishments are closed."

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



but Judæo-Spanish. This is, perhaps, the acme of lingual confusion.”\*

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

What, then, is the Divine Remedy? We have seen, from a perusal of the Principles of Bahá'u'lláh, that a Universal Auxiliary Language is part of it. And a mere glance at the leaf of this calendar would make it impossible for anyone to ignore such merciful remedy. How could a Universal Teacher be understood without it? Only with great difficulty. Some would die before they knew Him, for it takes devoted men of learning and enthusiasm to translate a Message into every tongue. The Message of Bahá'u'lláh inspires many to undertake this difficult service. Otherwise we should not be able to read of it in English.

The conditions of the world and the Time in which we live undoubtedly require a Universal Auxiliary Language. And, equally, the application of *all* the Principles of Bahá'u'lláh is *essential* for the Healing of the Nations.

As already remarked, there could be no

\* (See “Turkey and the Turks,” by Z. Duckett Ferriman. 1911).



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

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

\*The Bahá'í Teachings advocate the adoption of a universal calendar in which the year is divided into 19 months of 19 days each, with 4 or 5 "intercalary" days between the 18th and 19th months, the New Year commencing at the Vernal Equinox, and the years being numbered from the date of the Proclamation of the Báb in A.D. 1844.

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

"By that time the Bahá'í Teachings will be Universally spread; a Universal Language adopted;

"And the MOST GREAT PEACE inaugurated."

\* Given through Dr. Esslemont on his visit to Acca, Jan.-Feb., 1920.



## ‘ABDU’L-BAHA IN LONDON AT THE CITY TEMPLE.

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

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

“ On September 11th, the first Sunday after His arrival in England, He spoke from the City Temple pulpit to the evening congregation at the special desire of the Pastor, the Rev. R. J. Campbell.

“ Though ‘Abdu’l-Bahá’s coming had not been advertised, the Church was filled to its utmost capacity. Few who were there will ever forget the sight of that venerable figure clad in His Eastern garb, ascending the pulpit stairs to address a public gathering for the first time in His life. That this should be a Christian place of worship in the West has its deep significance.

“ Mr. Campbell introduced the visitor with a few simple words, in the course of which he said :

“ We as followers of the Lord Jesus Christ,



Who is to us, and will always be, the Light of the World, view with sympathy and respect every movement of the Spirit of God in the experience of mankind, and therefore we give greeting to 'Abdu'l-Bahá in the name of all who share the Spirit of our Master and are trying to live their lives in that Spirit.

“ The Bahá'í Movement is very closely akin to, I think I might say identical with, the spiritual purpose of Christianity.”

“ ‘Abdu'l'Bahá said :

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

“ The Sea of the Unity of Mankind is lifting up its waves with joy, for there is real communication between the hearts and minds of men. The Banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a New Day. . . .

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



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

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

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

“INSCRIPTION IN THE OLD BIBLE.”

WRITTEN BY ‘ABDU’L-BAHÁ IN PERSIAN.

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

‘ABDU’L-BAHÁ ABBAS.

(“*‘Abdu’l-Bahá in London*,” pp. 3-5.)



## ‘ABDU’L-BAHA AT ST. JOHN’S, WESTMINSTER.

“ On September the 17th, ‘Abdu’l-Bahá, at the request of the Venerable Archdeacon of Westminster addressed the congregation of St. John the Divine after the evening Service.

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

“ The Archdeacon had the Bishop’s chair placed for his Guest on the Chancel steps, and standing beside Him read the translation of ‘Abdu’l-Bahá’s address himself.

“ ‘Abdu’l-Bahá said :

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

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

“ Divinity cannot be comprehended because it is comprehending.

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



can understand is partial. It is not complete. Divinity is actual Truth and Real existence, and not any representation of it. Divinity itself contains all, and is not contained.

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

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

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

“ The animal cannot understand the roundness of the earth, nor its motion in space, nor the central position of the sun, nor the power of electricity; nor can it imagine such a thing as the all-pervading ether.”

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

“ It is clear that this is impossible!

“ But the essence of Divinity, the Sun of Truth,



shines forth upon all horizons and is spreading its rays upon all things. Each creature is the recipient of some portion of that power, and man, who contains the perfection of the mineral, the vegetable, and the animal, as well as his own distinctive qualities, has become the noblest of created beings. It stands written that he is made in the image of God. Mysteries that were hidden he discovers. And secrets that were concealed he brings into the light. By Science and by Art he brings hidden powers into the region of the visible world. Man perceives the hidden law in created things and co-operates with it.

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

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

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

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



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

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

#### PRAYER.

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

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

“ Thou art the Giver of all ! Thou art the Forgiver ! Thou art the Merciful. Amen.”

“ The congregation was profoundly moved, and following the Archdeacon’s example knelt to receive the Blessing of the Servant of God—Who stood with extended arms—His wonderful voice rising and falling in the silence with the power of His invocation.



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

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

*(‘Abdu’l-Bahá in London.)*



## ‘ABDU’L-BAHÁ IN LIVERPOOL.

In 1912 ‘Abdu’l-Bahá toured the United States of America, addressing assemblies of every Religious denomination, Ethical Societies, Socialists, and Agnostics. And after that most successful tour, meeting with welcome everywhere, on arriving in Liverpool, found also, in that city, assemblies awaiting Him, eager to give ear to the message of Peace He had to deliver to the world. Engagements in London, Edinburgh, Bristol, and elsewhere, made it impossible for Him to stay long in Liverpool. He addressed the Theosophists there, and also the Baptists at Pembroke Chapel. On Sunday evening, December 15th, 1912, after being introduced by the Minister, Rev. Donald B. Fraser, he made courteous reply, saying how delighted he was to meet such a large congregation, in a Church so renowned for its high social endeavour, and faith in God. Many had arrived from surrounding districts and Manchester, long before the gates were opened. On that happy occasion, speaking in Persian, Ahmad Sohrab interpreting, ‘Abdu’l-Bahá said :

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



vider, the Protector of all. He educates all of us, and is compassionate towards men. His grace encompasses all Mankind. The Sun of God, shines upon all Mankind. The rain of God falls for all. The gentle breeze of God wafts for all. Humanity at large is sitting around the Divine Table of the Almighty. Why should we engage in strife? Why should we ever engage on the battlefield to kill each other? God is kind is He not? Why should we be unkind? What is the reason? How are we benefited by being unkind? To-day, the chief means of dissension amongst the Nations is Religion; while in Reality, the Religion of God, is One. Differences lie in blind imitations which have crept into Religion after its foundation. Religion is Reality, and Reality is One. It does not permit of multiplicity. His Holiness Abraham was the Herald of Reality. His Holiness Moses was the Spreader of Reality. His Holiness Jesus was the Founder of Reality. His Holiness Muḥammad was the Spreader and Promulgator of Reality. The Reality of Religion, is One. Fundamentally there is no difference. The Reality of Religion consists in the Love of God, in the Faith of God, in the virtue of Humanity, and in the means of communication between the hearts of men. The Reality of Religion is the Oneness of the Whole of Humanity.

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



that it establishes fellowship between the various organizations of man. The Religion of God is for Peace not for War. Why should we ever make it a cause of separation and alienation? It is a remedy to bestow health and recovery. Why should we ever make it a cause of disease and sickness? We are all the children of God, all are His servants. The glances of His Mercy, encircle us all. He has bestowed Religion that it may be the means of bringing together the various members of His Family. Yet in the Orient such a means of illumination has become the cause of rancour between the people of various Religions. They shed the blood of one another. They pillaged each other's property, they sacrificed each other's children. There was great commotion and constant warfare going on. Darkness had encircled the Radiance of Religion. The Horizon of Reality was hidden by clouds of imitations and dogmas, and no rays of the Sun could penetrate these clouds."

"At such a time His Holiness Bahá'u'lláh appeared in Persia. He summoned the people of various Religions to love and friendship. At this time in Persia, the Jews, the Christians, the Muslims, the Zoroastrians, the Buddhists, all of contending Religions, were ever fighting each other. Having heard the words of Bahá'u'lláh, many are now living in the utmost unity. What harm can accrue if such amity becomes permanent throughout the civilised and uncivilised world?

"Bahá'u'lláh declared International Peace. In



Persia, many years ago, He declared International Peace, amongst Religions and Nations, and between the Races of every clime. With the greatest power and penetration did He arise to spread principles of Peace. For this, He was thrown into prison, and suffered great hardships. His properties were pillaged. His friends were martyred. More than 20,000 souls sacrificed their lives, so that the Oneness of the World of Humanity might be realized.

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



## 'ABDU'L-BAHÁ TO THE JEWS.

**C**ONTINUING, at Pembroke Chapel,  
'Abdu'l-Bahá said :

“ While in America I spoke in a Tabernacle of the Jews, I said in that Synagogue, that the misunderstandings which exist between the Jews and Christians have been the cause of their separation and their hatred of each other. If the Israelite investigates Reality there is no doubt that he will come to the conclusion that he must associate with, and love his brother Christian. Hatred must not linger any longer because the Jews to-day imagine, and in former times imagined, that Christ was the opposer, or enemy of Moses, that His Holiness Christ was against Moses. To the Jews, I further said : You think Christ destroyed the foundation of Moses ; but let us be fair, let us be just, and investigate Reality. The Cause of Moses, the Religion of Moses, for 1,500 years was circumscribed within the boundary of Jerusalem. The Bible was only found in that small locality. Other parts of the world never heard the name of Moses. Even the people of Persia never heard the name of Moses. They had never seen the Book of Moses until His Holiness Christ appeared. He raised the Name of Moses. His Holiness Christ Promulgated the Old Testament throughout the Orient and the Occident. During the Mosaic Dis-



pensation, the Bible was only translated into one language. But through the blessing of Christianity, the Bible was translated into many languages and spread throughout the world. Consider what love Christ had for Moses. His Holiness Christ promulgated the fundamental Principles of Moses. The Ten Commandments He spread throughout the world. He made famous all the Israelitish Prophets. Were it not for the appearance of Christ, how could the people of America ever have heard the name of Moses? How could the Bible have become a household Book? All these services were rendered by Jesus Christ. Now let us find out, after these statements, whether Christ was the enemy of Moses, or His best Friend? Be just. His Holiness Christ was the spreader of the Mosaic Movement. He spread the Old Testament. Notwithstanding this, you are thinking He was the enemy of Moses. Why not abandon these prejudices? The Christians believe that Moses was the Prophet of God, that the Bible is the Book of God, and that all the Israelitish Prophets were the mouthpieces of God. What harm would there be, if you came out and said : ' Christ is the Word of God,' so that this dissension may cease? And so that fellowship may be established eternally between the Jews and the Christians? If you just say these words : ' Christ is the Word,' it will show that you have investigated Reality, and dissension will be left behind.

“ When we are not investigating Reality there



is dissension between Religions. For instance, in the Book of the Quran, His Holiness Muḥammad mentions the Name of His Holiness the Christ. It is from the text of the Quran, that Christ is called the Word of God, the Spirit of God. It is the record of the Quran that Mary the mother of Christ was living in the Holy of Holies, that she had the fellowship of the Almighty, and that food descended from Heaven for her. It is written in the Quran that the Holy Spirit, addressing Mary, said : ‘ Oh, Mary ! be faithful to God, for He hath created thee pure and sanctified, and hath made thee superior over all the women of the world.’ And again, it is written in the Quran that ‘ Christ ascended into Heaven, and that He will again return from Heaven.’ Again, that ‘ Christ is Pure, and Unique.’ So most of the praises and Commands of Christ are recorded in the Book which is considered Sacred by 300 millions of Muslims. Just think of the present misunderstanding between these two Religions ! The presence of misunderstanding has caused the warfare of the last 1,300 years between Christians and Muslims. Think of one Crusade which lasted 200 years ! Yet Religious warfare continues ! There are more than 260 million Muḥammadans throughout the world. You cannot destroy this colossal number. Therefore if there is love and fellowship among the Jews, the Christians, and the Muḥammadans, the Orient and the Occident will find the greatest composure and Peace.”



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

“ God is not pleased with the horrible events which have been transpiring in the Balkans. They are hated by Him. Every lover of Humanity is displeased with them. There, people are killing each other like so many wolves. They tear each other to pieces. They shed each other's blood. They kill each other's innocent children. Just consider, the ferocious beasts do not treat their kith and kin like this. The wolf may tear to pieces one animal, for food, which it does. But wolves never tear each other in thousands! Are men more ferocious than wolves? Are they not more unjust than birds of prey? What are the causes of all this strife? The Foundation of the World of God, is Love. But Nations say, ‘ we want to increase our dominions.’

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



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

Alas! since those words were spoken, we have been engaged in the fiercest Warfare the world has ever known. Is Mankind to be subject to such folly for ever? Divine Wisdom has decreed through Bahá'u'lláh, that Religion must be in accord with Science and Reason. Therefore, since individuals, by Divine Wisdom, as we have seen, can do great things, without Divine Guidance they can go astray into actions of diabolical foolishness and insanity. It is necessary that merciful guidance should protect humanity against insane onslaughts. Bahá'u'lláh brings to the World that Merciful Guidance.



## RELIGION IN ACCORD WITH SCIENCE AND REASON.

“**T**HERE is no opposition between Religion and Science. They are the two wings upon which man's Intelligence can soar into the heights; with which the Human Soul can progress. It is impossible to fly with one wing alone.”

“If Religion were contrary to logical Reason then it would cease to be a Religion and be merely a tradition.”

“There is no contradiction between True Religion and Science. When Religion is opposed to Science it becomes mere Superstition; that which is contrary to Knowledge is Ignorance.”

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

“The Unity of God is logical, and this is not antagonistic to the conclusions arrived at by scientific study.”



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

*“We are familiar with the phrases ‘Light and Darkness’, ‘Religion and Science.’ But the Religion which does not walk hand in hand with Science is itself in the Darkness of Superstition and ignorance.” (‘Abdu’l-Bahà in “Paris Talks.”)*

One of the charms of Creation is individuality. Without it there could be no freedom, no unity, and no life. Whatever theories from time to time have been prevalent, concerning the origin, nature, shape, size, duration, or position of this planet, both Religion and Science have been responsible for error concerning it: error due to partial knowledge, sometimes, and sometimes to an unkindly and dominating disposition.

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



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

We are assured by the Founder of Christianity, Who is supported in that assurance by all the Prophets and Messengers of God who heralded Him, that the care of Our Heavenly Father is such, that not one sparrow falls to the ground without His knowledge, and that His care for us is such, “that even the hairs of our head are numbered.”

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



face the greatest dangers, and endure unspeakable sufferings (even rejoicing in them when they have been testimony to the Truth)—in order to discover more about this fascinating planet, which a bountiful Creator has designed to be a Paradise for Mankind! Even atheists want Paradise. Science and Reason bespeak it. Humanitarianism demands it. And we may be sure the Creator likes to hear that demand. It is in harmony with the assurance, and the Loving Kindness of Jesus. And, before any branch of human knowledge had become sufficiently mature to echo the Truth of such possibility—the opening Chapters of Genesis stated it. Truth is echoed to-day, from all branches and fields of knowledge to be One, to be reasonable, to be scientific, and satisfactory. Abraham called Mankind to recognise, and worship the One True God. The first point of view is the last. For the last was first. It is the Eternal; the Divine; the Revealed Truth.

*“ My Eternity is My Creation. I have created It for thee. My Oneness is My Design. I have Designed It for thee ”* says our Creator, through His Messenger, Bahá'u'lláh. (*“ Hidden Words.”*)

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



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

“ The Primal Word of the Almighty is sometimes called the water of Life, for it quickens the dead souls in the desert of ignorance with the spring of intelligence.” . . . “ The seen and the unseen fail to attain the measure of His Understanding. The world of being and whatever has issued from it bears witness to this utterance.”

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

“ The pulse of the universe is in the hands of the skilful Physician. He diagnoses the illness and wisely prescribes the remedy. Every day has its own secret and every tongue a melody. The illness of to-day has one cure and that of to-morrow another. Look ye, upon This Day. Consider, and discuss its needs. One sees that existence is afflicted with innumerable diseases compelling it to lie upon the bed of suffering. Men who are intoxicated with the wine of self-contemplation prevent the wise Physician from reaching it. Thus have they made the world and themselves to suffer. They know not the ailment nor recognise the cure. They take the wrong for the right, the crooked for the straight, the enemy for the Friend.”



“ The Heavenly Wise One proclaimeth :

“ A harsh word is like a sword, but gentle speech is like unto milk. The children of the world attain to betterment through this.”

“ The Tongue of Wisdom says :

“ Whosoever possesses Me not, has nothing. Pass by whatever exists in this world and find Me. I am the Sun of Perception and the Ocean of Science. I revive the withered ones and quicken the dead. I am that Light which illumines the Path of Insight. I am the Falcon of the Almighty. I bear healing in My wings and teach the Knowledge of soaring to the Heaven of Truth.”\*

“ How often has God proven the weakness of human strength and the feebleness and impotence of the material and phenomenal against the Heavenly power of His Prophets, a manifest sign of His Chosen Ones, a clear standing light of His Road and Pathway and an accurate standard for recognising the proof and argument of His Truth. The people of the world long resisted it; but were finally dismayed; nations both of the East and West wrestled with it, but were overthrown.

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

\* See “Tablet of Bahá'u'lláh.” p. 161



attempted to found a religion without the permission of God ; falsely and presumptuously laying claim to prophethood, as is testified and recorded in history. The histories of Mazdak, in the days of King Kobad ; of the Jew, 'Sad Dawlah ; of Argoon-Khan, the Mongol, in Persia ; 'Ala'adin El Khaledge, in India ; and the French Philosophers during the revolution of 1792, are all warnings and admonitions to the prudent. These philosophers, wise men, kings and statesmen attempted, through their great ingenuity and the abundance of their science and learning, to institute a religion of simpler laws, regulations, doctrines and principles within the range of average capacities and minds, suitable to all tastes and conformable to the time and circumstances. Conditions proved favourable to their desires, and the civil and military leaders submitted to their opinions and plans.

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

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



growth, existence and heredity from the race of ourang-outangs? They have regarded apes as their ancestors, but have not considered the Power, which alone has conquered the world and subdued nations, as being a proof of the fact that the Manifestations and Dawning-places of this Power have been Divine and heavenly personages. Could the habit of smoking, evinced by a single ourang-outang, and its likeness in body to some of the African savages, prove its homogeneity with mankind? Apes differ widely from savages in numerous things, such as intelligence, comprehension of general subjects, capacity of attaining perfection. etc. Shall all this be admitted as proof, while the subjugation of Pharaohs, domination of kings and tyrants by the rise of a single individual, without assistance or encouragement of any ruler, is not considered evidence that a man is assisted by an Invisible, Divine Power?

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



incapable of annulling falsehood. He has not forgotten His promises to suppress false claimants. . . . This is confirmed by Sacred Writings, and preserved in the utterances of the Prophets.”\*

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

There is not the danger to-day, as in the past, of inventive power, or the spirit of exploration, being suppressed by Religion, or Science. Present-day dangers are of a different kind. For such is the result of making a god of Freedom, that what Mankind to-day requires at the hand of Science and Religion is: that all branches of knowledge, and manifestations of inventive power—shall be arrested from destructive, and turned to constructive uses. Humanity, whatever its colour, whatever its theories concerning the Government of the World, should agree in this. And not only agree passively, and record its vote for it, but, since wrong direction is initiated by individuals, so all individuals should accept the Divine invitation issued through Bahá'u'lláh to become “*stars of God's Omnipresence*,” and watch, and pray, and act unitedly, with all their might, in accordance with Divine Guidance—to capture the scientific and inventive power on foot

\* (See “Bahá'i Proofs.” Abul Fazl. pp. 188, 189.)



to-day to destroy Humanity—and demand its service : not in the interest of a few individuals who claim large portions of this earth, and the natural wealth it contains, for their own special benefit—and who try to silence complaint by doles of charity ; for that which God gave and designed for all,—must be for the benefit of all. And Lo ! The means of obtaining it for all, God has also provided in *This, Our Day* ! It is to be obtained in an orderly way, through the friendliness of Nations, by means of an International Tribunal, and the Parliament of Man. This was a Divine Decree, issued through Bahá'u'lláh on behalf of Humanity, before some of us were born. And if the Nations would turn to God for His Clear Guidance given through His Messenger, instead of arguing about which should have the biggest Navy, or the chief right to heap up destructive armaments (which competitive spirit itself inclines them to doubt the possibility of an effective “ League of Nations ”)—they would find all arguments silenced, and come face to face with the Divine Command, given to the World of Humanity through Bahá'u'lláh *over 60 years ago* ! Why will the people turn aside from such protective care, and turn to mortal leaders, the blind leaders of the blind !

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



tled beyond the realms of dispute, "by the circumnavigating spirit of three sailors, Columbus, Da Gama, and finally Magellan, the latter being aided by an Expedition sent out in the commercial interests of Spain. After a voyage of over a year, Magellan arrived at the strait now bearing his name, and, it is related by Pigafetti, an Italian who was with him, Magellan wept for joy, when he found it had pleased God to bring him where he might grapple with the unknown dangers of the South Sea, "The Great and Pacific Ocean."

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

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

\* "History of the Conflict between Religion and Science."  
J. W. Draper, M.D., LL.D.



course proceeding in Manchester at a distance of 200 miles ; or sit at home in London and enjoy a concert being given in America ! We can travel under or over the earth or the ocean quite comfortably, while eating a meal, reading a book, or writing a letter, or settling matters concerning the League of Nations ! Are these a few of the “ greater things ” referred to by Jesus, which He said we should do ? Even so, a still greater thing than all these, is to put into operation through an International Tribunal and Parliament of Man, the International and Divine Law—that all things, and all Powers, and the means of exercising them—shall be for pacific and bountiful purposes ; not for the special benefit of those who want to ride over, rule, and deprive others of their heritage, and this, in order that they themselves may be glorified ! Glorified for robbing their fellows, they would also rob God of the Glory which belongs to Him alone ! Great honour is due to all who exercise their capacity to enrich, and serve Mankind. None are deprived by God of the joy of service. Nay, He gives to all the capacity to serve. All honour to those who serve faithfully. But Glory is to God, the Divine Protector, the Generous Giver of all things.

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



beard, and doublet and hose of that period. The anchor and coil of cable on which the figure leans, the globe at his feet, and the unrolled chart in his left hand, bespeak a mariner; and the stranger wonders what connection he can have with a town so far away from the sea. His astonishment increases when, on closer inspection, he perceives the very singular trophy in the right hand—an uprooted potato plant! Round the pedestal runs a border, in high relief, consisting of the flowers, foliage and tubers of the potato, worked into a graceful design. Seeking in the inscription for an explanation of the mystery, the stranger, if he is an Englishman, learns to his amazement, that the statue is that of his great countryman Sir Francis Drake. He learns moreover that it was erected in 1853, thirty years before Drake was similarly honoured at Tavistock and Plymouth, in his native land.

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

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

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



fame rests in the blessings of millions of men who till the earth.'

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

"*Production, not destruction*, is honoured by the statue of this Englishman. What a lesson to militants of later days, comes from these humble folk, to their own, and to all nations! It is, we see, in accordance with True Religion, and therefore in accord with Science and Reason." (By the courtesy of Mr. Z. Duckett Ferriman, those of us who have not seen this interesting statue, enjoy the benefit of his visit to Offenburg, July, 1922.)

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

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



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

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

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

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

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

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

Let the sea make a noise, and all that therein is : the round world and they that dwell therein.

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

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

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

*For God has not only shown Mercy and Truth towards the House of Israel—but to the whole World of Humanity.*



## CHRISTMAS IN LONDON WITH 'ABDU'L-BAHÁ.

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

“To have seen the world's greatest prisoner amid these surroundings was a never-to-be-forgotten picture, but one hard to reproduce in words. Many beautiful and touching incidents could be related of that Christmas had we the records of the hundreds that thronged to see him. Some he met in little groups in the dining room of his flat in Chelsea, and on request he would, at intervals, address a larger gathering in the drawing room, as people kept coming and going all day. Anon, some distressed soul wished for a conference alone, or a peace advocate sought his advice on an important issue.

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



very essence of his existence is vested with the penetration of the spirit—so much so, that, save as his life manifests those principles for which he stands, he wishes to be forgotten as a personality.

“To each who came to him on that Christmas Day, he gave a spiritual present—compatible with the capacity of each; for ‘Abdu’l-Bahá’s method of teaching the people so that they become moved with conviction, is through the heart.

“Someone brought him an expensive gift. He accepted it graciously. Holding it lovingly for a moment, he told the wealthy giver of his own simple life. “And now,” he said, smilingly, “you see I have accepted your beautiful present, and it has made me very happy. I thank you for it. And now I am going to give it back to you. Sell it, and give the money to the poor. The rich in England are too rich, and the poor are too poor.”

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

“Often ‘Abdu’l-Bahá would laugh outright at some little gift that showed ingenuity, and many a compliment he wafted back to America, the land of his then recent sojourns.

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



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

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

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

"He accepted it!" she exclaimed at the door, and so extremely overjoyed was she, that one felt that some deeper message or awakening beyond that which we had witnessed had been accomplished through the simple transaction.

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

### *The Real Meaning of the Advent of Christ on This Earth.*

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



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

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

“ To-day the mention of Christ is on a thousand tongues, but when He was on earth, He was not thought much of, notwithstanding they were awaiting his coming with great impatience. They thought that they would be his intimate friends. Some there were who used to cry day and night, saying, ‘ O God, hasten the day when the Promised One will manifest himself on this earth.’ When He came, they knew Him not ; they persecuted Him and finally killed Him, for they said : ‘ This is not the true Messiah whose coming is to be under special conditions. How is it that He claims to be from Nazareth, the son of Mary ? He was to come with a sword ; this man does not possess even a staff. He was to sit on the throne of David ; this man does not possess a mat to sit on. He must conquer the East and the West ; this man does not possess a shelter. He was to teach the law of Moses ; this man is abolishing it. In His day, justice was to encircle the world, the wolf and the sheep drink from one fountain ; the lion and the



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

"The people could not see that these things were taking place. The Reality of Christ was from heaven, though His physical body was from Mary. The sword was the tongue of Christ, which cut right from wrong. Many had swords, but his sword conquered the world.

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

*'Abdu'l-Bahá Visits the Poor on Christmas Night.*

On Christmas night 'Abdu'l-Bahá visited the poor of the Salvation Army Shelter, Westminster; where each year a Christmas dinner is provided for those who have no homes and no friends, and, but for the shelter, would have no lodgings. There were about 1,000 present on this occasion.

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

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



poor, and I think as one of them. My lot has ever been with those who have not the goods of this world. The world consists of brothers. The poor have ever been the cause of the freedom of the world of humanity ; have ever been the cause of the up-building of the country, and have ever laboured for the world's production. The morals of the poor have ever been above those of the rich ; the poor are ever nearer to the threshold of God ; the humanitarianism of the poor has ever been more acceptable to God.

“ Consider His Holiness Christ. He appeared in the world as one of the poor. He was born of a lowly family ; all the apostles of Christ were of humble origin and his followers were of the very poorest of the community. This is what Christ states in the gospels, ‘ It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.’ This testimony of Christ to the exalted state of the poor ones is sufficient. It is easy, very easy, for the poor to enter into the kingdom of the Almighty.

“ The poor have capacity, and are favoured at the threshold of God. If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Bahá'u'lláh was ‘ the poor one.’ In Persian His title was ‘ darvish,’ and that means one who has not a slave. All the prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater



than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not naturally tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly. Their hearts are tender. The rich are not so! Sorrow not, grieve not! Be not unhappy! You are brothers of Jesus Christ. Christ was one of you. Bahá'u'lláh was poor. For forty years he was imprisoned and in dire poverty. The great ones of the world have come from a lowly station. Be ever happy on account of your kingly associates, and if in this world you undergo dire vicissitudes, I hope that in the kingdom of God you will have the utmost happiness.”

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

“Rapping for silence, Colonel Spencer mounted the rostrum and informed the men that they were to have this New Year's dinner in ‘Abdu'l-Bahá's honour. He was just leaving the hall when this announcement was made. With one accord the men jumped up and, waving their knives and forks, gave a rousing farewell cheer, after which there



was a moment of deep silence, before ‘Abdu’l-Bahá, in answer to Colonel Spencer, said : “ May God prosper you !” and then to the men : “ May you all be under the protection of the Almighty !”

(Isabel Fraser, in *Everywoman*,

Dec.-Jan., 1915-16.)



## ‘ABDU’L BAHÁ WITH THE SOCIETY OF FRIENDS.

**A**T the Westminster Meeting of the Society of Friends, January 12th, 1913, ‘Abdu’l-Bahá said :

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

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

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

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



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

“If they find a solution by the assistance of the Inner Light, they accept it, and afterwards declare it; otherwise they would consider it a matter of blind imitation.

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

“Bahá’u’lláh says there is a sign from God in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence; because it is impossible for man to do two things at the same time. He cannot both speak and meditate.

“It is an axiomatic fact that while you meditate you are speaking with your own Spirit. In that state of mind you put certain questions to your Spirit, the Spirit answers, the Light breaks forth, and Reality is revealed.

“You cannot apply the name of ‘man’ to any being devoid of the faculty of meditation. Without it, he would be a mere animal.

“Through the faculty of meditation, man attains to eternal life; through it he receives the Breath of the Holy Spirit. The bestowal of the



Spirit is given in reflection and meditation. Through it, the Spirit of man is informed and strengthened. Through it, affairs of which man knows nothing are unfolded before his view. Through it, one receives Divine inspiration; through it, one partakes of Heavenly Food.

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

“Through the power of meditation man frees himself from the animal nature, discerns the reality of things, and is put in touch with God. This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, and colossal undertakings are carried out. Through it governments can be run smoothly. Through this faculty man enters into the very Kingdom of God.

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

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

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



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

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



## THE RADIANCE OF THE TWENTIETH CENTURY.

**S**PEAKING in London, at the Studio of Mr. Felix Moscheles, on Sunday afternoon, Jan. 19th, 1913, 'Abdu'l-Bahá was asked by him to make allusion to the Hague Conference and to the beneficence of a Universal Language. He said :

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

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

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

The Oneness of Humanity :

That the Foundation of the Religions of God is One :

And the Fellowship of all Races.

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

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.

Bahá'u'lláh endured the pillory.



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

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

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

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

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



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

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

“ One of the Teachings of Bahá'u'lláh is that a Universal Language should be established—so that everyone may study two languages: One his native, and one auxiliary. Then, all people will be enabled to associate amicably and do away with misunderstandings.

“ All enmity between Religions comes from lack of understanding. The Auxiliary language will serve to sweep away misunderstanding. This was proclaimed 50 years ago by Bahá'u'lláh. He laid down this law in the Holy Books.

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

\*“ Bahá'u'lláh 50 years ago, in the Book of Aqdas, commanded the people to establish a Universal Court of Arbitration, and summoned all nations to the Divine Banquet of International Peace.

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

\* (Now more than 60 years ago):



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

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

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

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

“ There is no doubt when this Council is brought into being the Peace of the World of Humanity will be established.”

Referring, as requested, to the Hague Conference ‘Abdu’l-Bahá said : “The Hague Conference is good but insufficient. Its sphere of discussion is narrow. It is not representative of the electorate of the World.

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

“ The Council outlined by Bahá’u’lláh will be the last resort. It is confirmed by God : And under the protection of God. Rest assured this International Court of Arbitration will come into existence—for it is the demand of the time. We



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

"In the closed Century the demand was for Freedom. Whoever tried to quell it failed."

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

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

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



## THE SPIRIT OF INVESTIGATION.

**W**HILE inviting consideration and investigation for the Bahá'í Revelation which calls conflicting armies to marshal themselves into line with the main purpose of Religion, namely, to create Harmony in the world, and to establish on earth, the Most Great Peace; one would always repeat the assurance of the exalted place ascribed to Christ, by the Bahá'í community. For the Aim, and the Voice, and the Pen of Bahá'u'lláh, and 'Abdu'l-Bahá have been clear in showing that Christ is enthroned in every heart. In the Light of Oneness, Baháís accept all the Prophets and Manifestations of God. Therefore, no Jew, no Muslim, or Buddhist, or those of other Religions, can become a Bahá'í without accepting Christ. It would be well if Missionaries would assure themselves of this, for their own comfort. And may God bless them with this understanding. For it is high time that the peoples of different Religions left off proselytising each other, merely in the partial interest of Truth : when by a different outlook all can see it together, more fully revealed, in the Teachings of Bahá'u'lláh. For Truth being One, and Indivisible, Religion was never sent into the world to create confusion, or to justify the abuse of intelligence, *but to establish it.*

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



a speech he delivered before an assembly of learned men in Paris, during the Exposition of 1901 :—

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

The Fifth Principle of Bahá’u’lláh points out : “ Religion must be in accord with Science and Reason.” And Solomon says : “ Above all thy getting, get understanding.”

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

\* “ Bahá’í Proofs.” Abul Fazl. pp. 70, 71.



## UNIVERSAL HARMONY.

**I**T was necessary, as we have seen, to have freedom from religious superstition, in order to attain individual resurrection. This has come to countless millions through the Teachings of Jesus, as a necessary precedent to the realisation of Universal Harmony, and the conscious Unity of Mankind, which comes to us through Bahá'u'lláh. It was this Universal consciousness which Jesus yearned for, when He prayed: "That they all may be One, as Thou Father art in Me, and I in Thee, that they also may be One in Us." He also taught His disciples to pray for Unity, when He taught them, "Our Father."

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

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

The Principles of Bahá'u'lláh are Divine Guidance meeting the peculiar needs of this Age. And there will be no unity between individuals, or Nations; no social, political, industrial, or religious Unity, however much we talk about it, unless these Principles of Unity are put into prac-



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

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

Unity holds out the fruitful Basket of Fragrances to Mankind, which can soothe and heal a suffering world. Its riches are unfathomable : Even as the riches of Man's inheritance on Earth, and in the Heavens of Understanding, are countless.

In this Day, *Unity is the test of Righteousness.* Because only practice of the Principles of Righteousness make it possible. Otherwise, it is impossible.

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



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

The Teachings of Bahá'u'lláh Who was known as "The Father of the Poor," are fraught with such Blessing, that they offer interest upon interest, and Glory upon Glory, for all. They summon all, to that for which they are created—to become the conscious children of the Most Glorious. Therefore a knowledge of them is of the utmost importance. For they give that very Guidance for To-Day, which many, in religious, political, social, and industrial circles, are seeking, and which, in its fullness, they cannot find elsewhere.



## UNITY TRIUMPHANT.

“**O**NE Day telleth another,” and “a thousand years in Thy sight are but as yesterday.”

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

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

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

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

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



Truth, to guide us into all Truth"? Then surely, all who are interested in what He said should ask themselves after full investigation, whether Bahá'u'lláh is not that One. This is His claim. And the Scriptures of Religion known by different Names, testify to the truth of it. The least anyone can do is to investigate in the light of the Scripture they believe in, and consider well its meaning, before dismissing the matter. And if it be found that Bahá'u'lláh fulfils other Scriptures as well: surely that should increase and universalize interest in the Revelation of Truth which He brings? It is eminently satisfactory, in that it is all-comprehending. That of course is the secret of its power to unite.

When first told that the Bahá'í Faith has power to unite the people of all Religions, many say: "Impossible!" And their amazement at such a proposition shows how far they are astray from the true meaning of Religion. For it always has been difficult to accept the idea that some nations should be left out of the Divine Plan; we should not think this right. Some have repudiated Religion altogether because of the superstition of those who would be satisfied if their own race and nation could be saved, whatever might happen to the others. But Bahá'u'lláh tells us that "Justice enables us to see things with our own eyes, and not by the eyes of any in the world." It is also recorded that the Faith of Abraham impelled Him to exclaim: "Surely the God of all the Earth,



*must* do right ! ” Here we have the Spirit which God had “ placed within ” Abraham voicing itself. And such faith and such voicing of it, would gladden the heart of any earthly father. Why should we not have confidence that it delights the Heavenly Father?

Bahá'u'lláh, by declaring the Oneness of Mankind and the Oneness of Religion, does not contradict the Faith of Abraham, but substantiates it. The “ Signs of the Times,” which should accompany His appearance have been all around us on every side. We have already noticed, that in His Day, Jesus rebuked as hypocrites those who did not understand the “Signs of their own times,” *and therefore denied Him.*

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

It is clear that the Baháí Revelation is the natural and spiritual sequence, due at this time, in furtherance of the Teachings which Jesus gave; for it makes sayings of His intelligible, which have hitherto seemed obscure; *and it is certainly in accord with the Divine utterances of Jesus.*



There are those to-day who are asking constantly, "Where does all the modern Teaching place Jesus?" Much of it does *not* take Him into account, but it will be found that the Bahá'í Teaching does. For it takes of that which He gave, "shows *It*, to us,"\* and confirms us in it. And not only does it confirm our Faith in Jesus: but the Bahá'í Revelation introduces us to all God's Messengers, even to those of other Names, not acknowledged in the Hebrew, or Christian Religion, and thus brings to our remembrance the saying of Jesus, when His disciples complained that others were casting out devils who were not with them: "Rebuke them not, for those who are not against us, are on our side." Surely that answer holds good to-day!

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

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

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



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

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

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

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



the question—"Divine, or not divine?"—which has been the bone of contention between Unitarians and Trinitarians, for centuries. One party practically denying their own divinity, and the other denying the Divinity of Christ! Whatever have theologians imagined divinity to be? Mrs. Eddy, thanks be to her, settled that matter for Christian Scientists, by claiming Divinity for all God's children, dismissing all arguments to the contrary—as emanations of "mortal mind."

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

Bahá'u'lláh gives rich assurance of divine birth-right, through the power of the Holy Spirit, for every individual; and so delivers us from mere self-satisfaction, by enlightening all concerning the Oneness of the Human Family. Such unanimity of the universal consciousness, must, it is suggested, be the At-Onement of those Great Ones, who have laboured with such divine passion, even pouring out their precious life blood on crosses, that perchance by such unquestionable sincerity some might believe in their Mission to establish universal Love and Harmony; and if it were possible, to convince the world of their Love, which is one with God's Love for Mankind. Mankind has indeed been lost to reason and common sense, in supposing that God *wanted* His own



beloved Son crucified—in order that He might be enabled to forgive sinners! From such error and gross superstition, O our Heavenly Father deliver us! No simple child could or would have invented such an idea. It is enough to alienate the whole world from Religion; and it is quite enough to account for the lovable straightforwardness of some truthful children, who have been known to say: they “loved Jesus Christ, but hated God!”

To love a lovable personality is perfectly natural and reasonable, but to ignore example and fall flat on one's face in worship, is not desired. Jesus did not want to be enthroned as a God, or to be called “Lord, Lord,” though the manifestation of His Divine qualities proved Him to be Lord of Mankind, or, in other words, made God, in Man, Manifest. To worship Him, He clearly said, did not qualify anyone for the Kingdom of Heaven—but to do the Will of the Father, did. This is in accordance with His own Words, and with the Words of all Divine Messengers. They come, always, to seek Man's understanding. And, coming divinely, to speak to that which is divine, though dormant, in Man; usually Man has slain them. This time however, though Martyrs have testified their Faith by joyfully giving up their lives to prove it, God's Manifestation has not been slain. Many sufferings were heaped upon Him; but He overcame all difficulties; doing the great work committed to Him, radiantly.

Through the clouds of moral, mental, and



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

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

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

"O SON OF THE HIGHEST SIGHT!

*I have placed within thee, a spirit from Me,  
that thou mightest be My Lover: Why hast  
thou forsaken Me, and sought to love  
another?"*



“ O SON OF SPIRIT !

*I have created thee rich : Why hast thou made thyself poor? Noble have I made thee : Why hast thou degraded thyself? Of the Essence of Knowledge have I manifested thee : Why searchest thou for another than Me? Turn thy sight unto thyself, that thou mayest find Me, standing within thee, Powerful, Mighty, Supreme !”*

“ O SON OF MAN !

*My Eternity is My Creation. I have created It for thee : Therefore make It the Garment of thy temple. My Oneness is My Design. I have designed it for thee : Therefore clothe thyself with it. Thus mayest thou be a star of My Omnipresence for ever.”*

“ O SON OF MAN !

*Thou art My Possession ! And My Possession shall never be destroyed. Why dost thou fear destruction? Thou art My Light, and My Light shall never become extinct? Why dost thou dread extinction? Thou art My Glory (Baha) and My Glory shall not be veiled : Thou art My Garment, and My Garment shall never be outworn. Therefore abide in thy love to Me, that thou mayest find Me in the Highest Horizon !”*

“ O SON OF SPIRIT !

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

*(“ Hidden Words.” Bahá'u'lláh.)*



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

We read, “God sent not His Son into the world to condemn the world, but that the world through Him, might have life.” And always *One with the Father*, Jesus Himself said: “I came not into the world to condemn the world, but that ye might have life, and have it more abundantly; and to the end that he that believeth on Me, might have Life Everlasting.”

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

*“I have placed within thee, a spirit from Me, that thou mightest be My Lover!”*

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

This opens out a new vista, and suggests boundless possibilities for the children of men. No wonder that with His penetrating Sight Bahá'u'lláh has made Courtesy the Cardinal Virtue for this New Age. And how the *world needs it*! There could, of course, be no Kingdom of Heaven, without it.



## UNITY MEETINGS.

**I**N the Generosity of the Bahá'í Dispensation Bahá'u'lláh has made sure provision for the social life of the Bahá'í Community. For,  
“ This is the Hour of the Unity of the sons of men,  
And the drawing together of all classes.”

In 1911, when 'Abdu'l-Bahá was in London, He gave the following discourse at a Unity Meeting held at the home of Miss Marion Jack and the writer. The International Races Congress, in which Bahá'ís had taken special interest, many coming from other lands to take part in it in 1910, made that Unity Meeting specially interesting and representative, since a number had remained in the hope that 'Abdu'l-Bahá would come to London, and on September 22nd, 1911, the hope and expectation was rewarded by the following discourse :

O Ye Friends and Handmaidens of the Merciful !  
God is all Glorious !

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

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

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



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

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

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

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

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

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



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

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

This is my desire. I hope by the will of God He will cause you to receive it, and will make you happy.

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

God keep all of you in safety.

(“‘*Abdu'l-Bahà in London*,” p. 39.)



## SPIRITUAL SPRING TIMES.

**A**N 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 been fully conscious of their Mission. They can say, as Jesus said: "My Father worketh until now, and I work." Because of necessity, they are conscious that the Father worketh through them, and that the work is His.

It would be difficult to imagine the beauty of the physical Spring Times, without the physical sun. And it would be more difficult to imagine the state of the world, if the Spiritual Sun of Truth, had never, in times of "gross darkness," burst forth from the Heavens of Enlightenment on the mind and spirit of Mankind: with re-creative energies, and with such Power, that fulfilling Prophecy, It has "Made all things New," and in Its own mysterious way, set the seal of its Power on Chronological calculations.

There is no mystery in the fact that such epoch-making Events, have been marked by the appearance of Divine Manifestations; it is history. Only the future is enveloped in mystery—the present is as clear as noon-day, for those who will see with the eye of the Spirit. And it would be foolish to deny the re-creative power of the Spirit to mark the present epoch *even more convincingly*, because of its gathered volumes: and very difficult to imagine it, unrelated to Prophecy!



## NEED OF PERSONAL MANIFESTATION.

**I**N both ancient and modern metaphysics, Divine Principle is recognised to be the origin, foundation, and truth of individual being. And this immaculate conception renders valuable service to Humanity. For it sets each one up with a noble outlook in life, in contradistinction to the “born in sin,” and “miserable worm,” notions, which have been a ridiculous travesty of Truth, and have oppressed Mankind, through long and weary centuries; and we are grateful for this charter of freedom from ideas which have hindered individual resurrection.

However, though freedom has its merits, we need, and the world needs, whether the world will have them or no (and it is not in the nature of things that They could come, if we did not need Them)—those great Personal Manifestations, Who come revealing, and declaring from the Dawning Place of Command—God’s Will for the Era denoted by their appearance. So, because we need them, they have always appeared, as History and Chronology show, at the inauguration of a New Era. And, as in the Past, some accepted, and some rejected their Guidance, so it is To-day.



But, nevertheless, the Guidance so greatly needed, is evident to us in the Revelation of Bahá'u'lláh.

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

Contrary winds in the mental atmosphere create whirlwinds, and a Guiding Spirit is necessary, to lead all into the channels of blessing which Unity affords. And what the world needs in this respect, is precisely what is always sent for its illumination. If Humanity fails to see this, it must be looking in the wrong direction, or is afraid to acknowledge It, because of a tendency to cling to Guidance given in the Past.

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

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



## THE SUN OF TRUTH.

**T**HE Sun of Truth is the Word of God. It illumines the Path to the Most Great Peace.

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

“Religions are like the branches of one Tree. One branch is high, one is low, and one in the centre; yet all draw their life from one stem. One branch bears fruit and others are not laden so abundantly. All the Prophets are Lights, they only differ in degree; they shine like heavenly bodies, each having their appointed place and time of ascension. Some are like lamps, some are like the moon, some like distant stars, and a few are like the Sun, shining from one end of the earth to the other. All have the same Light to give, yet they are different in degree. If we accept the Light in one, we must accept it in all.”

(“‘Abdu’l-Bahá in London,” pp. 17, 57.)

“If men followed the Holy Counsels and Teachings 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. The Laws of God may be likened unto the soul and material progress unto the body. If the body was not animated by the soul, it would cease to exist.” (“Talks of ‘Abdu’l-Bahá, given in Paris,” p. 98.)

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

“When man is associated with that transcendent Power emanating from the Word of God, the tree of his existence becomes so well rooted in the soil of assurance that it remains firm amid the violent hurricanes of scepticism and doubt which attempt his destruction.

“For this association of the part with the whole endows him with the Whole, and this unison of the particular with the Universal makes him all in all.” (‘Abdu’l-Bahá Abbas.)



## THE FEAST OF RIDVÂN.

**T**HIS Feast is kept by Baháís all over the world, to celebrate that most auspicious Event in the world's History : Bahá'u'lláh's Declaration of Himself as the Expected One, Whom the Báb had Proclaimed.

It was in the Garden of Ridván, outside Bagdad, towards the end of April, 1863, that Bahá'u'lláh Declared Himself to be that One for Whom the people of all Ages, in accordance with the Prophecies of the Hebrew, Christian, Muḥammadan, and other great Religions, have waited—the Hope of Israel— *and the Desire of all Nations*.

Therefore, this Feast is kept during the last twelve days of April by Baháís in commemoration of the time when, being Exiled and driven from place to place under despotic Governments, because His Teaching was gaining such hold on the people wherever He went, Bahá'u'lláh was about to be taken from Bagdad to Adrianople.

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

“ O Friends and Handmaidens of God !

“ To-day is the Day in which the Sun of Reality has dawned from the Horizon of existence. Its Daybreak is clear, and its Sunshine is bright with such Power that obscuring clouds are dissipated.



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

“ Consider ye, how much in this Cycle, Science and Art are extended.

How strange Arts, and New things have appeared !

How the power of Thought has increased !

And strange inventions have become apparent.

“ This Cycle contains in itself, the Wisdom of a hundred Cycles : and if you gather the Wisdom of this one, the results will be seen to be far greater than the results of a hundred Cycles before it. For instance, if you collect the books, which were compiled in former Cycles, and all the books and epistles which are compiled in this : Those of this Cycle are more than double those of past Ages. Consider Ye the brilliance of the Sun. And reflect upon the effect which the brilliance of the Sun of Truth has made upon the Human Creation.

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

“ Then strive Ye with heart and soul, that sleepy ones may become awake ! The blind have sight, and the dead ones become alive ! ”\*

Upon Ye, be Bahà el Abha !

(Signed) ‘ABDU’L-BAHÀ ABBAS.

\* Translated by Lotfullah S. Hakim.



## CHILDHOOD OF BAHÁ'U'LLÁH.

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

Speaking one day at Table on the childhood of Bahá'u'lláh, He said :

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

“ ‘ This son of ours is peerless and unequalled,

\*Bahá'u'lláh.



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

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

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

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

"Another incident occurred when he was seven years old—just entering His eighth year. It was customary in those days of autocratic government, just as in the Middle Ages, for the Shah to make a demand on any person, when he wanted money, for a sum (it might be £50,000). He would torment the person until it was paid. The Shah several times cut pieces of the ear off those unfortunate victims. Every time the Shah became angry he would cut a piece off. Even one of the Viziers of Persia had pieces of his ear cut off.

"One day the Shah said again, 'Cut his ear!' The Vizier cried: 'Wait; this is not grass that grows again when it is cut. Nothing will be left of my ear.'

"Once the Shah made such a demand on the



father of Bahá'u'lláh. He said after that a second demand was made and also paid. Then a third demand was made, this time much larger than he could possibly pay. On such occasions the Shah sent collectors to the house who took possession and sold the furniture, etc., by auction. A thing worth ten pounds would often be sold for one pound. The collectors came and pressed Mirza Abbas (Bahá'u'lláh's father) for payment. The Blessed Beauty, then a boy of seven years, said : ' I will see this matter through.'

"The Shah was away at the time at a place ten days journey on horseback from Tíhrán. The weather was cold and there had been a heavy snow-fall. The father did not wish him to go, but Bahá'u'lláh said, ' I will go,' and the boy of seven went. He saw the Prime Minister and talked with him. The Prime Minister took him to the Shah. He talked to the Shah as though he were a man of thirty or forty and did not leave him until the Shah had written a firman (decree) granting His request. The ground was covered with snow. A man called Assodullah Bagi, a private servant, rode with the Blessed Beauty to Tíhrán, keeping the child in front of him on a special saddle used for children, and they rode the ten-days' trip in two-and-a-half days, for His father was in distress. And at that time there was no telegraph.

"On arrival he turned the collectors out of the house.

"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 He became known for His learning. He conversed on many subjects, and solved many problems. In large gatherings He would discuss matters with the Ulama (leading Mullahs), and would explain intricate religious questions. Some questions pertaining to the Muḥammadan Religion had never been clearly explained which were expounded by Bahá'u'lláh.

“ When He was twenty-two years old his father died, and the Government wished Him to succeed to His father's office, as was customary in Persia. Bahá'u'lláh did not accept the offer. Then the Prime Minister said : ‘ Leave him to himself. He will not descend to such a position. It is impossible that He demean Himself thus. I cannot understand Him ; he has some greater purpose in view. He has other thoughts ; leave Him alone.’ ”\*

\*Table talk at Haifa, Dec. 16th, 1919, translated by Lotfullah S. Hakim.



## THE OUTSTANDING EVENT IN THE WORLD'S HISTORY.

**T**O the three wise men of the East who came to worship Him, to Mary His mother, and a few others, the birth of Jesus was the greatest event in history up to that time. To the majority it was a matter of insignificance. Now, we all know that it had the greatest spiritual significance.

Every age has its Prophets and Seers, and every New Era has been denoted by the appearance of a Divine Teacher who utters prophetic warnings to the rulers of the earth. And though not desired by them, He is in reality the "Desire of Nations," and brings Divine Laws to lift oppression from the heart of Mankind. To-day, the Bounty given through Bahá'u'lláh is great, because the need which calls for it never was greater. And we are better equipped to make it known to the world than ever before.

Quite naturally, the greatest Event in our own time is the appearance of the Spiritual Teacher who was promised by Jesus in whom the world believes, but Who was lifted up on the Cross of Rejection in His Day. Many are still expecting the Promised One to "lead them into all Truth," without knowing that He has come and gone



“like a thief in the night,” as was prophesied of Him. But it is not too late for “every eye to see Him,” in spirit and in truth. For we, *now*, see Jesus, though His chosen friends slept around Him in His darkest hour.

“The Root of all Knowledge is the Knowledge of God : Glory be to Him ! And this Knowledge is impossible, save through His Manifestations.”

“Above the din of many voices Bahá'u'lláh reveals the Will of God for this Age. Wherefore when He appeared, the foundations of the world trembled. The learned ones were bewildered, and wise men confounded, save those who came near unto Thee, and took from the Vine of Favour, The pure Wine of Thy Inspiration, and drank in Thy Name, saying :

“Praise be unto Thee, O Desire of Nations !  
Praise be unto Thee, O Beloved of the hearts  
of yearning ! ”

Had the Message of Bahá'u'lláh been heeded by the rulers of the earth, the world would have been spared the agonies it has since experienced. And prosperity would have reached a greater height the world over than it has yet dreamed of, or than it can now hope for, for a long time to come.

In the Name of God, Bahá'u'lláh sent Tablets to the Czar, to the Pope, to the Emperor of Germany, to Napoleon the Third, to the Shah of Persia, to Queen Victoria, and others, urging all monarchs to prepare for Peace.



“ Upon reading the Tablet sent to her, Queen Victoria said : ‘ If this is of God, it will stand.’ ”

“ The Czar sent one of his nobility to investigate the source of the Tablet received by him, and this messenger returned with such impressive accounts of his mission that the Czar became stirred with visions of the ‘ Most Great Peace.’ ”

“ Bahá'u'lláh revealed in a Tablet to the King in Berlin the following concerning his rule : ‘ O banks of the river Rhine ! We have seen ye drenched in gore, because the swords of retribution were drawn against ye : and ye shall have another trouble. And we hear the lamentations of Berlin, though it be to-day in manifest glory.’ ”

“ He revealed to a prominent Turk (named Rais) the following Tablet : ‘ The Land of Mystery (Adrianople) and what is beside it will be changed, and shall pass out of the hands of Turkey, and commotions shall appear, and lamentations arise, and trouble become manifest on all sides.’ ”

“ He also uttered the following judgment upon Turkey (personified in Constantinople) : ‘ O Point ! which liest between two seas ; the throne of injustice hath been fixed in thee. . . . Thou shalt perish—and those people that are within thee shall lament.’ ”

“ The messengers who conveyed the Tablet to Egypt were made prisoners and sent into exile and the Tablet ignored.”

“ Bahá'u'lláh predicted the downfall of the Khe-dive (Ismail Pasha), and that these messengers, in



a short while, would be released, and would stand in the presence of their beloved Master.”

“General Gordon soon after, in his political campaign in Egypt, released those men and gave them permission to return home, and the events connected with the downfall of the Khedive at that time are the property of history.”

“Napoleon received the Tablet addressed to him with scorn and threw it away, saying: ‘If he is God, I am two gods.’ Bahá’u’lláh addressed a second Tablet to him containing the following: ‘Because of what thou hast done, affairs shall be changed in thy kingdom, and thy Empire shall depart from thine hands as a punishment for thy actions. Then shalt thou find thyself in manifest loss, and commotion shall seize the people there, unless thou arisest to assist in this matter, and followest the Spirit in this straight way. Thy glory hath made thee proud. By My Life, verily, it shall not endure, but shall pass away, unless thou takest hold of this firm Rope. We have seen humiliation hastening after thee while thou art of those that sleep.’”

“That Tablet is sufficient proof. It was revealed when Napoleon was so powerful that he said: ‘On this globe I am the one God.’ In such a time was this Tablet written. The world knows the downfall of Napoleon III., of his exile, and his death.”

“Bahá’u’lláh sent a Tablet to the Shah of Persia at a later period (from Acre). A youth bore it,



travelling on foot to Tīhrān, and gave it to the Shah as the latter rode through the streets. He gave it, not as a petition, but as a command sent to him, saying: 'A Command from one whose authority is higher than yours.' The Shah learned the contents and authorship of the letter, but the young messenger Badi (the Wonderful) was branded to death with red-hot bricks! When the executioners were lifting these with iron tongues to put them on his body, he declared that he welcomed this martyrdom, seized them with his own hands, and applied them to his bosom. This youth, knowing that his life would be sacrificed, had sought the privilege of being the bearer of this Tablet from his Beloved."

"Tīhrān, Bahá'u'lláh blessed, and promised that justice should reign therein."\*

\*"The Revelation of Bahá'u'lláh." Isabella D. Brithingham (1902.) Bahá'i Publishing Society, Chicago, U.S.A.



## TABLET OF BAHÁ'U'LLÁH.

“**A** TABLET by Bahá'u'lláh to the Persian Zoroastrian Bahais. Revealed in the purest old Persian language, without an Arabic word in it.”

“ IN THE NAME OF GOD THE PEERLESS ! ”

“ Glory is due unto God, the Discoverer, Who, through one shower of the ocean of His Generosity, expanded the firmament of existence, begemmed it with the stars of knowledge, and summoned the people to the most high court of perception and understanding ! ”

“ This shower, which is the Primal Word of the Almighty, is sometimes called the Water of Life, for it quickens the dead souls in the desert of ignorance with the spring of intelligence. Sometimes it is called the First Emanation which appears from the Sun of Wisdom, and when it began to shine, the first movement became manifest and known, then phenomena stepped into the arena of existence and these appearances were through the generosity of the Incomparable, the Wise One.

“ He is the Knower, the Giver ! He is sanctified and holy above every statement and attribute ! The seen and the unseen fail to attain the measure of His understanding. The world of being and



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 receiver and the acceptor of it is the understanding. It is the First Instructor in the University of Existence and it is the Primal Emanation of God. Whatever has happened is through the reflection of its Light and whatever is manifested is the appearance of its Wisdom. All the names originate in His Name, and the beginnings and endings of all affairs are in His Hand.

“ Your letter came to this Captive of the world in this prison. It brought happiness and increased friendship ; it renewed the remembrance of former times. Thanks belong to the Possessor of the universe, Who permitted us to meet in the land of Persia. We met, we conversed, and we listened. It is hoped that no forgetfulness shall follow that meeting, that the revolving of the wheel of time shall not take away its remembrance from the heart, and that the plants of love shall grow out of that which is sown and become green, verdant, and imperishable.”

“ You have asked regarding the heavenly Books. The pulse of the universe is in the hand of the skilful Physician. He diagnoses the illness and wisely prescribes the remedy. Every day has its own secret and every tongue a melody. The illness of to-day has one cure, and that of to-morrow another. Look ye upon this day ; consider and



discuss its needs. One sees that existence is afflicted with innumerable diseases compelling it to lie on the bed of suffering. Men who are intoxicated with the wine of self-contemplation prevent the wise Physician from reaching it. Thus have they made the world and themselves to suffer. They know not the ailment nor recognise the cure. They take the wrong for the right, the crooked for the straight, the enemy for the friend."

"Hearken ye to the melody of this Prisoner! Stand up and proclaim. Perchance those who are asleep may awaken! Say, O ye dead ones! The generous Hand of the Almighty is passing round the Water of Eternal Life. Hasten ye, and drink! Whosoever shall become alive in this day, shall never die, and whosoever dies in this day can never find Life."

"Ye have written regarding the language: Both Persian and Arabic are good, for that which one desires to gain from language is to attain to the meaning of the speaker and this can be accomplished in both. As in this day the Sun of Wisdom has appeared and shone from the horizon of Persia, the more you respect that language the better it is."

"O Friend! When the Primal Word appeared in these latter days a number of the heavenly souls heard the Melody of the Beloved and hastened toward it, while others, finding that the deeds of some did not correspond with their



words, were prevented from the Splendours of the Sun of Knowledge.”

“ Say, O ye sons of earth ! The Pure God proclaims that which in this glorious day shall purify ye from the stains of desire and enable ye to attain to tranquillity in My straight path, and My manifest road. To be severed from attachment means to be separated from those things which occasion loss and lessen the grandeur of man. If the people of the world should attain to the Heavenly Utterances they would never be prevented from the ocean of Divine Generosity.”

“ The Heaven of Righteousness has no star, and never shall have one, brighter than this. The first Utterance of the Wise One is this : O ye sons of earth ! Turn from the night of foreignness and turn to the Sun of Unity. This is that which shall benefit the people more than aught else.”

“ O Friend ! The tree of the Word has no better Blossom and the ocean of Wisdom shall never have a brighter Pearl than this : O ye sons of intelligence ! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the heart.”

“ Say, O People ! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun’s rays.

“ Should one listen with the ear of intelligence to this Utterance, he shall spread the wings of free-



dom and soar with great joy towards the Heaven of Understanding."

"When the world was environed with darkness, the Sea of Generosity was set in motion and Divine Illumination appeared so that the deeds were disclosed. This is the same Illumination which is promised in the heavenly books. Should the Almighty desire the hearts of the people in the world, He will purify and sanctify them with the power of the Word, and will pour forth the Light of the Sun of Unity upon the souls to regenerate the world."

"O People! The word must be demonstrated by the deed, for the righteous witness of the word is action. The former without the latter shall not allay the thirst of the needy nor open the doors of sight to the blind."

"The Heavenly Wise One proclaimeth: A harsh word is like a sword, but gentle speech is like unto milk. The children of the world attain to knowledge and better themselves through this. The tongue of Wisdom says: Whosoever possesses Me not has nothing. Pass by whatever exists in this world and find Me. I am the Sun of Perception and the Ocean of Science. I revive the withered ones and quicken the dead. I am that Light which illumines the path of Insight. I am the Falcon of the Hand of the Almighty; I bear healing in my wings and teach the knowledge of soaring to the Heaven of Truth."

"The Peerless Beloved says; The way of free-



dom is opened! Hasten ye! The fountain of knowledge is gushing! Drink ye! Say, O Friends! The Tabernacle of Oneness is raised; look not upon each other with the eye of strangeness. Ye are all the fruits of One Tree, and the leaves of one Branch. Truly, I say, whatever lessens ignorance and increases knowledge, that has been, is, and shall be accepted by the Creator."

"Say, O people! Walk ye under the shade of the Tree of Righteousness; enter ye under the protection of the Tent of Unity. Say, O thou Possessor of Sight! The past is the mirror of the future; look and perceive. Perchance, after the acquirement of knowledge, ye may know the friend and attain to his good pleasure. To-day the best fruit of the tree of Science and Knowledge is that which benefits mankind and improves his condition."

"Say the tongue is the witness of My Truth; do not pollute it with untruthfulness. The spirit is the treasury of My mystery; do not deliver it into the hand of greed. It is hoped that in this Dawn the universe shall become illumined with the rays of the Sun of Understanding and Knowledge, so that we may attain to the good pleasure of the Beloved and drink from the Ocean of Divine Recognition.

"O Friend! As there were few ears to hear, so for some time the Pen hath been silent in its own chamber and to such a degree that silence has preceded utterance. Say, O People! Words are revealed according to capacity, so that the begin-



ners may make progress. The milk must be given according to the measure, so that the childhood of the world may enter into the realm of grandeur and be established in the Court of Unity."

"O Friend! We have seen the pure ground and cast the seed of knowledge. Now it depends upon the rays of the Sun whether it is burned up or is caused to grow. Say to-day through the greatness of the Peerless Wise One, The Sun of Knowledge has appeared from behind the veil of the Spirit and all the birds of the meadow of oneness are intoxicated with the wine of Understanding and are commemorating the Name of the Beloved. Happy is the one who finds this and becomes immortal."

(Translated by Mirza Ahmad Sohrab, Chicago, Ill., Sept. 8th, 1909, and taken from "Bahá'í News," 1910-1911.—"Star of the West," Vol. 1.)

There are few persons now living who saw Bahá'u'lláh. Professor Edward G. Browne, famous for his knowledge of the Orient, describing his visit (Wednesday, April 15th, 1890) as the culminating event of his journey, says:

"No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain. A mild dignified voice bade me be seated, and then continued: 'Praise be to God that thou hast attained! . . . . Thou



hast come to see a prisoner and an exile. . . .  
*We desire the good of the world and the happiness of the nations : yet they deem us a stirrer-up of strife and sedition worthy of banishment. . . . That all nations should become one in faith and all men brothers ; that the bonds of affection and unity between the sons of men should be strengthened : that diversity of Religion should cease, and difference of race be annulled—what harm is there in this? . . . . Yet so it shall be : these fruitless strifes, these ruinous wars shall pass away, and the “ MOST GREAT PEACE ” shall come. . . .*  
 Do you not in Europe need this also? Is not this that which Christ foretold? . . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease and all men be as one kindred and family. . . . Let no man glory in this, that he loves his country ; let him rather glory in this, that he loves his kind. . . .”

Two years after this visit of Professor Browne which he describes in the Introduction to “ A Traveller’s Narrative ” (Cambridge : 1891), Bahá’u’lláh passed to a higher plane, and many years before His ascension He appointed His eldest son, “ The Greatest Branch ”—‘Abdu’l-Bahá Abbas, as “ the Centre of the Covenant ” and the only Commentator of His Divine Teachings.



## A CHRISTIAN MISSIONARY AND BAHÁ'Í MARTYRDOMS.

**T**HE hordes of darkness have always imagined they could extinguish the Light of the World, by killing the Lamp Bearers, but even a slight glance at History should make plain the futility of such a course. Yet, alas! it is not plain, to many, who should be pointing it out.

We know that although the body of Jesus was crucified, He has proved the Resurrection of His Spirit which no man can kill. And so it is again, in the Present-Day Visitation of the Spirit. The evidences given later are sufficient to show this, though they deal only with the Martyrdoms which occurred during a few years; but if given in full, from the time of the Declaration of the Báb, until now, they would fill volumes.

It is, however, suggested by a Persian friend, that it would be in place to corroborate Bahá'í statistics by the recorded impressions of one who was not a Bahá'í, but a Christian Missionary.

In his book, "Five Years in a Persian Town, Yezd," the Rev. Napier Malcolm, C.M.S., although he found Bahá'í Martyrdoms too revolting to record, gives details of one too horrible for



repetition here, and in his endeavour to analyse the difficulties in which he found himself, could not help recording his general impression of others ; and he acknowledges there were signs that Persia might become wholly Bahá'í, and that such an idea is not confined to Missionary circles.

In the Western Hemisphere, we had flattered ourselves that the world had seen the last of religious martyrdoms, but if one only glances at the index to Mr. Malcolm's book, it will be readily seen that although he tried hard to restrain it, his mind reverted again and again to the Bahá'í Faith, because he was puzzled by the Power which strengthened weak mortals to testify of It in Martyrdom.

The index to " Five Years in a Persian Town " shows that the pages on which the Bahá'í Faith and its martyrs are mentioned, far outnumber the indexed particulars on other matters.

The reality of Mr. Malcolm's Christian Spirit is evident throughout in his endeavours and perseverance in the town of Yezd ; for he seems to have left no stone unturned in his heroic efforts to make Christian converts. And looking on (through his own story) from the outside, what with the racial, religious, political, industrial and social difficulties which surrounded him, these, increased by language difficulties, made it well nigh impossible for him to cope with his situation.

Without the key, how can one unlock the doors which mystify the mind ! Does not prejudice



(even though unconscious, when born of preferential habit) bolt the doors of understanding? Therefore, Bahá'u'lláh has decreed "the abolition of racial, religious, political, industrial, and social prejudices."

Mr. Malcolm records only one instance of converting a Bahá'í to Christianity; and thus proves, that although he tried so hard to find it, he had not the Key to the situation. A knowledge of the Truth of the matter would have revealed the fact, that no Bahá'í can be *converted* to accept Christ. For *all* Baháís accept Christ! The difference between himself and his supposed convert would be that Baháís recognise the Christ Spirit in *all* God's Messengers. It is the Spirit of the Eternal Creative "I AM." Therefore IT must, as declared by the Prophets, Manifest Itself when necessary and natural, in the Order of Time.

Unlike those of less Catholic Faith, Baháís are forbidden to proselytise. We recognise that Truth is One, for God does not speak once only to the world! And speaking more than once, *does not contradict Himself.*



## BAHÁ'Í PRECEPTS.

The great purpose of the Revelation of Bahá'u'lláh is to unite all the races and religions of the world in perfect harmony.

Warfare must be abolished, and international difficulties are to be settled by a Council of Arbitration.

It is commanded that everyone should practise some trade, art, or profession. Work done in a faithful spirit of service is accepted as an act of worship.

Mendicity and begging are strictly forbidden, and work must be provided for all.

There is to be no priesthood apart from the laity.

The practice of Asceticism, living the hermit life or in secluded communities is discouraged.

Monogamy is enjoined.

Education for all, boys and girls equally, is commanded as a religious duty—the childless should educate a child.

The equality of men and women is asserted.

A universal language as a means of international communication is to be formed.

Gambling, the use of alcoholic liquors as a beverage, the taking of opium, cruelty to animals and slavery are forbidden.

Some portion of one's income must be devoted to charity. The administration of charitable funds, the provision for widows and for the sick and disabled, the education and care of orphans, will be arranged and managed by elected Councils.\*

\*(Compiled by E. J. Rosenberg.)



## KINDNESS TO ANIMALS.

**Q**UESTIONED on kindness to animals,  
'Abdu'l-Bahá said :  
O Ye Friends of God !

The foundation of the Kingdom of God is laid on justice, fairness, mercy, sympathy and kindness to every soul. Then strive Ye, with heart and soul to practise love and kindness to the world of humanity at large, except to those souls who are selfish and insincere. It is not advisable to show sympathy to a person who is a tyrant, a traitor or a thief, because kindness encourages him to become worse and does not awaken him. The more kindness you show to a liar the more he is apt to lie, for he thinks that you know not while you do know and extreme kindness keeps you from revealing your knowledge.

Then O Ye Friends of God ! Ye must not only have kind and merciful feelings for mankind, but you should also exercise the utmost kindness to every living creature. The physical sensibilities and instincts are common to animal and man. Man is, however, negligent of this reality and imagines that sensibility is peculiar to mankind ; therefore he practises cruelty to animals. In reality, what difference is there in physical sensations? Sensibility is the same whether you harm man or animal :: there is no difference. Nay rather, cruelty to the animal is more painful because man has a tongue and he sighs, complains



and groans when he receives an injury, and complains to the Government, and is protected from cruelty. But the poor animal cannot speak, it can neither show its suffering, nor is it able to appeal to the Government. If it is harmed a thousand times by man, it is not able to defend itself in words, nor can it seek justice, or retaliate. Therefore one must be very considerate towards animals, and show greater kindness to them than to man.

Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick, they should endeavour to cure it. If it is hungry, they should feed it. If it is thirsty, they should satisfy its thirst. If it is tired, they should give it rest. Man is generally sinful and the animal is innocent: Unquestionably one must be more kind and merciful to the innocent. The harmful animals, such as the bloodthirsty wolf, the poisonous snake and other injurious animals are excepted, because mercy towards these is cruelty to man and other animals. For instance, if you show kindness to a wolf, this becomes a tyranny to the sheep, for it may destroy a whole flock of sheep. If you give an opportunity to a mad dog it may be the cause of the destruction of a thousand animals and man. Therefore sympathy to the ferocious animal is cruelty to the peaceful animal, so ferocious animals should be done away with.

To the blessed animals, however, the utmost



kindness should be exercised : the more, the better it will be. This sympathy and kindness is one of the fundamental principles of the Divine Kingdom.

You should pay great attention to this question.

Upon Ye be the Glory of Abha !

(Signed) 'ABDU'L-BAHÁ ABBAS.

Translated by Azizullah S. Bahadur, November 12th, 1920. Haifa, Palestine.



## PURITY AND CLEANLINESS. DIVINE LAWS OF THE MOST MERCIFUL.

“**T**HE forcible way in which Bahá'u'lláh has stated the necessity of cleanly virtues and the eloquent manner in which he has demonstrated their properties and benefits, has never before been equalled in the heavenly books of other Religions. . . .”

“In regard to cleanliness, notwithstanding the manifest advancement of some refined nations, it is evident that this praiseworthy quality is still imperfect among the masses.”

“In books of the Muslims, Jews, Zoroastrians and Hindoos, although the laws of cleanliness and ordinances concerning clean and unclean things are minutely recorded, yet there are very few who are really cleanly. There are many who pretend and affect cleanliness and purity by shunning those outside their Religion and abstaining from touching certain animals, who appear in the most impure clothing and bodies. Even carrying at times the artificial idea of cleanliness to the extremes of melancholy. Stories and romances illustrating this subject furnish extraordinary records of a kind of acquired insanity which is amazing to people of intelligence.”



“ Although the American and European Christians, more particularly the inhabitants of Holland, France, England and Germany, are far more advanced than other nations in the cleanliness of their persons, clothing, residences, roads and streets, yet they do not deem it necessary to cleanse the soil of impurities, unless they cause visible dirt. In the New Testament no command is definitely given to avoid that which is filthy and impure. Consequently, one who has a conception of real cleanliness would not hesitate to conclude that perfect cleanliness as a practice is in its infancy, even amongst the most refined nations of the world, awaiting the time when God the Exalted, shall bring it to the highest pitch of perfection.”

“ Now, in order to show forth the abundant and perfect benefits of God in this Dispensation, to protect people from the melancholic imaginations current among some nations and deliver more than one half of the population of the earth from an acquired insanity, the Blessed Perfection has pronounced all things clean. At the same time He has emphatically commanded all to avoid everything filthy and to cleanse dresses, bodies, and household furniture, etc., from every pollution. He has revealed these ordinances in the book of Aqdas and numerous Tablets, so that real cleanliness and perfect purity, which are high attributes of heavenly souls, may shine forth throughout all



regions, and reach the highest zenith of perfection among all nations.”

“ Thus it is revealed in the book of Aqdas :

“ Cleanse every impure thing with a water which will not change by the ‘ three ’ (colour, taste, smell,)—beware not to use a water which is infected by stagnant air or by any other thing. Be the essence of cleanliness among Mankind.”

“ This is that which your Master, the Mighty, the Wise, has desired for you. Thus, God hath removed the decree of uncleanness, from all things, and from other nations, as a gift from God. Verily, He is the Forgiving, the Beneficent. . . . All things are being submerged in the Sea of pureness. . . . This is through My Favour, which surrounds all the creatures, so that they may consort with all religions, and deliver the Cause of your Lord the Clement. Verily, this is the Crown of all deeds, were ye of those who know ! Likewise forsake foul tanks in the houses and be of those who are pure. Verily, we have desired to see you the manifestations of Paradise on earth, so that there may emanate from you that whereat the hearts of near ones may rejoice.”

“ It is necessary to explain these points, so that the inhabitants of America, and Europe, who owing to the universal spread of civilization during the last century, enjoy all the benefits of cleanliness, neatness, and protection from fatal epidemic diseases resulting from uncleanness may become



cognisant of the disasters of the Orient, and be informed of the reason why these ordinances have been revealed. For except one is informed of the foulness of the baths of Persia, the putrid tanks of their houses and mosques, the impurity of the drinking water of Bokara and Tartary : and understands how cleanliness and neatness are neglected by those two great nations, it is impossible to realise the Bounty of God the Exalted, Who has revealed such ordinances ; or to thoroughly understand the necessity of these laws. For it is customary with the Persian people to have but one public bath for every district which contains from one thousand to fifteen hundred houses, and their means of bathing and cleanliness is confined to this one bath. It consists of two houses, built of stone, brick and cement : one for disrobing, the other containing the hot bath, for bathing and cleansing their bodies. They are frequently shaved and dye their hair in the same place. Then washing themselves with soap, they take a final plunge into the same reservoir, the water of which is the foulest and most impure thing imaginable ; and then leave the bath. Such are the baths used by fifty millions of Shi'ites who inhabit Persia, Turkestan, and India. The reservoirs of Bokara and Tartary which contain the drinking water of the inhabitants, are also used for bathing and cleansing, like the Persian baths. In these countries a pond is built at different places in every town and village and surrounded with mulberry trees, etc. In



these ponds the inhabitants perform their ablutions, while at the same time they wash their feet and handkerchiefs therein. The decaying leaves of the surrounding trees fall into them, (this same water is used by the inhabitants for drinking and cooking.) It is called 'pure water' by the law so the inhabitants believe it allowable to use. Therefore many of the inhabitants of Bokara are afflicted with '*Filaria medinensis*,' and the people of Kookand with goitre. When men of discernment ponder over the facts here briefly indicated, they will be able to realise the Mercy of God in instituting ordinances for the preservation of a community numbering over three hundred millions. For it is impossible to change by the compulsion of kings or advice of wise men, certain rooted practices of a people who believe these practices to be commanded by their religion. These customs and habits can only be removed by new laws instituted by manifestations of the Command of God. For instance the traditional customs of the Jews, extracted from the book of Meshna, and which are not enacted in the original Bible, could not be changed by the power of any mighty king or philosopher. This is the case with the corrupt practices of the Hindoos and Magians. To sum up; a number of moral ordinances which secure the perfecting of human virtues have been revealed from the Supreme Pen, but to explain their benefits is not possible in the limits of a short treatise."

"As human minds are discordant, and as it is



usually impossible for men of sound minds to agree upon that which will secure the protection and development of peoples, therefore God the Exalted, has assigned the enactment of such laws to the Manifestations of His Own Command. These Holy Souls, through their divine perception, enact rules and regulations by which the support and progress of society is accomplished and advanced for about one thousand years. Then, in accordance with the law of progression and decline, which is one of the essential decrees of the world of Nature, the same Divine Spirit will be manifested in another Manifestation Who renews these laws and regulations. . . .”

“The life and sustained vitality of nations can only be assured by appreciating this great gift. Mere faith in religion, without observing its laws and ordinances, can by no means secure our salvation and emancipation. Even love for God without compliance with His laws and Commandments, which form the corner stone of all religious ordinances, will be considered as mere imagination and sheer pride. From it is also understood that any nation which ignores and disobeys these holy laws, refusing to acknowledge the Dawning-place thereof, is a dead nation and will be finally extinguished and destroyed; even though it may have prevailed over the dominions of East and West, and be honoured by brilliant learning, glorious influence and powerful armies. This is made clear by reflecting upon the rise and fall of the Pharaohs of



Egypt, the Pagan Cæsars of Rome, and Keyanian kings of Persia, the Yemen Princes of Ancient Arabia, and the kings and descendants of Gengiz-Khan the Mongol.”

“ But whatever nation acknowledges the Holy Manifestation and obeys the Holy Law, will become a living nation, and enjoy victory, permanence, influence, and fame; even though it may seem at the beginning, weak, oppressed, and few in number. This point was vividly illustrated in the Israelites at the appearance of Moses; in the Christians at the Advent of Christ; and in the Arabs at the Rise of Muḥammad.”

The passages above quoted are taken from “Bahá’i Proofs,” written by Abul Fazl, an able exponent of the Bahá’i Teachings, honoured for his learning and his saintly devotion to the Religion of God, and are given here in order that the reader may benefit by his able instruction and seek further confirmation in the reasons he gives for accepting the Manifestation of God, in our Own Day.

Abul Fazl submits for the consideration of his readers that “greater laws concerning every point or subject referring to the preservation of society and the perfecting of human virtues could not be found, than the Divine Commands from the Supreme Pen of the Blessed Perfection, Bahá’u’lláh.”\*

(\*See “Bahá’i Proofs.” Abul Fazl. Chapter on His Holiness Bahá’u’lláh.)



It should be recognised that Christians will naturally feel anxious about some social solutions. And particularly that concerning marriage. In that matter Christians have been ahead of Muslims. In the matter of strong drink they are behind; and the problems relating to family life are not merely concerned with marriage. Therefore, Divine Wisdom solves difficulties from more than one point of view, as we shall find in the laws and regulations given through Bahá'u'lláh in the Kitábu'l-Aqdas (Book of Laws).

It is not at all certain that the great multitudes who pray for the Kingdom of God to come on earth, are really expecting it to come through the perfecting of human virtues. In other Religions, besides the Christian, what the individual *believes*, or *confesses verbally*, has too often been taken to certify salvation.

But in this day, Bahá'u'lláh says :

“Decorate yourselves with the garment of deeds; whosoever attains God’s good pleasure by deeds is of the people of Bahá, and he will be spoken of before the Throne. Assist ye the King of Creation, first by deeds, then by Wisdom and utterances. Thus ye have been commanded in most of the Holy Tablets from the Presence of the Clement One.

“Decorate your heads with the crown of trustworthiness and faithfulness; your hearts with the robe of piety, your tongues with pure truthfulness, and your temples with the mantles of courtesy.”



## WORDS OF BAHÁ'U'LLÁH.

“God shall hoist the Standard of His Sovereignty over every city, and the traces of those who have denied the Day of His Coming shall be destroyed. Be thou straightforward before God at every instant, then praise Him by the morn and eventide.”

## WORDS OF ‘ABDU’L-BAHÁ.

“The Bahá’i Temple at Ishq-ábád has nine avenues, nine gardens, and nine fountains. So it is nine on nine, all nines. It is like a beautiful bouquet. Imagine an edifice of this beauty in the centre of the city, very lofty, surrounded by gardens with variegated flowers, and nine avenues interlacing nine gardens, nine pools and nine fountains, and think how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design.”

“The Temple of Ishq-ábád is unique in that it is the first Temple of the kind that has been erected. Many such temples shall be constructed in the future, but this one will ever enjoy this unique privilege. When its accessories are completed and its full machinery starts running, when the melody of instrumental and vocal music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashriqu’l-Adhkár be evident 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 Collective Centres are the Manifestations of God, of whom the church or Temple is a symbol and expression. That is to say, The Manifestation of God is the real divine Temple and Collective Centre, of which the church is but a symbol.”

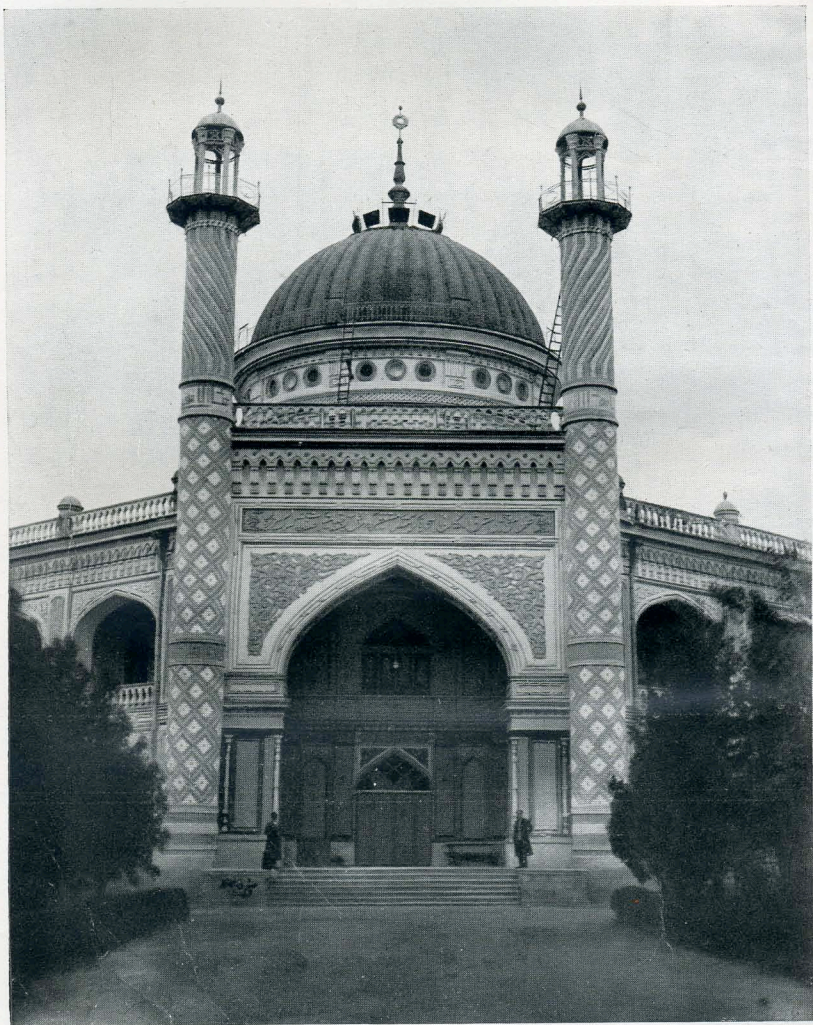
“It is proved that the Manifestations of God—the great Mouth-pieces of God—are the Collective Centres of God. The prophets of God are these Collective Centres, for they are the real shepherds. The real shepherd unites the scattered sheep, as they have done in the past. The Collective Centre has ever appeared from the Orient. His Holiness Abraham was a Collective Centre and He appeared in the East. His Holiness Moses was a Collective Centre and He appeared in the East. His Holiness Jesus Christ was a Collective Centre and He appeared in the East. His Holiness Muḥammad was a Collective Centre appearing among the nomadic tribes of the Arabian peninsula.”

“To-day, His Holiness Bahá'u'lláh is the Collective Centre for all Humanity, and He has come from the East.”



THE MASHRIQU'L-ADHKÂR  
ASKHABAD, RUSSIA.  
FOUNDATION STONE LAID  
NOVEMBER 12th, 1902.





THE MASHRIQU'L-ADHKĀR AT ASKHABAD



## HISTORIC NOTE.

**I** AM Alpha! and Omega! ” The Beginning, and the Ending, saith the Lord. Therefore in His Sight all things which appear are seen from the Beginning. The Design is His. That Eternal “ I ” which to Pharisees, Sadducees, and Greeks, was but “ foolishness ” when the Christ said: “ Before Abraham was, I AM,” is the Cause of all appearances in the visible world, and of the Manifestation, and Return, of the Spirit incarnate.\*

When it has been pointed out that egotism is rampant through the inability of worldly servitors to see God’s Point of Guidance; and this because of the disposition to which we all are prone, to see self only—it has not been intended that any should belittle, or abase themselves, either in the sight of God, or Man, but that all should rise to that for which they were created. Through the Power of His Holy Spirit, we can rise to the embrace of God, Our Father, Who ever waits to embrace His own. The Martyrs all knew this, and a more adequate study of the History of the Bahá’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.

\* “ By ‘ Return,’ is meant the Return of the Manifestation of the Sacred Reality.” See “ Bahá’i Proofs.” Abul Fazl. p. 155.



Only a note can here be given indicative of the connection This Day has with those other Days of God, without which, This Day could not be. A "Thousand years," in God's Sight, are but as yesterday. "One Day telleth another, and the firmament showeth His handiwork." So sang David, and so we sing. But if everybody who sings it understood it, there would be no need of martyrs to prove it.

In This Day, the Báb, or Gate, was born in Shiráz, Persia, 1819, A.D. He prepared the way for, and Announced "Him Whom God would Manifest." As John the Baptist prepared the way for Jesus: So the Báb prepared the way for Bahá'u'lláh. Six years after the Báb had declared His Mission, He was shot for His Faith, at Tabriz; 1850. His earthly father was a merchant of woollen goods.

"Bahá'u'lláh was born in Tíhrán, Nov. 1817, A.D. As a child He was distinguished for remarkable sagacity and spiritual discernment, although He was not taught by anybody. Apparently, He had acquired the elements of Persian reading and writing from His father and other near kinsmen. In His youth, His father, who was one of the ministers of State, died, and the charge of his brothers and sisters, who were all younger than Himself, fell upon Him. He did not care to enter any of the Government services, but provided sustenance for the whole family through the management of His inherited lands and properties. When



the Báb appeared in Shiráz, Bahá'u'lláh, Who was about twenty-seven years of age, publicly accepted His Claim, and endeavoured to the utmost, to promote the word of the Báb, both in Tihrán and Mazanderan, especially among the religious doctors at Noori, so that the renown of His knowledge and the power of His reasoning raised an excitement among the leading men of those districts. By this, many were led to embrace the Religion, and others were stirred to jealousy and insolence."

"After He had resided and travelled in the different districts of Mazanderan, He returned to Tihrán, where He continued to spread the principles of the religion and spiritual teachings, supporting and encouraging the Bábis, until the attempt against the life of Nasiri'd-din Sháh happened. The substance of this great event is as follows :

"A young man of Tabriz, Muhammed Sadek by name, who was a servant of one of the prominent Bábis, and devotedly attached to his master, became oppressed and bereft of reason on account of the martyrdom of the latter. Having made up his mind to blood revenge, he divulged his secret to one of his confidential friends whom he knew to be one of the staunch believers of the Báb. These two went to Tihrán, concealing their intention from all their friends, and even from the Bábis. As the Sháh went out of the city, sojourning among his country resorts at Shamiran, they directed their steps toward the village of Niavaran.



On Sunday, 15th August, 1852 (1288 A.H.), they were in the vicinity of the village, near the Royal Palace, with the intention of carrying out their plot. When the Sháh went out to ride, Muhammed Sadek advanced, and fired a pistol shot at him. The shot missed its mark, as the horse bolted, and the Sháh being much agitated, fell off his horse and fainted. The attendants rushed forth, picked up the Sháh, and slew Muhammed Sadek on the spot. As he was killed instantly, he could not be questioned as to what led him to commit this abominable act, and as to who had been his associate. But as he had been a servant of one of the prominent Bábis, that community was unjustly accused of the deed, and notwithstanding they knew nothing whatever of this plot, they were arrested and fell victims to the wrath of the revengeful Sháh. Eighty of them were seized in Tíhrán, and given up separately to a different class of people to be executed. The administrators deemed it advisable to have each one of these victims murdered by one section of the citizens, and thus show hatred and enmity between the different classes of Shi'ites and the Bábis. By this means they sought to prevent the spread of the Báb's Religion. Consequently they distributed the helpless Bábis to various parties of people; one to the book-keepers, one to the soldiers, one to the learned doctors, one to the merchants, carpenters, blacksmiths, drapers; even the shoe-makers, cobblers, rice merchants, etc. Each one of these



classes slew its victim as they chose. Some were cut lengthwise alive; some were blown from mortars, and some chopped in pieces. The Kadjar youths of Astrabad, in order to try the strength of their arms, cut their unfortunate captives into halves with their swords. Among them, one who died in an incredibly horrible manner, was Suleyman-Khan, the son of Yaya-Khan of Tabriz, who was a most devoted follower of the Báb. When the order was issued for execution, they first stripped him, and made holes in his body with knives. In these holes they placed lighted wax candles, put a halter through his nose and paraded him around the markets of Tīhrán. When a candle burned down to his flesh and was consumed, they would put another in its place. Bystanders were watching the scene and following in great crowds; while he was silent and patient, not evincing the least trace of agitation; nor did he groan or plead for mercy, which is the natural tendency of man under such circumstances. Nay, he expressed great joy and cheerfulness, with a shining face, while singing and chanting verses of yearning, so that the hard hearts of the bystanders were affected with emotion, and all the inhabitants of Tīhrán, both old and young, were astonished. Finally, after this torture, they cut him in half lengthwise, and hung the two parts on either side of the old city gate of Abdul-Azim.

“ It is said that when the matter waxed so frightful, the Iman Joma (chief leader of prayer) of



Ṭihrán, conferred with the Sháh and blamed him for these outrages. Some state that one of the foreign Ambassadors warned the Sháh that should another Bábi victim show forth such steadfastness at the time of his execution, half the people would embrace Bábism, after which checking the matter would be extremely difficult. The Sháh therefore prohibited the taking of any action against the Bábis without investigation; but since that time, the justice awarded to these devoted people has been similar to that given by the Council of the Inquisition to the heretics of Rome. In fact a man's acknowledgement of Bábism before the Government was considered as confessing the greatest crime, which should be punished with death, no matter how high a character, or what qualifications of virtue and sanctity he possessed. Very often the finding of a Bábi Book in a person's possession, his conversing or dealing with the Bábis, or pleading for one accused of Bábism, would be considered as a crime by the clergy. Many a time if they found in the pocket of an accused one a torn piece of paper bearing the words: 'Allah'u'Abha!' ('God is Glorious'), or the name of Beha or Báb, they needed no further witness to prove his infidelity.

“One of the men arrested and imprisoned was the blessed person of Bahá'u'lláh. He was in the village of Afcha, one of the surrounding districts of Ṭihrán. When the report of the attempt upon the Sháh's life came to Him, He, knowing



that the prominent Bábis had no connection with the matter, rode forth with perfect composure to Nivavaran, where he was imprisoned, and chained for about four months in the gaol of Tíhrán. After strict examination and enquiry, it was finally proven that He had no connection whatever with the criminals, and that He knew nothing of the matter. The Sháh therefore ordered that He should depart to Irak Arabi, and abide in the holy sanctuaries of the Shi'ite Imams (Kerbela, Nejef, and Bagdad), which are places of exile for the men of distinction of Persia. Accordingly in the year 1269 A.H. (1852 A.D.) he departed to Irak, escorted by some of the delegates of the Persian Government, and took up his residence at Bagdad."—(*"Bahá'i Proofs."* Abul Fazl. Translated by Ali Kuli Khan.)

Among the earlier Martyrs was Qurratu'l-'Ayn, named by Bahá'u'lláh, Tahira, the Pure One. Her spirit had for some time sought the Coming One with such longing, that being well acquainted with Divine Prophecy she at once recognised the Báb, through His Teachings, and set out to meet Him. But religious hatred and persecution was at that time rife in Persia, and having been driven from place to place, He was then in prison, only to be released in Martyrdom. So she never saw Him. But, with the swiftness of her keen spiritual perception, she soon came to recognise Bahá'u'lláh as the One, Whom, according to the Declaration of the Báb, "God would Manifest."



In the story of her search, her life, devotion, persecution, and cruel Martyrdom, we have some of the most brilliant and thrilling episodes of any ardent soul in Sacred History. For she at all times rose with rapture above every trial which beset her, astonishing and charming friends and strangers alike by her eloquence and spiritual grandeur, and by the grace and beauty of her personality. Though she knew, by her clear vision, aforetime, what would befall her, and preparing herself in prayer and meditation, after bathing and robing in white, she went with wonderful fortitude to the end which awaited her.

After being taken to a garden, she was strangled with a silken handkerchief, and while still unconscious, thrown into a well by a hired murderer, who was first made drunken, lest he should refuse to carry out this evil deed; as the first one appointed to do it, on seeing and speaking with her had refused, at all costs to himself, for it became clear that death was certain for him, in any case, and he preferred not to befoul his soul with murder at the time of its nearness; for in the few minutes' speech he had with Qurratu'l'Ayn, he became convinced of the truth and sincerity of the Cause for which she was then giving up her life. Such was the power of her eloquence, that she could convert a hired murderer, who was not under the influence of strong drink. Oh! look to her, and read of her faith and devotion, all ye who may be in danger of becoming that which ye would not



be, under the paralysing influence of strong drink.

Readers will do well to read the fuller accounts of her life and love for the Cause of God, which are being written, and those which already are written more fully than here.\*

From “an abbreviated account of the sorrowful events concerning the Martyrdoms in Yezd and Isfáhán, in 1903,” it is difficult to quote, for we have not known such fierce religious persecution in the Occident; especially in our own lifetime we have been free from persecution, though not from blindness, superstition, or oppression. The following passages show that religious hatred was so fierce in Persia at that time that the Government in that country could not cope with it.

† “There were two pure women, who, while mourning for their martyred dead, were attacked by cruel men, who first beat and tortured them, and then dragged them, still alive, out of their houses, after which they stabbed them and chopped them to pieces in the presence of the bloodthirsty crowd. When the audacity of the rabble reached this point, the Governor, finding himself powerless to stand against the rioters, fled from the city and retired to the citadel for self-preservation.”

“It is reported that a baker was captured, and that his body was chopped to pieces with meat axes, and that during the time of his torture, he prayed

\* (See “God’s Heroes,” Laura Clifford Barney, Kegan Paul.)

† (“Bahá’i Martyrdoms in Persia, 1903.” Bahá’i Publishing Society, Chicago.)



that God would forgive his murderers, joyfully giving up his life in the Path of God, rather than deny his Faith."

"It is reported that the number of those killed, up to that day, is more than one hundred and fifty persons within the walled city of Yezd. In the surrounding small villages many people were martyred in each place. A telegram was received in Tihraṇ to the effect that the Governor, being pressed by the rioters, was compelled to blow one of the friends of God from the mouth of a cannon, and to behead another in the circle of the city. The mob put a woman in a sugar sack, over which they poured petroleum, and burned her alive. They tied and nailed another believer to a tree, poured naphtha and oil over him and burned the tree and the man together."

"In a village near the city there lived Jenabe Sadre, Jenabe Nutamed-u-Shariah, Jenabe Nezam-u-Shariah, Jenabe Ziah-u-Shariah, with all their families and kinsmen. They were venerable Ullamas and Seyids, and had all received titles from the Shāh; yet the Mullahs sanctioned the massacre of all these honourable and revered souls. The mob, excited by the clergy, attacked them with guns, swords, etc. Though these noble souls were sufficient in number to stand against them, and were provided with ample means of defence, yet in accordance with the command of the Blessed Perfection, Bahā'u'llāh, "Let yourselves be killed, rather than to kill," they yielded their lives without



resistance to the bloodthirsty wolves, who, stretching out their claws of tyranny, killed seventeen persons with such cruelty that the pen cannot describe it. Among the victims was a little child, who fell into a well, and being rescued, was the only surviving soul left of those noble people."

"The number of martyrs in that place was nineteen. In the village of Taft the number was twenty-eight. In Manshad there were ten. In Delbala they threw a believer, alive, into a baker's oven, and roasted him to death. Up to that date, six women have been martyred and many have been captured and wounded."

"In a letter from the Bahá'í Assembly at Mashed, Persia, dated October 19, 1909, news was received that 'in two villages called Hassar and Namag, in the Province of Khorassan, five sanctified souls were martyred, and four of our spiritual sisters assaulted and wounded, and the ears of one of the believers cut off, while other Bahá'ís were the subjects of persecution and pillage.' "\*"

"His Holiness Jesus Christ (may the souls of all creatures be his ransom!) has clearly pointed out the pathway to the Kingdom of God, showing plainly the shortest road to be that of sacrifice. Therefore these sanctified souls have but followed Christ, Who was the Dawn of Sacrificial Lights, and through this path have they proceeded to the Kingdom of Mysteries. For the sake of such as these He said :

\* ("Bahá'í News," March 21st, 1910, Chicago.)



“Blessed are they which are persecuted for righteousness sake, for their’s is the kingdom of heaven.” “Blessed are the pure in heart, for they shall see God.” “Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you falsely for My sake, Rejoice! and be exceeding glad, for great is your reward in heaven; for so persecuted they the Prophets before you.”

“In the Tablet of Aqdas, Bahá’u’lláh says:  
“Blessed is the sleeper who is awakened by My Breezes!

Blessed are the dead who are vivified by my Breaths!

Blessed is the eye which is enlightened by My Beauty!

Blessed is the ear which heareth My Melodies!

Blessed is the affrighted one who hastens to the shelter of My Name!

Blessed is he who hath heard of My afflictions,  
and has arisen to assist Me among My Nations!

Blessed is he who is convinced by My Word!

Blessed is he who entereth My Kingdom!  
Verily he is from Me, and upon him be My Mercy, My Bounty, My Favour, and My Benediction! ”

“This is the ransom for the blood of the Martyrs! This is the utmost desire of the chosen ones! This is the eternal life of the spiritual ones! This is the pathway of Jesus Christ! This is the way of



the Divine Manifestations of God in all times, both ancient and modern.”\*

Many more before these, and since, have given up their lives in this Cause to establish Universal Peace.

Every Day, God has tried to get a courteous hearing from the World of Humanity, and has therefore expressed Himself, at the Beginning of each Day of Generosity, or Cycle, through a human form, in order to be known and understood by Mankind. God expressed Himself through the personality of Jesus Christ, but the world was offended. It objected to natural means. It sought after some less familiar way which would create a great sensation, and which would controvert all that is known of the natural and spiritual Laws of the Universe. So Humanity crucified Jesus and beheaded John the Baptist, because it disapproved of the Way God spoke to it. It could not, however, kill the Spirit, which ascended to the Heavenly Father.

Jesus was known as the son of a carpenter, and in the World's view it was presumption for Him to teach the Elders. Nevertheless, He opened the Book, and expounded it in the Synagogue, as “One having authority.” As a child it held his attention so completely, that He became lost to His earthly parents. And what wonder, when he saw Himself in the Book, that He could speak “with authority, and not as the

\* (Lawh-el-Aqdas,” Bahá'u'lláh's Message to Christians.)



Scribes? ” He was born in the wrong place to please the people of His Day. He was not important enough to meet their views. He spoke in the vernacular, and not in the Greek ! To them His claim was unbearable presumption. Besides, how dare He announce Himself to be the Son of God ! It was Blasphemy ! Such a thing had never been heard of. Away with Him ! And so has the world received God’s Messengers at the Dawn of every New Day ; His Spiritual Manifestations come to “ make all things New,” but the world to its own hurt has rejected Them. It prefers to manage its own affairs without God’s aid.

Yet thousands of years after they, His enemies, are forgotten, throughout Eternity Christ will be enthroned in every heart. That is God’s doing, for His Word accomplishes that whereunto He hath sent It, *in every Time of His Visitation.*

The History of the Bahá’i Dispensation is the History of the Present Day Visitation of the Word of God, to Mankind. As He said something through Jesus inspiring John the Baptist to announce Him at the Beginning of the Christian Era : so, to-day, He speaks through another Manifestation of His Power and Glory : Bahá’u’lláh, Who comes by the Power of the same Spirit under another Name (to protect the world from mere imitators—against whom Jesus warned His disciples before His Ascension, see Matt. ch. 24, vers. 5-24)—and He comes to demonstrate the Glory of God. The world is just as worldly and



indifferent now, as it was then; and has not yet found God's Lawgiver of the Present Day. It is busy quarrelling over who shall make its laws; but as we have seen, they are made and given, in accordance with the necessity of the Times, by God, and are Declared by Bahá'u'lláh. And though the world heeds them not, they are being written in receptive hearts. So the History of This Cause is bound to be written, as Christian History is written, in those hearts which enthrone Christ.

Bahá'u'lláh, and the Báb, Who announced Him, and 'Abdu'l-Bahá, the Centre of His Covenant, like Jesus, all had earthly birth places, just as Moses, Abraham, Muḥammad, Buddha, Zoroaster, Confucius, and we all have.

Some nineteen years elapsed, between the Báb's Announcement, in 1844, and the time when, with His followers in Exile, in the Garden of Ridván, outside Bagdad, 1863, Bahá'u'lláh to a few of His disciples, declared Himself to be the Expected One, Whom the Báb Declared: "God would Manifest." And so great was the power of the Spirit in Him, that during long Exile and confinement under the Persian and Turkish Governments at the instigation of the Mullahs, his influence carried to distant parts of the earth, and drew many on long pilgrimage in search of the Divine Knowledge He had to impart.

In many Sacred and Holy Writings, by His Supreme Pen, Bahá'u'lláh has made plain the Will



of God for this Age. And an earnest study of them will give assurance of the validity of His Claim. It will be seen that the Will of God, as expressed in His Principles and Precepts, meets the need of these disastrous times.

Before ascending from the world of visibility, in 1892, Bahá'u'lláh appointed 'Abdu'l-Bahá, His Beloved Son and companion in Exile, to be the Centre of His Covenant, to establish on Earth by the Will of God,

**THE MOST GREAT PEACE.**



## THE CENTRE OF THE COVENANT AMONGST THE NATIONS.

In a Tablet establishing the Centre of the Covenant, 'Abdu'l-Bahá Abbas, Bahá'u'lláh reveals the following :—

“ In His Name, Who Shines from the Horizon of Might ! ”

“ Verily the Tongue of the Ancient gives Glad Tidings to those who are in the world concerning the appearance of the Greatest Name who takes His Covenant amongst the Nations.”

“ Verily He is Myself : the Shining-Place of My Identity, the East of My Cause, the Heaven of My Bounty, the Sea of My Will, the Lamp of My Guidance, the Path of My Justice, the Standard of My Law.”

“ The one who hath turned to Him hath turned to My Face, and is illumined by the Lights of My Beauty, hath acknowledged My Oneness and confessed My Singleness.”

“ The one who hath denied Him hath been deprived of the Salsabil of My Love, the Kawther of My Favour, the Cup of My Mercy and of the Wine through which the sincere have been attracted.”



\* “This is the Branch that hath extended from the Power of Thy Oneness, and from the Tree of Thy Unity. Thou beholdest Him, My God, gazing unto Thee, and holding fast to Thy Mercy.”

*“Thou knowest O My God, that I have chosen Him only because Thou hast chosen Him; I have elected Him only because Thou hast elected Him. Therefore assist Him by the hosts of Thy Heaven and Thy earth.”*

“Help Thou O God whosoever may help Him, strengthen whosoever may advance towards Him, and reject whosoever may reject Him and desire Him not.”

“O My Lord, Thou beholdest My pen moving and my limbs trembling in this moment of Revelation, I beg of Thee by My craving in Thy Love, and My yearning for Declaration in Thy Command, to ordain for Him, and His Lovers, that which Thou hast ordained for Thy Messengers, and the Trusted ones of Thy Salvation.”

“† Verily, Thou art the Powerful and the Mighty.”

‘Abdu’l-Bahá, born on the 23rd of May, 1844 (the day the Báb made His Proclamation), has now by His most arduous and self-sacrificing Labour of Love, accomplished the great work to which He was Divinely appointed.

Not only after 40 years’ exile with His father on account of their firm faith to establish the Most

\* (Translated by Mirza Valiollah Khan Vargha of Tihra<sup>n</sup>, Dec. 11th, 1918.)

† (Compare with Zec. Ch. 6. ver. 12. Isaiah Ch. 11. vers. 1-10.)



Great Peace amongst the Nations and enduring a lifetime of persecution, did He then travel throughout the world in His advanced age. For many years He has also radiated Divine Counsel from His own Table in the Holy Land, through countless Tablets, Epistles, and Talks given personally to Pilgrims who have journeyed from distant parts of the earth, in order that they might give again to the world, that which they had received ; also, He has ever been a living example to all around Him, of the kindly Wisdom, Grace, and Love which it was His work to impart.

After appointing His grandson, Shoghi Effendi, to be the Guardian of the Bahá'í Cause, on November the 28th, 1921, His Spirit ascended to the Heavenly Father. There is no doubt to hear the glad Welcome :

“ Well done ! Thou Good and Faithful Servant ! Enter into the Rest prepared for Thee, before the foundations of the world.”

On Tuesday, November the 29th, 1921, the temple of His Holy Spirit was laid aside.

From 9.15 to 11 a.m., great multitudes of many tongues and faiths and nations walked in the long funeral Procession which wended its way up Carmel, the Sacred Mountain, where His earthly garment was reverently laid to Rest, in the Tomb of the Báb. Eastern papers said that “All Haifa was present.”



\*“ The High Commissioner of Palestine, Sir Herbert Samuel, the Governor of Jerusalem, the Governor of Phoenicia, the Chief Officials of the Government, the Consuls of the various countries, resident in Haifa, the heads of the various religious communities, the notables of Palestine, Jews, Christians, Moslems, Druses, Egyptians, Greeks, Turks, Kurds, and a host of his American, European and native friends, men, women and children, both of high and low degree, all, about ten thousand in number, mourning the loss of their beloved One.”

“ This impressive, triumphal procession was headed by a guard of honour, consisting of the City Constabulary Force, followed by the Boy Scouts of the Moslem and Christian communities holding aloft their banners, a company of Moslem choristers chanting their verses from the Quran, the chiefs of the Moslem community headed by the Mufti, a number of Christian priests, Latin, Greek and Anglican, all preceding the sacred coffin, upraised on the shoulders of his loved ones. Immediately behind it came the members of his family, next to them walked the British High Commissioner, the Governor of Jerusalem, and the Governor of Phoenicia. After them came the Consuls and the notables of the land, followed by the vast multitude of those who revered and loved him.”

\* (See “ The Passing of ‘Abdu’l-Bahá,” by Lady Blomfield and Shoghi Effendi.)



And so we see the fulfilling of the Prophecy :  
“ They shall not hurt or destroy in all My Holy Mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”  
(Isaiah, Chap. 11, vers. 9-12.)

‘Abdu’l-Bahà, the Servant of God, had accomplished that whereunto He was sent. The testimony of the Leaders and Representatives of all the great Religions was clear evidence of this, as they assembled to mourn with those who wept the Departure of their Beloved, for all were one in their sorrow and One in Faith, and Unity.

There is growing evidence that the unifying Faith of the Religion of God is spreading in all parts of the world, through the activities of those who, like the disciples of Jesus have no worldly qualification or ambition, but, as the living fruits of His example are busily engaged “ about their Father’s business.”

May all in the world become aware of the Great Day in which they live, and not remain unacquainted with this further Revelation of God’s Will, lest they wander in the “ gross darkness ” which obscures the Light of Jesus given in the Past, and failing to see the Point of Guidance for To-Day, labour in vain for that Unity without which, they know, Religion does but reveal to the world, its shame.

If they had not forgotten, or failed to interpret



As God was made manifest through the Christ Spirit in Jesus, the Son ; so also, in this Day of Visitation, by the power of the same Spirit, is God the Father made manifest through Bahá'u'lláh. And in these Latter Days, He summons the peoples of all Religions to the Heavenly Banquet of Divine Unity, to "consort with each other with fragrance." Addressing Christians, in the same spirit of love with which Jesus yearned over Jerusalem, He says :

"What maketh you to doubt? Ye have called for your Lord the Self-Dependent, night and day, and when He hath come from the Heaven of Pre-Existence in His Greatest Glory, Ye have not approached Him, and were of the heedless."

"Then consider those who turned away from the Spirit (Christ) when He came to them, in manifest power. How many of the Pharisees were abiding in the Temples of His Name, and were entreating because of separation from Him ! But when the Gate of Union was opened and the Light shone forth from the Day-spring of Beauty, they disbelieved in God, the Exalted, the Great, and did not attain to His Visitation, after having been promised thereto in the Book of Isaiah, as well as in the Books of the Prophets and the Apostles. No one of them approached the Dayspring of Favour except those who were of no account among the people, but in whose names all the lords of evident honour boast to the present day. Re-



member, the most learned doctors of His country, in His Age, condemned Him to be killed, whilst one who was a catcher of fishes believed in Him. Be astonished thereat and be of those who remember!"

"Likewise, look at this time. How many monks were abiding in churches and calling for the Spirit, and when He came in Truth, they approached Him not and were of those who are afar! Blessed is whosoever abandoned them, and approached the Aim of all that is in the heavens and earth. They read the Gospel and confess not the Glorious Lord, after He has come in His Holy, Mighty, and Glorious Kingdom."

"Do you suppose that He hath desired His Life after being at every instant under the swords of the enemy? Or that He hath desired the world after being imprisoned in the most ruined of cities? Open the doors of your minds; for verily, the Spirit standeth behind them."

"What maketh you to keep afar from Him who hath come from Heaven as He came from it the first time? Beware lest ye contradict that which He saith, as the nations before you contradicted that which Christ said. Thus do I make known to you the Truth, if you are of those that I know. . .

"Proclaim: Surely the Father hath come and hath fulfilled that whereunto you were promised in the Kingdom of God. This is the Word the Son



veiled when He said to those around Him that at that time they could not bear it; but when the stated time was ended and the hour arrived, the Word shone forth from the Horizon of the Will. Beware, O Concourse of the Son, cast it not behind ye.

“Verily, He, the Son beareth witness to Me, and I bear witness to Him; verily, He desired naught but My Person, whereunto bear witness all those just ones who know. Verily, in the midst of afflictions we are inviting you to God the Lord of the Names. Say: Continue in that which is promised unto you in the Books of God, and walk not in the path of the ignorant.”

“Surely my body is imprisoned for the salvation of your souls; then draw nigh to the Face, and follow not all the obstinate proud ones. Verily, He hath accepted the greatest abasement for your honour, and ye are diverting yourselves in the valley of heedlessness. Verily, He is in the most ruined of houses for your sakes, and ye are sitting in palaces.”

“Say: Have ye not heard the sound of the voice of Him (the Báb) who is crying in the wilderness of the Beyan, proclaiming to you your merciful Lord? Know that surely He hath come in the Truth, in the shadow of Demonstration, with Proof, and Argument, and the Unitarians are beholding the Kingdom before their faces. Blessed



is He who approacheth Him, and woe to all deniers and doubters !”

“Say unto the Priest that the Chief hath surely come. Then emerge from behind the veil, in the Name of thy Lord, and proclaim to the people this Greatest and Exalted Manifestation. Verily, the Spirit of Truth hath come to guide you into all Truth : Verily He speaketh not unto you from Himself, nay, but rather from the All-Knowing and Wise.”

“Proclaim : He is the One Whom the Son hath glorified, and whose Command He hath upraised. Abandon that which is before you, O people of the earth, and take that which is commanded you by the Powerful, the Faithful : Purify your ears and turn your minds to hear the sweet Call which hath arisen from the direction of Sinai, the abode of your Most Gracious (Abha) Lord. Verily, He attracts you unto a station wherein you will behold the Lights of the Face, which hath shone forth from this brilliant Seclusion.”

“ He who inviteth the people in My Name, he is of Me, and from him will appear that which will be beyond the power of all that is in the earth. Then follow the path of the Lord, and follow not the heedless. Blessed is the sleeper who is awakened by these Powers, and will stand up amongst the dead, directing himself in the path of the Lord ; verily he is of the essence of the creatures



before the True One, verily he is of those who have attained.”

“Say : Verily, He hath shone from the direction of the Orient, and His Signs have appeared in the Occident. Think thereupon, O people, and be not like unto those who neglected the Remembrancer when He came unto them from before the Mighty, the Laudable.”

“Be awakened by the Breezes of God ! Verily they have blown in the world. Blessing to whomsoever hath found their fragrance and is of the assured.”

“Say : The Body of the Beloved is yearning after the Cross, and His Head desireth the spear in the Path of the Merciful. Verily, the assault of the oppressors keepeth Him not from that which He desireth. Surely We have abandoned all things to the meeting of thy Lord, the Possessor of Names. Blessed are they who draw nigh to God, the Lord of the Day of Judgment.”

The above is quoted from the “Lawh-el-Akdas” Bahá'u'lláh's Message to Christians, which continues as follows :—

“ Blessed is the sleeper who is awakened by My  
Breezes !

Blessed is the dead who is quickened by My  
Breaths !

Blessed is the eye that is enlightened by My  
Beauty !



Blessed is the seeker who sought the tent of My  
Majesty and My Greatness!

Blessed is the affrighted one who took refuge  
under My Domes!

Blessed is the thirsty one who hastened to the  
Well-Spring of My Favour!

Blessed is the hungry one who has forsaken his  
desire because of My Passion, and was present  
at the Table that descended from the  
Heaven of My grace for My elect!

Blessed is the lowly who held to the Rope of  
My Might, and the poor who took shelter  
under the shadow of the Canopy of My  
Wealth!

Blessed is the ignorant one who desired the  
Kawther of My Knowledge, and the heed-  
less ones who held to the Rope of My Re-  
membrance!

Blessed is the spirit who was stirred by My  
Breath and entered My Kingdom!

Blessed is the soul whom the fragrance of My  
Union attracted to the Day-Spring of My  
Command!

Blessed is the ear which heard, and the eye which  
beheld and knew the Spirit of the Lord, the  
Possessor of Glory and dominion, and the  
Lord of Majesty and Might!

Blessed are they who have attained!

Blessed is whosoever is illumined by the Sun of  
My Word!



Blessed is whosoever adorned his head with the wreath of My Love !

Blessed is he who heard My grief and rose up for My assistance among My people !

Blessed is he who was assured in My Word and stood up among the dead for My Remembrance !

Blessed is he who performed My Covenant and was not prevented by the world from entering the Court of My Holiness !

Blessed is he who cut himself off from all other than Me, soared in the ether of My Love, entered My Kingdom, perceived the dominions of My Might, drank the Kawther of My Favour and the Salsabil of My Grace, and was informed of My Command and of whatsoever was hidden in the Treasuries of My Words, and shone forth from the Horizon of Inner Significance in My Commemoration and My Praise ! Verily, he is of Mine. May My Mercy, Grace, Favour and Glory be unto him !”

ALLAH'U'ABHA !



**This Thank-offering is acknowledged in the interests of the Bahá'í Cause, and unanimously approved by the London Bahá'í Spiritual Assembly.  
1923.**



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- “SOME ANSWERED QUESTIONS.” Table Talks of ‘Abdu’l-Baha in answer to questions put by the Compiler and Others. Translated by Laura Clifford Barney. (Kegan, Paul.)
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“LES LECONS DE ST. JEAN-D'ACRE.” French Version of “Some Answered Questions.” Hippolyte Dreyfus.

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