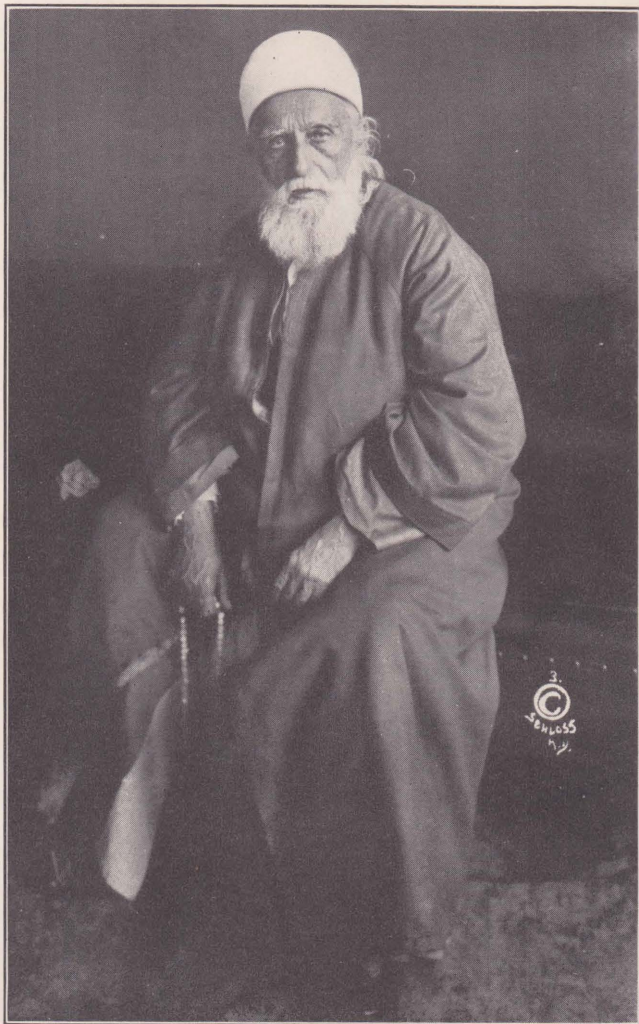


•ABDU'L-BAHÁ
IN NEW YORK

“I desire to make manifest among the friends in America a new light that they may become a new people, that a new foundation may be established and complete harmony be realized; for the foundation of Bahá'u'lláh is love.”—‘Abdu'l-Bahá, New York City, July 1, 1912.



'ABDU'L-BAHÁ: THE SERVANT OF GOD

May 23, 1844 – November 28, 1921

'ABDU'L-BAHÁ
IN NEW YORK
THE CITY OF THE COVENANT

APRIL-DECEMBER, 1912

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This book has been compiled by the New York Bahá'ís in commemoration of 'Abdu'l-Bahá's presence in this city during the year 1912.

Approved by the Reviewing Committee of the National Spiritual Assembly.

FOREWORD

WHEN 'Abdu'l-Bahá visited this country for the first time in 1912, he found a large and sympathetic audience waiting to greet him personally and to receive from his own lips his loving and spiritual message. A few from this Western world had already visited him at his home in Haifa, but there were thousands more, whose souls had been attracted by the Bahá'í message, who were eager to welcome its great leader to the United States.

During the months that 'Abdu'l-Bahá spent in New York City, the doors of many churches and other organizations of various kinds, as well as of many private homes, were thrown wide open to the man and his message. It is primarily for the sake of the organizations thus privileged and the homes thus blessed that this little book, which records some of his addresses in New York, has been prepared. But it is also believed that the addresses published in this form may prove to be of vital interest and inspiration to that larger and ever growing company of friends who were not permitted to hear him in person in 1912.

Running all through these addresses there is clearly discernible that rare blending of the spiritual note with the scientific, which gives to the Bahá'í message its distinctive appeal to these modern times. Truly emancipated from all bondage to the letter of traditional creeds and doctrines,



and fearlessly dedicated to the independent investigation of reality, 'Abdu'l-Bahá stood before these New York audiences as the visible exemplification of one whose life was rooted and grounded in a profoundly immediate and personal experience with God, whom he had discovered within himself and saw in all men, and at the same time, one who had translated this spiritual experience into its moral, social and political applications to the world of today.

It was vastly more than a *vision* of the unity underlying all diversities—the unity that the world is blindly seeking and that it must surely find ere long—that found expression in 'Abdu'l-Bahá's words; it was an actual realized spiritual unity that existed for him even now—the real unity underlying all races and nations, all classes and individuals, the real unity underlying all religions of whatsoever name, the essential unity of science and religion, of man and woman everywhere. It is out of this realization of spiritual unity that there emerges his broad and comprehensive program for World Peace, based on universal education, on an international language, a just solution of the complex economic problems and an international tribunal.

Religion, as voiced by 'Abdu'l-Bahá in these addresses, is not a religion based upon theological distinctions and niceties, or on any ecclesiastical forms or rituals. It springs rather from universal moral and spiritual principles that are rooted in the spiritual nature of man, and that are directly applicable to every domain of human activity and to every problem of man's life, both individual and collective. It means religion, freed from all the accretions and admixtures of the past, lifted above all that is transient

and partial and exclusive and unspiritual, and translated frankly and fully into its universal, social and spiritual terms.

But while these printed addresses breathe the universal spirit of this great soul, they do not begin to convey all the wonderful inspiration that was imparted to those who were privileged to meet him personally and to hold sweet converse with him on the things of the spirit. Beyond the words spoken there was something indescribable in his personality that impressed profoundly all who came into his presence.

The dome-like head, the patriarchal beard, the eyes that seemed to have looked beyond the reach of time and sense, the soft yet clearly penetrating voice, the translucent humility, the never failing love—but above all, the sense of power mingled with gentleness that invested his whole being with a rare majesty of spiritual exaltation that both set him apart, and yet that brought him near to the lowliest soul—it, was all this, and much more that can never be defined, that have left with his many New York friends, memories that are ineffaceable and unspeakably precious.

To all Americans of whatever persuasion, these addresses should have a special richness of meaning, for through them 'Abdu'l-Bahá gives expression to his great faith in America and in the guiding part that the United States is yet to play in establishing World Peace, and in enthroning justice and love in the life of all mankind. He realized full well the many complex problems confronting us as a nation, but he believed in our limitless spiritual resources, and in our capacity to awaken and apply these, as yet untouched sources of power, to all our manifold life. It was in this

strong faith that he could say, "I desire to make manifest among the friends in America a new light that they may become a new people, that a new foundation may be established and complete harmony be realized; for the foundation of Bahá'u'lláh is love."

To help toward that "new foundation" and the realization of that "complete harmony," this little book is lovingly and confidently sent forth.

JOHN HERMAN RANDALL.

The Community Church,
November 26, 1922.

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'ABDU'L-BAHÁ IN NEW YORK

EXCERPTS FROM ADDRESSES DELIVERED IN NEW YORK

NEED OF THE DIVINE PHYSICIAN

THE body-politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe however until he has made the diagnosis. The disease which afflicts the body-politic is lack of love and absence of altruism. In the hearts of men no real love is found and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body-politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore hold to these heavenly agencies which God has provided so that through the love of God this soul bond may be established, this heart attachment realized and

the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

June 8, 1912, at 309 West 78th Street, New York.

THE BAHÁ'Í TEACHINGS

ALL the teachings which have been given during the past days and ages are to be found in the Revelation of Bahá'u'lláh; but in addition to those, this Revelation has certain new teachings which are not to be found in any of the religious books of the past. I shall now refer to some of the new teachings given by Bahá'u'lláh; as for the rest of them, you may obtain them from the Tablets and epistles written by Bahá'u'lláh, for the new teachings given by Bahá'u'lláh are many.

While in the Hidden Words we read * concerning that which has descended upon the prophets of the past, yet there are in the Hidden Words teachings which are new and particular to this Revelation. Then the Tablet of the Glad-Tidings revealed by Bahá'u'lláh contains special teachings.

*Refers to the introductory paragraph of the Hidden Words, as follows: "This is that which descended from the Source of Majesty, through the tongue of power and strength upon the prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfil the Covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit."

The Tablet by Bahá'u'lláh, called The Words of Paradise, contains special teachings. Again the Tablet of Tajalliat contains special teachings by Bahá'u'lláh. Similarly, all the other Tablets of Bahá'u'lláh contain new teachings which have not been revealed in any books and epistles of the past prophets. Likewise in the Book of Akdas there are new teachings which are not to be found in any of the past books or epistles. When you peruse those teachings you will comprehend this fact.

Now I shall speak of a few of those teachings. For instance, the oneness of the world of humanity is one of the teachings of Bahá'u'lláh, for Bahá'u'lláh addresses himself to the world of men, saying, "Ye are all leaves of one tree and the fruits of one orchard." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. Thus Bahá'u'lláh presented the oneness of the world of humanity, while in all past religious books and epistles, the world of humanity has been divided into two parts; one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One-half of the people of the world were looked upon as belonging to the faithful, and the other half as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of their Creator, and the other half were considered as objects of the wrath of their Maker.

But His Holiness Bahá'u'lláh proclaimed the oneness of the world of humanity, and this teaching is specialized to the teachings of Bahá'u'lláh, for he submerged all mankind in the Sea of Divine Generosity. At most, some of the people are asleep, they need to be awakened; some of them are ill, they need to be healed; some are children, they need

to be trained. In a word: this teaching is a special one of the teachings of Bahá'u'lláh.

As to the second teaching which is a new one given by Bahá'u'lláh: it is the injunction to investigate Truth,—that is, no man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth; whereas the religion of one's forefathers and ancestors is based upon blind imitation, while man should investigate the Truth. This again is one of the teachings of Bahá'u'lláh.

The third teaching of Bahá'u'lláh, which is new for this day, is that the foundation of all the religions of God is one, and that oneness is the Truth, and the Truth is but one, and it cannot be made plural. This teaching is again special to Bahá'u'lláh.

The fourth teaching of Bahá'u'lláh, which is special for this day, is that religion must be the cause of unity, harmony and accord amongst men. If religion be the cause of inharmony, or leads to separating men one from the other, and creates conflict amongst them, then irreligion is better than that religion. This again is likewise one of the teachings of Bahá'u'lláh.

The fifth teaching of Bahá'u'lláh, which is new for this day, is that religion must be in accord with science and reason. If religion is not in conformity with science and reason, then it is superstition. This is one of the teachings of Bahá'u'lláh. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with judgment of human reason.

The sixth new teaching of Bahá'u'lláh is the equality between men and women. This is peculiar to the teachings of Bahá'u'lláh, for all other religions placed men above women.

The seventh of the teachings of Bahá'u'lláh, which is new for this day, is that prejudice and fanaticism, whether religious, sectarian, sectional, denominational or patriotic, are destructive of the foundation of the human solidarity, so that man should release himself from such bonds in order that the oneness of the world of humanity might become manifest.

The eighth of his teachings is universal peace; that all men and nations shall make peace amongst them; that there shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the inhabitants of all regions. This is one of the special characteristics of the revelation of Bahá'u'lláh.

The ninth of these special teachings is that all mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. This again is one of the special characteristics of the teachings of Bahá'u'lláh.

The tenth teaching is the solution of the economic question. For no religious books of the past prophets speak of the economic question, while the economic problem has been thoroughly solved in the teachings of Bahá'u'lláh.

The eleventh teaching is the organization called The House of Justice, which is endowed with a political as well as a religious aspect. It embodies both aspects, and it is protected by the preserving power of Bahá'u'lláh himself. A universal or world House of Justice shall be organized. That which it orders shall be the Truth in explaining the commands of Bahá'u'lláh, and that which the House of Justice ordains concerning the commands of Bahá'u'lláh shall be obeyed by all. But that will be the House of Justice organized from amongst the members of the Houses of

Justice of the whole world, and all men shall be under the supervision of that House of Justice.

As to the most great characteristic—and it is a specific teaching of the revelation of Bahá'u'lláh and not given by any of the prophets of the past—it is the teaching concerning the Center of the Covenant. By giving the teaching concerning the Center of the Covenant he made provision against all kinds of differences, so that no man should be able to create a new sect. To guard against that state of things, he entered into a Covenant with all the people of the world, indicating the person or the interpreter of his teachings, so that no man should be able to say that he explains a certain teaching in this way, and thus create a sect revolving around his individual understanding of a part of the teachings. Thus the "Book of the Covenant" and the testament of Bahá'u'lláh is the means of preventing such a possibility, for whoever shall say a word from his own self shall be degraded. Be ye cognizant of this. Beware lest anyone shall secretly say anything to you against this! There are some people of self-will and self-desire who do not communicate their selfish intentions to you in a clear language. They secretly and by insinuation do this. They praise a certain individual, saying such an individual is so and so, is wise, is learned, is perfect, he was glorified in the presence of Bahá'u'lláh, or in an insidious way they make this statement. Or they may take you one by one into a dark corner of a room and convey to you these things by certain innuendoes. Be ye aware! For His Holiness Christ has said that no one hides the lamp under a bushel.

The purpose is this, that some people shall come before you in order to secure something in their own favor. Be ye greatly upon your guard, so that no one may infringe upon the oneness of Bahá'u'lláh's Cause. Praise be to God! Bahá'u'lláh left nothing unsaid! He explained everything.

He left no room for anything further to be said. Yet, still there are souls—some persons—who, for the sake of personal profit and interest, will attempt to sow the seeds of sedition. Whoever may say a thing, whoever praises an individual, ask him to give you a written proof concerning the praise he offers of that individual. Let him show you a trace from the pen of the Center of the Covenant substantiating his praise of that certain individual; otherwise, say to him that you are not allowed to give heed to the words of anyone. Say, "You may love a person today and praise him, tomorrow another, and the next day still another. We cannot afford to listen to this or that individual. Where is your document? Where is your authority from the pen of the Center of the Covenant?"

My purpose is to convey to you that it is your duty to guard the religion of God, so that none shall be able to assail it either outwardly or inwardly. If you see injurious teachings coming from an individual, no matter who that individual may be, even though he be my own son, know ye verily that I am quit of him. If you see anyone speaking against the Covenant, even though he be my own son, know ye that I am averse to him. If a person speaks falsehoods, know ye that I am quit of him. He who covets things worldly and seeks after his own desire to accumulate the riches of this world, and is looking at the hand of the people to give him something, know ye that I am quit of such an one.

But when you see a person living up to the teachings of Bahá'u'lláh, living up to the teachings in the Hidden Words, know ye that verily I proclaim that he is of me—know ye that he belongs to Bahá'u'lláh. If you see anyone whose deeds and conduct are contrary to, and not in conformity with the good pleasure of the Blessed Perfection, and are not in conformity with the requirements in the

Hidden Words, let that be the criterion, your standard by which to judge that person. If you find anyone opposed to the spirit of these teachings, know ye that I am quit of him, no matter who he may be. This is the Truth.

December 2, 1912, at 780 West End Avenue.

THE SPIRIT OF TRUTH

DURING my visit to London and Paris last year I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law,—a law mathematically exact in its operation through the senses. For instance, the eye sees a chair; therefore there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun; I see flowers upon this table; I smell their fragrance; I hear sounds outside, etc., etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever; for inasmuch as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans the criterion of knowledge was reason; that whatever is provable and acceptable by reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians that traditions or prophetic statement and interpretations constitute the basis of human knowing. There is still another, a fourth criterion upheld by religionists and metaphysicians who say that the source and channel of all human penetration into the unknown is through inspira-

tion. Briefly then, these four criterions according to the declarations of men are: First—Sense Perception; Second—Reason; Third—Traditions; Fourth—Inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water but there is no reality in it. As we stand upon the deck of a steamer the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one-point of light. We behold a shadow moving upon the ground but it has no material existence, no substance. In deserts the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far north other deceptive phenomena appear and baffle human vision. Sometimes three or four suns called by scientists "mock suns" will be shining at the same time whereas we know the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived and we are unable to separate that which is reality from that which is not.

As to the second criterion—reason—this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If reason is the perfect standard and criterion of knowledge, why are opinions at variance and why do philosophers disagree so completely with each other? This is a clear proof that human reason

is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists continually disprove and reject the conclusions of the ancients; nothing is fixed, nothing final; everything continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future much that is announced and accepted as true now will be rejected and disproved. And so it will continue *ad infinitum*.

When we consider the third criterion—traditions—upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?

The fourth criterion I have named is inspiration through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises, How shall we

know whether we are following inspiration from God or satanic promptings of the human soul?

Briefly, the point is that in the human material world of phenomena these four are the only existing criterions or avenues of knowledge, and all of them are faulty and unreliable. What then remains? How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge itself. Through it the human mind is quickened and fortified into true conclusions and perfect knowledge. This is conclusive argument showing that all available human criteria are erroneous and defective, but the divine standard of knowledge is infallible. Therefore man is not justified in saying, "I know because I perceive through my senses"; or "I know because it is proved through my faculty of reason"; or "I know because it is according to tradition and interpretation of the holy book"; or "I know because I am inspired." All human standard of judgment is faulty and finite.

April 17, 1912, at Hotel Ansonia.

THE BROTHERHOOD OF MANKIND

THERE is perfect brotherhood underlying humanity, for all are servants of one God and belong to one family under the protection of divine providence. The bond of fraternity exists in humanity because all are intelligent beings created in the realm of evolutionary growth. There is brotherhood potential in humanity because all inhabit this earthly globe under the one canopy of heaven. There is brotherhood natal in mankind because all are elements of one human society subject to the necessity of agreement

and co-operation. There is brotherhood intended in humanity because all are waves of one sea, leaves and fruit of one tree. This is physical fellowship which insures material happiness in the human world. The stronger it becomes, the more will mankind advance and the circles of materiality be enlarged.

The real brotherhood is spiritual, for physical brotherhood is subject to separation. The wars of the outer world of existence separate humankind but in the eternal world of spiritual brotherhood separation is unknown. Material or physical association is based upon earthly interests but divine fellowship owes its existence to the breaths of the Holy Spirit. Spiritual brotherhood may be likened to the light while the souls of humankind are as lanterns. The incandescent lamps here are many, yet the light is one.

Material brotherhood does not prevent nor remove warfare; it does not dispel differences among mankind. But spiritual alliance destroys the very foundation of war, effaces differences entirely, promulgates the oneness of humanity, revivifies mankind, causes hearts to turn to the kingdom of God and baptizes souls with the Holy Spirit. Through this divine brotherhood, the material world will become resplendent with the lights of divinity, the mirror of materiality will acquire its lights from heaven and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible.

May 19, 1912, at Brotherhood Church, Bergen and Fairview Avenues, Jersey City, N. J.

EVOLUTION

IN THE world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal and from thence he has come onward to the human degree or kingdom. Throughout this journey of progression he has ever and always been potentially man.

In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix, so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.

Therefore in this world he must prepare himself for the life beyond. That which he needs in the world of the kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so likewise the indispensable forces of the divine existence must be potentially attained in this world.

What is he in need of in the kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly kingdom he shall find all that is needful in that life eternal ready for him.

That divine world is manifestly a world of lights; therefore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the kingdom of life everlasting; it must be attained during this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the kingdom, becomes the cause of love among mankind, and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and life eternal, nevertheless he continues ignorant and negli-

gent of all this? Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten metres below the surface, what he can discover within the stone, what he can learn by archæological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attaining the knowledge of God, witnessing the splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter and how completely unaware he is of the mysteries of divinity! Nay, he is utterly negligent and oblivious of the secrets of divinity. How great his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation; at the same time surrounding him with every means of comfort and enjoyment; but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him glory eternal and he is content with blindness and deprivation. The Father has built for him a royal palace but he is playing with the dust; prepared for him garments of silk but he prefers to remain unclothed; provided for him delicious foods and fruits while he seeks sustenance in the grasses of the field.

July 6, 1912, at 309 West 78th Street.

RELIGIOUS UNITY

WE ARE considering the divine plan for the reconciliation of the religious systems of the world. His Holiness Bahá'u'lláh has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

July 14, 1912, at All Souls Unitarian Church, Fourth Avenue and 20th Street.

THE MOST GREAT PEACE

TODAY there is no greater glory for man than that of service in the cause of the "Most Great Peace." Peace is light whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is a satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence we find that peace and fellowship are factors of upbuilding and betterment whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the

affinity and cohesion of elementary substances, and non-existence is the absence of their attraction and agreement. Various elements unite harmoniously in composition but when these elements become discordant, repelling each other, decomposition and non-existence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdom is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and

brotherhood. Therefore may this esteemed and worthy society for the establishment of international peace be confirmed in its sincere intentions and empowered by God. Then will it hasten the time when the banner of universal agreement will be raised and international welfare will be proclaimed and consummated so that the darkness which now encompasses the world shall pass away.

Sixty years ago His Holiness Bahá'u'lláh was in Persia. Seventy years ago His Holiness the Bab appeared there. These two blessed souls devoted their lives to the foundation of international peace and love among mankind. They strove with heart and soul to establish the teachings by which divergent people might be brought together and no strife, rancor or hatred prevail. His Holiness Bahá'u'lláh, addressing all humanity, said that Adam the parent of mankind may be likened to the tree of nativity upon which you are the leaves and blossom. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice, whether religious, racial, patriotic, political, the destroyer of the body-politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household and all are servants of the same God. Therefore mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for the divine bestowals bring forth unity and agreement whereas satanic leadings induce hatred and war.

This remarkable personage was able by these principles to establish a bond of unity among the differing sects and divergent people of Persia. Those who followed his teachings, no matter from what denomination or faction they came, were conjoined by the ties of love, until now they co-operate and live together in peace and agreement. They

are real brothers and sisters. No distinctions of class are observed among them and complete harmony prevails. Daily this bond of affinity is strengthening and their spiritual fellowship continually develops. In order to insure the progress of mankind and to establish these principles His Holiness Bahá'u'lláh suffered every ordeal and difficulty. His Holiness the Bab became a martyr, and over twenty thousand men and women sacrificed their lives for their faith. His Holiness Bahá'u'lláh was imprisoned and subjected to severe persecutions. Finally he was exiled from Persia to Mesopotamia; from Baghdad he was sent to Constantinople and Adrianople and from thence to the prison of 'Akká in Syria. Through all these ordeals he strove day and night to proclaim the oneness of humanity and promulgate the message of Universal Peace. From the prison of 'Akká he addressed the kings and rulers of the earth in lengthy letters summoning them to international agreement and explicitly stating that the standard of the "Most Great Peace" would surely be upraised in the world.

This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, praise be to God! in all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. Praise be to God! this thought is prevailing and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. Let this century be the sun of previous centuries the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of light,

the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals and the twentieth century has left traces which shall last forever.

May 13, 1912, at Hotel Astor. (Reception by New York Peace Society.)

NEARNESS TO GOD

THIS Holiness Bahá'u'lláh proclaims in his Hidden Words that God inspires his servants and is revealed through them. He says: "Thy heart is my abode; purify it for my descent. Thy spirit is my outlook; prepare it for my manifestation." Therefore we learn that nearness to God is possible through devotion to Him, through entrance into the kingdom, and service to humanity; it is attained by unity with mankind and through loving-kindness to all; it is dependent upon investigation of truth, acquisition of praiseworthy virtues, service in the cause of Universal Peace, and personal sanctification. In a word, nearness to God necessitates sacrifice of self, severance and the giving up of all to him. Nearness is likeness.

May 26, 1912, at Mount Morris Baptist Church, Fifth Avenue and 126th Street.

THE PERFECT MASTER

THOSE who are uninformed of the world of reality, who do not comprehend the existent beings, who do not perceive the realities of things, who do not discover the real mysteries of the existent objects, and who have

but a superficial grasp of things—such persons are but embodiments of pure ignorance. They believe only in that which they have heard from their fathers and ancestors. They of themselves have no hearing, no sight, no reason, no intellect; they rely upon tradition. They are after the thoughts of their fathers and forebears. Such persons imagine that the dominion of God is an accidental dominion or kingdom.

For instance, they imagine that this world of existence was created but six or seven thousand years ago—as though God did not reign before this period of seven thousand years, had no creation before this, had no world before this. They think that divinity is accidental, for to them divinity is dependent upon existent things, while, as a matter of fact, as long as there has been a God, He has had a creation. As long as there has been light, there have been recipients of that light, for the light does not have a manifestation unless there are those who perceive and appreciate it. The world of divinity presupposes creation, presupposes recipients of bounty, presupposes the existence of worlds.

Thus there have been many holy manifestations of God. One thousand years ago, two hundred thousand years ago, one million years ago, the bounty of God was flowing, the radiance of God was shining, the dominion of God was reigning.

The holy manifestations of God come into the world in order to effect the disappearance of the physical, the animal, dark aspect of man, so that the darkness in him may be dispelled, his imperfections be eradicated, his spiritual, heavenly phase may be manifest, his God-like aspect may become paramount and his perfections might become visible, his innate great power may become known, and that

all the virtues of the world of humanity potential within him may come to life.

Consequently, we cannot say that the divine bounty has ceased, that the glory of the divinity is exhausted, or the Sun of Truth has sunk down into eternal sunset—into that sunset which is not followed by a dawn, into that darkness which is not followed by light, into that death which is not followed by life, into that error which is not followed by truth! Is it conceivable that the Sun of Truth should sink into an eternal sunset? No, the sun was created in order that it may shed light upon the world, and train all existing things. How then can the sun set forever? For this would mean the cessation of the divine bounty, and the divine bounty is ceaseless; it is continuous. Its sun is ever shining; its cloud is ever producing rain; its breezes are ever blowing; its bounties are all-comprehending; its gift is ever perfect. Consequently, we must always anticipate and always be hopeful and pray to God to send unto us His holy manifestations in the most perfect might, with divine, penetrative power, with the divine Word, so that these divine manifestations may be distinguished above all stars.

Although the stars are scintillating yet the sun is superior to them in luminosity. Likewise these holy, divine manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection, in order that it may be proven that the manifestation is the true teacher, that he is the real trainer, that he is the Sun of Truth, that he is endowed with a great light, and in order that it may be proven that he is endowed with a heavenly aspect. For, otherwise, it is not possible for us to train any one human individual, and after training him to believe that he is the holy, divine manifestation. The holy, divine manifestation must be endowed with divine knowl-

edge and not be one instructed in school learning. He must be the educator and not the educated. The holy manifestations of God must be perfect and not imperfect. They must be great and not weak and impotent. They must be wealthy and not impoverished. In a word, the holy manifestation of God must be in every great aspect distinguished above all else in order that he may be able to train the human body politic, in order that he may have power to eliminate the darkness, cause the advancing of the world of humanity from one plane to a higher one, be able through the penetrative power of his word to promote and spread broadcast the universal peace among men, bring about the unification of men and religions through a divine power, harmonize all sects and branches and convert all nativities and regions into one nativity and fatherland.

December 4, 1912, at Theosophical Society, 2228 Broadway.

HISTORY OF THE BAHÁ'Í CAUSE

THE Blessed Perfection Bahá'u'lláh belonged to the royal family of Persia. From earliest childhood he was distinguished among his relatives and friends. They said: "This child has extraordinary power." In wisdom, intelligence and as a source of new knowledge he was advanced beyond his age and superior to his surroundings. All who knew him were astonished at his precocity. It was usual for them to say "Such a child will not live" for it is commonly believed that precocious children do not reach maturity. During the period of youth the Blessed Perfection did not enter school. He was not willing to be taught. This fact is well established among the Persians of Teheran. Nevertheless he was capable of solving the difficult problems of all who came to him. In whatever meeting, scien-

tific assembly or theological discussion he was found, he became the authority of explanation upon intricate and abstruse questions presented.

Until his father passed away Bahá'u'lláh did not seek position or political station notwithstanding his connection with the government. This occasioned surprise and comment. It was frequently said "How is it that a young man of such keen intelligence and subtle perception does not seek lucrative appointments? As a matter of fact every position is open to him." This is a historical statement fully attested by the people of Persia.

He was most generous, giving abundantly to the poor. None who came to him were turned away. The doors of his house were open to all. He always had many guests. This unbounded generosity was conducive to greater astonishment from the fact that he sought neither position nor prominence. In commenting upon this his friends said he would become impoverished, for his expenses were many and his wealth becoming more and more limited. "Why is he not thinking of his own affairs?" they inquired of each other; but some who were wise declared "This personage is connected with another world; he has something sublime within him that is not evident now; the day is coming when it will be manifested." In truth the Blessed Perfection was a refuge for every weak one, a shelter for every fearing one, kind to every indigent one, lenient and loving to all creatures.

He became well known in regard to these qualities before His Holiness the Bab appeared. Then Bahá'u'lláh declared the Bab's mission to be true and promulgated his teachings. The Bab announced that the greater manifestation would take place after him and called the promised one "Him whom God would manifest," saying that nine years later the reality of his own mission would become apparent. In

his writings he stated that in the ninth year this expected one would be known; in the ninth year they would attain to all glory and felicity; in the ninth year they would advance rapidly. Between Bahá'u'lláh and the Bab there was communication privately. The Bab wrote a letter containing three hundred and sixty derivatives of the root "Bahá." The Bab was martyred in Tabriz, and Bahá'u'lláh, exiled into Irak-Arabi in 1852, announced himself in Baghdad. For the Persian government had decided that as long as he remained in Persia the peace of the country would be disturbed; therefore he was exiled in the expectation that Persia would become quiet. His banishment however produced the opposite effect. New tumult arose and the mention of his greatness and influence spread everywhere throughout the country. The proclamation of his manifestation and mission was made in Baghdad. He called his friends together there and spoke to them of God. Afterward he left the city and went alone into the mountains of Kurdistan where he made his abode in caves and grottoes. A part of this time he lived in the city of Sulimaniyye. Two years passed during which neither his friends nor family knew just where he was.

Although solitary, secluded and unknown in his retirement, the report spread throughout Kurdistan that this was a most remarkable and learned personage gifted with a wonderful power of attraction. In a short time Kurdistan was magnetized with his love. During this period Bahá'u'lláh lived in poverty. His garments were those of the poor and needy. His food was that of the indigent and lowly. An atmosphere of majesty haloed him as the sun at mid-day. Everywhere he was greatly revered and beloved.

After two years he returned to Baghdad. Friends he had known in Sulimaniyye came to visit him. They found him in his accustomed environment of ease and affluence and

were astonished at the appointments of one who had lived in seclusion under such frugal conditions in Kurdistan.

The Persian government believed the banishment of the Blessed Perfection from Persia would be the extermination of his cause in that country. These rulers now realized that it spread more rapidly. His prestige increased, his teachings became more widely circulated. The chiefs of Persia then used their influence to have Bahá'u'lláh exiled from Baghdad. He was summoned to Constantinople by the Turkish authorities. While in Constantinople he ignored every restriction, especially the hostility of ministers of state and clergy. The official representatives of Persia again brought their influence to bear upon the Turkish authorities and succeeded in having Bahá'u'lláh banished from Constantinople to Adrianople, the object being to keep him as far away as possible from Persia and render his communication with that country more difficult. Nevertheless the cause still spread and strengthened.

Finally they consulted together and said "We have banished Bahá'u'lláh from place to place but each time he is exiled his cause is more widely extended, his proclamation increases in power and day by day his lamp is becoming brighter. This is due to the fact that we have exiled him to large cities and populous centers. Therefore we will send him to a penal colony as a prisoner so that all may know he is the associate of murderers, robbers and criminals; in a short time he and his followers will perish." The sultan of Turkey then banished him to the prison of 'Akká in Syria.

When Bahá'u'lláh arrived at 'Akká, through the power of God he was able to hoist his banner. His light at first had been a star; now it became a mighty sun and the illumination of his cause expanded from the east to the west. Inside prison walls he wrote epistles to all the kings and rulers of nations summoning them to arbitration and

Universal Peace. Some of the kings received his words with disdain and contempt. One of these was the sultan of the Ottoman kingdom. Napoleon III of France did not reply. A second epistle was addressed to him. It stated "I have written you an epistle before this, summoning you to the cause of God but you are of the heedless. You have proclaimed that you were the defender of the oppressed; now it hath become evident that you are not. Nor are you kind to your own suffering and oppressed people. Your actions are contrary to your own interests and your kingly pride must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you and you will be overwhelmed by a great conquest. There will be lamentation and mourning, women bemoaning the loss of their sons." This arraignment of Napoleon III was published and spread.

Read it and consider: One prisoner, single and solitary, without assistant or defender, a foreigner and stranger imprisoned in the fortress of 'Akká writing such letters to the emperor of France and sultan of Turkey. Reflect upon this, how Bahá'u'lláh upraised the standard of his cause in prison. Refer to history. It is without parallel. No such thing has happened before that time nor since; a prisoner and an exile advancing his cause and spreading his teachings broadcast so that eventually he became powerful enough to conquer the very king who banished him.

His cause spread more and more. The Blessed Perfection was a prisoner twenty-five years. During all this time he was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Persia his properties were pillaged and his possessions confiscated. First, banishment from Persia to Baghdad; then to Constantinople; then to Adrianople; finally from Roumelia to the prison fortress of 'Akká.

During his lifetime he was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the "Most Great Peace" should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God—the human mind—might be developed to its fullest capacity in the temple of the body; and man become the reflection and likeness of God, even as it hath been revealed in the Bible. "We shall create man in our own image."

Briefly: the Blessed Perfection bore all these ordeals and calamities in order that our hearts might become enkindled and radiant, our spirits be glorified, our faults become virtues, our ignorance transformed into knowledge; in order that we might attain the real fruits of humanity and acquire heavenly graces; although pilgrims upon earth we should travel the road of the heavenly kingdom; although needy and poor we might receive the treasures of life eternal. For this has he borne these difficulties and sorrows.

Trust all to God. The lights of God are resplendent. The blessed epistles are spreading. The blessed teachings are promulgated throughout the east and west. Soon you will see that the heavenly words have established the oneness of the world of humanity. The banner of the "Most Great Peace" has been unfurled and the "great community" is appearing.

April 18, 1912, at 273 West 90th Street. Home of Mr. and Mrs. Marshall L. Emery.

THE SUPERNATURAL IN MAN

THE phenomenal world is entirely subject to the rule and control of natural law. These myriad suns, satellites and heavenly bodies throughout endless space are all captives of nature. They cannot transgress in a single point or particular the fixed laws which govern the physical universe. The sun in its immensity, the ocean in its vastness are incapable of violating these universal laws. All phenomenal beings,—the plants in their kingdom, even the animals with their intelligence are nature's subjects and captives. All live within the bounds of natural law, and nature is the ruler of all except man. Man is not the captive of nature, for although according to natural law he is a being of the earth, yet he guides ships over the ocean, flies through the air in aeroplanes, descends in submarines;—therefore he has overcome natural law and made it subservient to his wishes. For instance, he imprisons in an incandescent lamp the illimitable natural energy called electricity—a material force which can cleave mountains—and bids it give him light. He takes the human voice and confines it in the phonograph for his benefit and amusement. According to his natural power, man should be able to communicate a limited distance but by overcoming the restrictions of nature he can annihilate space and send telephone messages thousands of miles. All the sciences, arts and discoveries were mysteries of nature, and according to natural law these mysteries should remain latent, hidden, but man has proceeded to break this law, free himself from this rule and bring them forth into the realm of the visible. Therefore he is the ruler and commander of nature. Man

has intelligence; nature has not. Man has volition; nature is minus. Man has memory; nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. It is therefore proved and evident that man is nobler than nature.

If we accept the supposition that man is but a part of nature, we are confronted by an illogical statement, for this is equivalent to claiming that a part may be endowed with qualities which are absent in the whole. For man who is a part of nature has perception, intelligence, memory, conscious reflection and susceptibility, while nature itself is quite bereft of them. How is it possible for the part to be possessed of qualities or faculties which are absent in the whole? The truth is that God has given to man certain powers which are supernatural. How then can man be considered a captive of nature? Is he not dominating and controlling nature to his own uses more and more? Is he not the very divinity of nature? Shall we say nature is blind, nature is not perceptive, nature is without volition and not alive, and then relegate man to nature and its limitations? How can we answer this question? How will the materialists and scholastic atheists prove and support such a supposition? As a matter of fact they themselves make natural laws subservient to their own wish and purpose. The proof is complete that in man there is a power beyond the limitations of nature, and that power is the bestowal of God.

In New York I find the people more endowed with spiritual susceptibilities. They are not mere captives of nature's control; they are rising out of the bonds and burden of captivity. For this reason I am very happy and hopeful that, God willing, in this populous country, in this vast continent of the west, the virtues of the world of humanity may become resplendent, that the oneness of human world-

power, the love of God, may enkindle the hearts, and that international peace may hoist its standards, influencing all other regions and countries from here. This is my hope.

April 15, 1912, at 327 West End Avenue. Home of Mr. Mountfort Mills.

THE SERVANT OF THE POOR

TONIGHT I am very happy for I have come here to meet my friends. I consider you my relatives, my companions; and I am your comrade.

You must be thankful to God that you are poor, for His Holiness Jesus Christ has said "Blessed are the poor"; he never said Blessed are the rich. He said too that the kingdom is for the poor and that it is easier for a camel to enter a needle's eye than for a rich man to enter God's kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the kingdom of God you are precious. His Holiness Jesus himself was poor. He did not belong to the rich. He passed his time in the desert traveling among the poor, and lived upon the herbs of the field. He had no place to lay his head; no home. He was exposed in the open to heat, cold and frost; to inclement weather of all kinds, yet he chose this rather than riches. If riches were considered a glory the prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared it was the poor who first accepted him, not the rich. Therefore you are the disciples of Jesus Christ; you are his comrades for he outwardly was poor, not rich. Even this earth's happiness does not depend upon wealth. You

will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death their souls are filled with remorse, and worst of all, their hope in the mercy of God is less than ours. Praise be to God! our hope is in the mercy of God and there is no doubt that the divine compassion is bestowed upon the poor. His Holiness Jesus Christ said so; His Holiness Bahá'u'lláh said so. While Bahá'u'lláh was in Baghdad, still in possession of great wealth, he left all he had and went alone from the city, living two years among the poor. They were his comrades. He ate with them, slept with them and gloried in being one of them. He chose for one of his names the title of "The Poor One," and often in his writings refers to himself as "Darweesh" which in Persian means "poor"; and of this title he was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them for thereby we may inherit the kingdom of heaven. God has not said that there are mansions prepared for us if we pass our time associating with the rich but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the threshold of God and His throne.

Jesus was a poor man. One night when he was out in the fields the rain began to fall. He had no place to go for

shelter so he lifted his eyes toward heaven saying "O Father! for the birds of the air thou hast created nests, for the sheep a fold, for the animals dens, for the fishes places of refuge, but for me thou hast provided no shelter; there is no place where I may lay my head; my bed consists of the cold ground, my lamps at night are the stars and my food is the grass of the field, yet who upon earth is richer than I? For the greatest blessing thou hast not given to the rich and mighty, but unto me, for thou hast given me the poor. To me thou hast granted this blessing. They are mine. Therefore am I the richest man on earth."

So my comrades you are following in the footsteps of Jesus Christ. Your lives are similar to his life, your attitude is like unto his, you resemble him more than the rich. Therefore we thank God that we have been so blest with real riches. And in conclusion I ask you to accept 'Abdu'l-Bahá as your servant.

April 19, 1912, at Bowery Mission, 227 Bowery.

MATERIAL AND SPIRITUAL CIVILIZATION

PRAISE be to God, that stupendous material developments are obtained in this country: but material civilization alone does not safeguard the progress of a nation, because through material civilization, dynamite, Krupp guns, projectiles and Mauser rifles are invented: thus the infernal instruments of human fratricide are multiplied and constantly perfected. Therefore, material civilization fosters both good and evil.

All the wolfish bloodshed, all this feverish multiplication of military armaments are the result of material civilization. When material civilization joins hands with spiritual civili-

zation, then it will be perfect. In former times a wooden box may have protected your possessions from the thief, but now safes with their complicated keys and combinations do not daunt the robber.

Consequently, just as "good" is advancing through material civilization, "evil" takes the same pace, unless the earthly civilization becomes the handmaid of heavenly civilization. Natural civilization is like unto the body of man. If the body is animated by the spirit it is alive: otherwise it is a vile corpse which in time will become putrid and decayed.

Words spoken to Bishop Burch, 1912.

UNIVERSAL DEMOCRACY

IT IS very evident that in the future there shall be no centralization in the countries of the world, be they constitutional in government, republican or democratic in form. The United States may be held up as the example of future government, that is to say, each province will be independent in itself but there will be federal union protecting the interests of the various independent states. It may not be a republican or a democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about international peace is woman's suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote they will oppose any cause of warfare. Another

factor which will bring about Universal Peace is the linking together of the Orient and the Occident.

June 2, 1912, at Church of the Ascension, Fifth Avenue and Tenth Street.

SCIENCE AND RELIGION

SCIENCE may be likened to a mirror wherein the images of the mysteries of outer phenomena are reflected. It brings forth and exhibits to us in the arena of knowledge all the product of the past. It links together past and present. The philosophical conclusions of bygone centuries, the teachings of the prophets and wisdom of former sages are crystallized and reproduced in the scientific advancement of today. Science is the discoverer of the past. From its premises of past and present we deduce conclusions as to the future. Science is the governor of nature and its mysteries, the one agency by which man explores the institutions of material creation. All created things are captives of nature and subject to its laws. They cannot transgress the control of these laws in one detail or particular. The infinite starry worlds and heavenly bodies are nature's obedient subjects. The earth and its myriad organisms, all minerals, plants and animals are thralls of its dominion. But man through the exercise of his scientific, intellectual power can rise out of this condition, can modify, change and control nature according to his own wishes and uses. Science, so to speak, is the "breaker" of the laws of nature.

This endowment is the most praiseworthy power of man, for through its employment and exercise, the betterment of the human race is accomplished, the development of the virtues of mankind is made possible and the spirit and mysteries of God become manifest. Therefore I am greatly

pleased with my visit to this university. Praise be to God that this country abounds in such institutions of learning where the knowledge of sciences and arts may readily be acquired.

As material and physical sciences are taught here and are constantly unfolding in wider vistas of attainment, I am hopeful that spiritual development may also follow and keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this great temple of learning, so also may the light of the spirit, the inner and divine light of the real philosophy glorify this institution. The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which blends human hearts.

April 19, 1912, at Earl Hall, Columbia University.

THE SPRINGTIME OF GOD

THE prophets of God have been divine shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to Universal Peace. All these holy, divine manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light. Their appearances have been successive and correlated; each one has announced and extolled the one who was to follow, and all laid the foundation of reality. They summoned and invited the people to love and make the human world a mirror of the Word of God. Therefore the divine religions they established have one foundation; their

teachings, proofs and evidences are one; in name and form they differ but in reality they agree and are the same. These holy manifestations have been as the coming of springtime in the world.

The counterfeit or imitation of true religion has adulterated human belief and the foundations have been lost sight of. The variance of these imitations has produced enmity and strife, war and bloodshed. Now the glorious and brilliant twentieth century has dawned and the divine bounty is radiating universally. The Sun of Truth is shining forth in intense enkindlement. This is verily the century when these imitations must be forsaken, superstitions abandoned and God alone worshipped. We must look at the reality of the prophets and their teachings in order that we may agree.

Praise be to God! The springtime of God is at hand.

May 28, 1912, at Metropolitan Temple, Seventh Avenue and Fourteenth Street.

AMERICA

THE body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the "Most Great Peace." Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the "Most Great Peace" of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting, to all the surrounding countries. Nay, may America become the dis-

tributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capabilities greater and more wonderful than other nations.

April 16, 1912, at Hotel Ansonia.

FAREWELL ADDRESS TO THE AMERICAN FRIENDS

THIS is my last interview with you, and now I am on this ship to sail away. This is my last exhortation which I am going to give unto you. My last exhortation to you is this:

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all. Therefore, we must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy. But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

As to you who are present here: Your eyes have been il-

luminated; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism: you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind unto all, is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind unto them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

In a word: Beware lest ye offend any heart! Beware lest ye speak against any one in his absence! Beware lest ye estrange yourselves from the servants of God! You must consider all the servants of God as your own kith and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind unto all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

You all see what is happening in the Balkans! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood.

God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships unto each other.

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the light of Universal Peace may shine, and this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East—for all are the inhabitants of the one planet, and all are peoples of the one nativity, and all are the flocks of the one Shepherd.

Consider how the prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world,—have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great prophets and saints and seers and philosophers have all sacrificed their lives in order to establish these teachings amongst men. Consider how heedless the world is,—for notwithstanding all the pains taken by these prophets of God in their time, the people are still fighting one another! Notwithstanding all the heavenly commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's

homes! Consider how heedless are such people! Consider how ignorant are such people!

As to you: Your duty is of another kind, for you are informed concerning the mysteries of God. Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before God if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His commandments. You have hearkened unto His words of advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you;—so that, perchance, this darkness of conflict may disappear from amongst men and the light of the divine may shine forth; so that the Orient may be illumined; that the Occident may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection! Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these divine commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a paradise of glory. It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is eternal glory! This is everlasting felicity! This is immortal life! This is heavenly loftiness! This is being created in the image and likeness of God, and unto this I call you, and I pray to God to strengthen and bless you!

December 5, 1912, on board S. S. Celtic, New York harbor.

THE CITY OF THE COVENANT *

(References to New York and its metropolitan district in Tablets and Addresses of 'Abdu'l-Bahá.)

OTHOU COMPASSIONATE LORD:

This Assembly has been organized for the exaltation of God—the Holy Spirit. Assist, confirm it and reinforce it by Thy heavenly power so that it may blaze like unto a brilliant flame and may diffuse merciful light, that it may illumine the surrounding regions, may promulgate heavenly teachings and serve the oneness of the world of mankind, that it may free the souls from the darkness of the world of nature, may illumine them by the divine light, may baptize them with spirit and may bestow light and eternal life.

Deliver my greeting and praise and my abundant longings to my beloved ones in that city (New York) which hath become the City of the Covenant, and the town of the love of God. The signs thereof will surely appear as the sun at midday. Truly I say unto thee, I love the beloved ones in that city with all my heart and soul, for as much as they love union, harmony and accord and are firm in resisting the people of discord and hypocrisy. Verily this is one of the greatest favors on the part of God and one of the mightiest bounties from the presence of God.

The good news of the unity and concord of the friends in New York proved a great source of joy. The original intention and the divine foundation is the unification of the

* It was in New York during His visit in 1912 that 'Abdu'l-Bahá first revealed to believers the station of "Center of the Covenant."

world of humanity. Therefore, this merciful reality must first find realization among the friends so that it may affect other souls.

Today the world and the people are under the shadow of Divine Providence: the light of the Sun of Reality has been shed upon the world of minds and thoughts: hence, light is seen everywhere.

O ye who are sincere! O ye who are firm! O ye who have risen to the service of the Cause of God and to the exaltation of His Word among mankind!

Happy are ye, for you have established a spiritual assembly under the shadow of your Lord's protection, who is the most compassionate and merciful, and have sought to diffuse the fragrances of God in those regions. In doing this, you have no other motive than to draw near unto God and secure a place in His magnificent Kingdom, till you receive more and more confirmation by the breath of the Holy Spirit in this glorious age.

And I tell you the truth, that if you remain firm in this path and if this luminous assembly continues to exist soon shall it possess transcendent signs, radiant rays of light and sweet fragrances, which will fill all sides of that exalted country with refreshing perfumes. And verily God will assist you with a power which will bewilder the wise, but which will dilate your breasts with joy at every moment. Before long shall you see that that assembly shall surpass high assemblies of former dispensations. So be ye firm and steadfast and manfully face all intensely trying ordeals. Strive not to indulge in scandalous gossip, even though it assumes a different form, for it shall vanish while your service to the Cause of God shall remain, just as shall remain your mention in the Tablets of the exalted Kingdom.

O ye who are turned toward the Kingdom and drawn unto the Holy Fragrances diffused from the Garden of El-Abhá.

Arise with every power to assist the Covenant of God and serve in His vineyard. Be confident that a confirmation will be granted unto you and a success on His part given unto you. Verily He shall support you by the angels of His Holiness and reinforce with the breaths of the Spirit that ye may mount the Ark of Safety, set forth the evident signs, impart the spirit of life, declare the essence of His commands and precepts, guide the sheep who are straying from the fold in all directions, use every effort in your power to give the blessings ye have and strive earnestly and wisely in this new century. By God, verily the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion and the Center of the Covenant your helper! Be not idle, but active and fear not. Look unto those who have lived in the former ages—how they have resisted all nations and suffered persecutions and afflictions, and how their stars shone and their attacks proved successful, their teachings established, their regions expanded, their hearts gladdened, their ideas cleared and their motives effective. Ye are now in a great station and noble rank and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence hath never seen in former ages.

El-Abhá and salutations be upon everyone who is firm in the Covenant, free from dissension, sanctified from deceits and steadfast in the path!

I am greatly pleased with the city of New York. The harbor entrance, its piers, buildings and broad avenues are magnificent and beautiful. Truly it is a wonderful city. As New York has made such progress in material civilization,

I hope that it may also advance spiritually in the Kingdom and Covenant of God, so that the friends here may become the cause of the illumination of America: that this city may become the city of love and that the fragrances of God may be spread from this place to all parts of the world. I have come for this.

Souls from the East and the West have been brought together here through the power of the Holy Spirit. Such a gathering as this would be impossible through material means. A meeting of this kind has now been established in New York, for here tonight we find people from remote regions of the earth, associated with the people of America in the utmost love and spiritual unity. This is only possible through the power of God.

This is a delightful gathering; you have come here with sincere intentions and the purpose of all present is the attainment of the virtues of God. The motive is attraction to the divine Kingdom. Since the desire of all is unity and agreement it is certain that this meeting will be productive of great results. It will be the cause of attracting a new bounty, for we are turning to the Kingdom of Abhá seeking the infinite bestowals of the Lord. This is a new Day and this hour is a new Hour in which we have come together. Surely the Sun of Reality with its full effulgence will illumine us and the darkness of disagreements will disappear. The utmost love and unity will result, the favors of God will encompass us, the pathway of the Kingdom will be made easy. Like candles these souls will become ignited and made radiant through the lights of supreme guidance. Such gatherings as this have no equal or likeness in the world of mankind where people are drawn together by physical motives or in furtherance of material interests, for this

meeting is a prototype of that inner and complete spiritual association in the eternal world of being.

True Bahá'í meetings are the mirrors of the Kingdom wherein images of the Supreme Concourse are reflected. In them the lights of the most great guidance are visible. They voice the summons of the heavenly Kingdom and echo the call of the angelic hosts to every listening ear. The efficacy of such meetings as these is permanent throughout the ages. This assembly has a name and significance which will last forever. Hundreds of thousands of meetings shall be held to commemorate this occasion and the very words I speak to you today shall be repeated in them for ages to come. Therefore be ye rejoiced for ye are sheltered beneath the providence of God. Be happy and joyous because the bestowals of God are intended for you and the life of the Holy Spirit is breathing upon you.

Rejoice, for the heavenly table is prepared for you.

Rejoice, for the angels of heaven are your assistants and helpers.

Rejoice, for the glance of the Blessed Beauty Bahá'u'lláh is directed upon you.

Rejoice, for Bahá'u'lláh is your protector.

Rejoice, for the glory everlasting is destined for you.

Rejoice, for the life eternal is awaiting you.

How many blessed souls have longed for this radiant century, their utmost hopes and desires centered upon the happiness and joy of one such day as this. Many the nights they passed sleepless and lamenting until the very morn in longing anticipation of this age, yearning to realize even an hour of this time. God has favored you in this century and has specialized you for the realization of its blessings. Therefore you must praise and thank God with heart and soul in appreciation of this great opportunity and the attainment of this infinite bestowal; that such doors have

been opened before your faces, such abundance is pouring down from the cloud of mercy and that these refreshing breezes from the paradise of Abhá are resuscitating you. You must become of one heart, one spirit and one susceptibility. May you become as the waves of one sea, stars of the same heaven, fruits adorning the same tree, roses of one garden; in order that through you the oneness of humanity may establish its temple in the world of mankind, for you are the ones who are called to uplift the cause of unity among the nations of the earth.

First, you must become united and agreed among yourselves. You must be exceedingly kind and loving toward each other, willing to forfeit life in the pathway of another's happiness. You must be ready to sacrifice your possessions in another's behalf. The rich among you must show compassion toward the poor, and the well-to-do must look after those in distress. In Persia the friends offer their lives for each other, striving to assist and advance the interests and welfare of all the rest. They live in a perfect state of unity and agreement. Like the Persian friends you must be perfectly agreed and united to the extent and limit of sacrificing life. Your utmost desire must be to confer happiness upon each other. Each one must be the servant of the others, thoughtful of their comfort and welfare. In the path of God one must forget himself entirely. He must not consider his own pleasure but seek the pleasure of others. He must not desire glory nor gifts of bounty for himself but seek these gifts and blessings for his brothers and sisters. It is my hope that you may become like this; that you may attain to the supreme bestowal and be imbued with such spiritual qualities as to forget yourselves entirely and with heart and soul offer yourselves as sacrifices for the Blessed Perfection. You should have neither will nor desire of your own but seek everything for the beloved

of God and live together in complete love and fellowship. May the favors of Bahá'u'lláh surround you from all directions. This is the greatest bestowal and supreme bounty. These are the infinite favors of God.

June 29, 1912, at West Englewood, New Jersey.

PRAYER REVEALED FOR THE NEW YORK BAHÁ'Í
COMMUNITY

O my God! O my God! Verily Thou seest those who are present here turning to Thee, supplicating Thee, relying upon Thee.

O my Lord! O my Lord! Illumine their eyes by the light of guidance, and brighten their hearts with the rays shining from the Supreme Concourse. Suffer them to become the signs of Thy bestowal amongst the people, the standards of Thy power within mankind. O Lord, make those who are here the hosts of heaven and subdue through their means the hearts of mankind. Cause Thy great mercy to descend upon them, and render all Thy friends victorious through Thy love. Continually may they turn to the kingdom of Thy Names, and proclaim Thy Name amongst the people. May they attract all to the pathway of Thy most great guidance.

O Lord! O Lord! Ordain for them honor in Thy kingdom of eternity.

O Lord! O Lord! Protect them from every test and make their feet firm in Thy love. Suffer them to be as strong, mighty mountains in Thy Cause, so that their steps shall not waver and their sight shall not be clouded and hindered from witnessing the lights emanating from Thy Supreme kingdom.

Verily Thou art the generous; verily, Thou art the almighty; verily, Thou art the clement, the merciful!

THE TABLET OF THE BRANCH

(This Tablet of Bahá'u'lláh, referring to 'Abdu'l-Bahá as His successor, was first translated into English and published under 'Abdu'l-Bahá's direction, in New York City, December 2, 1912—three days before 'Abdu'l-Bahá's departure from America.)

THIS has been revealed in Adrianople for Mirza Ali Riza in order that he may be nourished by the Favors of God.

He is Eternal in His Abhá Horizon!

Verily the Cause of God hath come upon the Clouds of Utterances and the polytheists are in this day in great torment. Verily the hosts of revelation have descended with banners of inspiration from the Heaven of the Tablet in the name of God, the Powerful, the Mighty. At this time the monotheists all rejoice in the victory of God and His dominion and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the mercy of God after it has encompassed the existent things created between the heavens and earth? Beware lest ye prefer your own selves before the mercy of God, and deprive not yourselves thereof. Verily whosoever turneth away therefrom will be in great loss. Verily mercy is like unto verses which have descended from the one heaven and from them the monotheists drink the choice wine of Life, whilst the polytheists drink the fiery water (Hameen); and when the verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the mercy of God, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word, then drink therefrom the choice wine of Inner Significances and Utterances; for therein is hidden the Kawther of the Glorious One—and it hath appeared from the horizon of the will of your Lord, the merciful, with wonderful lights.

Say: Verily the ocean of pre-existence hath branched forth from this most great ocean. Blessed therefore is he who abides upon its shores, and is of those who are established thereon. Verily this most sacred temple of Abhá—the Branch of Holiness—hath branched forth from the SADRATU'L-MUNTAHÁ. Blessed is whosoever hath sought shelter beneath it and is of those who rest therein.

Say: Verily the Branch of Command hath sprung forth from this root which God hath firmly planted in the ground of the will, the limb of which has been elevated to a station which encompasses all existence. Therefore exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw nigh unto it (The Branch is referred to in this Tablet both as "It" and "His") and taste the fruits of its knowledge and wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a word hath gone forth from the Most Great Tablet and God hath adorned it with the mantle of Himself and made it sovereign over all in the earth and a sign of His grandeur and omnipotence among the creatures; in order that, through it, the people shall praise their Lord the mighty, the powerful, the wise; and that, through it, they shall glorify their Creator and sanctify the self of God which standeth within all things. Verily this is naught but a revelation upon the part of the Wise, the Ancient

One! Say: O people, praise ye God for its manifestation (the Branch), for verily it (the Branch) is the most great favor upon you and the most perfect blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto God and whosoever turneth away from Him hath turned away from my beauty, denied my proof, and is of those who transgress. Verily, He is the remembrance of God amongst you and His trust within you and His manifestation unto you and His appearance among the servants who are nigh. Thus have I been commanded to convey to you the message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His angels, then His messengers, and then His holy servants.

Inhale the fragrances of the Ridván from His roses and be not of those who are deprived. Appreciate the bounty of God upon you and be not veiled therefrom—and verily we have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily, those who withhold themselves from the Shelter of the Branch are indeed lost in the wilderness of perplexity—and are consumed by the heat of self-desire—and are of those who perish.

Hasten, O people, unto the Shelter of God, in order that He may protect you from the heat of the day whereon none shall find for himself any refuge or shelter except beneath the shelter of His Name, the clement, the forgiving. Clothe yourselves, O people, with the garment of assurance, in order that He may protect you from the darts of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by

severing himself from all that is possessed by the people and turning unto the holy and radiant outlook.

O ye people! Do ye take unto yourselves the Jebt (an idol) as a helper other than God, and do ye seek the Taghoot (an idol) as a Lord besides your Lord the Almighty, the Omnipotent? Forsake, O people, their mention, then hold the Chalice of Life in the name of your Lord the Merciful. Verily by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that day there is no refuge for any one save the command of God, and no salvation for any soul but God. Verily this is the truth and there is naught after truth but manifest error.

Verily God hath made it incumbent upon every soul to deliver His Cause (the Message) according to his ability. Thus hath the command been recorded by the finger of might and power upon the Tablet of majesty and greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the Day of Resurrection into the Ridván of Oneness, adorned with the mantle of Himself, the Protector, the Mighty, the Generous. Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this day before God your Lord and the Lord of your forefathers.

As to thee, O servant: hearken unto the admonition given unto thee in the Tablet; then seek the grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

Say: O people, cause no corruption in the earth and dispute not with men; for verily this is not worthy of those

who have chosen in the shelter of their Lord a station which shall indeed remain secure.

If ye find one athirst, give him to drink from the Chalice of Kawthar and Tasneen; and if ye find one endowed with an attentive ear, read unto him the verses of God, the Mighty, the Merciful, the Compassionate. Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God, otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of Inner Significance before every barren, dumb one. Verily the blind are deprived of witnessing the Lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily, wert thou to read the most mighty, wonderful verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! by thy Lord the Merciful, the Clement! If thou readest all the verses of God unto the deaf, will he hear a single letter? No! Verily by the Beauty, the Mighty, the Ancient!

Thus have we delivered unto thee some of the jewels of Wisdom and Utterance, in order that thou mayest gaze unto the direction of thy Lord and be served from all the creatures. May the Spirit and Glory rest upon thee, and upon those who dwell upon the plain of holiness and who remain in the cause of their Lord in manifest steadfastness!

My Lord the Helper of every assembly gathered for the exaltation of the Word of Thy Mercy and the Strengtheners of every party that agreed to the service of the Threshold of Thy Oneness:

I ask Thee by Thy Beauty which is secreted in Thy Brilliant (ABHÁ) Unseen Worlds, that the Favor of the Eye of Thy Mercy may embrace them and strengthen them with

most Mighty Power, and to gird up their loins by Thy Power which is victoriously successful in all things.

Verily, Thou art the hearer of prayer and verily, Thou art the powerful above all things.

In this day, the gathering of a board for consultation is of great importance and a great necessity. For all, obedience to it is a necessity, especially because the members (of the Board) are the hands of the Cause.

So they (the members) must confer and consult in such a way that neither disagreement nor abhorrence may occur. When meeting for consultation, each must use perfect liberty in stating his views and unveiling the proof of his demonstration. If another contradicts him, he must not become excited because if there be no investigation or verification of questions and matters, the agreeable view will not be discovered neither understood. The brilliant light which comes from the collision of thoughts is the "lightener" of facts.

If all views are in harmony at the end of a conference, it will be excellent; but if—God forbid!—disagreement occurs, then the decision must be according to the greater number in harmony. If, after reaching the result, one or the others of the members does not agree with it, neither of the other members nor any one must argue with or reproach him, but keep silence; then they will write to this Servant (the Master).

None (of the members of the board) must spread the matters or methods pertaining to the conference. At the opening of the conference they are to ask God for special assistance and help and for their Ruler and his assistants and for the Governors of the Country.

During the conference no hint must be entertained regarding political affairs. All conferences must be regarding the matters of benefit, both as a whole and individually,

such as the guarding of all in all cases, their protection and preservation, the improvement of character, the training of children, etc.

If any person (soul) wishes to speak of government affairs, or to interfere with the order of Governors, the others must not combine with him (in such a matter) because the cause of God is withdrawn entirely from political affairs; the political realm pertains only to the Rulers of those matters; it has nothing to do with the souls who are exerting their utmost energy to harmonizing affairs, helping character and inciting (the people) to strive for perfections. Therefore no soul is allowed to interfere with (political) matters, but only in that which is commanded.

O, ye chosen ones! O, ye heralds! O, ye advancing ones! O, ye deliverers of the Truth! Verily I stretch out the hands of supplication to God, that He may confirm you in serving the Word of God, in His Great Vineyard, so that ye may spread the Signs of God, explain His Proofs and arguments and demonstrate the Manifestation of His Kingdom among the Creatures.

Know ye! Verily your assembly is under the Protection of God and your persons are favored by the glances of the Eyes of Mercifulness. Make firm your feet, be steadfast in the Cause of God, trust in God and rely upon His confirmations under all circumstances.

Verily your Lord has chosen you from among the multitude and hath assisted you through His Angels, so that ye may arise with all your powers in diffusing the Fragrances of God, protecting the Word of God, guiding the souls, training the minds and establishing the Religion of God in those parts.

This is a Bounty which nothing equals, even the Kingdom of the whole earth. But at present it is concealed from eyes

and its value is not known except to the people of discernment among the righteous; verily they see it great and glorious! Its greatness, exaltation and loftiness shall surely appear throughout all regions.

Reflect upon the Disciples of Christ in the early centuries. The people did not care for their Assemblage, the power of their hosts nor for the greatness of their station, nay they supposed them as the (ordinary) people. But before a long time had elapsed, their augmentation appeared, their signs were promulgated, their Fragrances were diffused, their lights shone forth throughout all parts.

As to you, O, ye chosen ones! Use all your endeavors concerning your spiritual meeting and be steadfast in the Divine Cause. If people despise you be not grieved, nay rather grow in firmness and steadfastness in this Cause; so that you may find the Angels of Heaven assisting you and the Holy Spirit strengthening you in every important and momentous matter.

Upon ye be greeting and praise!

O ye beloved friends of 'Abdu'l-Bahá:

The news of your spiritual assembly reached this Illumined Spot and the heart of this yearning One was rejoiced on account of your concord, unity and affinity. What wonderful meetings and brilliant gatherings were those—whose fame will become world-wide and whose melody will ere long reach to all the Kingdoms, that in the regions of America the believers are real companions and associates with each other and are as beloved friends among themselves, that they bring about gatherings of friendship, engage themselves in the praise and glorification of the Glorious Lord, deliver eloquent speeches, establish the proofs and arguments of the Manifestation of the Sun of Truth, spread the Divine Teachings and shed broadcast the musk-

diffusing Fragrances of the Kingdom;—so that the nostrils become perfumed and the eyes become brightened.

O ye friends! O ye maid-servants of the Merciful!

Those assemblies are the emblems of the Supreme Course and the prototypes of the Congregations of the spirits in the ABHÁ Kingdom. Avail yourselves of the opportunities of this time, neither let the occasion slip by unheeded. The season of the soul-refreshing spring will not appear at all times, neither will the breezy dawn be at every moment. Now is the time of proclamation and the occasion of supplication and invocation toward the Kingdom of ABHÁ.

Therefore, sing ye with the sweet melody in the assemblages, entreat ye at the Threshold of the Kingdom of the Lord of Hosts and beg ye for Confirmation and assistance. The Guide of Providence will appear and the Beloved of Divine Gifts will unveil her luminous countenance.

Upon you be Bahá EL-ABHÁ!

O ye who are persevering in the service of the Cause of God! O ye who are sincere in the religion of God! O ye who are mentioned in this merciful assembly through the Bounty of God!

Verily, by day and by night I mention you, and will not forget you in the mornings nor in the evenings.

I supplicate God to uphold you with a Divine Power, heavenly might, merciful confirmations, and everlasting success, that ye may become luminous lamps; spreading the lights of knowledge to the people of the contingent world, and proclaiming the Name of God, saying, "the doors of the Kingdom have been opened before the face of every man; the sea of favors has moved, casting the pearls of gifts on the sides of the hearts and spirits; and the Sun of

the Most Great Gift has shone in these days, from which dazzling rays are abundantly sent to all regions."

O ye friends of the Merciful! be tranquil and have all confidence that the mercy of God shall surround you from all sides, and the Spiritual Breath shall quicken your spirits at every minute and time. Therefore, God be thanked for these heavenly gifts, these unseen favors, and these merciful abundances.

It is incumbent upon you not to be remiss in exalting the Word of God by day and by night. Be severed from the world and turn your faces to the Most Great Grace in the Kingdom of heaven, that the Mighty One may uphold you with the greatest gifts in this first growth.

Send monthly reports of the minutes of that Spiritual Assembly, that constant communications might continue between the Blessed Spot and that Spiritual Assembly.

May salutations and praise be upon you.

O, ye faithful ones! O, ye chosen ones! O, ye attracted ones! O, ye who have arisen to the service of the Cause of God, and the promulgation of His Word among the inhabitants of the world!

I supplicate to God that He make your gathering-place a glorious Tabernacle, a holy Throne, and a center of the divine emotions; so that you may become luminous lamps, and that from your faces radiate the lights of guidance among mankind, that you may hear the Call of the Almighty from the Supreme Concourse, opening your mouths in the glorification of the Beauty of Abhá, spreading divine teachings in that vast country, and educating humanity with heavenly education which conduces to the quickening of the souls and spirits.

By the life of Truth, I say with you, verily the Hosts of the Supreme Concourse are ranked expecting the time that

the glorious personages move forward in the Place of the love of God, and arise to help the Cause of God, in order that the Angels of Holiness confirm them with divine and unheard of power.

Hasten ye! Hasten ye! O, ye righteous ones! Hasten ye, Hasten ye, O, ye chosen ones! Hasten ye, Hasten ye, O, ye intelligent ones! Avail the opportunity! Do not expend one eye's wink uselessly in this heavenly Rose-Garden, until you behold that the Doors of the Bounty are opened before your faces, and the lamps of Guidance ignited in your hearts.

Verily your Lord is the Merciful, the Compassionate, the Bestower!

O, ye sons of the Kingdom!

Your letter was received and from the contents of the report the utmost of joy was obtained, for it indicated firmness and was a proof of your arising to serve.

When the intention is for God, ultimately the object is attained and unity and accord will appear.

I am hopeful that when I come to those regions and meet the friends perfect unity and accord will ensue.

Praise be to God in Paris and London there is not a trace of discord. They are in perfect accord and agreement; all are engaged in service. Day by day they are advancing spiritually, and are guiding new souls. The good leaves, the ladies who returned from Europe have certainly detailed the account.

The circle of friendship among the human race must be enlarged and (you) must associate and unite with the good souls who have no purpose save goodness and are striving for Universal Peace and desire the solidarity and the oneness of the human world. They must awaken them in regard to the Divine Kingdom, for their intentions are

good but they do not know that the powers in the world are incapable of establishing the Universal Peace and promulgating the oneness of the world of man save through the power of the word of God and the breath of the Holy Spirit. This power alone can remove differences, warfare and strife from among (the people) inasmuch as the Congress of Universal Peace and the Unity of the Races are radiant but are like the candles; a limited circle only do they illuminate, but the whole world is now made radiant through the rise of the Sun of Truth and darkness is entirely dispelled. This matter must be known to those important souls in the Congress for International Peace.

Consider how many conferences for philanthropy were held in the olden times, people braving difficulties and the utmost ordeals but their benefits were limited, but the rise of the light of Truth and the morn of Guidance through the power of the Holy Spirit affords unlimited benefits. Therefore in good intentions you must seek help from the boundless Power.

O ye sons and daughters of the Kingdom!

Your letter of felicitation (November 26, 1913) was received. Its contents were the proof of your firmness, and evidence that you have turned your faces toward the Kingdom of ABHÁ, holding fast to the Covenant and that your hearts are attracted by the Orb of regions.

Today all the nations of the world are submerged in the darkness of ignorance and the superstitious religions, racial patriotic and political prejudices, but the lights of the oneness of the world of humanity are shining and irradiating from your faces, and the fire of the love of GOD is ignited and set aglow in your hearts.

Praise be to God that you have no other aim save the Unity of mankind, entertain no other hope except the

guidance of all the people and harbor no other wish save the good pleasure of the Lord. I hope that you may become so illumined as to enlighten all the regions; each one of you may become a bright candle, the sign of the Love of GOD, the herald of the Kingdom of GOD, the means of communication between the hearts of all humanity and be confirmed for bringing about the confederation of all the religions;—so that this dark world may become luminous, the foundation of warfare and battle be utterly destroyed, the standard of Universal Peace be upraised in the center of the world and the Feast of Love be spread amongst the children of men.

With the utmost humility and meekness I supplicate and implore in your behalf toward the Kingdom of ABHÁ and beg confirmation for you,—so that the City of New York may become the center of the Most Great Guidance and the lights may be scattered to all parts of the world from the hearts of the believers!

O ye beloved friends of 'Abdu'l-Bahá!

You have written that there is a difference among the believers concerning the "Second Coming of Christ." Praise be to God!—time and again this question hath arisen and its answer hath emanated in a clear and irrefutable text from the pen of 'Abdu'l-Bahá that what is meant in the prophecies by the "Lord of Hosts," the "Promised Christ" is the Blessed Perfection (Bahá'u'lláh) and His Highness the Supreme (the Bab). The faith of everyone must revolve around this palpable and evident text.

My name is 'Abdu'l-Bahá, my identity is 'Abdu'l-Bahá, my qualification is 'Abdu'l-Bahá, my reality is 'Abdu'l-Bahá, my praise is 'Abdu'l-Bahá. Thralldom to the Blessed Perfection is my glorious and refulgent diadem; and servitude to all the human race is my perpetual religion.

Through the bounty and favour of the Blessed Perfection, 'Abdu'l-Bahá is the ensign of the Most-Great-Peace, which is waving from the supreme apex; and through the gift of the Greatest Name he is the Lamp of Universal Salvation, which is shining with the light of the love of God. The Herald of the Kingdom is he, so that he may awaken the people of the East and of the West. The Voice of Friendship, Uprightness, Truth and Reconciliation is he, so as to cause acceleration throughout all regions. No name, no title, no mention, no commendation hath he nor will ever have except 'Abdu'l-Bahá. This is my longing. This is my supreme apex. This is my greatest yearning. This is my eternal life. This is my everlasting glory! Express ye the same thing which is issued from my pen. This is the duty of all. Consequently the friends of God must assist and help 'Abdu'l-Bahá in the adoration of the True One; in the servitude to the human race; in the well-being of the human world and in divine love and kindness.

O ye friends of God! Through the appearance of the Blessed Perfection the theories are abrogated and the facts are established. The time of superficiality is gone by and the cycle of reality hath appeared. One must become the incarnation of servitude, the personification of love, the embodiment of spirituality and the mirror of mercy.

The believers must become the cause of life; deliver the people from heedlessness, call the souls to the perfection of humanity, beckon nations to unity and agreement, destroy the foundation of foreignness, make everyone as friends and associates, treat the negligent souls as their own children and train and educate them with the utmost love—so that the ignorant become wise, the blind become endowed with sight, and the deaf be given hearing.

O ye friends of God, beware! Beware of differences! By differences the Temple of God is razed to its very founda-

tion, and by the blowing of the winds of disagreement the Blessed Tree is prevented from bearing any fruit. By the intense cold of the diversity of opinions the rose-garden of unity is withered, and the fire of the love of God is extinguished!

O ye friends of God! 'Abdu'l-Bahá is the Manifestation of Thralldom and not "Christ." The servant of the human realm is he and not a "chief." Non-existent is he and not "Existent." Pure nothingness is he and not "Eternal."

There is no outcome or result to these discussions. We must put aside these disputes and controversies, nay rather must we consign them to utter oblivion and arise to do that which is indispensable and which is demanded of us in this day. Controversies are words and not significances, theories and not realities.

The quintessence of truth is this: We must all become united and harmonized in order to illumine this gloomy world, to abolish the foundations of hostility and animosity from among mankind, to perfume the inhabitants of the universe with the holy fragrances of the nature and disposition of the beauty of Abhá, to enlighten the people of the East and West with the light of guidance, to hoist the tent of the love of God and suffer each and all to enter under its protection, to bestow comfort and tranquillity on everyone under the shade of the Divine Tree, to astonish the enemy by the manifestation of the utmost love, to make the ravenous and blood-thirsty wolves to be gazelles of the meadow of the love of God; to administer the taste of non-resistance to the tyrant, to teach long-suffering and resignation of the martyrs to the murderer, to spread the traces of oneness, to chant the praises and glorification of the glorious Lord, to raise the voice of "Ya Bahá El-Abhá!" to the supreme apex and to reach the ears of the inhabitants of the Kingdom with the outcry. This is reality! This is

guidance! This is service! This is the consummation of the perfection of the realm of humanity!

O ye believers of God! Each person must summon the people to the servitude of 'Abdu'l-Bahá and not the Christ-hood, and no soul must either publicly or privately utter one word against or in contradiction to the general teachings, and no one must believe that 'Abdu'l-Bahá is the "Second Coming of Christ," nay, rather he must believe that he is the manifestation of servitude, the mainspring of the unity of the human world, the herald of the True One with spiritual power throughout all regions, the commentator of the Book according to the divine text, and the ransom to each one of the believers of God in the transitory world.

Print ye this tablet and spread it throughout all countries.

O ye elect and chosen ones of the Kingdom!

Thank God that the Greatest Name selected and elected that gathering, ushered it into the Kingdom of Eternal Glory, honoured and crowned it amid the Supreme Course.

He placed upon each head a glorious diadem of guidance and established each one upon the throne of eternal reign. This is not known now but shall become evident and clear hereafter.

The seed when growing, at first doth not attract attention, but later it becometh green and thriveth, adorning the rose-garden and the orchard. Now, likewise, this divine bounty is unknown, it is not yet revealed, but soon will its splendour illumine the horizons and brighten the East and the West.

I have been in your gatherings many times. I have not attended one-tenth of the number of meetings in other cities which I have attended in this city, but with you I have been in meetings day times, during evenings, with you individually, with you collectively and I have told you the teachings and exhortations of His Holiness Bahá'u'lláh. I conveyed unto you the glad tidings of God, I explained unto you the wishes of the Blessed Perfection; that which is conducive to human progress have I explained to you, and that which leads to the most great humility. I have given you a thorough explanation of the teachings of Bahá'u'lláh.

I have stayed in New York a long time. Although at times I went away, I have always returned to New York, because I wished New York to advance greatly. In former times New York was the Bahá'í center. It had precedent over other cities from every standpoint, even in point of numbers. I would like to see New York now as it was formerly, that is, with many friends. I would like to see this assembly increase day by day, and this is contingent upon one thing, that is, you must set aside all differences and become one in thought. This is the call of the Kingdom of Abhá. When water is distributed through various channels or founts, none of the fountains shall have sufficient strength and power, all of them will be meager. But when you shut off the sources and force the water in one direction, you will see a tremendous outflow. Even so it is with the thought of mankind. When human thought is not centered, it is working here and elsewhere; no thought force will be strong, but if you shut off all other forces and make all as one thought, there will be a tremendous power in that one direction. Therefore, you must forsake all thoughts, be united, set aside all intentions and hold only to one intention. This is the summons to the Kingdom of

Abhá. This is the invitation to the Great Kingdom of the Lord. If this is accomplished, New York, in the course of a year, will become bright; it will become fragrant; it will become a rose-garden; it will be delightful. The rays of the Sun of Light will shine. The faces will be most happy. Human realities will develop, the station of revelation and discovery will be attained, and the Stars of God will become resplendent.

Consider how all the people are asleep and ye are awake. They are dead and ye are alive through the breaths of the Holy Spirit. They are blind while ye are endowed with perceptive sight. They are deprived of the love of God but in your hearts it exists and is glowing. Consider these bestowals and favors.

Therefore in thanksgiving for them, ye must act in accordance with the teachings of Bahá'u'lláh. Ye must read the Tablets, Hidden Words, Ishrakhat, Glad Tidings—all the Holy Utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness and the divine bestowal. This is thanksgiving and glorification of God.

I hope you all may attain thereto, be mindful of these favors of God and be attentive. It is my hope that I may go away from New York with a happy heart, and my heart is happy when the friends of God love each other: when they manifest the mercy of God to all people.

Strive you day and night that you may establish the power of the Covenant. Today the power that is able to quicken the heart of the world is the power of the Covenant. As the believers of God in New York, praise be to God, have found a new power in the Covenant and Testament, therefore they have gained happiness, attraction and

motion. The more the Covenant is established, the more the power of the Holy Spirit will become manifest.

Truly, I say, if the believers of God become united with heart and soul, in a short time they will shine forth like unto the sun. They will obtain joy and happiness—the splendor of which will be cast upon all the regions of America.

New York is the candle of America, but on account of discord and differences of opinion, it had become extinguished. Now, praise be to God, it is illumined again. My hope is such that New York may become so luminous that it may illumine all the American continent. Now that unity is established, undoubtedly the confirmations of God and infinite assistance will be obtained.

Every one of the friends who travels to America reaches New York first, and hastens to the assembly of the friends.

Should he become intoxicated from the chalice of unity, he would travel in that country as if he were dancing with joy. But otherwise, unquestionably, he would become depressed and dispirited. In short, for the friends in New York, I beseech heavenly bounty and spiritual confirmations.

I hope that the Northeastern States, especially New York, may attain to the utmost state of perfection in the cause of God, and in the matter of teaching and the promotion of the Word of God, they may precede the friends of other parts. New York is the first and greatest city of the Western Hemisphere and the numberless passengers who come to America, come and pass through this city. Therefore, its important position is quite secure and must be taken into consideration. The friends of this city must be in the utmost love and amity, so that their unity may serve as an example to the other States.

It is my hope that the meetings of the Bahá'í Assembly in New York shall become like meetings of the Supreme Concourse. When you assemble you must reflect the lights of the heavenly kingdom. Let your hearts be as mirrors in which the radiance of the Sun of Reality is visible. Each bosom must be a telegraph station; one terminus of the wire attached to the soul, the other fixed in the Supreme Concourse, so that inspiration may descend from the Kingdom of Abhá and questions of reality be discussed. Then opinion will coincide with truth; day by day there will be progression and the meetings become more radiant and spiritual. This attainment is conditioned upon unity and agreement. The more perfect the love and agreement, the more the divine confirmations and assistance of the Blessed Perfection will descend. May this prove to be a divine meeting and may boundless bestowals come down upon you. Strive with all your hearts and with the very power of life that unity and love may continually increase. In discussions look toward the reality without being self-opinionated. Let no one assert and insist upon his own mere opinion; nay rather, let each investigate the reality with the greatest love and fellowship. Consult upon every matter and when one presents the point of view of the reality itself, that shall be acceptable to all. Then will spiritual unity increase among you, individual illumination will be greater, happiness more abundant and you will draw nearer and nearer to the kingdom of God.

O ye sons of the Kingdom!

Concerning the erection of the Mashriqu'l-Adhkár: Now all the believers must become united, so that the temple may be built soon in one place. For should (the believers) undertake (the erection of a temple) in many places, it will not become completed anywhere; and as in Chicago they have

preceded every other place to plan the erection of the temple, undoubtedly to co-operate and help them is noble and a necessity. Then when it is built in one place it will become erected in many other places. If, for the present you prepare or establish a home in New York, though by renting it, to become a center for the gathering of the believers in God, it is very acceptable. God willing in all the States of America in the future there will be erected temples with infinite architectural beauty, art, with pleasing proportion and handsome and attractive appearance.

O ye faithful, O ye sincere!

Verily, in the midst of nights and with a heart overflowing with fervent supplications and earnest prayers, 'Abdu'l-Bahá beseeches his Lord to shower down upon you the divine gifts of the heavenly table, that ye may rejoice through His bounty, munificence and the abundance of His Lights and be illumined by the sun of His Reality, the dawn of which is dazzling upon the East and the West.

O beloved of God! Great, great is the matter! Illustrious illustrious is the victory! Glorious, glorious is the Age! Steady, steady is the abundance, and the lights have encompassed all regions.

Arise with divine power, merciful intention, heavenly zeal, spiritual character, resolute aim, and rely upon God, the Peerless, endeavor in the service of the Cause of God, put every effort in the vineyard of God, utter the praise of God, spread the fragrances of God, characterize yourselves with the characteristics of God, clothe yourselves with the vestments of angels, and adorn yourselves with the excellencies of merit which is the real ornament of man.

Be the guideposts of favor, the banners of perfection, the lighthouses of science and knowledge, the standards of unity and the signs of the gift of the glorious Lord.

This is that whereby your faces would be illumined in the Supreme World and your breasts dilated with joy through the favors of the Lord of the Sublime Heaven.

I desire distinction for you. The Bahá'ís must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world; for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.

In brief, whenever you witness in any soul the image and likeness of God, know ye of a certainty that he (or she) is a Bahá'í, that is, the signs of the effulgences of Bahá'u'lláh, are revealed in him; the sanctification and purity of Bahá'u'lláh, the virtues of Bahá'u'lláh, the perfections of Bahá'u'lláh, and the might and dominion of Bahá'u'lláh. Whenever you witness the rays of His bestowal in any soul, the image and likeness of Bahá'u'lláh reflected, know that he assuredly is a Bahá'í, that he is the

servant of Bahá'u'lláh, that he is related to Bahá'u'lláh, he is the sign of Bahá'u'lláh. Otherwise he is not at all related to Bahá'u'lláh. Bahá'u'lláh is free from him; He has nothing to do with him. Therefore, strive, have no rest day or night, until you attain to the characteristics of the angelic kingdom. May you become the signs of guidance. May you become the lamps of the Kingdom of God. May you become shining stars in the Kingdom of Everlasting Glory. May you illumine the world of humanity. May you become the very spirit of the world of humanity, so that the world may be likened unto a body and you the spirit animating that body. May you bestow life. May you illumine. May you enlighten. These are the characteristics of the people of Bahá. This is the behavior of the people of Bahá. These are the aims of the people of Bahá. It is my hope that all of you may become assisted and confirmed therein. Praise be to God, you are all under the shade of His protection! Praise be to God, that you are surrounded with the glance of His mercifulness! Praise be to God, that you are related to Him! Praise be to God, that you are receiving lights from His Sun! Ere long you shall witness that the rays of the Sun of Bahá'u'lláh have illumined the Orient and the Occident.

LETTER FROM SHOGHI EFFENDI TO THE NEW YORK
SPIRITUAL ASSEMBLY

To the beloved of the Lord and the handmaids of the Merciful, throughout the City of New York, U.S.A. Care of the members of the Spiritual Assembly.

Dear and faithful friends of 'Abdu'l-Bahá!

The welcome letter which the members of your Spiritual Assembly have sent me is indeed a fresh and remarkable

testimony of your wise, patient and persistent efforts to promote the Cause of God and deepen its foundations in the heart of that great city.

All throughout the various vicissitudes which the Movement has encountered during this past year of bereavement and uncertainty, the faithful lovers of the Master in New York have, by their wisdom in teaching, the range and character of their activities, their perseverance in their labors and their unity in service, proved themselves worthy of the blessings which our beloved 'Abdu'l-Bahá showered upon them during His repeated visits to their city. It is my earnest hope and prayer that now at this decisive hour of the Cause of God the friends may with clear vision and redoubled energy endeavor to deepen still further the essential truth of the Cause in their own lives, and then extend the sphere of their activity, endeavoring at all times to infuse the regenerating Spirit of Bahá'u'lláh into the divers communities, creeds and classes that are represented in that most cosmopolitan city of the American continent.

From the leaflets, the circular letter and the pamphlet * enclosed in the letter of your Spiritual Assembly, I can see clearly how well you have undertaken the task of acquainting the intellectual and religious circles of your city with the Divine Teachings, how admirably you have coordinated your efforts for service, and how beautifully you have immortalized the memory of the Beloved's sojourn in your midst.

As I have already intimated in my first letter to the National Spiritual Assembly, I shall be most pleased to receive from every Bahá'í center throughout America regular and comprehensive reports on the position of the Cause and the activity of the friends. These I shall gladly transmit to

* The first edition of the present work, "'Abdu'l-Bahá in New York."

the friends throughout the East, who in their present hour of restlessness and turmoil will, I am sure, be cheered to hear of the steady and peaceful growth of the Cause in your land. I have already shared the news you have conveyed to me with the resident friends in the Holy Land, and shall soon, by the aid of the Spiritual Assembly of Haifa, send them to the believers throughout the East.

Our departed Master, whose Call first awakened that city, who later visited it and with his own hands watered its soil, and who to his last hour bestowed his tenderest care upon it, is now, as ever before, watching from his Station on High the progress of the work which he has entrusted to you, his beloved children, ready to bless, guide and strengthen you in your efforts to achieve success for his Cause.

Awaiting your joyful news, and wishing you from all my heart the highest success in all your endeavors,

I am your devoted brother,

(signed) SHOGHI.

Haifa, Palestine, February 3, 1923.

A RECORD OF THE MASTER'S PRESENCE

During the 79 days which 'Abdu'l-Bahá spent in New York between April 11 and December 5, 1912, he delivered public addresses in, or made visits to, the following:

Church of the Ascension, Fifth Avenue and 10th Street.
Carnegie Lyceum (Union meeting of Advanced Thought Centers).
Earl Hall, Columbia University.
227 Bowery, Bowery Mission.
Unity Church, Montclair.
Grace Methodist Episcopal Church, West 104th Street.
Hotel Astor (Reception by New York Peace Society).
Church of the Divine Paternity, Central Park West.
Brotherhood Church, Jersey City.
Metropolitan Temple (Woman's Suffrage Meeting).
Mount Morris Baptist Church, Fifth Avenue and 126th Street.
Theosophical Society, Broadway and 79th Street.
Town Hall, Fanwood, N. J.
Fourth Unitarian Church, Beverly Road, Brooklyn.
Central Congregational Church, Hancock Street, Brooklyn.
All Souls Unitarian Church, Fourth Avenue and 20th Street.
Genealogical Hall, 226 West 58th Street.
Hotel Waldorf (Reception by Minerva Club).
J. P. Morgan Library.
Hotel Great Northern (Bahá'í Reception).
Union League Club, Bedford Square, Brooklyn.
Little Theatre (Performance of "The Terrible Meek," by Charles Rann Kennedy).
Bahá'í Home, 6 West 90th Street.
780 West End Avenue, home of Mr. and Mrs. E. B. Kinney.
935 Eastern Parkway, Brooklyn, home of Mr. and Mrs. Howard MacNutt.
36 West 67th Street, studio of Miss Phillips.
141 East 21st Street, home of Mr. and Mrs. Alexander Morten.
327 West End Avenue, home of Mr. and Mrs. Mountfort Mills.
Hotel Ansonia ('Abdu'l-Bahá's residence in New York).
273 West 90th Street, home of Mr. and Mrs. Marshall L. Emery.
227 Riverside Drive.
309 West 78th Street, home of Mr. and Mrs. Frank Champney.
West Englewood, New Jersey, home of Mr. and Mrs. J. O. Wilhelm.
West Englewood, New Jersey, home of Mr. and Mrs. Louis Bourgeois.
830 Park Avenue, home of Dr. and Mrs. Florian Krug.
48 West 10th Street, studio of Miss Juliet Thompson.

A RECORD OF THE MASTER'S PRESENCE 77

575 Riverside Drive, home of Mr. and Mrs. Frank K. Moxey.
261 West 139th Street, home of Mr. and Mrs. Arthur P. Dodge.
Flatbush, Brooklyn, home of Mr. and Mrs. William Dodge.
226 West 75th Street, home of Mrs. E. A. Magee.
316 Bedford Avenue, Brooklyn, home of Mr. and Mrs. Frank Newton.
309 West 79th Street, home of Mr. and Mrs. W. O. Inglis.
Hotel Bonta, residence of Mr. and Mrs. Percy Woodcock.
130 West 57th Street, home of Mrs. Tatum.
130 West 90th Street, home of Mrs. Ida Seglar.
3 East 81st Street, home of Mr. and Mrs. Frank P. Roe.
70 Halsey Street, Newark, home of Mrs. Frances Carré.
419 West 119th Street, home of Mrs. Louise Gibbons.
504 West 113th Street, home of Miss Alberta Hall.
22½ Patchen Avenue, Brooklyn, home of Mr. and Mrs. John J. Grundy.
19 The Crescent, Montclair, N. J., home of Mr. and Mrs. Charles Edsall.
31 Valley Road, Montclair, New Jersey, home of Mr. and Mrs. D. Bedikian.
31 Gramercy Park, home of Misses Emma and Ina Thursby.
514 West 114th Street, home of Mrs. Cochran.
Morristown, New Jersey, home of Hon. H. H. Topakyan.