

# THE BAHAI WEEKLY

**Beware of prejudice ; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West.—Abdul Baha.**

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19th May 1931

## RELIGION

BY

REV. J. C. OAKSHETTE.

Religion is a distasteful word to thousands simply because of a false concept of its reality, its true meaning.

Religion and Science are as two magnificent Pillars at the entrance to the Temple of TRUTH, two Angel Guardians of the PATH pointing out the sure Way to Truth and Life in its fulness and beauty.

Religion is that Cosmic Law provided by the Grand Architect of the Universe in Wisdom, incorporated into His design and plan of this contingent world to promote and establish Order, Unity, Harmony, Oneness without monotony. One in its source, dual in action, multiple in manifestation, its result.

Religion is that quintessence of Love which tinctures every ideal, every thought, word and action in daily life. Love that is the result, the outcome of one's realization of the glorious bondage, which is perfect freedom, of one's relationship as a child of the Divine ONE, the Heavenly FATHER ; a prince of the royal household of the King of Kings, the Lord of all the Worlds ; God of our hearts, God who is Love.

Consider, for a moment, a flower, the queen of flowers, for example, the Rose. The Law of Attraction has brought together certain elements in varied proportions in the form of the perfect flower. When that power is withdrawn from this centre, the flower withers and decomposes ; as a flower it ceases to exist.

Similarly, also, with the great body of Humanity. The wonderful Law of Attraction, Harmony,

(Continued on page 2, col. 3)

## Rabindranath Tagore's Vision

In an exclusive message to the *Associated Press* on the occasion of his seventieth birthday, Dr. Rabindranath Tagore says : "The modern age, with its interlinked social and economic basis of civilisation, has brought about new values of unity in the relationship of human races. Those races which persist in cultivating the primitive habits of tribal isolation and hostile individualism must suffer and cause suffering by denying the fundamental truth of our present civilisation. Humanity must adjust itself to the spirit of the age and develop harmonious co-operation of efforts in order that the suffering born of unnatural competition and exploitation may be alleviated.

### EXPLOITATION

"The immediate results of the proximity of races, made possible by the modern age, lie in an increase of chances for the stronger races to exploit the weaker ones by the organised machinery of power and scientific utilitarianism. The weaker races, who have become a menace to the safety of the whole human civilisation by attracting the greed of the powerful, have consequently to cultivate, as a measure of self-defence, an unwholesome attitude of national self-assertion which, in its turn, intensifies the cultural misunderstanding of the peoples of different countries.

### BETTER ORDER COMING

"All these phases of mal-adjustment and mutual suspicion are, however, transitory, and signs are evident everywhere that a new order of co-operation will be established in the human world. India must not fail to recognise this in her present effort to re-shape her destiny.

And her freedom must vitally connect itself with the freedom of all humanity, which comprehends the welfare of different racial and national units that form it and gives them their fulness of truth."—

### ON SWARAJ

"Don't let all your energies be spent up in a sentimental outburst, but translate them into action. You have enough of Bande Mataram. Let Bande Mataram be replaced by Bande Bharatam.

"Neither by waving national flags nor by spinning your allotted quota of cotton on the *Charkha* can you win Swaraj, but only by constructive work for the masses. Only by actual service to your countrymen can you achieve it."

This is the message delivered by Dr. Rabindranath Tagore to his countrymen on the occasion of the celebration of his seventieth birthday at Santiniketan.

### BIRTHDAY CELEBRATION

Amidst scenes of quiet grandeur the seventieth birthday of the Poet was celebrated at Santiniketan before a distinguished gathering of friends and admirers assembled from many parts of the world. The ceremonies were characterised by simplicity and absence of superfluous formalities.

After the chantings of Vedic hymns, presents and gifts were offered by friends present on the spot, the notable among them being those from the Chinese poet, Dr. Leo, and the Chinese artist, Mr. Kau, both having come specially for this occasion.

The Poet thanked the audience for the touching demonstration of affection, and explained the central ideal of his life which consisted in trying to reveal, through self-expression, the youthful play of the Creator as manifested in beauty and harmony of Nature.

# “ADA LEIGH”

## Founder of Well-known Homes

Mrs. Ada Travers Lewis, the founder and president of the “Ada Leigh” Homes and Hostels in Paris, who died recently at her home in Kensington, aged 91, was born at Macclesfield, the daughter of Even Leigh, a clever textile engineer.

Early in life she began to develop a sincere and practical humanity and a deep veneration for religion. The conduct of Bible classes was a recognised part of her upbringing, and in her case it soon became a clear vocation. With her sisters she was sent abroad to finish her education, first in Germany and then in Paris, and it was during her first visit to the French capital that she laid the seeds of her life's work on behalf of lonely English and American girls.

She followed that gleam, although the idea that a young single woman should undertake such a task startled her mother and appeared “rather questionable” to her sisters. Even the Earl of Shaftesbury once wrote advising “our well-beloved and enterprising Ada” not to be “too venturesome.”

### MISSION HOME

From 1862 until 1889 she devoted herself to the establishment of her institution. The political troubles in France had thrown on the streets of Paris large numbers of young English governesses and artists, while at home the cotton famine of 1862-3 made constant demands on Relief Committees. Miss Leigh at home and in France found work to interest her and divided her time between Lancashire and Paris. With the encouragement of the Rev. E. Forbes, who had a church in the Rue d'Aguesseau, she started Bible readings for English girls in 1868, using the church as her head-quarters for getting in touch with the girls. She was successful, and soon saw the necessity for enlarging the scope of her movement. She made an appeal among her friends, and in 1872 succeeded in setting up a small home with ten beds in the Avenue de Wagram. From this beginning rose the “Mission Home for Young English and American Women in Paris,” the mother home of the movement, established at 67, Avenue de Wagram.

### FOUNDED ON A FRANC

A girl whom she had rescued from desperation exclaimed one day, “If only you will start a home for us, I will give you a franc.” That franc was the financial foundation of the future hostels.

It was Mrs. Lewis's contention that preventive work against pitfalls for English girls going abroad should be started in England. “A closer union” she once wrote, “should be formed betwixt British Consuls and Chaplains in Europe and these should be associated with the various agencies at home.”

She told of one stricken woman who said to her, “If only a dog had pulled my skirts I would have come back.”

Among Mrs. Lewis's prized possessions was a Dorothy bag worked by Queen Victoria, and sent as a personal gift.

Another great adventure was the provision of a church. Once more she took risks, once more she planned and laboured, and once more was brilliantly successful. Christ Church, at Neuilly, was dedicated by Bishop Ryan in 1878, after King Edward, then Prince of Wales, had laid the foundation stone. Her mission now was definitely established, she herself was recognised, Royal patronage and the approval of Church and State were accorded her. Other homes were in working order at Neuilly and other parts of Paris, and the question of voluntary contributions, while it remained and still remains a matter of constant care and infinite labour, was no longer a gamble.

### GROWTH OF SCHEME

To-day her mission is one of the largest British philanthropic associations on the Continent. Thirty-five thousand beds a year are occupied in the homes and hostels. There is no distinction of creed and little of race or language. Accommodation, decent living and wholesome food at less than cost price, advice and comfort gratis, are provided daily for hundreds of unprotected girls, many of whom would otherwise be forced on the streets of Paris. Such is Mrs. Lewis's life-work, a notable achievement, and a noble monument.

## RELIGION

(Concluded from page 1)

and Unity, holds together this most marvellous Creation.

As it is with the whole, so is it with all parts; whether it be the rose, the flower, or a human body, when the Law ceases to act, when that principle is withdrawn from it—it dies, disintegrates.

Hence it is proved beyond question, that Love, Attraction, Unity, Harmony, Oneness are the cause of Life, while, on the contrary Repulsion, Discord, Hatred, Separation bring death, decomposition.

The great Master, Amenhotep, counsels: “Shut not the bosom to the tenderness of Love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.”

True religion, that essential essence of Holy Love, may be the sweet fragrance of our everyday living, bringing joy and happiness, and delight; encouragement and strength also, perchance, to those whom we contact. Fragrant, lasting, penetrating like unto the sweet Attar of Roses of earth which thought may assist us to grasp the inner meaning of the divine command: “Consort with all the people with Love and fragrance.”

This is Religion pure and simple, the REALITY.

### STAR OF THE WEST

A Monthly Baha'i Magazine of America (U. S. A.)

Contents for March 1931.

The Social Fabric, Abdul-Baha.

The Coming of Spring, Abdul-Baha.

Editorial, Stanwood Cobb.

The Unbroken Spiritual Guidance, Howard M. Hurlbut.

Ordeals and Ideals—The Spiritual Education of Persian Children, by Jalal Sahibi.

Contrasts, A Poem, Willard P. Hatch.

Treasures from the Land of Fars, Florence E. Pinchon.

Annual subscription: Rs. 9.

Order a Copy.

## The Bahā'ī Weekly

May 19, 1931.

BAHĀ'U'LLĀH

[ IN BAGHDAD 1852-64 ]

Bahā'ūllāh was in Baghdad for 12 years (1852-64). The persecution continued in spite of the fact that the Babis were creating no trouble in that place. The aggression however of the Moslem divines in conjunction with the governors was on the increase and as a result Babis had to seek the assistance of Mirza Said Khan, the Minister for Foreign Affairs, who arranged an epitome of the matter to be submitted to the Royal Presence (Sultan of Turkey). The trouble was meanwhile brewing and some Babis appealed to the governor. As a result of all this intrigue Bahā'ūllāh and his companions were all summoned to Constantinople, the capital of Turkey. Regarding the persecution of the Babis Bahā'ūllāh wrote as follows :—

“ But as to this sect, it is twenty years and more that they have been tormented by day and by night with the fierceness of the Royal anger, and that they have been cast each one into a (different) land by the blasts of the tempests of the King's wrath. How many children have been left fatherless ! How many fathers have become childless ! How many mothers have not dared, through fear and dread, to mourn over their slaughtered children ! Many (were the servants of God) who at eve were in the utmost wealth and opulence, and

at dawn were beheld in the extreme of poverty and abasement ! There is no land but hath been dyed with their blood and no air whereunto their groanings have not arisen. And during these few years the arrows of affliction have rained down without intermission from the clouds of fate. Yet, notwithstanding all these visitations and afflictions, the fire of divine love is in such fashion kindled in their hearts that, were they all to be hewn in pieces, they would not forswear the love of the Beloved of all the dwellers upon earth ; nay rather with their whole souls do they yearn and hope for what may befall (them) in the way of God.”

USSHER writes in his journey from London to Persepolis (London, 1865) p. 629, “ It was enough to be suspected of Babeeism to be at once put to death, and many old feuds and injuries were avenged by denunciations and accusation of being tainted by the fatal doctrines. No time was lost between apprehension and execution. Death was the only punishment known ; the headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares. At last the European missions remonstrated, the reign of terror ceased, and although still proscribed and put to death without mercy whenever discovered, the Babees are supposed yet to reckon

## THE TEMPLE STAMPS

### A NEW IDEA

We have great pleasure in endorsing the idea of Mr. G. F. Baggs regarding the printing in colour of the Bahā'ī Temple of Chicago in the form and size of a postage stamp just to help the Temple Fund. These stamps will be obtainable from the Local Bahā'ī Assemblies at a nominal cost and could be sent to friends and the proceeds from the sale of these stamps will go to the completion of that most beautiful Temple in Chicago. The idea in our opinion is a splendid one and deserves encouragement at the hands of all interested in the Bahā'ī Cause, Mr. Baggs writes as follows :—

A stamp of the size of the regular postage stamp, or its double size can be obtained for an exceedingly small cost in lots of Five Million upwards. In one colour printed in black, gummed and with a short text on the reverse side (on top of the gummed surface) which tells both in Arabic and English; Persian and English; Urdu and English; or other two languages; to tell the outsiders before using the stamp what it signifies. Such stamps made up in sheets of 25 or 50 each, are obtainable at such low cost, and they could be offered to the various local Assemblies at given prices; each Assembly dispose of their lot or share arranged for at a price fixed by themselves to the local followers, and the proceeds of the difference of cost and local price could go (internationally) to the Temple Fund, or other use to advance the Cause.”

many seeming orthodox Moslems among their numbers, the southern parts of the country being thought to be the most tainted with the detested heresy.”

Such was the persecution that the followers of Bab suffered and their troubles were not yet over. What was in store for them we shall see next.

## NEWS FROM PERSIA

Dear Friends,

It is with great pleasure and satisfaction that the friends in Persia have been sharing with us the happy news of the increasing liberty and freedom they now enjoy in their country. Ever since the establishment of the new regime and the enlightened rule of the Shah, the Baha'is all throughout Persia have found themselves in greater freedom as regards their religious faith than ever before. To-day we find conditions still more advanced. Those who are not Baha'is but have always admired and respected its principles and also its adherents, find themselves in a position to express publicly through the press their personal feelings on the subject. Only those who understood fully the conditions in which the Baha'is lived in the past in Persia, can now realize the full import of such an unprecedented event in the history of the Cause in that country. We give below the exact translation of an article that appeared on the front page of a daily paper in Tabriz:

"They write from Tehran. On the night of the 28 of Shaban, corresponding to the 28 of Deymah, in a very imposing building at the end of the Moiz'ul-Sultan Avenue, a very important meeting was held by the Baha'is to commemorate the martyrdom of the Bab, which occurred on the 28 of Shaban 1266 A. H. in Tabriz. There was a very large gathering composed of people of all classes and as each entered the two halls in which the meeting was held, he took a seat on the first empty chair without any consideration of the position of that seat. Between the two adjacent halls a platform was arranged facing the seats which were all occupied. The audience were very quiet but signs of deep emotion could be detected in

their faces. At the appointed hour the meeting was opened by a prayer which was sung in a very sweet and appealing tone. Then one of the speeches which Abdu'l-Baha had delivered in Europe was read and was followed by a Tablet which Abdu'l-Baha had revealed for that same occasion, *viz.* the martyrdom of the Bab.

"After that Agha Yazdani, in accordance with the published programme, delivered a long address.

"After that speech there was an interval during which tea and cocoa was served to all present while the children sang beautiful songs. Then Agha Fazil Mazandarani rose and gave a detailed account of the life and the mission of the Bab describing some of His great and voluminous writings which He left to the world in spite of the fact that most of the time He was either being tortured or actually in prison.

"The above described meeting which was conducted in a most quiet and touching manner, and which showed deep spiritual feeling among those present, was concluded by a short poem and then the reading of a prayer. Indeed the whole thing reflected a world full of meaning and earnestness.

"Truly the oppression and the bigotry of the despotic regime in old Persia was in a most horrible intensity, and it always tried to kill and suppress every attempt at reform whether spiritual or for the material progress of the people. Unfortunately the province of Azerbaijan, whose inhabitants have always been active and earnest and have always welcomed every means to progress, was chosen to commit this horrible act, and bears the blame for it in the history of

## A Lectureship in Esperanto

We learn on the authority of the *Inquirer* that Esperanto has now been recognised as a University subject at Liverpool, where a John Buchanan Lectureship has been established, made possible through a legacy left by a well-known London Esperantist, the late genial Dr. John Buchanan. The first John Buchanan lecturer by appointment of the University Council will be Professor W. E. Collinson, who already occupies the Chair of German and is the author of several works on language, among them one in Esperanto, "La Homa Lingvo"—necessity is the mother of invention. Esperanto is sure to supply a growing demand of a world brought together by easy communications *via* land, water and air. At the time when empires are breaking up to make room for autonomous states, something is required to do duty for imperial languages like French and English. Once distant races and peoples, now made neighbours, will not wait for any one language to spread, nor will they leave the world a veritable Babel. There is, therefore, good chance for Esperanto stepping into the gap. The world organisation of the Theosophical Society, sometimes publishes its Report in Esperanto. The John Buchanan Lectureship brings down Esperanto from the dreamland of human imaginings to the *terra firma* of practical utility.

(From the *Indian Messenger*  
Calcutta.)

Persia. But now Azerbaijan with its spirit of magnanimity must attempt to compensate for the past.

This is how the first man to publish an article on the Cause in the press of Persia concludes his writings.

(Sd.) SOHAIL AFNAN.  
Secretary, Baha'i Assembly,  
HAIFA.

## A Letter from Victoria Bedekian

DEAR FRIENDS,

We Bahai people believe that the soul is not a combination of elements, it is not composed of many atoms, it is one indivisible substance and therefore eternal, it is entirely out of the order of the Physical Creation. It is immortal !

A soul is God's, placed on earth for the purpose of development, for another, a spiritual world, of which there are many as are the material worlds.

We Baha'is are taught that the other constellations are peopled according to the elements of their respective spheres. That there have always been people, animals, etc., and that even our world has lived and died many times after it had been thrust into space by the sun, whose child it is, and thus it is given radiance and life through it.

There has never been a beginning nor an end to God nor to His creation.

All we know is what we see and that is very little, since we have evolved from the single cell under the foggy mists, trillions of years ago ! God gave us life, God increased wisdom in consciousness.

He made us man, and now He is ready to draw us upward closer and closer to Him, that we may dwell in His Glory, and be with Him eternally.

All existing things are but emanations of His Power.

His Essence can never be grasped, so He sends His Prophets to us, one by one, and they, the channels of the Sun of Truth, teach us every time according to our capacity. All nations, tribes, races, religions and tongues are His.

We Bahai people believe that the Foundation of all religions is one, therefore there are many entrances to the Temple, which we are building in Wilmette, (near Chicago), Illinois, United States, North America. Many people have heard of this glorious structure, dear friends.

So now the Soul is in closer touch with God, and our spirits which He gives to us are One Spirit. Ignorance must be annihilated, there is light upon light stretching from eternity to eter-

nity ! Baha'u'llah teaches the oneness of the world of humanity, He teaches that Truth is One, that God is One and not multiple. When we have grasped this, that we are one family from beginning and must become one again, all wars, differences, hatreds, barriers, and misunderstandings will vanish, and the New Day, the Resurrection, the most Great Peace will be ! For that we are working, a life in the Creator, the Ruler, the One, who is our Father, who has led all the Prophets and now opens all the seals of the Holy Books and explains them and unites them and says : " This handful of dust the world is One Home, let it be in unity, ye are the leaves of one tree, the drops of one sea, the flowers of one garden, the stars of one firmament " and thus we are all at rest, and the Kingdom of God hath descended with the shout of the Archangel, the graves open, the dead arise, the poor are fed, the hopeless are made glad, and the misery of earth is placed under a divine administration, which will bring peace on earth and good will to man. We have the promise, O Friends, and it is all fulfilled.

May the Glory of this New Heaven be upon you,  
faithfully, in God's Service.

VICTORIA BEDEKIAN.

## Baha'i Literature Persian

### BAHA'ULLAH

Kalimat-i-Maknuna (Hidden Words).

Book of Iqan (Book of Assurance).

Haft Wadi (Seven Valleys).

Alwaha Mubarak (Tablets of Baha'u'llah),

Munajat (Prayers).

### ABDUL-BAHA

Makatib - 3 Vols. (Tablets of Abdul-Baha).

Mufavzat (Some Answered Questions).

Mudnia (Mysterious Forces of Civilization).

Khitabat-Abdul-Baha (Addresses of Abdul-Baha).

### OTHER BOOKS

Travels of Abdul-Baha in Europe and America : 2 Vols. by late Mirza Mahmood Zargani.

## Sir Dension Ross on Baha'ism

[ Extract from his new book the *Persians* (1931) ]

" One of the most famous monarchs of this dynasty was Nasir-ud-Din (1848-96) whose two visits to Europe, which he recorded in the most entertaining diaries, made him famous outside Persia in his own day. It was during Nasir-ud-Din's reign that the sect of the Babis created much disturbance in Persia and were severely repressed. No work on Persia could be regarded as complete without some mention of the Babis and the Baha'is. In the middle of the nineteenth century Persia witnessed the birth of a new religion. This religion is unique in that its beginnings were recorded by several eye witnesses, and thus we know as much of Mirza Ali Muhammad, called the Bab (or Gate), as we do say, of Martin Luther. The Bab believed he had been entrusted with a divine mission to his co-religionists. He taught a new dispensation of Islam and directed violent attacks against the corrupt clergy, and quickly gained a very large following. He began to preach in 1844, and in 1850, at the instigation of the clergy, he was executed. The fortitude he then displayed led to a further increase in the number of those who professed the new religion, as did also the ruthless persecution to which they were subjected. In August 1852 an attempt was made on the life of Shah Nasir-ud-Din, for which the Babis were held responsible and for which they were tortured and martyred in the most brutal fashion. Henceforward the religion could only be practised in the utmost secrecy, and in 1864 all professed Babis were expelled from Persia. The recognized successor to the Bab, named Baha'u'llah, began in 1866 to preach a revised Babism, declaring that the Bab had only been his precursor. He gained over nearly all the Babis to his new doctrine and they now called themselves Baha'is. The Baha claimed to bear a message not merely to the Muslims but to all humanity, and discarded all those doctrines by which Bab had retained his association with Islam. Acca became the head-quarters of the Baha'is, and the grandson of the Baha, the present head of the community, still resides there. Baha'ism for long could only be practised in secret in Persia, but under the present regime the Baha'is enjoy perfect freedom. The Baha'i community includes many Americans and a certain number of English."

# Religion and Nationalism

BY

M. A. MAJID, M.A.

India's nationalism is a product of various influences, the foremost among which is the influence of British History. We have learnt the elements of democracy from British history, which begins as simply and unostentatiously as Nature itself, and goes on attaining variety and complexity, guided and moulded by the growth and expansion of human interests and purposes. Our first lessons were drawn from a history which is enormously rich in point of constitutional experience, and whose precepts have, for the most part stood the test of time. The latest influence on our political growth comes from Russia. The Russian revolution is by no means an accomplished fact, yet it is an experiment and a bold experiment. Whether or not it will succeed, the future alone can tell. But judged on the ground of its main assumptions it needs little historical prescience to say that Russia is riding only for a fall. I shall state and examine one of these propositions—which I select because of the appeal that it has begun to make to the Indian youth—that *Religion must go*.

I believe that revolutions are of the nature of a violent passage from one extreme, which is discarded, to an other extreme, which is adopted. When the storm of revolution subsides, and it becomes calm once again, the jaded and disgusted human nature longs for some of those very institutions which it had destroyed in a fit of extremism. The Russian revolution has yet to encounter that stage, and if it triumphs in face of that inevitable reaction, its claim to success, nay world domination, will be assured.

In Russia religion is at a discount. Scepticism, though not purely of Russian origin, has begun to invade the realm of politics in this country. "Religion should have henceforth no voice in the politics of this country. It is an out-grown relic of the primitive age, has no use for the modern world." Such are the sentiments which are constantly expressed in the press and on the platform. If you press the advocates of no religionism for arguments, they will tell you this: "Religion is synonymous with bigotry, fanaticism and persecution. Its whole history bears that out. Its 'hymns of hate'

are a most disruptive force in Indian polities. But for it, India would not be the weak and divided country that it is." The writer of this article believes that loyalty to religion need not be incompatible with India's peace and progress.

Religion has, in the first place, the sanction of human nature itself. Men have in all ages—and in the present age more than ever—shown an irrepressible tendency to get at the 'why and wherefore' of the universe. Not the greatest sceptic could convince me that man is otherwise than instinctively religious. The history of philosophic thought—Greek, Vedantic, Islamic and Modern—point to one conclusion which it is well nigh impossible to overthrow, that the yearning for a knowledge of the ultimate reality is writ large on the 'Horoscope of Man'.

Secondly, it is abundantly clear that science does not invalidate the fundamental principles of religion, for all scientific investigation is essentially bound up with observation and experiment. Nor can philosophy undertake to penetrate the invisible beyond. Philosophy does by no small consensus of opinion, point to a 'far off horizon'; but it can go no further.

The positive evidence for religion is to be sought, neither in the experiments of science, nor in the musty treatises on philosophy, but in the experiences of those who claim, as it were, to be witnesses to the Divine act of self-disclosure. I refer to men like Krishna, Buddha, Christ and Mohammad. The whole issue seems therefore to reduce itself to two crucial alternatives. Either they were truthful or they were not. If they were, religion stands on a firm basis and need fear no collapse. If they were not, the sooner this fraud is ended, the better. No sane logic would enable one to infer that Buddha renounced his regal position to cheat humanity; or that Moses, by promulgating his Decalogue, sought to work a fraud. Do those who are ground down by the mill of persecution, endure their lot from any self-seeking and fraudulent designs?

Add to this, the consideration that morality has been the chief concern of prophets, who have

lifted their people from the abyss of moral degradation to the pinnacle of spiritual glory. Have they not left the world better than they found it? Has not the amelioration of the lot of humanity been the be-all and end-all of their existence? Are we to blame *them* for the stray and misguided acts of some of their followers? Do we ever condemn the legal code of a country because some of its inhabitants are guilty of arson or murder? Why of all persons should we single out an Abraham or Christ for a liar? These men have left their records unsullied. Those who dub them imposters have yet to leave theirs.

Those who want to do away with religion have no arguments to stand upon. They condemn religion because it is condemned elsewhere. Let us not abdicate our reason. Whatever forces we may let our polities be governed by, we must not let them array themselves against the forces of human nature, of which religion is by far the most powerful. It is through religion that the fount of human sympathy is kept flowing. Had religion been a useless or bogus institution the forces of Natural Selection would, long ago, have stamped it out and handed down to us a humanity, purged of its sin and sorrow. But it is not so. Religion holds its own and bids fair to remain. The scepticism of the West has almost fizzled out and is giving way to its better. India started rather late on the road of Westernization, and is on the threshold of those very spiritual crises from which Europe is just emerging. The failures of the West should not be lost upon us. An irreligious, godless India is sure to wipe out her morality and culture which must be preserved and fought for in the interests of a chastened, self-governing India.

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(An English Weekly, devoted to the Bahā'i Cause).

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## Talks by Abdul-Baha

### BEAUTY AND HARMONY IN DIVERSITY

Paris, October 28th 1912.

The Creator of all is One God.

From this same God all creation sprang into existence, and He is the one goal, towards which everything in Nature yearns. This conception was embodied in the words of Christ, when He said, "I am the Alpha and the Omega, the beginning and the end." Man is the sum of Creation, and the Perfect Man is the expression of the complete thought of the Creator—the Word of God.

Consider the world of created beings, how varied and diverse they are in species, yet with one sole origin. All the differences that appear are those of outward form and colour. This diversity of type is apparent throughout the whole of Nature.

Behold a beautiful garden full of flowers, shrubs and trees. Each flower has a different charm, a peculiar beauty, its own delicious perfume and beautiful colour. The trees too, how varied are they in size, in growth, in foliage—and what different fruits they bear! Yet all these flowers, shrubs and trees spring from the selfsame earth, the same sun shines upon them and the same clouds give them rain.

So is it with Humanity. It is made up of many races, and its peoples are of different colour—white, black, yellow, brown and red—but they all come from the same God, and all are servants to Him. This diversity among the children of men has unhappily not the same effect as it has among the vegetable creation, where the spirit shown is more harmonious. Among men exists the diversity of animosity and it is this that causes war and hatred among the different nations of the world.

Differences which are only those of blood also cause them to destroy and kill one another. Alas! that this should still be so. Let us look rather at the beauty in diversity, the beauty of harmony, and learn a lesson from the vegetable creation. If you beheld a garden in which all the plants were the same as to form, colour and perfume, it would not seem beautiful to you at all, but, rather, monotonous and dull. The garden which is pleasing to the

eye and which makes the heart glad, is the garden in which are growing side by side flowers of every hue, form and perfume, and the joyous contrast of colour is what makes for charm and beauty. So is it with trees. An orchard full of fruit trees is a delight; so is a plantation planted with many species of shrubs. It is just the diversity and variety that constitutes its charm; each flower, each tree, each fruit, besides being beautiful in itself, brings out by contrast the qualities of the others, and shows to advantage the special loveliness of each and all.

Thus should it be among the children of men! The diversity in the human family should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord. If you meet those of different race and colour to yourself, do not mistrust them and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness. Think of them as different coloured roses growing in the beautiful garden of Humanity, and rejoice to be among them.

Likewise, when you meet those whose opinions differ from your own, do not turn away your face from them. All are seeking Truth, and there are many roads leading thereto, Truth has many aspects, but it remains always and for ever one.

Do not allow difference of opinion, or diversity of thought to separate you from your fellow-men, or to be the cause of dispute, hatred and strife in your hearts.

Rather, search diligently for the Truth and make all men your friends.

Every edifice is made of many different stones, yet each depends on the other to such an extent that if one were displaced the whole building would suffer; if one is faulty the structure is imperfect.

Bahā'u'llah has drawn the circle of Unity, he has made a design for the uniting of all the peoples, and for the gathering of them all under the shelter of the Tent of Universal Unity. This is the work of the Divine Bounty, and we must all strive with heart and soul until we have the Reality of Unity in our midst, and as we work, so will strength be given unto us. Leave all thought of self, and strive only to be obedient and submissive to the will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto Life Everlasting.—Abdul Baha.

## Travels of Abdul-Baha

IN  
EGYPT, EUROPE AND AMERICA

BY  
Late Mirza Mahmood Zargani.

[Translated by the Editor.]

VI.

April 2, 1912.

Talk turned on the evils of having a priest-craft in organised religions of today and Abdul-Baha observed that Bahā'u'llah had struck at the root of this evil. Any one who is distinguished for purity of life and leads the life of the spirit and any one to whom people are attracted because of his noble life and sense of justice and love of truth is entitled to give the message. Such ranks as the churches have organised are not necessary. One who serves the Cause of God most is to be respected most and should occupy the highest position. He who is the most selfless among men and gives his all is the true servant of God and will be confirmed in His service.

Towards the evening all the friends of God had tea together in the writing room where Abdul-Baha distributed tea and candy to all present. Then talk turned on the relative merits of travelling in a boat, in a railway train and by carriage drawn by horses. Abdul-Baha said that for long journeys these means of transportation were very good but real enjoyment was in riding a horse through the fields and the gardens and the meadows, specially when spring was on. When the balloon and the aeroplane were mentioned Abdul-Baha said that transportation by land of the sinews of war will be gradually replaced by transportation of these dangerous weapons through the air and war in the air may lead to a disaster. Mr. Woodcock then asked the difference between soul and spirit to be explained to him, and Abdul-Baha said that soul was the connecting link between the spirit and the body and spirit was the source of all perfections, which gave to the soul what the body required, for example what the senses perceived was transmitted to the soul so that the impression was first created on the brain and from thence was translated into action.

## Indian "Messiah's" Renunciation

### ECHO OF ORDER OF STAR IN THE EAST

Throughout the world thousands of followers of Krishnamurti, the young Indian "Messiah," once head of the Order of the Star in the East, will learn with interest that Castle Eerde, for years the headquarters of their Order, has by a stroke of the pen been restored to its generous "convert" donor.

In an exclusive interview with *Reuter's* correspondent, the Secretary of the Eerde Foundation stated that in circumstances creditable to all the parties concerned, the Castle had been returned to Baron Philip van Pallandt van Eerde, who in 1924 made a free gift of it to the Order of the Star in the East to provide a centre for the propagation of Krishnamurti's teaching. The annual camp of those who came to hear Krishnamurti will, however, continue to be held on the Eerde Estate.

#### TITLED CONVERTS

Year after year from the beautiful 17th century buildings rising proudly from its surrounding moat and woodland books and pamphlets and periodicals have carried Krishnamurti's message to all parts of the world. Ever, summer thousands of Krishnamurti's followers from nearly every country in the world have gathered in the castle grounds to spend a week under canvas in the company of the "World Teacher."

Among them have been titled Englishwomen and men and women well known in American society, prepared to "rough it" in search of Truth.

#### DRAMATIC MOVES

Dramatic moves have been a feature of Krishnamurti's striking career. Educated in India and England under the supervision of Mrs. Annie Besant, the well-known Theosophist, this young high-caste Brahmin burst upon the world with his iconoclastic message soon after the war.

He claimed that he had attained to the Truth, the goal of all life, and could teach the world to do the same. But it could only be done by casting off the shackles of religion.

"I am one," he cried, "with all the great spiritual teachers of the

past. It was not they, but their followers who degraded their teaching into organized religions and sought to fetter the living spirit of man."

Many were shocked, but Krishnamurti quickly gained thousands of followers.

#### ORDER DISSOLVED

One of his earlier converts was Baron van Pallandt, a member of the Dutch aristocracy, who offered to Krishnamurti the Castle Eerde.

Krishnamurti refused to accept the Castle for himself, so a Board of Trustees was formed, with himself as President, to administer the estate for the benefit of his work.

On the Baron's marriage in 1928 Krishnamurti offered to return the Castle, but his offer was declined.

Then because his own followers seemed to be trying to make an organized religion out of his teaching, Krishnamurti in 1929 made his next dramatic move. He dissolved the Order of the Star in the East. Henceforth he would continue his teaching without any organization to "fetter the spirit of man."

He also resigned from the Board of Trustees which administered the Eerde Estate.

#### OFFER ACCEPTED

"On learning that Krishnamurti

intended to resign from the Board of the Eerde Foundation", the official announcement states, "Baron van Pallandt tentatively suggested that if the offer to return the Castle and Estate should still remain open, he would be willing to take them back, with the exception of such land as the Board might wish to retain for its own use.

"He also offered the money used in modernizing the castle buildings and in improving the estate.

"At a meeting held on August 9, 1930, the Board decided to accept the Baron's suggestion. A tract of woodland on which the Star Camp is situated, and certain buildings in Ommen, have been reserved for the continuation of Krishnamurti's work; but the castle and the greater part of the estate have reverted to the Baron.

#### BARON'S HEIR

"It is needless to say that the gift of the Baron van Pallandt was deeply appreciated by Krishnamurti. But he feels that the estate, however freely and unconditionally given, is not like an ordinary gift; and as the Baron is now married and has an heir; the situation is changed. It was but right that a gift so generously given should be as generously returned to the giver."

The deed of transfer under which these arrangements were concluded was signed on March 26, 1931, and has now been made public.

Every year Krishnamurti will continue to spend two summer months on the Eerde Estate and the annual camp will be held as usual. This year the camp will be from July 28 to August 6.

*Statesman.*

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