

# BAHAI NEWS

Vol. 1 Chicago, (March 21, 1910) Baha No. 1



## THE "PUREST BRANCH."

In reproducing the photograph of the "Purest Branch" so lovingly sent by the maid-servant of God, Fareeza Khanum, to the friends in the Occident, the following extracts from the "Life and Teachings

of Abbas Effendi" (Abdul-Baha), by Myron H. Phelps, relating how the "Purest Branch" came to his death, will be of interest:

"We were imprisoned in the barracks, without any substantial change in our manner of life, for two years. During this time none of us left the prison. One evening towards the end of the second year, my younger brother came, as was his habit, to write for his Father. But as he was not very well, and as others of the family were also ill, the Blessed Perfection (BAHA'O'LLAH) told him to go and come later. So he went up to the flat roof of the barracks, where we were accustomed to walk, and which was our only recourse for fresh air and exercise. He was walking up and down repeating Tablets and gazing at the sky, when he stumbled, lost his balance, and fell through the opening to which the ladder from below led up. The room into which he fell had a lofty ceiling; it was the living-room of the family. No one was in the room at the time, but hearing his cries, some of the family rushed in and found him in a heap on the floor with the blood pouring from his mouth.

"We took him up and laid him on his mat. He was perfectly conscious. Later the Blessed Perfection came and remained with him. The physician was sent for; he said that there was no hope.

"My brother lived for thirty hours. When he was about to pass away the Blessed Perfection said to him: 'What do you desire? Do you wish to live, or do you prefer to die? Tell me what you most wish for.' My brother replied: 'I don't care to live. I have but one wish. I want the believers to be admitted to see their Lord. If you will promise me this, it is all I ask.' The Blessed Perfection told him that it would be as he desired.

"The death of this youngest and favorite child—of a very gentle and sweet disposition—nearly broke his mother's heart. We feared for her reason. When the Blessed Perfection was told of the condition of his wife, he went to her and said: 'Your son has been taken by God that His people might be free. His life was the ransom, and you should rejoice that you had a son so dear to give to the Cause of God.' When our mother heard these words she seemed to rally, and after that she did not shed tear."

**RECEPTION TO Dr. MOODY IN TEHERAN.**

The following letter has recently been received from the maid-servants of God in Teheran, to the maid-servants in Washington, D. C., and other cities of the West, concerning a reception given in honor of Dr. Moody, in the house of the maid-servant, Fareeza Khanum:

HE IS GOD.

*O ye sons and daughters of God!*

May our lives be a sacrifice to you! In this Day the maid-servants of Baha have gathered in this house this morning and are engaged in reading the Tablets and discussing spiritual matters with Dr. Moody. She presented to us the photograph of Mrs. Henrietta Clark Wagner, which was sent for Fareeza Khanum. It gave us great happiness and pleasure when we looked upon it. Those who were present in the meeting kissed it many times, and it was as though that spiritual sister was present among us. We read Tablets and conversed until lunch time, and after the lunch the girls of the Bahai school chanted for us with a beautiful melody the Tablet of the Clarion. We missed all of you. Afterward this maid-servant of Baha and other maid-servants of the Cause of God, and some of the remnants of the martyrdoms of Yazd, served tea. After the tea Dr. Moody sang a holy commune. The meeting was overflowing with joy and fragrance, and this maid-servant read one of the Tablets of Abdul-Baha. About 4:30 p. m. the men began to come, and the grandson of the "Beloved of the Martyrs" of Isphahan was present and chanted for us a glorious Tablet with a sweet melody.

Some time ago I received a Tablet from his highness Abdul-Baha, commanding me to find some photographs of the Purest Branch, and forward them to American believers. As that photograph was very hard to find, it was obtained with great difficulty. I enclose 19 with the name and a short description. Please forward each to the particular person mentioned and acknowledge receipt. The circumstances connected with this photograph are these: That immediately after the arrival of BAHÁ'O'LLAH in Acca, the door of meeting was closed to all the beloved of God. His highness the Purest Branch, the brother of Abdul-Baha, begged martyr-

dom from the Blessed Perfection so that at the cost of the shedding of his blood the door of meeting might become open to the servants of God and the maid-servants of the Merciful. This supplication was accepted and the Purest Branch sacrificed his life, as it is known in history, the result of which was the opening of the gates of Acca to the believers.

We hope that the news of America will reach us often and that you will communicate with us regularly. \* \* \*

Upon ye be Baha, and upon everyone who is firm and steadfast in the Cause.

*(Signed)* FAREEZA.

(This letter is signed by 106 women and 14 men believers.)

#### THE UNITY BAND.

The purpose of "The Unity Band" is to correspond with the Women's Assemblies of the Orient. Each member follows in rotation with a monthly letter to one of the Assemblies. As there are twelve Assemblies and twelve members of the Unity Band, each Assembly is insured a monthly letter. The results of the last year's work have been most gratifying to Abdul-Baha; and in a letter received by one of the members from Mirza Aziolah Khan, of Teheran (to whom all letters are addressed), he assures her of the great joy and happiness these letters bring to these dear sisters of the East, and earnestly begs their continuance.

The revised list of our Unity Band, to begin March, 1910, is as follows:

- TEHERAN—Mrs. Isabella D. Brittingham.
- RESHT—Dr. Pauline Barton-Peeke.
- KAZVIN—Mrs. Ida A. Finch.
- YAZD—Mrs. Henrietta C. Wagner.
- TABRIZ—Mrs. Marie L. Botay.
- KASHAN—Mrs. Harriet Latimer.
- KERMAN—Mrs. Louise R. Waite.
- HAMADAN—Miss Elizabeth H. Stewart.
- ZANJAN—Mrs. May B. Maxwell.
- MASHAD—Mrs. M. Leslie O'Keefe.
- ESPHAHAN—Mrs. Claudia Stuart Coles.
- SHIRAZ—Mrs. Emma V. Goodale.

## TABLET BY BAHÁ'O'LLAH

A tablet by BAHÁ'O'LLAH to the Persian Zoroastrian Bahais. Revealed in the purest old Persian language, without an Arabic word in it.\*

IN THE NAME OF GOD THE PEERLESS!

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

This shower, which is the Primal Word of the Almighty, is sometimes called the Water of Life, for it quickens the dead souls in the desert of ignorance with the spring of intelligence. Sometimes it is called the First Emanation which appears from the Sun of Wisdom, and when it began to shine the first movement became manifest and known; then phenomena stepped into the arena of existence and these appearances were through the generosity of the Incomparable, the Wise One. He is the Knower, the Giver! He is sanctified and holy above every statement and attribute! The seen and the unseen fail to attain the measure of His understanding. The world of being and whatever has issued from it bears witness to this utterance.

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

Your letter came to this Captive of the world in this prison. It brought happiness and increased friendship; it renewed the remembrance of the former times. Thanks belong to the Possessor of the universe, who permitted us to meet in the land of Persia. We met, we conversed and we listened. It

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\*First time published.

is hoped that no forgetfulness shall follow that meeting, that the revolving of the wheel of time shall not take away its remembrance from the heart and that the plants of love shall grow out of that which is sown and become green, verdant and imperishable.

You have asked regarding the heavenly Books: The pulse of the universe is in the hand of the skillful Physician. He diagnoses the illness and wisely prescribes the remedy. Every day has its own secret and every tongue a melody. The illness of today has one cure and that of tomorrow another. Look ye upon this day; consider and discuss its needs. One sees that existence is afflicted with innumerable diseases compelling it to lie upon the bed of suffering. Men who are intoxicated with the wine of self-contemplation prevent the wise Physician from reaching it. Thus have they made themselves and the world to suffer. They know not the ailment nor recognize the cure. They take the wrong for the right, the crooked for the straight, the enemy for the friend.

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

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

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

Say, O ye sons of earth! The Pure God proclaims that which in this glorious day shall purify you

from the stains of desire and enable you to attain to tranquillity in My straight path and My manifest road. To be severed from attachment means to be separated from those things which occasion loss and lessen the grandeur of man. If the people of the world should attain to the Heavenly Utterances they would never be prevented from the Ocean of Divine Generosity.

The heaven of righteousness has no Star, and never shall have one, brighter than this. The first Utterance of the Wise One is this: O ye Sons of Earth! Turn from the night of foreignness to the shining of the Sun of Unity. This is that which shall benefit the people of the world more than aught else.

O Friend! The Tree of the Word has no better Blossom and the Ocean of Wisdom shall never have a brighter Pearl than this: O ye Sons of Intelligence! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart.

Say, O People! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays. Should one listen with the ear of intelligence to this Utterance, he shall spread the wings of freedom and soar with great joy toward the heaven of understanding.

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

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

The Heavenly Wise One proclaimeth: A harsh word is like a sword, but gentle speech is like unto milk. The children of the world attain to knowledge and better themselves through this. The Tongue of Wisdom says: Whosoever possesses Me

not, has nothing. Pass by whatever exists in this world and find Me. I am the Sun of Perception and the Ocean of Science. I revive the withered ones and quicken the dead. I am that Light which illumines the path of Insight. I am the Falcon of the Hand of the Almighty; I bear healing in My wings and teach the knowledge of soaring to the Heaven of Truth.

The Peerless Beloved says: The way of freedom is opened! Hasten ye! The Fountain of Knowledge is gushing! Drink ye! Say, O Friends! The Tabernacle of Oneness is raised; look not upon each other with the eye of strangeness. Ye are all the fruits of one tree and the leaves of one branch. Truly, I say, whatever lessens ignorance and increases knowledge, that has been, is and shall be accepted by the Creator.

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

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

O Friend! As there were few ears to hear, so for some time the Pen has been silent in its own chamber and to such a degree that silence has preceded utterance. Say, O People! Words are revealed according to capacity, so that the beginners may make progress. The milk must be given according to the measure, so that the babe of the world may enter into the realm of grandeur and be established in the Court of Unity.

O Friend! We have seen the pure ground and cast the seed of knowledge. Now it depends upon the rays of the sun whether it burns up or is caused to grow. Sav. today, through the greatness



of the Peerless, Wise One, the Sun of Knowledge has appeared from behind the covering of the Spirit and all the birds of the meadow of oneness are intoxicated with the wine of Understanding and are commemorating the Name of the Beloved. Happy is the one who finds this and becomes immortal.

(Translated by Mirza Ahmad Sohrab, Chicago, Ill., Sept. 8, 1909.)

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**CONVENTION PROGRAM.**

A joint meeting of the House of Spirituality and the local Temple Committee was held at the home of Mrs. Corinne True, 5338 Kenmore avenue, on Tuesday evening, March 8th, to discuss plans for the convention to be held in Chicago during the Feast of Rizwan. Several committees were appointed and the following programme arranged:

April 23rd, Saturday evening, Unity Feast.

April 24th, Sunday, 10 a. m., meeting in Corinthian Hall, Masonic Temple.

April 24th, Sunday afternoon, friends and delegates will visit the Temple grounds.

April 25th, Monday, 10 a. m., Corinthian Hall, convention called to order.

April 26th, Tuesday, 10 a. m., Corinthian Hall, convention continued.

April 26th, Tuesday evening, Drill Hall, Masonic Temple, public meeting.

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**PERSIA.**

In a letter from the Bahai Assembly at Mashad, Persia, dated October 18, 1909, is the following: "The latest news which has happened in these parts, is that two villages in the Province of Khorassan, called Hassar and Namag, five sanctified souls were martyred, and four of our spiritual sisters were assaulted and wounded, and they have cut off the ears of one the believers; while other Bahais have been the subjects of persecution, pillage, etc."

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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CHICAGO, (March 21, 1910) BAHA

No. 1

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## BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalamat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Ola (Sublimity)	Mar. 2

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## ALLAHO'ABHA!

The need for a Bahai News Service is apparent to those who are in touch with the progress of the Bahai Movement throughout the Occident. To meet this need this humble publication has stepped forth from non-existence into the court of existence. Whether it shall remain and grow into a distinct department of service in this Glorious Day, we cannot foretell, knowing that "God doeth whatsoever He willeth." It is the purpose of those undertaking the initial step to do all within their power to make it a success, but the co-operation of all is

needed that this Service may extend unto all. In a word: It is your Service and needs your assistance.

It is our hope that the Bahai News may appear every 19 days, but if the subscriptions received do not warrant the expense of so doing by covering the cost of printing and postage, it will appear less frequently during the year, according to the means at hand.

We trust the Bahai News will be a messenger of peace, in accord with the spirit of the Cause it hopes to serve. To this end its editors respectfully request that contributors of news endeavor to follow the Biblical injunction "to be wise as serpents and harmless as doves."

The next issue of the Bahai News will be sent out in envelopes bearing only this inscription: "If not delivered, return to P. O. Box 283, Chicago, Ill., U. S. A." Any particular mailing instructions to be pursued in special cases should be clearly stated and will be followed faithfully. Subscribers will please read general information outlined in editorial heading, noting that all copies to the Orient will be mailed as first-class matter.

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#### THE MASHRAK-EL-AZKAR.

Through Mirza Ahmad Sohrab, to the members of the Spiritual Assembly and the maid-servants of the Assembly of Teaching. Upon them be BAHÁ'O'LLAH-EL-ABHÁ!

HE IS GOD.

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

If it is your intencion to have the general Convention in Chicago on the day of Naurooz, so that delegates might be sent there from everywhere to deliberate and discuss matters pertaining to the Mashrak-el-Azkar, to proclaim the oneness of the kingdom of humanity, to explain the Divine Teachings and to elucidate and expound the Exhortations of the Blessed Perfection,—it is better to open this Convention during the Feast of Rizwan; for the Feast of Rizwan is greater and more important and the temperature at that time mild and balmy.

Therefore, proclaim ye to all parts that all the delegates and friends gather in Chicago during that blessed day.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Feb. 24, 1910, Washington, D. C.)

In conformity with the above Tablet from Abdul-Baha, the Temple Convention is postponed from March 21st to April 23rd-26th, inclusive, and the Chicago Assembly invites the delegates and friends to celebrate the Feast of Rizwan with them Saturday evening, April 23rd.

Since the Treasurer's report was published in the Bahai Temple Unity's printed report, the remaining four notes from Eastern contributions, then in bank for collection, have matured making the total Eastern contribution \$6,312.08.

Also contributions received from America to March 7th, 1910, \$7,011.60.

Another contribution from the East of 90£ and 12 shillings was received the middle of February, and is in the bank for collection. Also \$10.40 in March was received from Constantinople.

The sum of \$2,639.94 has been received since January 10th, in all.

The following sums paid out:

February 10, Secretary's supplies.....	\$ 20.00
Printing Reports .....	21.00
Taxes on land, 1909-10 .....	436.70

\$477.70

Cash on hand March 7th, 1910, \$4,532.35.

*Corinne True.*

#### **PERSIAN-AMERICAN EDUCATIONAL SOCIETY.**

Our beloved translator, Mizra Ahmad Sohrab, is just now busily engaged in disseminating data concerning the Persian-American Educational Society. The responses to the call for this work, while slow, are encouraging. The believers are urged to identify themselves with the work, and to assist in the formation of local circles. While not known directly as a Bahai work, for the sake of greater efficiency in Persia, this is a practical demonstration of the

spirit of the teachings, and has the approval of Abdul-Baha. The headquarters of the Society is 1800 Belmont Road, Washington, D. C.

Regarding the launching of this worthy Society, the following extract from a letter written by Mizra Ahmad Sohrab to Mr. Sidney Sprague, Teheran, Persia, will be of interest:

"\* \* \* Having attended to all preliminary details and being financially strengthened by Mrs. Barney's generous donation, we took the next step of printing cards, inviting the friends and public for the evening of January 8th, to come and listen to the reading of the Statement, Constitution and By-Laws prepared by the committee. Then we arranged and printed a beautiful program interspersed with addresses, songs, piano solos, recitations, etc.

"The night, fortunately, was clear and as blue as the Persian turquoise and the many millions of stars were shining in yon canopy of God and the atmosphere was permeated with conviction in the success of our educational cause. Nearly 300 splendid men and women assembled in the great big studio; the recently appointed American Minister to Persia, Mr. Charles Russell, with his daughter, was there; the Representative of Persia was present, and reporters from all the Washington papers were also there. The exercises began at 8:30 and ended at 11:30. The Statement, Constitution and By-Laws were read and officially adopted, and the officers elected by a unanimous vote. The whole gathering of friends and visitors responded nobly to the spirit of the movement and the music, the songs, the address, and Mr. Hannen's poetry made the people very happy and caused us to realize a little the importance of that memorable and never-to-be-forgotten night. \* \* \*

"Next afternoon I gave a reception in honor of the newly elected officers in the offices of the Society and many people came. Many kinds of Persian refreshments were served. \* \* \*

"A few days later Mrs. Barney gave a reception in her magnificent studio on behalf of the officers of P. A. E. S., in honor of Mr. Russell, the American Minister to Persia, and invited about 150 society people to meet him. It was a brilliant affair."

## BOSTON.

Boston Assembly meetings, Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington avenue.

Miss Fannie Knobloch, of the Washington, D. C., Assembly, spoke at the meeting of February 27th, and gave an account of her visit to Abdul-Baha. There were 32 at the meeting and all came nearer to Acca and to Abdul-Baha through the spiritual words of this maid-servant of God. In the evening a Feast was held in Salem at the home of Mr. and Mrs. John S. Crowley about fifteen miles from Boston. From 30 to 35 were present, many being friends who had heard the Message. Miss Knobloch told us of the Feast in Acca at which she was present with Mrs. Finch and Miss Alma Knobloch. The spirit and power of Abdul-Baha were with us, binding our hearts to His heart.

Feasts were held at the homes of the believers each night from February 26 to March 2, inclusive. Miss Marie du Bédât, of New York, is in Boston for a few weeks and is in attendance at the meetings.

An article entitled "A New Economic Movement and Young Persia," which takes up the application of the laws of BAHÁ'Ó'LLAH, in so far as they have been revealed, to the social and economic life of Persia, was published in Boston in the Twentieth Century Magazine, February number.

*Harlan F. Ober.*

## BUFFALO.

The Buffalo Assembly holds meetings every Sunday and Thursday evening at 494 Elwood avenue. An informal study class is forming at 395 Ellicott Square on Friday evenings.

## CHICAGO.

The Chicago Assembly is fortunate in having such an able student and lecturer in Mr. Henry Clayton Thompson, to address its regular Sunday morning meetings at Corinthian Hall, Masonic Temple. Many seekers are being attracted, and the effect of his work will be far-reaching.

The Vaheed Choral Society has resumed its rehearsals and is working upon the programme music for the coming Unity Temple Convention to be held

in Chicago, April 24th. On Wednesday evening, February 16th, a concert was given under the auspices of the Society and a goodly sum was realized for the benefit of the Bahai Temple Fund. An excellent programme was given by artists of note and their generous services were deeply appreciated.

The Librarian of the H. of S. reports having received copies of fourteen Tablets for preservation in its archives during the past month.

The Woman's Assembly of Teaching held its regular 19-day Tea on March 4th, at the home of the Chairman of Organization, Mrs. Louise R. Waite, 5217 Winthrop avenue. A programme was prepared bearing upon the subject of "Prayer and Fasting," its outward and inward significance. The work of the Assembly is spreading and interesting reports have been received of faithful service rendered. Printed by-laws, adopted by the Chicago Woman's Assembly of Teaching, are being sent out, not as a standard of adoption, but rather that other Assemblies might be cognizant of the laws and rules regulating its Assembly; also the form of annual election. Since organization, this Assembly has found greater harmony and results in individual labor, and perfect system and order in its work, and these by-laws are sent out merely as a suggestion which others might desire to adopt.

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CINCINNATI.

The Bahai work in Cincinnati has been very active this past winter and the Revelation has been presented to many. Two regular meetings are held each week: Wednesday evening, 8 o'clock, at room 514 Odd Fellows' Temple, for teaching and investigation; and spiritual meeting, Sunday, 3 o'clock, at 2226 St. James avenue.

*Annie L. Parmerton.*

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DENVER.

Our four weekly gatherings are showing the fruits of Oneness in the lives of the seekers after the knowledge of the Revelation, and our ranks are being substantially strengthened through the acquisition of tested, sincere believers.

*Mrs A. M. Bruant*

## HONOLULU.

Mr. Charles Mason Remey and Mr. Howard C. Struven, who are taking a trip around the world, found a very warm welcome awaiting them when they reached Honolulu and spent three weeks with the Bahai friends there. On the day of their arrival forty-one persons gathered at the home of one of the friends to hear them speak on the subject of the Revelation of BAHÁ'Ó'LLAH, and during the three weeks they gave the Message in eight homes, in addition to a public meeting at the Young Hotel, where about eighty persons were present and that was followed by a meeting at the Art League to those interested. We quote from a letter written by one of our Bahai sisters in Honolulu: "Mr. Remey and Mr. Struven were entertained, during their visit, in the best of our homes, and many words of praise of them were spoken. The whole atmosphere seemed to breathe peace and joy and love. God has truly been with them and we have been greatly blessed."

## KENOSHA.

The Kenosha Assembly has its own hall and all functions of the Assembly are carried on in this central place of meeting.

A Sunday school for children is held preceding the regular weekly service of the Assembly. On Tuesday evening the Board of Council meets to act upon all matters brought before that body; and on Thursday evening a class is held for the study of the Book of Ighan.

The industrial school for girls, which meets on Saturday afternoon, has now 125 enrolled, taxing the capacity of the hall. This school has been in operation three years and is the most successful of its kind in Kenosha.

We are glad to hear from the friends, and communications sent to the secretary, Mr. Fountain Nichols, 314 Valentine street, will be brought to the attention of all. *Bernard M. Jacobsen.*

## LOS ANGELES.

There is little of news from Los Angeles. The hearts of the believers are warm and joyful in the Faith. Several of the friends are "old timers," those who learned and loved the Bahai Revelation in the



"early days" in Chicago. Through all change and stress their faith has never been shaken, their love never waned. There is a strength, a certainty, an authority, an assurance in the Bahai Word, which gives satisfaction. It is exalted above all other teachings to such a degree that, when once really tasted, there is no appetite for any other thing.

Weekly group meetings are held in Los Angeles, Pasadena and Tropic, at the homes, respectively, of Mrs. Phillips, Miss Hammond, and Mr. and Mrs. Winterburn. A general public meeting is held once a month in a hall in the city, to which the friends gather from their several localities within a radius of twenty miles. Los Angeles is in the same latitude as Acca, and we turn our hearts and faces directly to the East, to the Center of the Covenant, the shining Orb of guidance. Thus East and West are united in love and praise, communion and service.

*Thahbet.*

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#### NEW YORK CITY.

The annual election of the Board of Council recently took place. Those elected to serve for the ensuing year were: Messrs. Mills, Kinney, Brittingham, Wilhelm, (Wm.) Dodge, Baker, Marshall, Woodcock and Mirza Raffle.

A Woman's Board, to serve in conjunction with the Men's Board, was elected at the same time. The members are: Mesdames Hahn, Magee, Ford, Beede, (A. P.) Dodge, Brittingham; Misses Phillips, Boylan and Bingham.

Delegates and alternates to attend the Mashrak-el-Azkar Unity Convention in Chicago, April 23-26, 1910, are Mr. Mountfort Mills, Mr. Percy Woodcock; Miss Annie T. Boylan, Mrs. Mary H. Ford.

Weekly Bahai meetings held on Sunday mornings in Genealogical Hall, 226 West 58th street, and on Sunday evenings in the studio of Mr. Edward B. Kinney, 257 West 86th street, are growing in spiritual beauty and in the size of their audiences. Other homes and studios through the week are also holding group meetings.

The "Woman's Unity" for teaching has nearly sixty members enrolled and is increasing in its activities.

The Mashrak-el-Azkar, surrounding which are His wondrous promises, is ever upon our hearts.

*Isabella D. Brittingham.*

Mr. Roy C. Wilhelm, on a recent business trip, visited Assemblies in Ohio, Pennsylvania and Washington, D. C.

Mr. Ralph A. Osborne, of Brooklyn, recently visited the Chicago Assembly on his way to Minneapolis.

#### WASHINGTON, D. C.

The Bahai Assembly of Washington, D. C., holds its meetings on Friday evenings at 8 o'clock, at the Gareissen Studio, 1219 Connecticut avenue, N. W. This Studio, which has been our headquarters since December 1, 1909, is well located and commodious, having a seating capacity of about 200. The weekly meetings are well attended, and interest is growing constantly. In addition to the Friday meetings, there is a Sunday school, with classes for children and an adult department, which meets at 11:15 Sunday mornings, for the study of bible prophecies and of the Ishrakat, Tarazat, Tajalleyat and Tablet of Paradise. The Unity Feasts are observed on the appointed dates, generally at the Studio, the rental of which covers all of these meetings. These latter gatherings have proven to be most helpful in the spread of the Teachings, through the spirit of love and unity which is noticeable there and attracts the seekers as seemingly nothing else can.

We are fortunate in having splendid music at many of our meetings, through the courtesy of Mr. Arthur D. Mayo, who is musical director in one of our largest churches, and who frequently brings his soloists and other singers of reputation, all of whom are attracted to the Cause and gladly give their services, in the majority of instances asking for the privilege of coming again and again.

On the evening of March 6th, an important gathering assembled at the home of Mr. and Mrs. Hannen, representing the joining in one meeting of the white and the colored Bahais and friends of this city. Considerable work is being done among the latter, and a regular weekly meeting is held at the home of Mr. and Mrs. Dyer, 1937 13th street, N. W., on Wednesdays. In February of last year, Abdul-Baha commanded that to prove the validity

of our Teachings and as a means of removing existing prejudices between the races, a Spiritual Assembly or meeting be held, preferably at the home of one of the white Bahais, in which both races should join. This is the first meeting of that character, and is to be repeated monthly. There were present about 35 persons, one-third of whom were colored, and nearly all believers. It is also planned that every fourth Unity Feast, beginning April 9, should be held in such manner that both races can join. This is a radical step in this section of the country, and is in reality making history.

Madame Jackson, of Paris, is visiting in Washington for a few weeks, and has been welcomed at several recent meetings.

It has been our pleasure to hear Messrs. MacNutt and Harris during the year, and on Friday, March 11, Mr. Roy C. Wilhelm, of New York, was with us. These visits from our eloquent teachers and workers, including the joy of meeting Miss Juliet Thompson earlier in the season, have been rare occasions of spiritual uplift.

Dr. Getsinger is now in Worcester, Mass. Mrs. Getsinger, who has completed another visit to Acca, is expected to return about the 10th of March. Dr. Fareed is returning with her.

The Bahai Hospice is at 214 B street, S. E., where Mr. W. P. Ripley dispenses hospitality to the visiting friends. All intending visitors to this city should bear this fact in mind.

*Jos. H. Hannen.*

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A letter was received March 9th by Mrs. Corinne True of Chicago, from Mr. C. M. Remey, dated Rangoon, Burmah, February 7, 1910, in which he said: "Since being here in Rangoon we have scarcely had time in which to sleep, so numerous have been our callers, the Truth seekers." Also he said if they had no delays they would probably be in Port Said, Egypt, April 1st, and from there go to Acca.

---

Mr. Edwin Woodcock, of Moline, Ill., is spending the month in Cuba.

## The Mysterious Forces of Civilization

A new book of Bahai teaching printed in London, England, copies of which may now be had of Bahai Publishing Society, Chicago.

*The publishers' advertisement of the book is as follows:*

This very remarkable book was written some thirty years ago by Abdul-Baha, the present revered Bahai leader, and there is little doubt that it was no insignificant factor in preparing his compatriots for the present constitutional regime.

It contains an exposition of his philosophy, indispensable to every serious student of the Bahai movement.

The translation is the work of Mr. Johanna Dawud, who has endeavored to convey to the reader, not only the deep spiritual significance of the master's teaching, but to retain, as nearly as the difference of idiom allows, the wealth of Oriental imagery and metaphor which forms so striking a feature of the original.

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BAHAI PUBLISHING SOCIETY

P. O. Box 283

CHICAGO, ILL.

# BAHAI NEWS

Vol. 1

Chicago, (April 9, 1910) Jalal

No. 2

## THE OUTLOOK IN JAPAN.

*Extract from a letter written by Mr. Charles Mason Remey, dated on board N. L. S. S. Bülow, between Shanghai and Singapore, Jan. 14, 1910, to the House of Spirituality, Chicago, Ill.:*

In Japan the spiritual field of work is ready for the laborers. The Japanese need religion and, unlike most people, they realize this need and are searching. In Japan there is no antagonism—none whatever. Even the Buddhist priests hail with joy the coming of another Messenger of Peace. They are all awaiting the coming of the Message. The Japanese, like the Bahais, accept the Christ Spirit but not the creed and dogmatism of the churches. The people who can be reached in Japan are not uneducated, but the first men of the country. With us in the West it is the people of small importance in the world's eye who are seeking Truth, whereas in Japan the nobility and the chief thinkers of the country are considering the spiritual question, for it has been clearly proved in Japan that man cannot live by ethics alone. Thousands of Bahai teachers are needed in Japan! Only yesterday I was reading the life of Saint Francois Xavier, the first Christian missionary to Japan, and of his trials and hardships and of the great fruits of his work, and with all my soul I prayed that God would now raise up Bahais to go to that same country and proclaim the Kingdom established! Cannot you, as a body, take some action in this matter and make the way for several Bahais to go to the field of work in Japan? \* \* \* A willing American would have no difficulty in making a good living in China or Japan, and I trust that soon some of our Bahais may come out as teachers. Whoever comes in this Cause must be well prepared so far as teaching is concerned;

should be a person or persons of education and culture, for they will be obliged to work amongst people of much culture and wisdom. In both China and Japan the upper classes must first be reached. When a few of these are reached, the mass of the people will come with but little effort.

#### LETTER FROM MR. REMEY.

RANGOON, BURMAH, February 4, 1910.

To the Bahai Assembly of  
Washington, D. C., U. S. A.

DEAR BAHAI FRIENDS:—Since writing you last from Honolulu, our Bahai brother, Howard Struven, and I, have attained to this point on our line of travel, having visited Japan, and some of the Chinese ports, as well as Singapore, on our way here to Rangoon.

We arrived here about ten days ago; the intervening time has sped past very quickly. Being quartered in the Mashrak-el-Azkar, we are receiving believers and truth-seekers from a very early to a very late hour. Many are coming to inquire about the Teachings, Christians, Jews, Zoroastrians, Moslems, Buddhists and Brahmans or Hindus. We find that the general knowledge which we had of these latter-mentioned religions is very scanty, so we have been studying and preparing ourselves to meet the questions of the people of these divers creeds. This to the Bahai is not so difficult a task as one might at first imagine, as in their purity each of these religions of the world was of divine origin, so now that the Bahais have the spiritual understanding or key to all religions, they are all explained from one spiritual standpoint. The one spiritual explanation satisfies the seeking soul from whatever religion he may come. Thus do we see the power and the spiritual potency of the Truth.

In Japan we spent six days with Prof. M. Barakatullah, in Tokyo, where he had gathered quite a group of truth-seekers from both the foreigners living in Tokyo as well as from the Japanese people. Enclosed I send you a copy of a notice in Japanese which was circulated, inviting people to a large Bahai Meeting held in the Y. M. C. A. Auditorium in Tokyo. We had a well-attended

meeting, which immediately placed us in touch with a great many people. Other meetings were held and we met many personally, so that the time in Tokyo passed rapidly. After visiting Yokohama, Kobe, Kyato and Nagasaki, we passed over into China, where in Shanghai we met with a most devoted Bahai brother from Persia who lives there, Mirza Abdul Badhi—Mirza Ahmad knows him. Though our visit in Shanghai was not long, we met several people who were deeply in sympathy with our work. We could have remained there indefinitely and had plenty of work to do in the Cause, but we felt that we should be pressing on here where the call is more urgent, and besides we wish to complete our tour of India before the excessive heat sets in, for during the cool weather now on we have the best opportunity to meet people.

Of the work here in Burmah I will write later on in a general letter. Now I will make a brief mention of the work in Japan. There the field is ready, and what is most encouraging is that the thinkers and leaders of Japan realize this. Many are looking about for a religion suited to the needs of the Japanese people. Now is, I feel, the time for the Bahais to direct their energies toward Japan.

American Bahais are needed in Japan. If all of the people will carry this in their minds, someone may hear and respond to this call from the far East. Teachers are needed also in China, particularly in Shanghai, for there the Cause is somewhat known, and a good beginning could easily be accomplished.

In these Eastern countries there are excellent business opportunities open to young men. Several energetic young Bahai brothers from America could do a great work in Japan, China or here, and at the same time be establishing themselves and doing well in business.

I trust the time may soon come when Bahai workers from the West may come to these fields, for their services are needed.

Please extend our Bahai greeting from both to all. The friends here join us.

Yours in His Holy Cause,

*Charles Mason Remey.*

## THE CONVENTION.

## PROGRAM.

- April 23rd, Saturday evening, Unity Feast.  
 April 24th, Sunday, 10 a. m., meeting in Corinthian Hall, Masonic Temple.  
 April 24th, Sunday afternoon, friends and delegates will visit the Temple grounds.  
 April 25th, Monday, 10 a. m., Corinthian Hall, convention called to order.  
 April 26th, Tuesday, 10 a. m., Corinthian Hall, convention continued.  
 April 26th, Tuesday evening, Drill Hall, Masonic Temple, public meeting.

## DELEGATES.

- Mr. Bernard M. Jacobsen, Kenosha, Wis.  
 Mr. Magnus Paulson, Racine, Wis.  
 Mr. Russell L. Brooker, Akron, Ohio.  
 Mr. John Deremo, Fruitport, Mich.  
 Mr. William Hoar, Fanwood, N. J.  
 Mr. John A. Finch, Seattle, Wash.  
 Mr. Albert H. Hall, Minneapolis, Minn.  
 Mr. Charles Hargis, Genoa Jc., Wis.  
 Mr. Byron S. Lane, Bangor, Mich.  
 Miss Margaret Thompson, Grand Rapids, Mich.  
 Miss Ella C. Quant, Johnston Navy-Yard and vicinity.  
 Miss Lelia Sheuy, Oakland, Cal.  
 Miss Florence Clapp, Baltimore, Md. (Probably).  
 Mrs. A. M. Bryant, Denver, Colo.  
 Mrs. Annie L. Parmerton, Cincinnati, O.  
 Mrs. Ernest Kelley, Urbana, Ill.  
 Mrs. Charles L. Lincoln, Brooklyn, N. Y.  
 Mrs. Charlotte Morton, Milwaukee, Wis.  
 Mrs. Corinne True, Chicago, Ill.  
 Mr. Arthur S. Agnew, Chicago, Ill.  
 Mr. Mountford Mills, New York City, N. Y.  
 Miss Annie T. Boylan, New York City, N. Y.  
 Mr. Roy C. Wilhelm (Alternate), Ithaca, N. Y.  
 Mrs. Isabella D. Brittingham (Alternate), Philadelphia, Pa.  
 Washington, D. C.; Boston, Mass.; Portland, Oregon; Muskegon, Mich.; Los Angeles, Cal.; Sandusky, Ohio; not yet reported.

*Bernard M. Jacobsen.*



## THE MASHRAK-EL-AZKAR.

Since last issue the friends from many parts have remembered the Mashrak-el-Azkar. One gift of special importance is a contribution from the friends of Paris, France, because it comes to us from them at a time when they have passed through dire calamities—the great flood.

The contribution from the Honolulu Assembly comes with such a sparkle that we must quote from Mrs. Coombs' letter, as their secretary: "Hoping that all offerings are sent with as much love and as willing hearts as ours."

The financial secretary is most happy to report that over sixty towns or cities of America are contributing to the great Mashrak-el-Azkar work.

The following countries have sent contributions since last Convention: Canada, Mexico, England, France, Germany, Turkey in Europe, Russia, Persia, India, Syria and Egypt.

Abdul-Baha said to Mr. Mountfort Mills of New York City, that he was most pleased and satisfied with last year's Convention and assured us that the future would see many more, constantly increasing in attendance and bringing together representatives from all parts of the world. He said that these gatherings would be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new light and power.

*Corinne True.*

## BOSTON.

The meetings continue to draw more and more seekers for the Truth, and all remark the growing firmness and steadfastness of the Assembly and its power of attraction. It is our joy to be able to reach greater and greater numbers with the news of the glad tidings.

Since Nov. 7, all the regular meetings have been held in Beckton Hall—and from the beginning there has been a small but steady increase in numbers. Every Sunday from one to five seekers come and receive the Message—some at the request of Bahais—others through the notices of meetings placed in three of the newspapers. Every meeting

is adding to the unity, strength, steadfastness and love of the believers and to the attractive power of the Assembly. We are striving to realize the wonderful gifts and promises of Abdul-Baha.

At a recent meeting of the Boston Assembly the following members were elected to the Board: Messrs. Ober and Osburg; Mesdames Breed, Campbell, Goddard, Hoes and Sprague; Misses Culver and Robarts.

The Naurooz Feast held at the hall March 21st was attended by twenty-seven people. The spirit was strong and it was a cause of joy and confirmation for all.

*Harlan F. Ober.*

#### BUFFALO.

The Buffalo Assembly holds meetings every Sunday and Thursday evening at 494 Elwood avenue.

#### CHICAGO.

The preparations for the coming convention are now being crystalized, and visiting friends may be assured of a hearty welcome.

Miss Florence Clapp, formerly of Leominster, Mass., has moved to Chicago and is one with the Assembly.

The Unity Feast of April 9th will be held at the home of Mrs. Corinne True.

Mrs. Aline Devin of Eliot, Maine, visited us several Sundays in March.

Miss Levy, of New York City, was with us April 3d.

The 19-day Tea of the Woman's Assembly of Teaching, was held on March 23rd at the home of Mrs. George Lesch, the subject for the day being the Feast of Naurooz or Bahai New Year. Among those present from out of town were Mrs. Henry L. Goodale, and Mrs. Peckman, both of Kenosha.

The Feast of Naurooz was celebrated at the home of Mr. and Mrs. L. W. Foster, 3502 Lake Ave., on the evening of March 21st. After a spiritual feast, refreshments were served and the friends met socially.

## LOS ANGELES.

An informal organization has been effected of the Bahai Assembly of Los Angeles, including believers in the city of Los Angeles, Tropic, Glendale, Long Beach, Santa Monica, Ocean Park and Pasadena. The Executive Board is comprised of five members: Mr. Charles F. Haney, Mr. Thornton Chase, Mrs. Henrietta Clark Wagner, Mrs. Nellie Phillips and Mrs. Rosa V. Winterburn—with the writer, Mr. F. B. Beckett, as Secretary. In the future, to assure prompt receipt, all communications to this Assembly, as well as all matter for distribution among the believers in this part of the country, should be addressed to the Secretary, 429 Citizens National Bank Building, Los Angeles, California.

The Los Angeles Bahai Assembly was organized with thirty believers, who signified their belief in writing. There are as many more who are in fact believers in the Revelation of BAHÁ'Ó'LLAH but who do not wish yet to connect themselves definitely with any organization, no matter how informal it may be, beside a large number of people who seem deeply interested. Meetings are held on Thursday afternoons in Pasadena, Tuesday afternoons and Friday evenings in the city of Los Angeles, and Friday afternoons and Sunday evenings in Tropic; also, once a month, on Sunday afternoon, a meeting is held in a down-town hall in the city. At this latter meeting the attendance has been from forty to fifty people and a deep interest is shown in the Revelation.

*F. B. Beckett*

## SEATTLE.

The Cause in Seattle is firm and steadfast. Weekly meetings are held every Sunday afternoon at the residence of Mr. and Mrs. John A. Finch, and upon the occasion of coming visitors, who speak to us, they are held at various places in the city.

During the past month we have listened to able talks by Mr. Thornton Chase, who was with us for several days. His talks were strong and eloquent and reached the ears of interested listeners.

*D. D. Babcock.*

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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VOL. I.

CHICAGO, (April 9, 1910) JALAL

No. 2

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## BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalemat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Ola (Sublimity)	Mar. 2

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## ALLAHO'ABHA!

The Bahai News Service believes all will be delighted to know that a large number of subscriptions have already been received from all parts of America, and that expressions of good will and hearty endorsement are received in every mail.

Commencing with this issue a limited number of copies will be printed over and above what is necessary to cover the subscription list. Because of this we would advise those who desire to have a complete file to subscribe at once.



LETTERS FROM DR. MOODY.

TEHERAN, PERSIA, Jan. 11, 1910.

DEAREST EVA:—\* \* \* Please redeem a promise I have made to the sisters here that their photo should be copied and spread in America. I think

I mentioned that this is an important event in their lives; they have thrown down one rule, *for once*, that is, to show their faces to the world. I cannot describe to you how they are deprived. Again today I was in a home—the wife's *mother* was closely veiled because the husband's young brother was in the room; and later all the women left the room because two men friends of the family were coming. I could stay and enjoy hearing the newcomers tell of a recent trip to Russia, etc. On leaving I went to say good bye to the women—their rooms are in an entirely separate court, as if in another house. A man servant passed just as I raised the heavy curtain to leave, and all the women screamed and pulled down their veils, or drew the "chadur" up over their mouth and nose. The husband we met in Paris and since being on the continent he is anxious to help free the women from their dreary life.

The hospital business is now arranged and after this week I am to be there with the other doctors in the afternoons.

I met another, a non-Bahai doctor, this morning, and he asked me to assist him in an operation later. I liked him and hope to establish pleasant relations with them all. A son of one of the four "Hands of the Cause" (Jenabi Adub), whose name is Mirza Ali, starts for Marseilles in two days. He goes to learn the business of curing leather. At present all hides are exported for curing and returned at enormous cost. The progressive steps mean much here, and it is the Bahai who has the courage to go forth with assurance of success.

Love to all,

*Susan I. Moody.*

*Extract from a letter, dated Teheran, Persia, February 13, 1910:*

Today we were invited for lunch to the home of Mirza Ghavam Altojar. We had been told that it was a matter of importance. First, I want to say that the home was a Bahai home very near the city wall, in a good part of town. The streets in some places were shaded by cypress trees and the garden of this house has many tall sycamores. The interior was rich in beautiful rugs and the dinner

was served in European style—table and chairs. Our host proposed that land for a Mashrak-el-Azker in Teheran be secured at once. Have you ever seen a match touched to a bundle of dry straw? Well, it took these noble men about that long to grasp the situation, get over their first surprise, appoint a committee of nine and set a date to see the piece of land proposed by our host. \* \* \* It makes one hold his breath to see the faith of these grand old teachers and their fearlessness in going forward. The constitution is really making them able to act like free men. They are, at the same time, careful not to arouse public prejudice which is strong still. \* \* \* Yet one more piece of news: The girls' school is assured. They will start with accommodations for fifty pupils, and they think as the girls are not yet educated in Persian that they should not ask to have an English teacher sent just yet, but wait a few months and see how many will then want to take up English. There are a few who have been in the American school and can talk very well. Please tell any who want to help that it will take only \$1.50 per month to educate a girl. There are many here too poor to pay and this is the way to help lift Persia from her otherwise hopeless condition. Do make a strong point of this to all the friends and help the brave Bahais here. Think of it—since we arrived they have started a hospital, a girl's school and a Mashrak-el-Azkar! *Come over and help us. COME!*

Mr. Sprague has just been appointed superintendent of the boys' school, the former having resigned.

*Susan I. Moody.*

#### NEW YORK CITY.

On the 26th of March Madame Jackson sailed from New York for Acca.

On the 3rd of April Mr. Woodcock delivered his second address within a month upon the Bahai movement to an interested audience gathered in Montclair, N. J.

Within the past month Mrs. Getsinger and Dr. Fareed arrived in New York from Acca, bringing with them the merciful glad-tidings of the love of Abdul-Baha to the beloved of God in America, and

giving several talks in the New York Assembly. Dr. Fareed brought with him a general Tablet from the presence of Abdul-Baha to the American believers, embodying the same precious admonitions to build the stable foundation of unity upon which the structure of the sacred Mashrak-el-Azkar could be erected. They proceeded in a few days to Washington, D. C.

Mr. Edward B. Kinney, Jr., gave a very fine entertainment in his studio on the evening of April 1st, the fund accrued to go to the Mashrak-el-Azkar. He opened it with a talk of a very high order upon music. The musical programme, both vocal and instrumental, was rendered by some of his pupils who are artists in the real sense of the word, and Miss Clark (an elocutionist and friend of the family) contributed some most excellent recitations. In a little interval Mr. Kinney gave, in a most delicate and exquisitely forceful way, a brief message of the advent of the Spiritual Kingdom in this great Day, prefacing it with a reference to the word "Mashrak-el-Azkar" on the tickets. Some of those who took part afterward spoke to different ones of the guests of the inspirational effect received from the audience. The spirit of the evening was fine. It was Mr. Kinney's formal dedication, in His Name, of his studio to music. A goodly audience was present. This studio was dedicated at the beginning to the Holy Cause.

*Isabella D. Brittingham.*

#### WASHINGTON, D. C.

Regular meetings held Friday evenings at 8:15 and Sunday School at 11:15, at the Gareissen Studio, 1219 Connecticut Avenue. Permanent address of the Bahai Assembly, or individual members, post office box 192.

A notable feature of the Unity Feast of April 9, is that our colored believers and friends are to be invited to participate, the plan to hold every fourth Unity Feast in this manner, being put into effect on this date.

The Visiting Tablet revealed by Abdul-Baha for Mrs. Amalie Knobloch has been read over her grave by a large number of the Bahais of Washington on different occasions. March 13, Mr. Roy C.



Wilhelm was accompanied to the tomb by a party of the young people; March 27 Mr. and Mrs. Kinney, Dr. Fareed and Mrs. Getsinger were visitors, with the Sunday School children completing the party. The obedience of the friends to this Command to read the Visiting Tablet, is notable and a great blessing attends this act.

On Friday, March 25, we were rejoiced to welcome our beloved sister, Lua Getsinger, returning from the Holy City. A telegram announced her coming, together with Mr. and Mrs. Kinney and Dr. Ameen Ullah Fareed. These dear friends were tendered a reception at the home of Mr. and Mrs. Ripley Saturday evening, attended and addressed the Sunday School, received the friends Sunday evening, and on Monday morning the Kinneys returned to New York, taking the sincere love of the Washington friends with them. Mrs. Getsinger and Dr. Fareed have been kept exceedingly busy attending group meetings during the week, and a large audience attended the regular meeting Friday, April 1, at which both spoke effectively on Unity.

The election for delegates and alternates for the Chicago Temple Unity Convention in April, resulted in the selection of the following: Delegates, Jos. H. Hannen and Mrs. Claudia Stuart Coles; Alternates, Dr. Edward H. Egbert and Miss Fanny A. Knobloch.

The Bethel Literary and Historical Society, the oldest and leading colored organization in the city, devoted its session of Tuesday, April 5, to the Bahai Revelation, Mr. Hannen and Dr. Fareed speaking on the subject of "The Race Question from the Standpoint of the Bahai Revelation." This Society, of which Mr. Louis G. Gregory is President, has given three previous sessions this season to the Bahai Teachings, and this has exerted a powerful influence in the work among the intelligent circles of this people, whom we are commanded to reach and help as brothers and sisters.

A lecture is announced for May 2, to be given by Mrs. L. J. Young Withee, a well-known speaker, on the subject: "Persia, the Land of the Lion and Sun." This lecture, which is to be under the auspices of the Persian-American Educational Society, is to be for the benefit of the Mashrak-el-Azkar.

The unity developed by our teachings is strikingly exemplified by the presence frequently at our meetings of brothers from India, Japan, the Philippines and China, beside our dear Persian brothers. The shades of belief among the local members is as varied and divergent, before the transformation of the Word making us one.

The Feast of Naurooz, March 21, was given by the children of our Sunday School, and was well attended. Those present pronounced the exercises most effective. Our dear little sister, Ruth Fuhrman, eleven years old, presided with dignity. The narrative of Professor Browne's meeting with BAHÁ'O'LLAH and Abdul-Baha was read feelingly by Mary Hotchkiss, while Helen Hotchkiss ably gave the history and summarized the teachings of the Revelation. Bessie Ripley read some of the Words, as did also Beula Barnitz. These, with Minnie Barnitz and Paul Hannen, chanted prayers in Arabic. Esther Hughes gave two violin solos, displaying marked ability.

Mr. George S. Hopper and daughter, formerly of Ithaca, N. Y., are welcome additions to our local Assembly. Miss Hebe Moore, who will travel with Madame Jackson, left here two weeks ago and will be greatly missed.

Two marriages have changed our list of membership, though only in name, as the friends remain with us. Mrs. Josephine Conklin Cowles became Madame DeLagnel, and Miss Ursula Shuman is now Mrs. Elwyn Moore, the transformations occurring during the same week. Our congratulations and love are with the happy families thus united.

The BAHAI NEWS is a welcome visitor, being enthusiastically received, and its success seems assured. If the friends everywhere will add financial support to appreciation, an edifice of permanence and utility will be builded.

*Jos. H. Hannen.*

#### NEWS NOTES.

Dr. Fisher, of New York City, is now in London, England.

When Mrs. Brittingham was in Acca, Abdul-Baha desired her to tell all pilgrims not to visit Acca during the summer season on account of its unhealthfulness.

[The last two pages, 15 and 16, of this issue have been omitted. They are identical with page 20 of Vol. I, No. 3, and page 20 of Vol. I, No. 1 respectively.-ED. July 1978]

# BAHAI NEWS

Vol. 1 Chicago, (April 28, 1910) Jamal No. 3

## TABLET FROM ABDUL-BAHA.

*Revealed and sent to all parts of the world.*

HE IS GOD!

Praise be unto Thee, O my God! Thanks be unto Thee O my Beloved! Glory be unto Thee, O my Lord! for that which Thou hast bestowed, favored, conferred and granted. For Thou hast chosen sincere servants from among Thy people to serve Thy Religion. Thou hast elected them to draw inspiration from Thy Manifest Light, attraction from Thy Luminous Beauty and to walk in Thy straight path. O my Lord! Verily the souls are heedless of Thy mentioning and hearts deprived of Thy love, the eyes veiled from beholding the Kingdom of Thy Beauty and the intellects wandering away from the Centre of Thy Glory, except those who are firm in Thy Covenant, free from dissension, attracting the rays of the Sun of Truth, detaching themselves from inharmony, arising in the service of Thy Cause amongst Thy people and exhilarated from the pure wine of Thy Kingdom. Bestow upon them unlimited blessing and creative good from the never-ending Bounty, and pour upon them with great abundance, from the Cloud of Thy Majesty, the rain of Thy Grace, the water of Thy Generosity and the Universal Favor.

O Lord, suffer them to become the signs of Thy Guidance, the standards of the Realm of Might, the words of virtue, the army of the Supreme Course and the angels of heaven, so that through them the East and the West of the earth may become illumined, Thy Name be mentioned in the North and South, that they may educate all races and communities and clothe them with the garment of the comely names and the perfect example in this realm of existence.

O my Lord, reveal through them the ensign of Unity among mankind and the flag of Love between nations, so that multiplicities may converge into the centre of oneness and harmony, the veils of hatred be rent asunder, the conditions of discord pass away and enmity and rancor vanish from the world of man, so that after disunion the Beloved of Union shall unveil her countenance, animosity be changed into affection, the reign of faction and feud come to an end, and success and prosperity be attained.

O my Lord, strengthen their backs in their service, gird up their loins in their adoration, dilate their breasts with the light of Thy Knowledge, illumine the eyes by beholding Thy Face, gladden their spirits by the significances of Thy Providence and purify their souls by the appearance of Thy Compassion. Verily Thou art the Merciful, the Clement, the Almighty, the Bestower, the Unconstrained! There is no God but Thee, the Giver, the Pardoner, the Hidden, the Manifest and the Source of Bounties!

O ye friends of God! Joy and happiness of the people of faithfulness consists in serving the Threshold of the Most High and turning their faces to the Kingdom of ABHA. The hope of the lovers is self-sacrifice, and the yearning of the longing ones is self-effacement and evanescence. For love is an irresistible power and an inextinguishable conflagration and the mirror of the love of God is the great martyrdom. Therefore, the sanctified souls and the Manifestations of God yearned for self-abnegation and attainment to the city of martyrdom. They gave up their lives, experienced exile and banishment, endured persecution and dire calamities, became subject to imprisonment and bondage and the targets of the arrows of oppression, and objects of the sword of malice. They did not complain, neither did they become disheartened. They drank the cup of martyrdom from the Hand of the Cup-Bearer of Providence, and tasted with the greatest joy the sweetness of annihilation. They found not a moment of rest. They sought not an instant of tranquillity. They withstood the persecution of

the enemies and became the centres of derision and scoffing of the people of envy. They sacrificed their homes and property and became homeless and wanderers. They experienced not one hour of safety, nor a day of repose of mind or body. This is the proof of the sincere lover and this is the evidence of the faithful friend. If it were not so every stranger would become a friend and the deprived one would become the confidant of the mysteries, the remote one would become the near one and the outcast would become the beloved. Consequently the Most Great Wisdom has ordained that the fire of tests shall rage and the rushing torrent of ordeals sweep tumultuously from the Mountain of Revelation, so that the untruthful may become distinguished from the truthful, the unrighteous be known from the righteous, the worshipper of self become separated from the worshipper of God, the good fruit be set apart from the evil fruit, the signs of light become manifest and the gloom of darkness be dispelled, the nightingale of trustworthiness sing the melody of love and the raven of oppression croak the discordant notes of error; the fertile soil become green and verdant and the barren ground produce its thorns and thistles; the attracted ones to the Breath of ABHA become firm and the follower of passion and desire turn away. This is the wisdom of trials and this is the cause of ordeals.

O ye friends of God! In these days the city of Tabriz has become red with the blood of mankind. Holy souls from among the believers of God sacrificed their lives in the path of Manifest Light. They hastened to the altar of love. Eyes are weeping on this account, hearts are burning for these events, lamentation and moaning is ascending to the apex of the Supreme Concourse and great grief and intense mourning is experienced. It is the utmost yearning of Abdul-Baha to drink from this cup of martyrdom and become exhilarated with the wine of sacrifice, so that the end of his life shall become the opening chapter of Divine Bounty. O my Lord, confer upon me that overflowing cup with the most great gift! Intoxicate me with that wine of the glorious favor and suffer me to partake of that food which cannot be tasted except by Thy

faithful servant. Crown my head with this refulgent diadem, cause my blood to be shed in Thy Cause, my body to be suspended between heaven and earth, this temple to be dismembered and its bones be disjoined by the arrows of the enemies.

O ye friends of Abdul-Baha! In these days, through the happy circumstances and the confirmation of the Lord of the Supreme Heavens and the assistance of the Unseen Kingdom, the holy remains of His highness the Supreme (Bab) were transferred to the Mount of Carmel in Haifa in the present Tomb. Therefore, it is necessary for the believers to celebrate the occasion with joy and happiness. The believers in Tabriz became exhilarated with this cup and with the polo of magnanimity carried away the ball of service from the arena of the Cause. Perhaps later on the people of hatred and enmity, may calumniate and misrepresent the facts, stating that the blessed remains of the Bab are in some other place, or that a part of it is elsewhere. The friends of God must know that this is a pure falsehood, calumny and malicious slander. That blessed, crucified body is interred in its entirety on Mount Carmel, but the enemies will not rest quiet. It is certain that they will raise a clamor and claim that we stole that blessed body, or fraudulently transferred it or got hold of a part of it, or that the genii took it away from the firm ones. All these statements are fabrications and slanders. The whole truth is explained here.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., March 3, 1910.)

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Extract from a recent Tablet from Abdul-Baha:  
 "The time has not yet arrived, even in those countries (America), to spread Tablets and Epistles with the utmost freedom, but it will soon come."

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The BAHAI NEWS of May 17th will contain the official proceedings of the Convention recently held in Chicago.

## LETTER FROM MR. SPRAGUE.

Teheran, Persia, March 19, 1910.

My dear Roy: \* \* \* I am busier than ever this year and have little time for writing. The believers have made me principal of the Tarbiat School as well as teacher and this keeps my hands full. I have to deal out punishments to the boys, see that they study, behave themselves, etc. Mr. Sprague is a thing of the past. I am now known as Eskandar Khan, the new name given me by Abdul-Baha, and I wear a Persian kola. This has made a very good impression among the Persians, for they know that, as a rule, the Europeans look down upon them and I am the first Westerner who thinks it an honor to wear their national hat.

I have had the opportunity of meeting and speaking to several persons of importance. Abdul-Baha prophesied two or three months ago that this year we would see many prominent persons come into the Cause and this is being realized. We are also seeing that Mohammedans are having a greater respect for the Bahais. For instance, two weeks ago Haji Akhoun died. He was one of the most prominent Bahai teachers, a man of eighty, who had been a believer about fifty years, who had suffered constant persecution, had been imprisoned many times—once for three years in chains—and in the red days whenever he went out of his house and walked through the bazaars he would be cursed and insulted. But on the day of his funeral he was taken to the cemetery with the greatest respect, a company of forty police—all believers—escorting him. Not one cry was raised in the bazaars, although all expected it.

The passing out of Haji Akhoun was very beautiful. He had returned one day from the bath, and complaining of feeling tired, he called for a glass of water, drank it and without a word the spirit left the body. About thirty years ago BAHÁ'O'LLAH had foretold, in a Tablet, that Haji Akhoun would die in this way, peacefully and calmly. He revealed this Tablet when Haji Akhoun was in prison and all were expecting that he would meet with some violent end. What a wonderful life to have lived and served and suf-

ferred for the Cause of God during fifty years! Before his conversion, too, he was a very important Mullah and he sacrificed position, wealth, name, everything for the sake of BAHÁ'O'LLAH. It was a great privilege to have met and known such a man. \* \* \*

Your brother in El-ABHA,

*Eskandar (Sydney Sprague).*

#### LETTER FROM MR. STRUVEN.

S. S. Bangala, Feb. 28, 1910.

Dear brother Dr. Bolles: Just a few lines to acknowledge your beautiful spiritual letter. Indeed you are right; it will take a lot more suffering in this world to open people's eyes and show them the pure self-sacrificing way to serve humanity. It will come, believe me, and it will not be so very long.

We are sailing for Calcutta after a stay of one month in Burmah. We spent five heavenly days with our devoted brothers in Mandalay, and these people who, a few years ago, would have killed us if we had touched them, now loved us and could not serve us enough in any way. We also spent three days off in a jungle village of Deadnan, where the Cause has only been planted for three years and there are now more than four hundred Baháís here. Seventy-five accepted the Cause in the three days we were there. In Rangoon, where we spent most of our time, we had three large meetings which were advertised, every evening we would hold minor meetings and all day people would come and go and we would give them the teachings. I find the Cause growing everywhere, not making converts by thousands, but just quietly working, and I would rather see this than to have thousands flow in and then fall by the wayside. When a cause goes quietly but surely, it is worth noticing.

Mr. Remey joins me in sending Bahai love and greetings to all the dear friends in Denver.

Sincerely your humble brother in God's Cause,

*Howard C. Struven.*



LETTER TO THE UNITY BAND FROM YAZD,  
PERSIA.

*In the Name of our Lord, the Holy, the Abha!*

O ye leaves of the Tree of the Kingdom and fruits of the Garden of the Almighty! Upon ye be Baha, and the praise of the people of the world!

The blessed letter which was written by those friends reached us like the nightingale of the city of love, and it imparted to us the news of the happiness and prosperity of those attracted leaves. It imparted a new life to this yearning one and gave inexhaustible pleasure and happiness. It is hoped from the outpouring of this cycle of the Covenant which is shining upon the world, that a day may come when we may meet each other, and the door of going and coming between the two continents become opened. Verily, this is not impossible for God.

O ye thankful birds! O ye nightingales of the Rose-Garden of Forgiveness! O ye who are intoxicated with the wine of the Day of Manifestation and the period of Resurrection and Revival! 'Tis the time of happiness and rejoicing and the period of attraction and enkindlement. The feast of delight and spiritual beatitude is spread. The orchards of significances are adorned with the flowers and hyacinths of praise. From the gatherings the wonderful melodies of thanksgivings are raised to the Heaven of Might. The cup-bearers of Generosity are going around, giving the wine of Love, and the people are intoxicated thereby. With the power of the Greatest Name, the friends of God are captivating the hearts of the people of the world, and through the soul-ravishing songs and lyre of Divine Love and celestial harmony, the hearts are attracted toward the countenance of the Beloved. The people of faithfulness are serving His Highness the Incomparable One, and the friends of righteousness, with wisdom and assurance, are engaged in every part to praise and thank Him. The torches of guidance are lighted and the lanterns of truth dispense rays of beneficence and spiritual direction. The stars of Providence are shining and the lights of the Orb of Reality are

illuminating the darkened hearts of men. Therefore, O ye spiritual sisters and birds of the atmosphere of significances! It is the time that, under the shade of the Covenant, through the Protection and Providence of the Beauty of ABHA and the power of Abdul-Baha, we may extend to each other the hand of friendship and impart to the world the pearls of their teachings and instructions.

O ye doves of the Kingdom of God, and birds of Reality! If a nightingale does not sing during the springtime, then at what time can it sing? The spring of the Kingdom has raised its tent in the world of existence and has adorned the created things with a new garment, and has bestowed upon the world of man a new life. Under all circumstances, we must adorn ourselves with the garment of sanctity and purity. Under persecution we must have patience and endurance. All the Prophets and Messengers of God have given prophecies regarding this Greatest Manifestation. Every one in a special language has promised His people the appearance of this Day and the glad tidings of the Manifestation of God and the Beauty of our Lord. As soon as the temple of the world reached to the state of maturity and the Countenance of the Beloved was unveiled from behind the curtains of Glory and Majesty, the divine springtime stepped forth into the arena of the world like unto a bride, and through the appearance of His highness the Bab, the earth of religions received a wonderful life and rejuvenation, the Rose-Garden of the Kingdom became verdant and green, the surface of meadow and field were adorned with tulips and hyacinths, the trees became full of blossoms, the sweet singing birds began to raise their melodies, the nightingale sang the harmony of heaven, and the new plants burst forth from the ground of hearts. Then the Blessed Beauty of ABHA sat upon the throne of Greatness and Lordship, the prophecies of the Books of all the Seers of the past were fulfilled, the mysteries of creation became realized, love and harmony were imprinted upon the page of existence. When the Sun of the Blessed Perfection became hidden behind the cloud of Majesty, then the Center of the Covenant sat upon the throne of Servitude, break-

ing the idols of the people of pride and haughtiness, filling the air with the atmosphere of sanctity and holiness. He accepted all kinds of sufferings and persecutions, and embraced all trials and vicissitudes in the service of the Cause of God. Among the friends and enemies he is a kind lover, with faithfulness and generosity, and like unto a globe of fire he is shining betwixt heaven and earth. He planted the seeds of wisdom and intelligence in the hearts of his followers, so that the hyacinths and anemones of affection and harmony grew out of that land, to bless the world with the fragrances of servitude. He spread the table of heavenly food and invited all the people to partake of the sustenance which is sent down on the part of God. The light shining from his face is a guide for men and the rain descending from the cloud of his generosity irrigates the hearts.

Therefore, O ye seekers of Truth and O ye who have eaten from this Heavenly Food! Your excellent letters were read in each assembly of said servants of God, and at every time that we read those epistles our hearts were rejoiced and we asked confirmation and assistance from God on your behalf. We hope that country will become like unto a ball of fire and guide all the nations of the world to the Center of the Covenant. Today that which is acceptable in the presence of Abdul-Baha is beauty of character, unity and concord, faithfulness and purity, love and steadfastness. We hope that all of us may attain to these heavenly bounties and be engaged with all might in spreading the fragrances of God, delivering the Word of God, and promulgating the Cause of God; be occupied with spirituality and the devotion of intention to quicken and enkindle the hearts, and be kind and benevolent to the children of men. Should the people persecute us, we must show kindness.

All the friends in this city send you greeting and praise.

From your Bahai sister,

*Rouhani.*

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

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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No. 3

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## BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalemat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Ola (Sublimity)	Mar. 2

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The BAHAI NEWS makes no apology for devoting much space to the messages of greeting from the Honolulu Assembly. In the providence of God, Hawaii is undoubtedly the hub of the "islands of the sea," especially that of the Pacific—the ocean of peace. In the description of the Feast of Naurooz, the service in the Oahu prison and in the verse "Aloha," we feel the glow, the fragrance, the soothing breath of love, and a something sweeps over the heartstrings, the melody of which can never be forgotten. On behalf of all we return their greeting: "Aloha!" *Allaho'ABHA!*

ALOHA\*.

Let Hawaii share the message which the world  
 sends forth today,  
 A message which grows fuller as the years shall  
 pass away,  
 Let Hawaii's sons and daughters stand ready, heart  
 and hand,  
 To make His burden lighter, throughout this  
 blessed land,  
 Aloha, word of parting or word of greeting, too,  
 Aloha, Abdul-Baha, our love to Thee anew.



- |                                |                     |
|--------------------------------|---------------------|
| 1. Dr. Augur                   | 7. Mrs. Rowland     |
| 2. Mrs. Augur's maid           | 8. Mr. Struven      |
| 3. Mrs. Coombs                 | 9. Mrs. Augur       |
| 4. Miss Fletcher of N. Y. City | 10. Agnes Alexander |
| 5. Mr. Remey                   | 11. Miss Johnson    |
| 6. Mrs. Sutherland             | 12. Miss Muther     |
| 13. Virginia Rowland           |                     |

NAUROOZ IN HAWAII.

With skies cleared by night showers, March 21st, Naurooz dawned a glorious spring day—a happy New Year indeed. It seemed as though the whole universe must lovingly acknowledge and praise the Supreme Creator of such a perfect day.

\*"Aloha" is the Hawaiian word of greeting and means "love."

The hour of nine-fifteen found several Bahai friends assembled ready for the twelve-mile railroad journey to the Pearl Harbor peninsula, we numbered the Bahai number nine. Through rice fields and duck ponds, on through the cane fields, now by the water's edge and again riding inland, always in view of the beautifully tinted hills and valleys, stopping here and there to let passengers on and off, the train sped on to Pearl City. Here, our hostess met us, the light of gladness illuminating her face. Taking the peninsula train, we rode on through more rice fields and soon arrived at the home blessed indeed by such a peaceful gathering.

The house was prettily decorated with greens and flowers and seemed to open its arms to welcome each of us on entering. The ladies soon made themselves at home, in assisting with the arrangements for the feast, or with a bit of needlework and listening to the reading of Mrs. Waite's beautiful letters.

When a later train brought four more ladies we walked over to the water's edge where the sea breeze refreshed us during the long hour to dinner. From the steps of a cottage there, a bench and the grassy lawn, we again listened to the letters and later discussed plans for the Easter Sunday service at the Oahu prison, as well as plans for raising funds toward the building of the Mashrak-el-Azkar, in Chicago.

A neighbor on the peninsula, joined us and sixteen sat down to the delicious feast prepared. After repeating "Allaho'Abha" nine times, the "Hidden Words" were read around the long table, then came the reading of the beautiful Tablet of the Feast and the Spirit was most certainly with us.

Train time came all too quickly and we bade farewell to our kind hostess and started back to town, reaching Honolulu at five-thirty, where we scattered for our different homes.

#### BAHAI SERVICE AT THE OAHU PRISON, HAWAII.

In the center of the prison yard an old kamani tree stands, its large leaves of various hues, like

an autumn foliage, its branches like a huge umbrella; beneath the branches are rows and rows of benches provided for those who care to hear the words of the guests who frequent that prison yard every Sunday.

As the population of Hawaii is made up of people from all corners of the world, naturally, that prison is made up of men whose skins and whose languages differ from ours. Religious services have been held for many years beneath this great tree, and it is the hope of the Honolulu Bahai Assembly to take one Sabbath morning in each month for this work.

Easter Sabbath morning was chosen for the first Bahai service at Oahu prison, and at a quarter to eleven some eight or nine ladies and gentlemen and five Bahais were awaiting the hour, in the office of the prison superintendent. Through the hall to the back door we were led, descending the steps into the sandy prison yard which has already been pictured briefly. The whole yard presented such a clean appearance and the faces of the men were scarcely less so as they sat awaiting us.

In distributing the hundred buttonhole bouquets which one of the sisters had kindly brought for the men, it was both interesting and impressive to note the manner in which these little tokens were received. While none were refused, often eager hands were held out and many expressed in looks and words, their gratitude and appreciation.

The service opened with soft strains on the organ followed by the reading by our Bahai brother of "Hold Thou My Right Arm, O God," and among the selected hymns were "Onward, Christian Soldiers," "Joy to the World," "The Battle Hymn of the Republic," "Abide With Me," and Mrs. Waite's "Benediction." In most of these hymns, the prisoners heartily joined and after the singing by a trio of Hawaiian girls, the prison quartet sang in Hawaiian, "Sweet Peace, the Gift of God's Love."

A prayer by one of the gentlemen present, a few words by a visitor, the violin playing by one of the assistants, the singing by one who had come ten miles by train to assist in the service, and the few remarks by our brother and sister in the Cause, brought the service to a close.

Although our brother did not give the Message, his words were very helpful and a word in regard to The Most Great Prison in which distress and misfortune has been changed to health, harmony and blessed service, leads to a longer address at some future date.

#### HONOLULU.

The Honolulu Bahai Assembly continues to have the spiritual meetings every Tuesday afternoon and every Thursday morning a class for study meets. In order to better organize for work, a business meeting is held twice a month on Friday afternoons.

One of the sisters has asked the privilege of having the "Nineteen-Day Feasts" at her home and in the evening, so our Bahai men may also be with us at that time.

Since the visit of our brothers, Mr. Remy and Mr. Struven, to us November 23rd to December 12th, we have felt a great stimulus and inspiration to work. Many have undoubtedly heard of the joyous visit and the great interest shown in the Cause in our midst. During the three weeks of their visit many meetings were held and they were invited to speak in homes of those who are not Bahais.

The harvest seemed truly ripe and Mr. Remy said he found more response to the Message here than in any other place he had visited. This made us very happy, for the Islands seem destined to be a place where the Oriental, Occidental and Polynesian races meet and are mingled together.

In February Mr. Sigurd Russell joined the ranks of the Honolulu Bahais. We gave him a warm welcome for up to this time our Assembly had only one man in its ranks. One of our sisters had known Mr. Russell in the Paris Assembly nine years before, so he came not as a stranger to all. He seemed especially sent to us, as none of our Assembly have visited Acca and Mr. Russell has made the pilgrimage four times. It is a great joy and blessing to have among us one who can tell of the life lived at Acca.

Greetings in His Name,

*The Honolulu Assembly.*



THE MASHRAK-EL-AZKAR.

Through Mirza Ahmad Sohrab, to the maid-servant of God who is firm in the Covenant, Mrs. Corinne True (Upon her be BAHA'O'LLAH!), Chicago, Ill.:

HE IS GOD!

*O thou daughter of the Kingdom!*

Thy letter, dated January 6, 1910, was received with the enclosed papers.

Regarding the appointment of the time for the opening of the general convention in Chicago, this matter is already written about. Undoubtedly you have received it by this time. It was suggested to postpone the 20th of March to the days of Rizwan, in which the climate is temperate.

You have written regarding the election of delegates from among the Oriental Bahais. The season for this work has not yet come. God willing, in its opportune time they will be sent.

Several plans and designs of the Mashrak-el-Azkar have been received from America. Now the believers must display an endeavor so that the land may be bought in its entirety; then collect contributions for the building, and then they may think about the plans. So far the means are lacking. I hope from the favor of the True One that sufficient and ample contribution may be gathered and afterward the best and most acceptable plans be decided upon.

Upon thee be Baha-el-ABHA,

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 12, 1910, Washington, D. C.)

The scripture prophecies are that this Gospel of the Kingdom will be carried even to the "isles of the sea," and a proof that such prophecies are now being fulfilled, came in a letter from Mr. Jenner, of London, containing a contribution from the isle of Mauritius, in the Indian ocean and east of the island of Madagascar, off the coast of Africa.

Two little sisters aged three and five, from Muskegon, Mich., have taken exceeding joy in sending the contents of their blessing box to the convention.

The Vaheed Choral Society of Chicago is pleased with the results of its concert given recently for the Mashrak-el-Azkar. About \$65.00 was realized through the efforts of the Society.

Again the noble Persian believers have rallied to our aid, sending through a Washington friend, returning from Abdul-Baha, £66 or \$330.00. To give from the overflow of one's cup is easy, but to give from its very contents and go without is true sacrifice. To read Dr. Moody's letters will prove to us the noble self-denial our Persian friends must make to aid us.

Abdul-Baha's parting words to Mr. Woodcock last summer were, "Be patient, it is all coming as I want it."

*Corinne True.*

#### BOSTON.

The Sunday morning meetings at 11 o'clock, held in Beckton Hall, 200 Huntington Ave., continue to grow in numbers and in the power of the Spirit.

Miss Hebe Moore, of the Washington, D. C., Assembly, was present at the meeting on April 17th. The visits of brothers and sisters from other Assemblies do much toward strengthening us and enlarging our consciousness of the meaning of this great "family of God."

We are now anticipating a visit from Mr. Percy F. Woodcock, of New York, after the Convention.

Mrs. Alice Ives Breed's recent visit to New York has brought us close to the earnestness and faith of that Assembly.

Mrs. Sprague is spending a few weeks in New York.

Mr. Harlan F. Ober was unanimously elected as our representative to the Chicago Temple Unity Convention.

When we realize the truth of our prayer: "All are His servants and all are standing by His Command," it is beyond our capacity to estimate the vitalizing effect of such a meeting. God's bounties are manifold in the Cause, and to Him be the glory.

*Grace Roberts.*

## BUFFALO.

The Buffalo Assembly holds meetings every Sunday and Thursday evening at 494 Elwood avenue.

## DENVER.

Sunday service, 3 p. m.; Tuesday evening group at the home of Mrs. Clara B. Craig, 4190 Yates st.; Wednesday, special appointments; Thursday, visiting day; Friday evening, unity group; Saturday evening, inquiry class, held at the home of Mrs. Josephine H. Clark, 4141 Xavier St.,—regular Assembly place, except Tuesday evening.

Mr. G. N. Clark, Secretary, is absent from the city.

A special business session was called with Dr. Newton Alden Bolles temporary secretary, at which time Mrs. Cecilia M. Harrison, of Chicago, was appointed by the Assembly as alternate for the Temple Convention, Mrs. A. M. Bryant, delegate, being unable to attend. *Mrs. A. M. Bryant.*

Meetings are held regularly every Sunday afternoon at the residence of Mrs. and Miss Nash, 3530 Decatur St. They are well attended. These meetings were begun a year ago and have shown remarkable results. A meeting every Tuesday afternoon, at the residence of Mrs. Cart, 2218 Williams St., is conducted by Mrs. Nash. These meetings are particularly for those who have not heard the Message of the Day of Days. We are very much encouraged with the progress of the work in Denver. *Ella T. Nash.*

## NEW YORK CITY.

Mrs. Breed, of Boston, was recently in New York for a few days and we were happy to have her with us and to hear from her in the Bahai meetings. She stated that Mirza Ali Kuli Khan's return to America was expected during May.

The Feast of Rizwan was commemorated on the evening of April 21st, in this Assembly, at the home of Mr. Percy F. Woodcock.

The regular Nineteen-Day Feast will be held on April 28th at the home of Mr. and Mrs. Arthur P. Dodge. *Isabella D. Brittingham.*

## PACIFIC COAST.

The writer has recently visited Seattle, Portland, Ore., and Oakland, Calif. In each place the knowledge of the Cause is spreading and many are manifesting deep and favorable interest in the reality of the Bahai Revelation. This interest results from the earnest and self-sacrificing efforts of the friends in each city, those whose hearts are afire with the love of God and who desire to serve His Cause. Meetings are arranged at different homes and halls on succeeding evenings and in afternoons also, that all who will may have the opportunity to hear the glad-tidings. Notes of invitation are sent to many and the telephone is kept busy notifying the acquaintances of the various gatherings. All this means work, but it is a service of love and there is ever a present reward in seeing the eager faces and the earnest attention to the Message by those who come and come again.

This wonderful Message is so radiant with beauty, so noble in teaching, so sane and practical in application, that it is heard with favor from all who are not blinded by prejudice, and even before its divine character is acknowledged. And many "lift up their hearts with delight that they may be fitted to meet Him and to mirror forth His Beauty."

*Thahbet.*

## WASHINGTON, D. C.

The Washington Assembly has greatly enjoyed and profited by a visit from Mr. Percy F. Woodcock, who was with us from Friday, April 15, to Monday, April 18, inclusive. On Friday night a large audience greeted our brother, including several strangers. Saturday evening a reception at the Hospice, 214 "B" Street, S. E., crowded the spacious parlors, and again on Sunday morning, despite a heavy downpour, many came out to hear the splendid teachings. On Sunday night, the wife of one of the professors at Howard University, who had recently invited a large number of her friends to hear Mr. Wilhelm, again called them together, and though the rain continued, a number of most interested souls, leaders among the colored race, listened attentively to the glad-tidings. Although

Mr. Woodcock had intended to return home on Monday morning, he agreed to remain over a day in order to visit the Baltimore Assembly at their Tuesday night meeting. So on 24 hours notice a meeting was called for Monday night, at Mrs. Barnitz's home. Again a large audience assembled.

The Unity Feast of April 9, previously mentioned as notable because it was the first where the white and the colored Bahais united, was held and proved to be wonderfully blessed and successful. Several leading men and women of the colored race attended. Mr. Gregory gave the Message most eloquently. Mrs. George William Cook expressed in a few well-chosen words her approbation of the Cause. Several of the friends read Tablets and the children again chanted melodiously in Arabic. Miss Knobloch was the hostess of the evening. Our thanks are due to Mr. H. S. Cragin and Miss Stamper for the use of their home, which is the great double parlor where the Assembly was so happy for a few months prior to the securing of our present location.

Dr. Fareed is still with us; Miss Engelhorn has departed, going to Chicago, where she will be a delegate at the Convention.

Mr. Remy has been heard from, this time in Baroda and Bombay, with Mr. Struven. He reports that at Baroda a meeting was planned under the auspices of the government, to which the secretary of state issued invitations to the officials. Was ever a missionary propaganda so enthusiastically received?

Our regular meetings are held Friday evenings at 8:15 and Sunday school at 11:15 a. m., at the Gariessen Studio, 1219 Connecticut avenue. Permanent address of the Bahai Assembly, or individual members, P. O. Box 192. Address of the Bahai Hospice, 219 "B" Street, S. E.

*Joseph H. Hannen.*

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Mrs. A. M. Bryant summers at Woodland Park, Colorado, and would be pleased to correspond with any of the friends who would like a restful and helpful outing midst the pines of Colorado. Address, 4141 Xavier street, Denver, Colorado.

## Three Splendid Books

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### The UNIVERSAL RELIGION

By M. HIPPOLYTE DREYFUS, of Paris, France

Paper Covered 75c.; postage 10c. extra

Mr. Dreyfus is well qualified to write this short history and epitome of the teachings of the Bahai Revelation. He is well known to many Bahais from travels in Persia and India, and we are indebted to him for his excellent translation of many of the books of Baha'o'llah from the Persian to the French. It is condensed, and may be well recommended to thinkers.

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### SOME ANSWERED QUESTIONS

By LAURA CLIFFORD BARNEY

Cloth \$1.25; postage 15c. extra

This book contains most valuable information on a variety of subjects. It was dictated by Abdul-Baha during his spare moments to Miss Barney during her two years' stay in Acca, and by her translated from the Persian into English. It follows well upon the opening made by the above book by M. Dreyfus. It is in the easy style of the great master, food alike for the learned and for the simple hearted. The book is printed also in French and Persian.

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### THE BAHAI REVELATION

By THORNTON CHASE

Paper Covered 50c.; postage 10c.

This book contains a most excellent compilation of the teachings of Baha'o'llah, gathered from various translations and arranged so as to be harmonious and and consecutive as to subjects. Aside from this Mr. Chase's argument is convincing, you soon get into the swing of it and are carried right along, and it leaves with you a pleasant realization of the sweetness and strength of the Bahai Revelation.

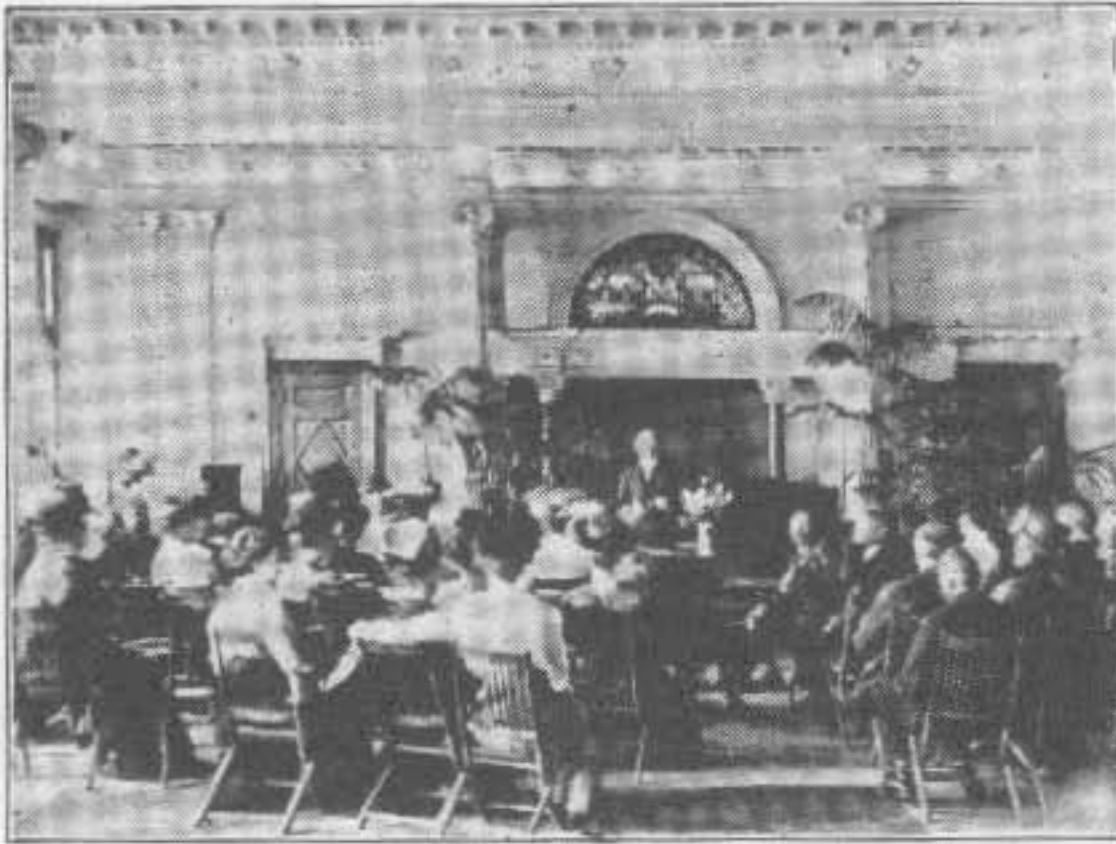
OFFICIAL CONVENTION NUMBER

# BAHAI NEWS

Vol. 1 Chicago, (May 17, 1910) Azamat No. 4

## THE TEMPLE UNITY CONVENTION, CHICAGO, ILL.

The power of the Word to unite the hearts of the servants in divine love, and to solve all difficulties, is apparent in Bahai gatherings, and especially where the participants are gathered together from distant points. In the holy Presence



PARTIAL VIEW OF A MORNING SESSION OF THE CONVENTION,  
CORINTHIAN HALL IN MASONIC TEMPLE,  
MR. HALL PRESIDING.

of our beloved Abdul-Baha the effect is, of course, most powerful. Second only to that great experience was the Chicago Convention of 1910. We had heard much of the great love of the Chicago Friends, and it was indeed manifested to a superlative degree. Thus the environment was ideal for the development of the spiritual forces, which climatic and other adverse conditions on the out-

side only made more evident, as one appreciates the genial warmth of the fireside most on a stormy night.

The four days of the Convention were most unusually the period of a continuous snowstorm, which had been preceded by balmy days and were followed by the return of normal spring temperature and sunshine. For this reason, the meeting at the Temple Grounds, planned for Sunday afternoon, April 24, was abandoned. It seemed strange that the date was changed to avoid just such weather conditions, while in March it was ideal and springlike. One felt, however, that there was a divine wisdom in it, and that for some reason, it was for the best. Such, indeed, proved to be the case.

Saturday evening, April 23d, the Feast of Rizwan was celebrated, in a large café downtown. The very name of this café, the "Bon Ami" was reassuring and welcoming! Tables were set for about 200, and every available space seemed filled. Wonderful reunions and meetings were taking place everywhere, and the Spirit was felt as the greatest powerful influence. When Bahais meet, it is as though a family was having a reunion, though the Friends may in reality never have seen each other before.

After some reading of Tablets, a few of those present delivered brief talks; among them Mr. Percy Woodcock, Mr. W. H. Hoar, Mrs. Brittingham, Miss Boylan, Mr. Hall and Mr. Hannen. It was about 11 o'clock when we left, filled with the Spirit, tired but happy.

Sunday morning, although snowy and cold, the large hall on the 17th floor of the Masonic Temple was crowded with delegates and the Chicago friends, as well as a number of visitors. The meeting was called for 10, but it was near 11 o'clock when it convened, the intervening time being spent busily in getting acquainted, delivering greetings, etc. Mr. Mountfort Mills of New York, was in the chair, and he presided with rare dignity and sweet grace. The Chicago friends have a choral society and their singing helped the spirit of the occasion wonderfully. The program was as follows:



PROGRAM BAHAI FESTIVAL SERVICE

CORINTHIAN HALL  
MASONIC TEMPLE

APRIL 24, 1910, AT 10 O'CLOCK A. M.

1. Piano—"Contemplation," from the "Holy City". *Gaul*
2. Congregational Singing—"His Glorious Sun  
Has Risen" ..... *Waite*
3. Reading—Words of BAHÁ'Ó'LLÁH: "Tablet of  
Visitation."
4. Choir—"Prophetic Song" ..... *Parker*  
Vaheed Choral Society
5. Address of Welcome by Chairman.  
Mr. Mountfort Mills
6. Reading—Tablet from Abdul-Baha revealed  
for Convention of 1909.  
Mrs. Corinne True
7. Solo—"Song of Thanksgiving" ..... *Allitsen*  
Miss Waller
8. Persian Chant—Zia Baghdadi.
9. Commune, followed by Silence.
10. (a) Piano—"Adoration," from the "Holy City". *Gaul*  
(b) Choir—"A New Heaven and a New  
Earth," arranged from the "Holy City"... *Gaul*  
Vaheed Choral Society  
(c) Solo—"Interlude" ..... *Waite*  
Miss Bessie Diggett  
(d) Choir—"Benediction" ..... *Waite*  
Vaheed Choral Society
11. The Message—Mrs. Isabella D. Brittingham.
12. Five-minute Addresses—Mr. B. M. Jacobsen, Kenosha, Wis.; Mrs. C. S. Coles, Washington, D. C.
13. Congregational Singing—"Great Day of God". *Waite*
14. Five-minute Addresses—Mr. Ober, Boston, Mass.; Mrs. Killius, Spokane, Wash.; Mr. Wilhelm, Ithaca, N. Y.
15. Solo—"Come Unto Me" .....  
Madame Ragna Linné
16. Five-minute Addresses—Mr. Finch, Seattle, Wash.; Prof. Armstrong, of McGill University, Montreal; Mr. Hoar, Fanwood, N. J.
17. Congregational Singing—"Temple Song" ..... *Waite*  
(Composed especially for this occasion.)
18. Five-minute Addresses—Miss Quant, Johnstown, N. Y., and vicinity; Mr. Hall, Minneapolis, Minn.; Mr. Percy F. Woodcock, New York City.
19. Choir—"The Heavens Resound" ..... *Beethoven*  
Vaheed Choral Society

Mr. Albert R. Windust, *Musical Director.*  
Mrs. W. V. Holmes, *Accompanist.*

We find it difficult to describe the varying emotions this truly Bahai Festival Service produced upon the minds and hearts of those present,

the sublimity of which was not in any sense affected by the introduction of a bit of extraneous matter by the dear brother on whose behalf our love and prayers are boundless and unending. The ringing melody of the "Temple Song," written by Mrs. Waite for the occasion, seems still resounding within the hearts of those who were privileged to join in its stirring strains.

The Business Sessions are described in detail elsewhere in this issue of the BAHAI NEWS, therefore, we will not outline them here. There was an incident, however, which we will mention: When the Convention officially closed at 5:15 Tuesday afternoon, a scene followed which beggars description. All present clasped hands, and in a moment a great ring was formed, reaching around the large hall. All turned East and prayed for guidance and strength. The thrill that passed around the circle can only be appreciated by those who were links in that great human chain. Again the Spirit was powerful, and it was with genuine regret that we left the scene of work in His great Cause.

On the evening of the 26th inst., a large public meeting was held, and here splendid addresses were given by the visiting brothers and sisters, while between these, sweet strains of music were provided by the choral society—Miss Ellerman, a fine vocalist, assisting. If human mind could comprehend the meaning of Glory added to Glory, this great climax could better be described. It was nearly midnight when a weary but happy band turned their footsteps homeward, and as God's work is followed by added strength, we realized that greater power would come to all who participated in this memorable occasion.

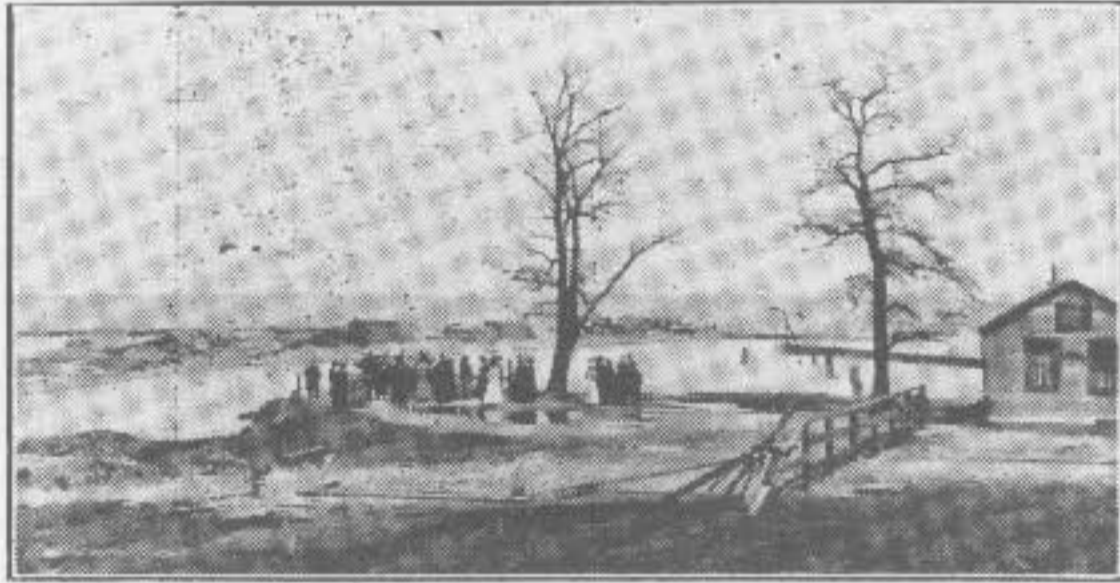
On Wednesday morning, the work of the convention being over, the dark clouds gave way to heavenly sunshine, and the bitter winds became balmy breezes. Thus charmed by Nature's smiles, many of the delegates and friends journeyed to the site of the Mashrak-el-Azkar, whose great dome shall soon become the center of all eyes in America. The location is admirable, and gazing out toward the East, with the receding waterline of the great Lake Michigan in perspective, it was easy to think of Acca and Haifa in the dis-



DELEGATES AND FRIENDS ASSEMBLED AT THE GEOMETRICAL CENTER OF THE TEMPLE GROUNDS, AND INVOKING THE GREATEST NAME AS THEIR FACES ARE TURNED TOWARD ACCA.

tance. The prayers that went forth that morning were surely heard by Abdul-Baha, whose Presence with us had been so constantly felt. It was as though one were on holy ground, and the same spiritual exaltation is apparent there as when ascending old Mount Carmel. Thus does the hallowed radiance of the old pass to the new when used in His service, and "All things become new."

Sidelights on the Convention are as numerous as the sweet-singing birds by the lake that brilliant morning. Mention was made of the weather having a divine wisdom. On the last day of the



DELEGATES AND FRIENDS VIEWING THE INTAKE FROM LAKE MICHIGAN OF THE FAMOUS DRAINAGE CANAL, NORTHEAST FROM TEMPLE SITE.

Convention, at almost the concluding hour, it developed that because of having mislaid Mr. Jaxon's address, and while he was waiting to hear from them, the Sanitary Commission had about decided that the Bahais did not want the modification in plans necessary to suit our purposes, and if the weather had continued fair they would have taken up the work on the canal intake in such manner that we could not then have gotten the desired concessions. Only the unusual storm had delayed them, and meanwhile they had located him. In his talk, it developed that the title to the Temple site was first in the name of an Indian girl named "Archangel"—one of the tribe of *Ouilmette* (Wilmette), whose Reservation was at one time upon this point of land.

In all the discussions, which were earnest and participated in by powerful minds and great souls, there was a unanimity of action which abundantly testified to the Power of the Word to bring about Unity. There was no difference between rich and poor, learned and unlettered. Indeed, the special features of the meetings were short talks by dear ones who explained their inability to speak eloquently, but whose earnestness made up for their shortcomings in rhetoric.

A description of the Convention would be inadequate if it failed to include a meed of praise for the masterful service of our Brother Hall as Chairman of its Business Sessions. In the majesty of simple love, and displaying an infinite degree of finesse, he guided our affairs safely past the impending rocks of outside interference, and no thought of inharmony marred the symphony of Heavenly Melodies. *Joseph H. Hannen.*

**Record of the Second Annual Convention of Bahai Temple Unity, held April 25 and 26, 1910.**

MORNING SESSION.

MONDAY, APRIL 25, 1910.

*In Corinthian Hall, 17th Floor Masonic Temple, State and Randolph Streets.*

The Convention was opened by Mr. Mountfort Mills, President of Bahai Temple Unity, reading the following Tablet revealed by Abdul-Baha:

HE IS GOD!

O my God! O my God! We are servants who have sincerely turned our faces unto Thy Grand Face, severed ourselves from all else save Thee in this Great Day and are assembled together in this glorious meeting of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

O my Lord! O my Lord! Suffer us to be Signs of Guidance, Standards of Thy Manifest Religion throughout the world, servants of Thy Great Covenant, O our Exalted Lord!—appearances of Thy Oneness in Thy Kingdom, the El-ABHA, and stars which dawn forth unto all regions.

O Lord, make us as seas rolling with the waves of Thy Great Abundance, rivers flowing from the mountains of Thy Glorious Kingdom, pure fruits on the Tree of Thy Illustrious Cause, plants refreshed and moved by the Breeze of Thy Gift in Thy wonderful vineyard.

O Lord, cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the boun-

ties of Thy Singleness, so that we may become united as are ripples on a waving sea: become harmonized as are the rays which shine forth from a brilliant light; so that our thoughts, opinions and feelings become as one reality, from which the spirit of accord may be diffused throughout all regions.

Verily, Thou art The Beneficent, The Bestower!  
Verily Thou art The Giver, The Mighty, The Loving,  
The Merciful!

(Signed) AḌDUL-BAHA ABBAS.

The following Tablet, sent by Abdul-Baha for this Convention was then read by Mrs. Eva Webster Russell:

HE IS GOD!

Through his honor Dr. Fareed,  
To the beloved of God in America,  
Upon them be BAHA'O'LLAH-el-ABHA!

*O ye sons and daughters of the Kingdom!*

Praise be to God! The infinite bounty of God hath resuscitated the whole world, and the East and the West have come united with the bond of the summons of God.

Today the call of the Kingdom of God hath reached the hearing of the far and near of all the continents of the world and the standard of the solidarity of mankind is held aloft by the grasp of Divine Power.

The melody of the East has made joyous and happy the Western world, and the song of the West has penetrated the ears of the Eastern people.

From the inception of the world until now there has been no uniting bond between Persia and America, and communication and correspondence never transpired between these two countries. Now consider what a joy and bliss have united these two regions in the shortest space of time! What a real and ideal tie hath bound these together! What spiritual communications have been revealed! And now is only the beginning of this early morn and this is only the result of the twilight preceding the dawn. Soon will the star of this unity shine forth and flood all the horizons with its light, and perfect connection and real oneness be obtained in all the regions of the earth. But the speedy realization of these hopes is dependent upon this: That the beloved of God in the West shall arise in unison with perfect strength, girding the loins of endeavor in service and putting forth their greatest effort in the way of unity and love. They must not rest a moment nor take a breath of ease. Nay, rather, night and day must they be striving, working and serving! And with perfect severance, spirituality and the best intent and effort must they hasten to promulgate the Divine Teaching, and above all they must act according to the precepts and exhortations of His Holiness BAHA'O'LLAH, for in this cycle of BAHA'O'LLAH verbal confessions and acknowledgments, literal faith and certainty and external relations are of no avail. Nay, rather, the beloved of God and the maid-servants of the Merciful must manifest such attributes and ethical conduct as to embody and personify the teachings of BAHA'O'LLAH. They must promulgate the law

of the Kingdom with deeds and not words. Thus may they become the quintessence of being, the signs of the Kingdom of God, standards of the Supreme Concourse. May ye be salutary water for the thirsty, an evidence of guidance for the seeker, protection and support for the helpless, a shelter and home for the wanderers, the treasury of the Kingdom for the poor; the source of hope and happiness for the disappointed; the remedy of the heart and soul for the ailing. May you manifest the utmost of kindness to the human race; to weep with him who mourneth and to laugh with him who rejoiceth; sympathizing with the helpless; in communion with the wanderer; a friend to the friend and foe.

O ye beloved of Abdul-Baha! The beloved of God and the maid-servants of the Merciful intend to found a Mashrak-el-Azkar in Chicago. They have sent to us numerous plans, that one may be accepted and the edifice be built accordingly. Now the funds must be accumulated, the land entirely paid for and the necessary preparations for building made and then the accessory matters considered. Therefore, make ye an effort and show ye zeal that the price of the land be fully discharged and the means for the edifice procured.

The beloved in the East are striving with heart and soul to contribute to the best of their ability, although the internal conditions of Persia have, during the last few years, been exceedingly disturbed. This revolution affected all conditions and walks of life. There has been no agriculture, no trade and no commerce; nay, rather, in all the provinces there have been political disputes and quarrels between the two parties, namely, the nationalists and the constitutionalists. Thus, they have been wholly occupied with their own affairs. Notwithstanding this, they have striven to contribute to the Mashrak-el-Azkar in Chicago according to their best ability, and they will never be found wanting! If Persia should obtain order, the beloved there will make a worthy contribution.

And I supplicate the Kingdom of God to aid and confirm you.

Upon ye be BAHÁ'O'LLAH-el-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Ameen U. Fareed, March 18, 1910.)

Mr. Mills then delivered the opening address. He paid tribute to the spirit of sacrifice which had been manifested by all in laboring for the Mashrak-el-Azkar and said that the real building of the Temple is going on right now in our hearts; that the Temple is to be but an outward expression of the spiritual unity among us. This spiritual unity will increase with our growth. May it ever remain the manifest sign of the love of God in the heart of humanity.

The first business to come before the Convention was the election of a chairman.

On motion by Mr. Hannen, duly seconded by Mr. Hoar and unanimously carried, Mr. Albert H. Hall, of Minneapolis, was elected chairman of the Convention.

Address by Mr. Hall: "God chooses the weak things to confound the mighty. You have made the choice of a weak instrument. I feel very weak and lowly, as nothing, and I would not bear the responsibility of this place were I not possessed with the sense of my own emptiness, seeking only the inpouring of His Spirit, strength and wisdom. This Convention but now called to order, has been in conscious, silent session for several hours. There is no need of any introduction. The opening of this Convention was sung in the heart of every one of you who turned his face to the East this morning, and if you did not then catch the message of love and unity in all its fullness, it has beautifully sounded in your ears as the inspiring Tablet has been read. There is no other word to be uttered. It is for us now to address ourselves directly to the work in hand. We are here representing the Bahai Assemblies throughout America and Canada, to bring home the substantial offerings of our sacrifice, to encourage each other with the report of our work—not to boast or over-state it. We must face His Truth just as it is. Do not let us delude ourselves. They are the worst deluded in the world who are self-deluded. We are not afraid nor ashamed of the situation, but of ourselves—that is all. Let us seek knowledge with the light of Truth and the Truth shall make us free."

On motion of Mr. Mills, which was duly seconded and unanimously carried, Mr. Bernard M. Jacobsen, Secretary of the Executive Board of Bahai Temple Unity, was elected Secretary of the Convention and Miss Gertrude Buikema was elected as his assistant.

The Chairman then called upon the Secretary for the roll call of the delegates and the following were present:

Milwaukee, Wis.....	Mrs. Charlotte Morton
Racine, Wis.....	Mr. Magnus Poulsen
Denver, Colo.....	(Alternate) Mrs. Ceclia M. Harrison
Akron, Ohio.....	Mr. Russell L. Brooker
Baltimore, Md.....	Mr. Edward D. Struven
Cincinnati, Ohio.....	Mrs. Annie L. Parmerton



Lansing, Mich.	}	Mrs. Marie A. Watson
Sugar Grove, Penn.		
Montreal, Canada		Prof. Henry F. Armstrong
Dixon, Ill.		Mrs. Marie L. Hopper
Boston, Mass.		Mr. Harlan F. Ober
Spokane, Wash.		Mrs. Anna Belle Killius
Portland, Oregon	(Alternate)	Miss Sophia Engelhorn
Philadelphia, Penn.		Mrs. Isabella D. Brittingham
	(Alternate)	
Fruitport, Mich.		Mr. John Deremo
Seattle, Wash.		Mr. John A. Finch
New York, N. Y.	}	Miss Annie T. Boylan
		Mr. Mountfort Mills
New York, N. Y.	(Alternate)	Mr. Percy F. Woodcock
Muskegon, Mich.		Mrs. Ambrosia Sanford
Bangor, Mich.	}	Mr. Byron S. Lane
Lawrence, Mich.		
Ithaca, N. Y.	(Alternate)	Mr. Roy C. Wilhelm
Washington, D. C.	}	Mrs. Claudia S. Coles
		Mr. Joseph H. Hannen
North Hudson, N. J.	}	Mr. William H. Hoar
Jersey City, N. J.		
Newark, N. J.		
Montclair, N. J.		
Brooklyn, N. Y.	(Alternate)	Mr. William H. Hoar
Oakland, Cal.		Mrs. Lella Shuey
Genoa Junction, Wis.		Mr. Charles S. Hargis
Brooklyn, N. Y.		Mrs. Charles L. Lincoln
Johnstown, N. Y.	}	Miss Ella C. Quant
Hudson, N. Y.		
Utica, N. Y.		
Clinton, N. Y.		
Cortland, N. Y.		
Oswego, N. Y.		
Buffalo, N. Y.		
Minneapolis, Minn.		Mr. Albert H. Hall
New York Mills, Minn.		Mr. Olaf Pary
Chicago, Ill.	}	Mrs. Corinne True
		Mr. Arthur S. Agnew
Kenosha, Wis.		Mr. Bernard M. Jacobsen

The following delegates were absent:

Denver, Colorado	Mrs. A. M. Bryant
Grand Rapids, Mich.	Miss Margaret Thompson
Portland, Oregon	Mrs. Mary M. Rabb
Cleveland, Ohio	Dr. Charles M. Swingle
Ithaca, N. Y.	Mrs. George S. Hopper
Buffalo, N. Y.	Mr. Frank D. Clark
Philadelphia, Pa.	Mrs. Mary J. Revell
Urbana, Ill.	Mrs. W. Ernest Kelley
New York, N. Y.	(Alternate) Mrs. Mary H. Ford

Mr. Bernard M. Jacobsen, Secretary, presented a complete and graphic summary of the work of the year done by the Executive Board. It was an inspiring feature of the Convention. The following is a brief condensation:

The Executive Board, immediately upon its organization a year ago, took up at once the task of accomplishing the purchase of the chosen site for the American Mashrak-el-Azkar. Mr. Hall, Mr. Mills

and Mr. Jacobsen were appointed a committee to do that work. On the day of their appointment, they began negotiations with the agents of the owner. The committee was placed in possession of most valuable and trustworthy information as to the actual value of this and surrounding property, and was able to enter into negotiations with full knowledge of the situation, so that little time was lost between the contracting parties in negotiation.

The option on twelve lots of the tract previously taken by Mr. Hall in the name of Mrs. True proved valuable in fixing the price. The committee made an offer of \$32,500 for the entire tract, including the twelve lots under the option.

This offer was accepted and a contract providing for the payment of \$5,000 every six months, and interest, commencing July 1, 1909, was entered into. All payments have been promptly met, as we have been advised by the treasurer's report. The conveyancing has been in the hands of Mr. Greenacre, an eminent attorney of Chicago, by whom every interest has been most carefully safeguarded. Title is secured to Mrs. True, Mr. Agnew and Mr. Jacobsen who comprise the Temple Treasury. They have declared a trust, by appropriate conveyance, in favor of Bahai Temple Unity, a corporation.

A religious incorporation was effected under the laws of Illinois in the name "Bahai Temple Unity."

To the same trustees were duly conveyed the two lots heretofore purchased in the same tract and held by the House of Spirituality of Chicago.

As soon as negotiations for the purchase had been completed, negotiations were taken up with the Drainage Board of the Sanitary District of Chicago, and with the Trustees of the Village of Wilmette for the purpose of securing the vacation of alleys dividing our tract and of changing the course of Sheridan Road to avoid a sharp corner at our property, and to give the road a more desirable direction.

These negotiations were later taken up and have been carried on with great success by Mr. Honore Jaxon, whose report thereon covers that branch of the work.

Messrs. Hall and Remy were appointed an Architectural and Building Committee, and to the call issued by them to the architects of America, there have been submitted seven sets of beautiful designs for the Temple by eminent architects of the United States and Canada, namely:

Mr. Remy of Washington, Mr. Buffington of Minneapolis, Mr. Brush of Chicago, Mr. Lincoln of Brooklyn, Mr. Woodward of Washington, a beautiful and elaborate design under a nom de plume by an eminent architect of New York City, and by Mr. Maxwell of Montreal.

These beautiful designs are in themselves a revelation. No selection has yet been made from these contributions. Other architects have made application to submit plans, and the entire subject is still before the Board for future conference and action. All plans will be submitted to Abdul-Baha and the fullest conference had to the end that the final selection may meet with united approval.

The Executive Board has worked out a plan of cor-

respondence so that it is practically in continuous session. Motions and propositions submitted to any member are forwarded to the president and secretary, and then by the shortest mail route, are passed to all the members of the Board who endorse thereon their judgment, approving or disapproving, and upon concurrence duly ascertained, the matter is entered on the minutes and becomes the action of the Board. Thus far, all matters have been determined unanimously, and notwithstanding that many vexatious questions have come before the Board, we have always reached united action.

Four meetings of the Board during the year have been attended by a quorum thereof. This has been done at considerable sacrifice and expense to the members, Mrs. Goodall traveling from San Francisco, Mrs. Parmerton from Cincinnati, Mr. Hall from Minneapolis and Mr. Jacobsen from Kenosha.

The injunction to begin no building operations until the site has been fully paid for has been accepted as the settled policy of the Board and all efforts will be addressed to the speedy payment of the purchase price and the securing of the site and safeguarding it from surroundings that would blemish it.

Hereafter, the BAHAI NEWS, will be the organ of communication and all friends may look therein for regular and periodic information.

BERNARD M. JACOBSEN, *Secretary.*

On motion of Miss Boylan, duly seconded by Mr. Ober, and unanimously carried, the report of the Secretary of the Executive Board of Bahai Temple Unity was accepted and it was requested that it should be placed on file.

The following Tablets were read by Mr. Hannen:

To his honor Ameen,\* Teheran. Upon him be BAHAO'LLAH-el-ABHA!

HE IS GOD!

*O thou spiritual Ameen!*

In all the world of creation all the existent beings are in the utmost connection. Through this connection, mutual helpfulness and co-operation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If for one instant this mutual helpfulness and co-operation were cut off from the sources and realities of things, all the existent beings and things would be thrown into confusion and chaos and be reduced to nothingness and annihilation. For instance, from the breath of the animals a watery element, called hydrogen, and carbon is exhaled and this is the life principle of the vegetable kingdom. From the vegetable kingdom and the trees, a fiery element, called oxygen, is emitted and this becomes the cause of the maintenance of the life of the animal kingdom. In such a manner, mutual helpfulness and co-operation is realized continually between all the existent beings. Likewise, the greatest inter-relation

\*One of the venerable teachers of the East.

and communication exists between the sons of men, without which peace, life and existence is entirely impossible. For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay, rather, he will become non-existent and reduced to nothingness; especially among the believers of God between whom material and spiritual communication is developed up to the highest point of perfection. It is this real communication, the essential necessity and requirement of which is the mutual helpfulness, co-operation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God, nothing can be accomplished, for they are the hyacinths of one garden, the waves of one sea, the stars of one heaven and the rays of one sun. From every standpoint the essential unity, the luminous unity, the religious unity and the material unity are founded and organized between them.

In these times the utmost hope and wish of the friends of the West is the erection of the Mashrak-el-Azkar and in those regions the materials for construction and building are expensive and costly; a large sum of money is needed for the building of a residence—then how much more is needed for the foundation of the Mashrak-el-Azkar which must be erected with the utmost splendor, beauty and magnificence. Therefore, the friends of God must arise in every part of the world to raise contributions and with their hearts and souls strive to gather these funds to be sent to the Occident that it may become known and evident throughout the universe that the Bahais of the East and West are as members of one household and the children of the one Lord. The Turks and the Persians, the Parsee and the Americans, the Hindu and the Africans, all of them are one army and one cohort and without any consideration they arise for the assistance and aid of each other.

This praiseworthy movement is beloved and accepted in the Threshold of the Forgiving Lord. Truly, I say, in the erection of the Mashrak-el-Azkar in Ishkabad, the friends of God have laid the foundation of the oneness of the kingdom of humanity and they worked nobly together until now and it is nearly completed. Praise be to God, that at this moment from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashrak-el-Azkar in America.

Convey the gratitude of Abdul-Baha to all the friends of God in this service.

In reality this magnanimity of the believers is worthy of great praise and thankfulness, for from Teheran, Korosan, Shiraz, Jahram, Esphahan, even from the towns and villages of Khorassan, Shiraz and Yazd contributions were sent. This donation in the path of the Orb of Regions is conducive to the happiness of the souls of the spiritual ones.

From the Day of Adam until now such an event has never even been witnessed by men, that from the farthest country of Asia contributions were forwarded to the farthest country of America. From Rangoon, India, donations are sent to Chicago, and from Jahram, a little village of Shiraz and Kheir-ol-Gora of Tarshiz,

money is transmitted for the Mashrak-el-Azkar in America. This is through the bounty and providence of the Blessed Perfection, the assistance and confirmation of the Sun of Truth and the victory and triumph of the Luminary of Effulgence who has united so marvelously the regions of the world together. Glory belongs to the Lord of Hosts Sovereignty belongs to the Compassionate God, Power and Might belongs to the Living, Self-subsistent One who has united the people of the world and assembled them together like unto the brilliant stars of the horizon of adoration.

O my God! O my God! Favor belongs to Thee, Generosity belongs to Thee, Praise belongs to Thee and Glorification is Thine, for that which Thou hast bestowed upon these indigent ones, granted a refuge and asylum to these weak ones in the cave of Thy protection and preservation, assisted them in the service of Thy Cause and confirmed them in the worship of Thy Exalted Threshold. O Lord! They have sacrificed their belongings and souls in Thy path, contributed for love of Thee and missed no chance or opportunity in spreading Thy Signs, diffusing Thy Word, promulgating Thy Name among Thy servants and proclaiming Thy wonders among Thy creatures.

Verily Thou art the Powerful, the Mighty, the Most High, the Omnipresent and verily Thou art the Clement and the Most Merciful!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 19, 1910, Washington, D. C.)

Extract from a Tablet to his honor Ebn Abhar.\*

Explain to the people the details of the Mashrak-el-Azkar in Chicago and tell them how contributions are received from the East and the West. For example, at this moment four contributions were received in one day from Rangoon, Bombay (India), Jahram of Shiraz and Kheir-ol-Gora of Khorassan for the Mashrak-el-Azkar of America and were forwarded to their destination.

Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashrak-el-Azkar. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the streets. This is through the Power of the Covenant of God, for until this day an event of this character has never transpired that from the East and Asia contributions were forwarded to the West for the building of a Temple. Verily this is a cause of astonishment for the people of perception.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 19, 1910.)

Mrs. True, Financial Secretary, presented the following report:

At the close of the Convention of 1909, the former Treasurer of the Temple Fund turned over to the newly appointed Treasurer of Bahai Temple Unity the sum

\*Another of the venerable teachers of the East.

of \$3,666.44, and the receipts from March 21, 1909, to April 23, 1910, amount to \$20,397.95.

The contributions sent from the Orient amount to \$7,092.85. These came from India, Persia, Turkey, Syria, Palestine, Russia and Egypt. Europe and America contributed \$7,638.66. The following cities of Europe sent contributions: Berlin, Germany; Constantinople, Turkey; Paris and Denan, France; London, England. Even the little isle of the sea, Mauritius, knew of this great world Mashrak-el-Azkar and sent her gift. "From Greenland's icy mountains to India's coral strand," literally, have come contributions. Canada on the north, old Mexico City on the south, Hawaiian Islands on the west have all added their gifts and in the United States the following places have sent contributions:

Akron, Ohio.	Houghton, Mich.
Anaconda, Mont.	Ithaca, N. Y.
Anacortes, Wash.	Johnstown, N. Y.
Arleta, Ore.	Kenosha, Wis.
Baltimore, Md.	Lartine, Ore.
Boston, Mass.	Long Beach, Cal.
Bear Lake, Penn.	Los Angeles, Cal.
Buffalo, N. Y.	Milwaukee, Wis.
Brooklyn, N. Y.	Minneapolis, Minn.
Bangor, Mich.	Muskegon, Mich.
Cortland, N. Y.	Newark, N. J.
Clarkstown, Wash.	Newport, Vt.
Clinchton, Ala.	New York Mills, Minn.
Chicago, Ill.	New York, N. Y.
Cleveland, Ohio.	Oakland, Cal.
Cincinnati, Ohio.	Pasadena, Cal.
Congress Park, Ill.	Philadelphia, Penn.
Clyde, Ill.	Portland, Ore.
Dayton, Wash.	Pittsburg, Penn.
Denver, Colo.	Racine, Wis.
Dixon, Ill.	Sandusky, Ohio.
Enterprise, Kan.	Seattle, Wash.
Englewood, N. J.	Spokane, Wash.
Eliot, Me.	Slade's Corner, Wis.
Fruitport, Mich.	St. Louis, Mo.
Fernandina, Fla.	Turk, Wash.
Genoa Junction, Wis.	Walla Walla, Wash.
Grand Rapids, Mich.	Washington, D. C.
Goblesville, Mich.	Westfield, Mass.
North Hudson, N. Y.	Western Springs, Ill.
Harvard, Ill.	

The blessing boxes distributed by Mrs. Annie L. Parmer-ton, of Cincinnati, have proved a very happy idea and the sums gathered by them indicate an abundance of blessings. The widow's quilt fund, in charge of Mrs. Claudia Stuart Coles, has added quite a sum to the fund. The sale of Mrs. Louise R. Waite's hymn-books is constantly bringing returns, every penny of which is dedicated to the Temple Fund. The Bahai Sunday Schools throughout the Assemblies show by their contributions that the hearts of the children are aflame for the Mashrak-el-Azkar.

The Oriental Bahais send their contributions first to Acca and Abdul-Baha sends them to America. Thus they come just like the life-giving blood pulsating from the very heart of the universe. Abdul-Baha tells us

it is not so much the amount of the gift as the love of the heart prompting the gift.

During the Convention \$921.50 was contributed.

CORINNE TRUE, *Financial Secretary.*

Mr. Hall told the story of the offering of a poor widow in the Orient, who earns a few pennies a day by baking and selling coarse bread. She protested against the seeming slight in not being asked to contribute to the American Mashrak-el-Azkar. She had no money to give, so took an old earring from her ear, sold it and proudly brought her offering to the Temple fund, remarking: "See! The good God in His bounty gives us all something we can spare."

Mrs. Coles told the story of the widow's mite and the start of the quilt fund.

Mrs. Parmerton, as Chairman of the Ways and Means Committee, gave an account of the blessing boxes. She also stated that these boxes had been donated by two Presbyterians, who, in addition to this gift, had contributed toward the postage fund in sending them through the mail to the various centers.

This was followed by the Chairman reading a letter, accompanying a contribution, which had been sent by a devout Catholic, breathing a beautiful, generous spirit.

Letters from the Pacific Coast and the Hawaiian Islands were read. Also the following from Mr. Thornton Chase:

Through Mr. John A. Finch, of Seattle, Wash., to the Bahai Friends gathered in Chicago, who have placed their trust in the Word of God, are firm in the Covenant and living citizens in the Kingdom of God.

*Dear Fellow-Servants in the Name of God:*

This is a word of greeting and congratulation to you in this time of rejoicing. I long to hear your glad voices and see the light of assurance shining in your faces, and I am with you in spirit in your Feast and Convocation.

The Cause of God is entering the hearts of many in the West. Its fame is spreading quietly but widely, and the earnest workers are seeing rich rewards in the increasing interest of many souls. In Seattle and Portland, Oakland and Los Angeles, many new faces gather to the meetings, and the hunger for Truth is manifest.

In the Divine Providence, no single assemblies are yet permitted to become so large and powerful as to attract strong opposition from the enemies of spiritual progress. This is of the Mercy of God, protecting His children and His Cause until it shall be firmly established in

strength and wisdom. But the glad-tidings spreads like leaven in meal and the vital seed of Truth is growing and manifesting all through the communities of this wide land.

The Temple of Unity is being raised in the temple of man, and the service of love and worship is already performed in a multitude of hearts. So shall the material Temple arise to bear witness to the world of the reality of God's Revelation in His inmost sanctuary, the human heart.

"O Son of Humanity! The temple of being is My Throne. Purge it of everything, that I may descend therein to reign over it."

"O Son of Existence! Thy heart is My Home; purify it for My Descent. Thy spirit is My Outlook; prepare it for My Manifestation."

The faces of all believers are turned toward Chicago. May your actions be founded upon the Will of God and may "Consultation and Kindness" be the means of wisdom! May the Divine Spirit ever be our Guide and our Reliance and the Holy Word of God be the lamp for our feet in the journey from earth to heaven!

In His Name, your fellow-servant,

THORNTON CHASE.

On motion, a committee of three was appointed by the Chair to audit the books of the Temple Treasury of Bahai Temple Unity and to report thereon. Messrs. Hoar, Wilhelm and Ober were appointed on this committee.

The names of Mrs. Parmerton, Miss Boylan, Mrs. Coles and Prof. Armstrong were added to the auditing committee just appointed, these seven to comprise a committee to consider and suggest plans of finance and ways and means for the coming year.

Adjournment for dinner at the Briggs House, served by Mr. Louis Keller, chef, member of the House of Spirituality.

#### AFTERNOON SESSION.

MONDAY, APRIL 25, 1910.

The Treasurer made his annual report as follows:

##### RECEIPTS.

From Bahai Temple Fund. Charles Scheffler, Treas. Fund .....	\$2,000.00	
Cash .....	3,666.44	5,666.44

Contributions since March 21, 1909:

From the East .....	\$7,092.85
From America .....	7,638.66
	<u>\$20,397.95</u>



DISBURSEMENTS.

Land Account .....	\$12,000.00	
Taxes and Assessments .....	974.79	
Interest .....	1,425.00	
Buildings (Shelter Houses) .....	105.00	
Expenses (Postage, Printing, Etc.) .....	183.70	
		\$14,688.49
Cash in Bank (Apr. 23, 1910) .....	5,709.46	
		\$20,397.95

ARTHUR S. AGNEW, *Treasurer.*

Audited and found correct, April 25, 1910.

W. H. HOAR,  
ROY C. WILHELM,  
HARLAN F. OBER,  
*Audit Committee.*

On motion of Miss Boylan, the following resolution was unanimously adopted:

*Resolved,* That the Executive Board be instructed to address itself to the problem of acquiring the tract of land between Sheridan Road and Lake Michigan, and be empowered to take such action to that end as in their judgment may be wise and discreet and consonant with the directions of Abdul-Baha.

To this motion it was amended by Mr. Hoar that the Executive Board be instructed to follow the principle of consultation with Friends guided to assist in this work of negotiation and consolidation.

Mr. Honore Jaxon presented a full report of negotiations had and pending for the change of Sheridan Road and the vacation of certain streets and alleys in the Temple site. This he illustrated by plats and surveys showing the exact situation and boundaries of the site, its exact dimensions and center, together with the direction line from its center to Acca. His report showed most courteous and just treatment from the several public officials with whom the negotiations had been conducted. Many apparent difficulties had been removed by happy coincidences and a spirit of sweet reasonableness guiding and controlling all—manifest confirmations of divine favor.

He also reported the steps taken to insure perfect title to Bahai Temple Unity of the portions of the site embraced within all such vacated streets and alleys, also proposed construction of sidewalks.

Mr. Jaxon had not concluded his most interesting report when the Convention, having reached the closing hour, adjourned to meet at the same place Tuesday morning at 10 o'clock.

#### MORNING SESSION.

TUESDAY, APRIL 26, 1910.

*In Corinthian Hall, 17th Floor Masonic Temple,  
State and Randolph Streets.*

The session was opened by the Convention singing, "Softly His Voice is Calling Now."

The following prayer was then read by the Chairman, Mr. Hall:

Glory be to Thee, my God and my Beloved! Thy Fire is burning in me, O my Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I feel strong to withstand all trials and all temptations. Make firm Thy love in my heart and then I can bear all the swords of the earth. Verily every hair of my head says, "Were it not for trials in Thy Path, I should not have appreciated Thy Love." O my Lord, strengthen me to remain firm and to uphold the hands of Thy Cause, to serve Thee among Thy people. Thou art loving! Thou art Bountiful!

Mr. Jaxon concluded his report respecting the site.

On motion by Miss Boylan, seconded by Mr. Jacobsen and unanimously carried, a letter of gratitude was directed to be sent to Mrs. Paul K. Dealy and Mr. Arthur Dealy for their kindness in sending flowers to the Convention hall as a token of their love.

On motion by Mr. Wilhelm, seconded by Mr. Hoar and unanimously carried, a letter was directed to be sent to the friends in the Orient, expressing our gratitude for what they have done for this great Cause.

On motion by Mrs. Coles, seconded by Mrs. Lincoln and unanimously carried, it was further directed that this letter, when framed, be sent to Mirza Ahmad Sohrab, for translation into Persian.

A committee consisting of Mirza Ahmad Sohrab, Mrs. Coles and Mr. Hall, was appointed to frame the letter.

On motion of Mr. Hoar, seconded by Mr. Hannen

and unanimously carried, the action taken by the Board, regarding the negotiations of Mr. Jaxon and his engagements so entered into with the Drainage Board and with the Village of Wilmette, were approved by this Convention, and the Executive Board was authorized to conclude the engagements and to make the conveyances that have been reported in those matters.

The Convention then proceeded to a call of the Assemblies. The Secretary called the roll and the several delegates from each Assembly gave report of the progress of the work in their respective Assemblies.

Mrs. Corinne True delivered the greetings from Chicago to the delegates.

Mr. Hoar, chairman of the Auditing Committee, reported that the Treasurer's books and reports had been found to be absolutely correct, and the accounts of the Treasurer and Financial Secretary kept in a most complete and admirable manner.

On motion made by Mr. Hannen, seconded by Miss Boylan and carried, the Financial Secretary was instructed to prepare a form of receipt in the Persian language that all contributions from the Orient be acknowledged with a receipt in that language.

Adjournment for lunch.

#### AFTERNOON SESSION.

TUESDAY, APRIL 26, 1910.

The Chairman, Mr. Hall, opened the meeting by reading the following extract from the "Words of Wisdom:"

O ye discerning ones of the people! Verily the Words which have descended from the Heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home; let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony.

On motion by Miss Boylan, seconded by Mr. Hargis and unanimously carried, the following Resolution was adopted:

*Resolved*, That in accordance with the expressed wish of Abdul-Baha and the recommendation of the Executive Committee, Article 6 of the Con-

stitution of Bahai Temple Unity be amended by substituting for the words, "20th day of March" therein, the words, "the first Monday in the Feast of the Rizwan."

On motion by Mr. Ober, seconded by Mr. Lane and unanimously carried:

*Resolved*, That the BAHAI NEWS be made the medium for spreading the report of this Convention before the Bahais of the East and the West, and that Bahai Temple Unity bear, and the Executive Board be empowered to pay, its proportionate share of or all the expense of publication of this issue.

On motion by Mr. Lane, seconded by Mr. Ober and carried, a committee was authorized and appointed to revise and correct the minutes of the Convention.

Mr. Hall and Miss Bulkema were appointed on this committee.

On motion by Miss Boylan, seconded by Mr. Jacobsen and unanimously carried, a cablegram of greetings and love from this Convention and this Unity was directed to be sent to Abdul-Baha.

The Chairman appointed Messrs. Wilhelm, Woodcock and Mills to send greetings to Abdul-Baha as directed.

Mr. Wilhelm suggested that Mr. Brooker being an expert in cement, our Executive Board, in arranging for sidewalks, should confer with him as well as with Mr. Jaxon.

Recommendation referred to the Executive Board.

On motion by Mrs. Parmerton, seconded by Mrs. Brittingham and unanimously carried, the Convention expressed and returned its sense of deep gratitude to the brothers and sisters of Chicago, to the Assembly of Chicago, to the House of Spirituality of Chicago and to all the dear friends who received us with such joy and fragrance here.

On motion by Mr. Hoar, seconded by Mrs. Hopper and unanimously carried, a vote of thanks and deep gratitude was extended to Mr. Jacobsen for the great work he has done for the Unity during the past year and for the clear and comprehensive report of the work given to the Convention.

On motion by Mrs. Watson, seconded by Mrs.

Parmerton and unanimously carried, a vote of thanks was tendered Miss Gertrude Buikema for her faithful service in her labors during the year and also as recorder of the minutes of this Convention.

On motion by Mrs. Brittingham, seconded by Mr. Mills and unanimously carried, a vote of thanks was given to the music committee, to the musical director, Mr. Albert R. Windust, and also to Mrs. Louise R. Waite.

On motion by Miss Boylan, seconded by Mrs. Brittingham and unanimously carried, a tribute was paid to the prime mover in this work of the Mashrak-el-Azkar, our dear sister Mrs. Corinne True, who has given her heart and soul and her physical labor to the service of God and of His people, and who has so beautifully entertained us who were willing to assist in this work. To her we extend our deep gratitude.

The Chairman, Mr. Hall, announced and ruled that we now proceed with the election of the Executive Board for the ensuing year by taking an informal ballot, each delegate voting for nine members of the Executive Board. Upon the informal ballot thus taken, nine delegates were found to have received the practically unanimous ballot of the Convention.

On motion by Mr. Ober, seconded by Mrs. Coles and unanimously carried, the informal ballot was made the formal ballot of the Convention and the nine receiving the highest number of votes in the informal ballot were declared the nine members of the Executive Board duly elected for the ensuing year.

The nine members of the Executive Board thus elected were:

Mr. Albert H. Hall  
Mr. Mountfort Mills  
Mr. Bernard M. Jacobsen  
Mrs. Corinne True  
Mr. Arthur S. Agnew  
Mr. William H. Hoar  
Mrs. Annie L. Parmerton  
Mr. Joseph H. Hannen  
Mr. Roy C. Wilhelm\*

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\*May not accept.

Upon suggestion of the Chairman, Mr. Hall, a rising vote of thanks was given to Mr. Honore Jaxon. This was unanimous.

At the request of the Chairman, Mr. Hall, the Tablet revealed by Abdul-Baha for this Convention, which had been read by Mrs. Eva Webster Russell during the morning session, April 25th, was again read by her.

The Convention closed by all of the delegates and friends joining hands and facing the East, while Mr. Hall read the following, which was revealed as a closing prayer for the House of Spirituality:

HE IS GOD!

O God! O God! Thou dost look upon us from Thine unseen Kingdom of Oneness, [beholding] that we have assembled in this Spiritual Meeting, believing in Thee, confident in Thy signs, firm in Thy Covenant and Testament, attracted unto Thee, set aglow with the fire of Thy love, sincere in Thy Cause, servants in Thy vineyard, spreaders of Thy Religion, worshippers of Thy Countenance, humble to Thy beloved, submissive at Thy door and imploring Thee to confirm us in the service of Thy chosen ones. Support us with Thine unseen hosts, strengthen our loins in Thy servitude and make us submissive and worshipping servants, communing with Thee.

O our Lord! We are weak and Thou art the Mighty, the Powerful! We are mortals and Thou art the great life-giving Spirit! We are needy and Thou art the Powerful and Sustainer!

O our Lord! Turn our faces unto Thy divine face; feed us from Thy heavenly table by Thy godly grace; help us through the hosts of Thy supreme angels and confirm us by the holy ones of the Kingdom of ABHA.

Verily Thou art the Generous, the Merciful! Thou art possessor of great bounty and verily Thou art the Clement and Gracious!

(Signed) ABDUL-BAHA ABBAS.

Then, still joining hands and with bowed heads, all joined in silent prayer and thanksgiving to God for the Spirit of Love and Unity that had pervaded and guided the Convention. The Greatest Name was repeated in unison nine times and the Convention adjourned in unity.

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Photographs of scenes and incidents connected with the Temple site may be obtained from Mrs. True, or from Mr. Jaxon, at 1751 West Lake St., Chicago. Profits to go to Sidewalk Fund. Prints 4x5, two for 25c. Prints 3½x10, 25c each.

BRIEF REPORT TO DATE ON SITE  
NEGOTIATIONS.

*Contributed by Mr. Honore Jaxon on request of  
Secretary Jacobsen.*

Pending the erection of the Temple itself the interest of the Bahai friends is very naturally enlisted to no small degree in the development of the Temple site; and the writer has been asked to prepare a statement recounting the steps which have been taken, and the results which have been achieved, in this connection.

Partly because we are not yet officially "out of the woods," but mainly because of the limited space which can be given to this subject in the present issue of the NEWS, this statement must necessarily be both brief and incomplete. Suffice it to say by way of preliminary description that the negotiations, as so far completed, for the consolidating of our land holdings have furnished us with repeated and wonderful confirmations of our faith and with warmest encouragement to cling like trustful children to the robe of evanescence and non-resistance. Taking their inception in a discovery which was the direct result of a desire to see our Temple work performed by loving volunteer service rather than by hiring labor, these negotiations have been blessed with a divine support and guidance which has manifested itself not only in the constant providing of happy solutions for difficulties which could not be foreseen by the human intellect—and which therefore had to be dealt with moment by moment as they presented themselves in our path—but also in the uniform and extraordinary kindness which we experienced, all along the trail, from the officials and representatives of outside interests with whom these negotiations had to effect adjustments of one kind or other. It became abundantly proven as we went along that in the case of these friends, no less than in our own experience, the head was inspired, the hand was directed and strengthened, and the heart set aglow with the warmest good will at every point and moment of contact with this blessed and delightful Temple service. Certainly we could not ask for any stronger or more convincing fulfilment of the

divine promises which have been uttered for the comfort and encouragement of all those who in any way shall find themselves privileged to bear a helping hand in this glorious spiritual exercise.

As the matter is now agreed upon, by all the parties in interest, our holdings are so consolidated that on our own land we can draw a circle of nearly five hundred feet diameter, while for purposes of lawn and garden an additional territory—aggregating perhaps a 20% increase—has been freely placed at our disposal, to be so beautified as we please.

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LETTER FROM RANGOON, INDIA.

April 4, 1910.

Dear and honored friends of God in the holy vineyard of El-Baha:

Your kind note, with the prayers appended thereto, has wafted in this province the sweet fragrance of the splendid rose-garden of the West, and we in the Orient have been watching with deep admiration the most appreciable movements of the blessed ones of God in the Occident, as each and every one of such movements promises very eloquently to deepen our mutual affection and love—the most precious blessings in the Kingdom of Baha. We have fully appreciated the idea that all the children of ABHA in one voice, from every region may simultaneously sing the praise of God and supplicate for help and strength to bring into completion the Holy Temple of Mashrak-el-Azkar, and accordingly made use of the prayer as was directed during the Bahai fasting month, in this Assembly and all other sister Assemblies of this country. We are very deeply interested in the construction of this noble and divine institution and it would be our great joy to hear of its progress every now and then. The Cause is making very rapid progress. \* \* \*

In conclusion, I take this opportunity of conveying the Bahai love and greetings of the believers of this place to the beloved ones of God in the West. I am your devoted brother at the faithful service of Abdul-Baha,

(Signed) A. S. ISMAEL.



# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Sent postpaid throughout other parts of Occident and adjacent islands including Newfoundland: Unsealed \$1.00; single copy 10c. Sealed \$1.75; single copy 15c. Sent postpaid throughout Orient, including Egypt and Russia: Sealed \$1.75; single copy 15c.

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Vol. 1. CHICAGO, (May 17, 1910) AZAMAT No. 4

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## BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st .....	Baha (Splendor) .....	Mar. 21
2nd .....	Jalal (Glory) .....	Apr. 9
3rd .....	Jamal (Beauty) .....	Apr. 28
4th .....	Azamat (Greatness) .....	May 17
5th .....	Noor (Light) .....	June 5
6th .....	Rahmat (Mercy) .....	June 24
7th .....	Kalamat (Words) .....	July 13
8th .....	Assma (Names) .....	Aug. 1
9th .....	Kamaal (Perfection) .....	Aug. 20
10th .....	Azzatt (Wealth) .....	Sept. 8
11th .....	Mashyat (Will) .....	Sept. 27
12th .....	Alm (Science) .....	Oct. 16
13th .....	Kudrat (Power) .....	Nov. 4
14th .....	Koul (Saying) .....	Nov. 23
15th .....	Masael (Questions) .....	Dec. 12
16th .....	Sharaf (Honor) .....	Dec. 31
17th .....	Sultan (Sultan) .....	Jan. 19
18th .....	Malak (Ring) .....	Feb. 7
	(Four intercalary days.)	
19th .....	Ola (Sublimity) .....	Mar. 2
	(Month of fasting)	

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## ALLAH'O'ABHA!

A copy of this issue of the BAHAI NEWS is being sent to every one on its mailing list, including subscribers. Anyone desiring additional copies may get them from the Financial Secretary of the Bahai Temple Unity, Mrs. Corinne True, 5338 Kenmore Ave., Chicago, by enclosing a two-cent stamp with such request.

**CONVENTION ECHOES  
BOSTON.**

In response to the kind invitation of Mr. and Mrs. George Ostburg, a number of the believers were present at a delightful supper given at their home in South Boston on May 7th, the occasion of the supper being to welcome our delegate, Mr. Harlan F. Ober, and to hear his report of the Chicago Convention. The generous and hospitable spirit of their true Bahai home made a fitting atmosphere in which to learn of the loving hospitality extended by the members of the Chicago Assembly to all delegates.

During Mr. Ober's talk that evening, and upon the Sunday morning following, all present were made conscious, by what he brought with him, that he had in truth been on holy ground.

The Power of God has been so manifestly at work as the "One Remover of difficulties" since the last Convention that we may expect—if all are faithful and full of faith—that the seemingly impossible shall be realized before the next Convention. The financial assistance so generously sent from the Orient and Mrs. Waite's stirring "Temple Song" should surely fire each one of us with a fresh determination to add our shoulder to the wheel with renewed faith, courage and determination and make it possible for the Bahai Temple Unity to begin building operations without loss of time. "The field is white unto harvest" and there is need for as speedy action as possible. In unity and in faith lie our power. God's blessing is upon each earnest endeavor.

*Grace Robarts.*

**MONTREAL.**

Our delegate, Prof. Armstrong, on his return from the Temple Convention in Chicago, called the believers together at his home and gave us a full account of this wonderful gathering of the servants of God.

Our brother was so attracted and enkindled by this meeting with the friends that when he returned, all received a portion of the divine bounty.

The reality of those days of meeting and gather-

ing in Chicago is the true foundation of the Temple, and the radiance of divine love and unity shed upon that conclave of the faithful has surely been diffused far and wide to the ends of the earth.

Our revered Abdul-Baha said to some Montreal believers who were in Acca last year, that we were gathered together through no earthly aim, neither for political motives, nor social interest, nor any worldly purpose, but by the Power of the Word of God, in the utmost love, unity and attraction. With a look of great serenity and peace, he said: "This is a meeting of pure love; nothing mars our perfect unity; therefore, the influence and power of this gathering will be felt throughout the world and its effects will last forever and ever."

We are happy and thankful in partaking of the blessings of this great Day of God, and we send love and greetings to the dear ones everywhere through the BAHAI NEWS.

*The Montreal Assembly.*

#### NEW YORK.

At our regular meeting at Genealogical Hall, 226 West 58th Street, Sunday morning, May 8th, we listened to a report from our delegates who attended the Temple Convention in Chicago.

Our own delegates, Mr. Mountfort Mills and Miss Boylan, spoke and we also had the pleasure of having with us Mrs. Lincoln who was the Brooklyn delegate and who also spoke to us. They all gave us the most beautiful accounts of the great love and harmony which was everywhere in evidence at the Convention. We all felt as if we had been personally present and expressed the wish that we might be there next year, as our hearts and spirits were this year.

*James F. Brittingham.*

On the Thursday evening next following the close of the Convention the delegates and Chicago Bahais celebrated the 19-day Feast at the "den" of brothers Jaxon and Sprague at 1751 West Lake St. Seats and friends were just evenly balanced, and a delightful Spiritual Feast kept pace with the cakes and tea.

## TEMPLE SONG.

Words & Music  
By LOUISE R. WAITR.

The Tem-ple to our Glo-rious King Can rise a - lone through love, And  
A Tem-ple of true u - ni - ty Where - in all na - tions meet, And  
With - in this Tem-ple's night - y walls His spir - it e'er will be, And

as we built it let us send, Up to His throne a - bove, A  
wor-ship God and Him a - lone, In pray'r and com-mune sweet. A  
chant-ed there the songs of love, The songs of u - ni - ty. And

song to wa - ken . ev - 'ry heart And spread sweet har - mon - y; A  
Tem-ple to the liv - ing God Who hears our ev - 'ry call, The  
ev - 'ry heart that is in tune With His great, lov - ing heart, Will

song tri - umph - ant clear and strong, Of love and u - ni - ty. A  
King of Kings and Lord of Lords, And Fa - ther of us all. The  
be with - in this Tem-ple fair An ev - er - last - ing part. Will

song tri - umph - ant, clear and strong, Of love and u - ni - ty.  
King of Kings and Lord of Lords, And Fa - ther of us all.  
be with - in this Tem-ple fair An ev - er - last - ing part.

The above is a reproduction of the "Temple Song," one of the noteworthy features of and composed especially for the recent Bahai Temple Unity Convention.

# BAHAI NEWS

Vol. 1 Chicago, (June 5, 1910) Noor No. 5

## HE IS GOD!

*O ye Spiritual Friends of Abdul-Baha!*

How long are ye silent and speechless! Although ye are speaking, yet in this age the speech of the believers of God must be the soul entrancing melody of the Kingdom of ABHA and the harmony of the Supreme Concourse! Therefore Abdul-Baha is not satisfied with a meek voice and depressing lamentation! He seeks the passionate tumult and joyous clamor and he roars and cries at the top of his voice so that the realities of things may stir into movement and action and the Beloved of Bounty unveil her Countenance in the world of creation! Those friends must, like unto the stars in heaven, shine and gleam in the horizon of Truth with the Light of Guidance so that the realities of the existent beings and the spirit of humankind may find joy and happiness!

Upon ye be greeting and praise!

*(Signed)* ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab,  
Washington, D.C., May 27, 1910.

THE PERSIAN-AMERICAN EDUCATIONAL  
SOCIETY.

One of the most important developments in the Bahai world during the current year was represented by a meeting held in Washington, D. C., on January 8th, at which time the Persian-American Educational Society made its formal announcement and appeal for co-operation. Since that time, 39 active and 13 associate members have been enrolled, one draft for \$300 has been forwarded to Teheran and another remittance is to be made during the current month. Considerable interest aside from that represented by contributions, has been aroused, and promises of additional memberships have been received. The work of the Society may now be said to be fairly under way, and a concise statement may be timely for the guidance and information of the friends.

During the summer of 1909, Mr. Sydney Sprague, who had been for some time a teacher in the School of Tarbiat, in Teheran, Persia, visited this country, which is his native land. At various points he delivered lectures on the country and the work, and a large number of people became interested. The School of Tarbiat was founded some years ago by Persian Bahais, and was planned to meet the need of non-sectarian education along modern lines, as opposed to the old regime of Moslem schools. Mr. Sprague's association with the school was an indication of the trend of plans. On account of the political conditions and general demoralization of internal affairs, the founders of this school, before that time men of means, found themselves unable to continue its activities because of lack of funds, and the problem of closing it entirely or limiting its usefulness was being discussed when Mr. Sprague obtained leave to visit his home during the vacation season. As an outcome of the interest manifested, and considering the greater needs of the East, as well as the opportunity for a Bahai demonstration from the West to the Orient, this Society was formed. It is not the purpose of this article to set forth in detail the objects of the Society, which are explained at length in its Prospectus, nor to mention its activities, but rather to show the importance of the

movement from the Words of Abdul-Baha, and its present needs.

As to the School of Tarbiat, the following Tablets have been revealed:

There exists a great Confirmation in the School of Tarbiat which is founded by the friends. Although at this moment it is observed but by a few, yet it is assisted by the Almighty. If the believers of God display generosity, that school will progress day by day in all its grades. Encouragement and stimulus is necessary.

(Signed) ABDUL-BAHA ABBAS.

The problem of the School of Tarbiat is of the utmost importance. It is an essential obligation and duty incumbent upon all the friends to serve that school. This is the first school that the friends have founded in Persia, and all the people know that it belongs to them. Neglect and carelessness in the management of its progressive affairs is a blow to the Cause of God. Therefore everyone must give extraordinary importance to the school of Tarbiat and assist it from some standpoint, either through enlightened ideals or the introduction of modern system of education, either by liberal contributions or continual encouragement and assistance. To be brief: It is the hope of this Servant that in the course of time this school become distinguished from among all the schools of the world. Now consider how important is this matter.

(Signed) ABDUL-BAHA ABBAS.

The question of the School of Tarbiat is very important. Through the Bounty and Providence of the True One it must become evident to all that it is the first school of Persia and its graduates are the most successful. Otherwise its non-being is better than its being. Therefore display the utmost zeal in matters pertaining to the progress of this school.

(Signed) ABDUL-BAHA ABBAS.

The Society has received the approval of Abdul-Baha, the following Tablets having been revealed recently, addressed to Mirza Ahmad Sohrab and to the officers of the Society, respectively:

To his honor Mirza Ahmad Sohrab.

Upon him be BAHÁ'Ó'LLÁH-ÉI-ABHÁ!

HE IS GOD!

In the last two mails, detailed answers have been written to thee. Now the papers that you have forwarded pertaining to the Persian-American Educational Society have been received. Truly I say, although the importance of this Society at present, is apparently unknown, but if it remain firm and steadfast in the future it will become the Association of the union of the realm of man, it will thoroughly combine and harmonize the East and the West and accomplish a great service to humanity. \* \* \*

The believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul. I send my congratulation and felicitation to this blessed Society and ask from the bounty of His Highness the Incomparable, confirmation and assistance, supplicate and entreat at the Threshold of Oneness and beg from the Kingdom of ABHA preservation and protection, providence and safety. If this Society acts with independence and exerts itself in bringing about relations between the East and the West, it will become the foundation of the oneness of the world of humanity. Firmness is essential, for if small affairs can not be accomplished without firmness and steadfastness, how much more are these qualities needed for the undertaking of great matters! The friends of God must encourage each other to be firm and steadfast, to reason and consult with each other so that day by day this Society will progress.

Persia and America are in great need of such a Society, even to matters pertaining to material relations between these two Countries, especially America. This Society will become the cause of spreading the American industries in Persia and the great profits, which in the past other nations have collected through the introduction of their goods and implements in Persia, will then go to America. Now consider thou, what great profits will be the result! Moreover the spiritual powers will assist and help, the Breaths of the Holy Spirit will be spread, the Breezes of the Paradise of ABHA diffused and the rays of the Sun of Truth will display wonderful influence.

Convey, on behalf of Abdul-Baha, to all the friends of God and the maid-servants of the Merciful in America the wonderful greeting of ABHA and congratulate and felicitate them for the organization of this Society.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Revealed in Haifa, Syria, April 3, 1910. Translated by Mirza Ahmad Sohrab, Washington, D. C., May 18, 1910.)

To the Officers of the Persian-American Educational Society, through Mirza Ahmad Sohrab.

Upon thee be Baha El-ABHA!

HE IS GOD!

*O ye who are favored in the Threshold of the Almighty and the lovers of His Holiness, BAHÁ'O'LLAH!*

According to the reports of his honor Mirza Ahmad Sohrab, in these days the Persian-American Educational Society is organized in America and the friends of God and the maid-servants of the Merciful with the utmost zeal and enthusiasm are engaged in the solidarity of this Society. If possible, change the name of this Society to Persian-American Interdependence Society so that in the future it may include all points, such as commerce, industry and education so that spiritual and material results and benefits might be produced. Now in the beginning it may find no im-



portance in the eyes of some of the people but in the future it will attain to world-wide celebrity and it will indicate that—Praise be to God!—at this early period the friends have directed their thoughts to this most important subject. Should the circle of this Society be widely extended and its various branches well organized and systematized it will remain firm and become established, and if its members arise with perfect unity and agreement, know ye of a certainty that at the end, it will become the greatest Society of the world, produce inexhaustible results and benefits, become the tree of the oneness of the realm of humanity and cast its all-encircling shade over the people of the East and the West. But firmness and firmness, steadfastness and steadfastness is necessary. This Society must be so organized and in the course of time its various policies so well defined, that since the beginning of the world until now no such association has ever been founded. This must become the first Society embracing such universal aims and objects. Abdul-Baha with the utmost supplication and contemplation towards the Kingdom of ABHA, prays in your behalf and begs confirmation and assistance.

Blessed is the Oriental-Occidental Interdependence Society! If it is organized in a befitting manner it will be productive of great results; otherwise it will be fruitless and profitless.

Long live this Society! Long live this Society! Undoubtedly at the beginning of every month a report of this Society should be sent to this Holy Land.

O Thou Almighty! Illumine Thou this Association and make Thou this gathering the bright candle of the world! For their intention is for the public good and their aim is Service to humankind.

O kind and compassionate God! Such a Society merits Thy Favors and such a Body deserves inexhaustible Bounty and Providence.

Verily, Thou art Powerful, Mighty and Omnipotent and, verily, Thou art the Peerless and Incomparable God!

(Signed) ABDUL-BAHA ABBAS.

(Revealed in Haifa, Syria, April 3, 1910. Translated by Mirza Ahmad Sohrab, Washington, D. C., May 18, 1910.)

From the foregoing, it will be realized that the co-operation and assistance of all the friends is necessary, in order that the Society may be able to do effective work, to realize the ideals of the organization, to open the door of opportunity to our merchants, to spread knowledge in the Orient, and to facilitate the means of industrial, commercial, educational and agricultural interchange. As Abdul-Baha writes, the final and important results of the activities of this Society will accrue to America. In these Tablets he has opened a great door of intercommunication between the

East and the West, and has clearly detailed the policies and aims which must be followed in order that it may become a fitting servant in the world. To make the Association firm and permanent, as Abdul-Baha desires, we need the active and energetic co-operation of all true lovers of progress, of humanity, of all the friends of truth and philanthropists. May we all become assisted to perform this command, and make this Society a Society of the Union of the Realm of Man!

Regarding the suggestion of Abdul-Baha to change the name of the Society, it is the concensus of opinion that the Oriental-Occidental Interdependence Society is the name to adopt. Naturally, the present Constitution will be changed a great deal, and it will take a little time before everything is arranged officially.

Already a branch Society has been formed in Chicago, and it is earnestly desired that other cities will follow with similar action. Particularly in New York the movement requires recognition and co-operation. Persia has done more than her share for the Mashrak-el-Azkar in Chicago, and for this sacrifice, made at a critical moment, no more fitting recognition could be made than by liberal contributions toward the cause of education within her borders.

In a letter recently received, Mr. Sprague states that the news of the formation of the Society has greatly cheered our brothers in Persia, who are proceeding to form a local Executive Committee in Teheran which, with the Executive Committee here, will administer the affairs of the body. They naturally expect a large number of scholarships, and must not be disappointed.

Dr. Moody writes from Teheran, April 27, 1910, that "On the first day of Rizwan, three meetings were held in various gardens and about six hundred tomans (\$600) were collected to found the school for girls. This is a great sum for these times, and shows how eager the people are to progress." She adds: "They have been much stimulated by the loving work of the P. A. E. S., and we hope the interest there continues to be of a practical turn. There is great necessity and also a high sense of honor in regard to the love

of all the friends in this matter." If Persia in her hour of need can do these things, how much greater should the response of favored America be! The Orient last year sent over \$8,000 to America toward the Mashrak-el-Azkar, and in a small way we can show our appreciation of this munificent gift by helping to educate their children.

Mr. Sprague reports that the photographs of the children who have received the scholarships already given, will be sent at an early date. More members are needed; it costs just \$1.50 a month to educate a child, and under the present arrangements either a girl or a boy can be chosen, at the option of the member. Associate members pay \$1.00 a year, these memberships representing a contribution to the expenses of the Society. Local circles can be organized in cities or sections where nine or more active members are located.

A second need is useful books, papers or magazines. In the latter category the following might be mentioned: "Kindergarten Magazine," "Educational," "The Elementary School Teacher," "The Manual Training Magazine," "The Pedagogical Seminary," "Educational Review" and other educational publications. On the fly-leaf or first page of all magazines or books contributed, the name of the donor should be written, and a dedication to the Library of the School of Tarbiat. Wherever possible, literary contributions should be sent direct to Mr. Sydney Sprague, care of Mirza Azizollah Khan, rue Arbab Jemsheed, Teheran, Persia. However, books may also be sent to the Librarian of the Society, Mrs. C. S. Coles, Apt. 301, the Burlington, Washington, D. C.

The official headquarters of the Society is at 1800 Belmont Road, and its address is Post Office Box 192, Washington, D. C. Communications and memberships are earnestly solicited, that the desire of our beloved Abdul-Baha, as expressed in his Tablets, may be carried out, and that speedily. It is a great privilege which is offered, rather than a favor on the part of those who help, yet the grateful thanks of the beneficiaries will resound in the praise of those who respond.

*Joseph H. Hannen.*

Washington, D. C., May 26, 1910.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Vol. I.

CHICAGO, (June 5, 1910) NOOR

No. 5

## BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st.....	Baha (Splendor) .....	Mar. 21
2nd.....	Jalal (Glory).....	Apr. 9
3rd.....	Jamal (Beauty) .....	Apr. 28
4th.....	Azamat (Greatness) .....	May 17
5th.....	Noor (Light) .....	June 5
6th.....	Rahmat (Mercy) .....	June 24
7th.....	Kalamat (Words) .....	July 13
8th.....	Assma (Names) .....	Aug. 1
9th.....	Kamaal (Perfection) .....	Aug. 20
10th.....	Azzatt (Wealth) .....	Sept. 8
11th.....	Mashyat (Will) .....	Sept. 27
12th.....	Alm (Science) .....	Oct. 16
13th.....	Kudrat (Power) .....	Nov. 4
14th.....	Koul (Saying) .....	Nov. 23
15th.....	Masael (Questions) .....	Dec. 12
16th.....	Sharaf (Honor) .....	Dec. 31
17th.....	Sultan (Sultan) .....	Jan. 19
18th.....	Malak (Ring) .....	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity) .....	Mar. 2
	(Month of fasting)	

## ALLAH'O'ABHA!

The recent Tablets to the Persian-American Educational Society, published in this issue, again remind us that the "birds of the minds of men" in this Day, through the Word of God, are taught a new flight: *Universal Interdependence*.

The BAHAI NEWS is in receipt of a letter, which, coupled with the Tablets above referred to, demon-

strates the time is at hand for the practical application of this new outlook. We quote the following extract:

I am in receipt of a letter from Teheran, stating that they would like to have catalogs, showing machinery and processes for manufacturing gloves, laces, ladies' and gentlemen's wear, thread, etc. \* \* \* In view of all the East is trying to do for us, the least we can do is to give the most careful attention to the smallest request or inquiry that might come from there. It has occurred to me that you might possibly be willing to mention these matters in the next issue of the NEWS, in order that they could reach the friends in all parts, some of whom would doubtless be able to run down the information desired.

In the same letter is mentioned that a competent engineer, who is familiar with the setting up of all classes of machinery is greatly needed.

Any information covering these requests, if sent to the BAHAI NEWS, will be forwarded to the proper parties until this Society shall have organized such a department of service.

God speed the Oriental-Occidental Interdependence Society!

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*"Verily, I have come from God and unto Him do I return, severed from all else save Him and holding to His Name, the Merciful, the Compassionate."*

These Words of BAHÁ'O'LLÁH, revealed for the departed soul, are as far exalted above the conventional "Dust to dust; ashes to ashes"—as light is from darkness. In one is revealed the mystery of "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying"; in the other is hidden the mystery of "Let the dead bury the dead." Wonderful, indeed, is the new, exalted outlook of this great Day wherein His Word creates "a new heaven and a new earth!"

In the departure of Mrs. Elizabeth Van Dyk Buikema, mother of our respected Editor, we again touched the reality of the power of the Word of God as revealed in this Day. On the anniversary of the Day of the Departure of BAHÁ'O'LLÁH, May 28th, her soul passed to that Station, the glory of which He has revealed:—

But concerning that which you asked about the spirit and its everlastingness after its ascension, know that it will ascend at the time of its departure until

it enters the Presence of God in a form which, throughout all centuries, times and throughout all circumstances and events of the world, will remain unchanged, but will be everlasting as the perpetuity of the Kingdom of God, His Sovereignty, His Power and His Might, and from it will appear the traces of God, His Qualities, Providences and Favors. The Pen cannot move at the mentioning of this Station as it is in its Supremeness and Exaltation!

The hand of the Divine Bounty will cause it to enter into a Station that cannot be comprehended by expression, nor be explained by all the creatures of the existence. Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations! Verily, it moves in the atmosphere of God's desire and enters into the Supreme Paradise! All the angels of the Supreme Paradise attend and surround it, and it will have fellowship with all the Prophets of God and His saints and speak with them and tell them what happened to it in the Cause of God, the Lord of the Universe!

If anyone could realize what hath been assigned for it in the Kingdom of God, the Lord of the Throne and the dust, he would immediately yearn with a great longing for that Unmovable, Exalted, Holy and ABHA Station!

Services were held at the family residence and the body laid to rest in Forest Home Cemetery on Decoration Day, May 30th. Protestants, Catholics and Bahais, by their presence, paid tribute to this holy soul who triumphantly completed her earthly pilgrimage of a full three-score years and ten.

We feel that our faithful co-worker and bereaved family have the love and sympathy of all the friends.

A. R. W.

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#### TABLET FROM ABDUL-BAHA.

Through his honor Mirza Ahmad, to Mrs. Louise R. Waite, Chicago, Ill.

HE IS GOD!

*O thou daughter of the Kingdom!*

Thy letter was considered. On account of the lack of time, a brief answer is given.

The Spiritual Assemblies which are organized for the sake of teaching the Truth, whether assemblies for men, assemblies for women or mixed assemblies, are all accepted and are conducive to the spreading of the Fragrances of God. This is essential. Likewise the public meeting in which, one day during the week, the believers gather, to

be engaged in the commemoration of God, to read communions and deliver effective speeches, is acceptable and beloved. But now it is utterly impossible to establish the House of Justice, which is mentioned in the Book of Akdas; nay, rather, it is impracticable and not to be thought of. That is for the time when the Cause is proclaimed and the Commands of God have become effective. Therefore, now is not the time for the House of Justice, which must be established by general election. Its mention is not permissible and its realization impossible.

Endeavor ye as much as possible that differences may not arise in the affairs; let not every insignificant matter become the cause of disagreement. If such a condition exists, the end will be complete dispersion.

The believers and the maid-servants of the Merciful must all consider how to produce harmony, so that the unity of the human world may be realized; not that every wholly unimportant subject become conducive to differences of opinion. It is my hope that the friends and maid-servants of America become united on all subjects and not disagree at all, for disagreement destroys the foundation of the Cause of God. If they agree upon a subject, even though it be wrong, it is better than to disagree and be in the right. For this difference will produce demolition of the Divine foundation. Though one of the parties may be in the right and they disagree, that will be the cause of a thousand wrongs; but if they agree and both parties are in the wrong, as it is unity, the truth will be revealed and the wrong made right.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., April 20, 1910.)

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Mrs. Marie A. Watson is now in New York City.

Mr. John H. Wilcott and his mother, formerly of Kenosha, Wis., are now settled on a claim at Kendall, Mont., and expect to be located there for the coming fourteen months. They would appreciate letters from the friends.

## BOSTON.

On May 15th about forty people were gathered, in Beckton Hall to hear Mr. Percy F. Woodcock, of New York City. So truly did Mr. Woodcock bring to us the Spirit of Acca that it was difficult to realize we were so many thousand miles apart. The Message was so simply and clearly given that even strangers were touched by it.

It is ever a blessing to come in contact with those who have sojourned in that Holy Household and the Boston Assembly is grateful for having had this opportunity.

In the afternoon a few of the believers met at the home of Mr. Austen in Jamaica Plain, and in the evening Mr. Woodcock shared again with others in Allston his experiences of Acca.

Humility and reverence are two distinct characteristics brought by all who have been in the presence of Abdul-Baha. Those two greatly needed elements in our American life, coupled with the fire of enthusiasm they all have, make a strong setting for the love which they bring from Him whose life is all Love and Service.

*Grace Roberts.*

## CHICAGO.

Mr. M. T. Basheer of Port Said, arrived in Chicago, May 30th, and is staying with Dr. Zia M. Baghdadi.

Miss Clara C. Tyghsen, who has been ill at the Henrotin-Memorial Hospital for the past few weeks is now at home and improving rapidly.

The Librarian of the House of Spirituality reports having received about sixty Tablets for preservation in the archives during the past month.

Mr. Arthur S. Agnew has gone to Colorado on a two weeks' trip and expects to visit the Denver Assembly.

The Nineteen-Day Feast of May 17th was held at the home of Mr. and Mrs. George Lesch, 3540 W. Monroe St. A. R. W.

The Nineteen-Day Tea of the Woman's Assembly of Teaching was held at the home of Mrs. Louise R. Waite, 5217 Winthrop Ave., Monday afternoon, May 23rd. It being the anniversary of the Declara-



tion of the Bab, a special program was prepared dealing with the life of the Bab. Dr. Zia M. Baghdadi gave a most interesting and instructive talk upon the subject. It was also the annual election day of the Executive Board for the ensuing year and the following were elected:

President.....Mrs. Ida Brush  
 Vice-President.....Mrs. Mary B. Grayson  
 Recording Secretary.....Mrs. Fannie G. Lesch  
 Corresponding Secretary.....Mrs. Louise R. Waite  
 Treasurer.....Mrs. Cecilia M. Harrison  
 Chairman Visiting Committee...Mrs. Marie L. Hopper  
 Chairman Philanthropic Committee Mrs. E. Grace Foster  
 Chairman Sick Committee.....Mrs. Christine Loeding  
 Chairman Educational Committee Miss Laura E. Jones  
 Chairman Organization Committee Mrs. Louise R. Waite  
 Chairman Program Committee..Mrs. Fannie G. Lesch

The work, as shown by the annual reports of the officers and chairmen, has been most encouraging and the spirit of zeal and loving service is strongly manifested by all. *Louise R. Waite.*

Mr. James Gudgeon departed on May 26th, aged 69 years, beloved husband of Bertha Viola, who survives him. He was born in England and came to this city over thirty years ago. He received the Bahai Revelation from his wife and became a firm believer and attended all the meetings regularly, and passed away with the Greatest Name on his lips. He was buried from his late residence 839 N. Hoyne Ave., on Sunday, May 29th, a very large number of Bahais being present. The Bahai service was conducted by Mr. George Lesch after which a great many of those present accompanied the remains to Forest Home Cemetery where prayers were said and Mr. Gudgeon was tenderly laid to rest. The Bahai pallbearers were Messrs. James Murphy, Lars Johnson, George Lesch and J. F. Carmichael. *J. F. Carmichael.*

DENVER.

Mr. Roy C. Wilhelm visited Denver, May 3rd. About forty truth seekers, who were interested in the Revelation of BAHĀ'O'LLĀH, gathered at the home of Mrs. Nash to hear him tell of the great Spirit of BAHĀ'O'LLĀH and Abdul-Baha now pervading the world of mankind. Those present received with enthusiasm his description of the work already accomplished by these lives lived among men and the wonderful spirit displayed by

the Bab. Other homes were also opened to Mr. Wilhelm and it was greatly regretted that he could not remain with us longer. *Ella T. Nash.*

#### JOHNSTOWN, N. Y.

The Bahai Assembly of Johnstown, N. Y., holds a regular meeting at 7 Hoosac street, the home of Mrs. Emily Gustin. The nineteen-day Feast or Supper of the Lord is also regularly observed.

This Assembly has received special bounty in the visits of dear believers during the past year: Mr. Wilhelm, Mr. Remy and Mrs. Mary Hanford Ford. The precious souls who are privileged of God to visit the various Assemblies have something to give, and to us, each visitor brings blessing, light and love.

Hudson, Clinton, Mica, Cortland, Pavilion and Oswego, N. Y., each has a believer—Oswego having two to uphold the standard of the Cause. These dear ones, not having the blessing of an Assembly, need, perhaps, our especial care. If traveling Bahais can visit any of the above named places, much good will be done in strengthening these isolated ones. The names and addresses will be gladly given to any one upon application to Mrs. Margaret LaGrange, 42 E. Main street, Johnstown, Secretary of the Assembly.

May blessing and love in His Name be upon every soul. Praise God, the Day of Unity is dawning, the Day wherein the Mashrak-el-Azkar is to be built. *Ella C. Quant.*

#### NEW YORK CITY.

The usual meetings in New York are being held, except at Mr. Dodge's on Sunday afternoons and Mrs. Gannett's on Tuesday afternoons, which have been discontinued for the present.

The Brooklyn Assembly has given up its hall at Lockwood Academy for its meetings on Sunday evening, and the meetings are now held at Mr. MacNutt's at 3 o'clock Sunday afternoon.

Sunday, May 15th, Mr. Woodcock spent in Boston by invitation and addressed that Assembly. He reports that there is a growing interest in Boston, and was greatly encouraged by his visit there.

The Anniversary of the Declaration of the Bab was celebrated at Mr. Kinney's on the evening of May 23rd. *James F. Brittingham.*

## PHILADELPHIA.

The Philadelphia Assembly hold meetings every Friday and Sunday evenings, meeting at the homes of the believers going in alphabetical order. The meetings are full of the spirit of love, the believers being united as one soul in many bodies. Our aim is to ever strive to hold aloft the snow-white banner of unity. Every nineteen days we commemorate the nineteen-day Feast, and it is a heavenly spiritual Feast of the Love of God.

Our Assembly was favored by a visit from Miss Annie T. Boylan, of New York, while she was on her return from the Convention held in Chicago, at which she was a New York delegate. Her visit to our Assembly was very helpful to all who attended the meeting and many thanks from our Assembly are due to her for her kindness.

The Message is being continually spread in this city. There is much work being done in a quiet way.

*Jessie E. Revell.*

## PORTLAND, OREGON.

Recently, a Dr. Buchanan, who is not a Bahai, gave an interesting lecture at Fellowship Hall. His subject was: "A Commercial Prophecy Soon to be Fulfilled." He stated that a survey had been made by Captain Cameron of the Royal Navy and now in the British Admiralty Office in London. This survey is to build a canal from Acca to the river Jordan, thence to the Dead Sea, filling it up to the level of the Mediterranean Sea, showing clearly that the two last chapters of Ezekiel will be literally fulfilled. Later, we had the opportunity of delivering to him The Message, with which he was much impressed.

He delivered, one afternoon, at the Women's Club, a splendid address on the economic question. The three principal points of his lecture were: 1st, National Co-operation; 2d, Commercial Co-operation, and 3rd, Religious Co-operation. He showed clearly that Jerusalem was to be the great co-operative center of the world, and just before the close of his talk he gave The Message, telling of the coming of the Bab, BAHÁ'O'LLÁH and Abdul-Baha, and ended by saying: "Who knows but that this great Bahai Message is to be the great co-

operative religion of the world. For does it not come from the center and at the very time spoken of in our Bible!"

The Portland Assembly feels that the friends will be glad to know that The Message is even being given by those who are not professed believers.

Bahai greetings from our Assembly to all.

(Mrs.) *Hattie Latimer.*

(Mrs.) *Mary M. Rabb.*

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LETTER FROM DR. MOODY.

Teheran, Persia, April 23, 1910.

Dearest Gertrude: \* \* \* This beautiful Rizwan is bringing many blessings. I attended a woman's meeting on Thursday where more than fifty were present and the warmth of Bahai love was again felt. \* \* \* Yesterday was a glorious day. In the afternoon, the Bahais divided into three groups and went to three different gardens outside of the city to discuss the subject of the girls' school and raise the funds. The *young* men took charge of the matter. The meeting which I attended raised nearly five hundred dollars—that is a great sum for Persia just now.

Mirza Ali Akbar, a new arrival from Acca, read one of the Tablets for the martyrs and then said: "Your relatives and friends gave up their lives for the Cause, and all that we are asked to do today is to educate the children. Shall we not do it?" Then he chanted the Tablet concerning "Education."

\* \* \* The BAHAI NEWS has been of great service already in the Cause.

Great love for all from all,

*Susan I. Moody.*

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The Theosophic Messenger for June contains an article by Harriet Tooker Felix upon the Bahai Revelation, written from the Theosophic view point. In spite of the divergence of opinion between Theosophists and Bahais as to reincarnation and the Station of BAHÁ'Ó'LLÁH and Abdul-Baha, the article expresses a sympathy for the Bahai movement that will interest Bahais.

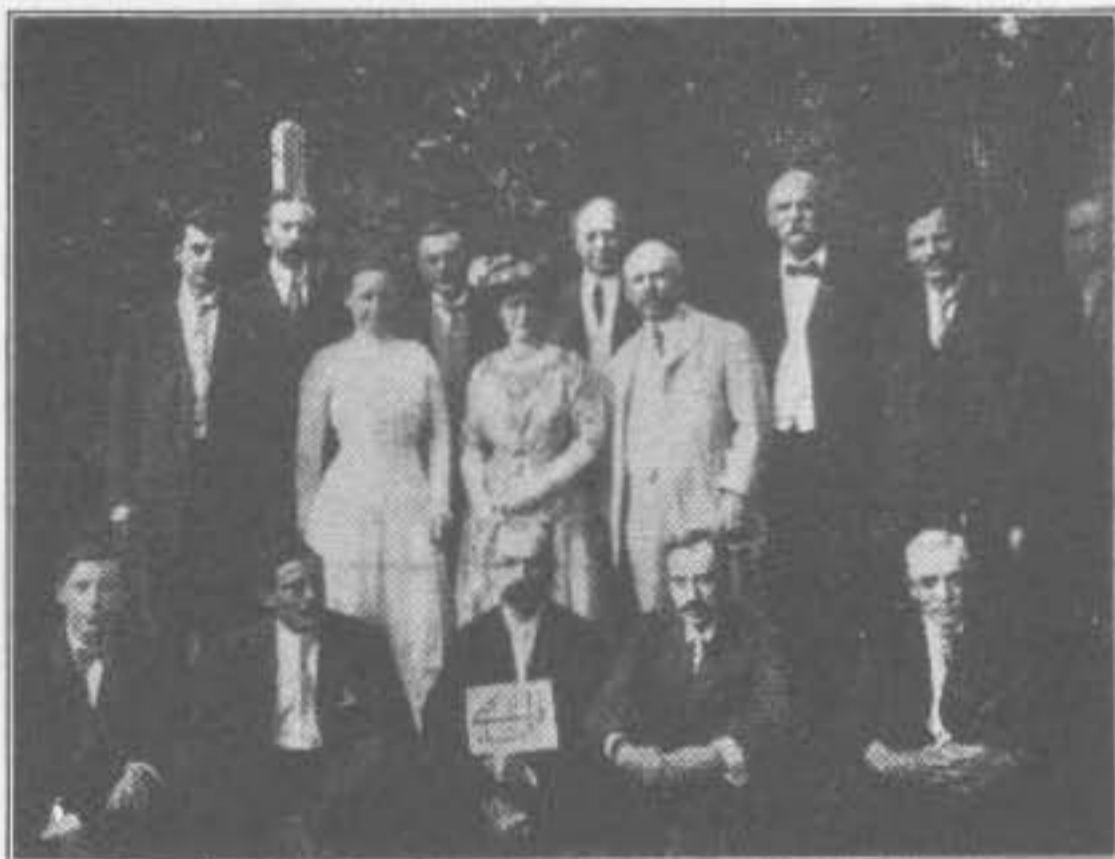
# BAHAI NEWS

Vol. 1 Chicago, (June 24, 1910) Rahmat No. 6

## TABLETS FROM ABDUL-BAHA.

Through his honor Mirza Ahmad Sohrab, to the believers of God, Chicago, Ill.

Upon them be BAHÁ'O'LLÁH EL-ABHÁ!



STANDING (left to right) — Mr. Windust, Mr. Remy, Mrs. True, Mr. Lesch, Mrs. Brush, Mr. Hall, Mr. Brush, Mr. Chase, Mr. Jacobsen, Mr. Currier.

SEATED (left to right) — Mr. Scheffler, Mr. Struven, Mr. Agnew, Mr. Woodworth, Mr. Fuller.

### HE IS GOD!

*O ye merciful friends and the respected spiritual maid-servants!*

Your blessed photograph\* was received and studied. It imparted unmeasurable happiness. Praise be to God! that the faces are illumined, the hearts

\* Refers to above photograph taken of the committee gathered to examine the plans submitted by architects for the Mashrak-el-Azkar, at the residence of Mrs. Corinne True, Chicago, August 1, 1909.

are the rose-gardens of the love of God and the spirits are rejoiced through the divine Glad-tidings. Thank ye God that ye have assembled your likenesses upon one page. All of you are the sons and daughters of the Kingdom, are in perfect harmony and united, attracted and enkindled.

Just as these bodies are assembled together, so the hearts are attuned with the music of heaven and the souls enraptured with the melody of Truth. Ye are all waves of one sea, rays of one sun, trees of one orchard and flowers of one garden. The power of the Kingdom hath assembled you together, and I hope that you may become assisted in such wise as to raise the canopy of the oneness of the kingdom of humanity, to unfurl the banner of love and kindness among the sons of men, to perfume the nostrils with the Fragrances of the Paradise of ABHA and to illumine the hearts of the people of the world with the splendors of the Sun of Truth.

Upon ye be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Feb. 28, 1910, Washington, D. C.)

Through Mirza Ahmad Sohrab to the friends of Buffalo, N. Y.

Upon them be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

*O ye sons and daughters of the Kingdom!*

Your brief and interesting letter was perused. Although it was brief, yet in reality it was a detailed book. Every word was a letter, for it contained the oneness of the realm of humanity, and it was a proof of the oneness and concord among the friends and maid-servants of God. Today all the communities of the world are engaged in fighting and quarreling with each other. There is a religious strife, a sectarian strife, racial bias, patriotism, political contentions, commercial competition, industrial rivalry and a battle to defend their honor.

In reality these strifes are continual, and there is no cessation or interruption thereto. Now consider ye with what power and strength, love and devotion, union and harmony, happiness and joy

the friends of God must arise, so that they may reconcile and crystallize together these different fighting and quarreling communities. Were it not for the confirmations of the Word of God the realization of these facts would have been impossible and improbable. But the confirmation of the Kingdom of God, the penetration of the Word of God, the illumination of the Divine Teachings, the instructions and advices of BAHÁ'O'LLÁH will solve these problems and ere long the Tabernacle of the Oneness of humanity will be raised in all regions, the beloved will find great rejoicing and beatitude and like unto the luminous stars they will shine from the horizon of sanctity.

Upon ye be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 4, 1910.)

Through Mirza Ahmad Sohrab, to the Bahai Assembly of Cleveland, Ohio.

Dr. Pauline B. Peeke,	Ella F. Priday,
E. C. B. Peeke,	Kathryn Preston,
Emma K. Noble,	Mrs. J. Clark,
Myrtle Perkins Swingle,	Albert J. West,
Dr. C. M. Swingle,	Minnie E. Gredsann,
Mildred Emily Swingle,	Ahmad Sohrab.
Eva Mae Swingle,	

HE IS GOD!

*O ye brothers and sisters of Abdul-Baha!*

Your letter was received. The meeting which was established in the home of Dr. Pauline was an illumined gathering and merciful assembly. Should ye remain firm and steadfast, know ye of a certainty that ye will be assisted by the help of the Kingdom of ABHA and confirmed in the service in the Realm of Truth, for through the power of the Word of God and the breaths of the Holy Spirit the universal forcés of the angels of heaven are drawn in battle array on the plain of the Supreme Apex and are expecting to assist and make victorious that soul who is hastening toward the field of the Kingdom.

Upon ye be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 4, 1910.)

Through Mirza Ahmad, to the friends and maid-servants of God, Sandusky, Ohio.

Upon them be BAHĀ'O'LLĀH-EL-ABHĀ!

HE IS GOD!

*O ye who are favored in the Threshold of the Almighty!*

Your letter was a rose-garden of significances and from it the fragrance of the Love of God was exhaled. The friends can talk with each other without the lips or tongue, and without the assistance of pen, ink and paper they correspond with each other in the world of heart and spirit. Your brief letter was an indication of those detailed letters. It was the essence of truths and contained innumerable meanings. Therefore, in reality I read in your letter a book, and I felt that all of you are illumined by the light of guidance, are soaring in the infinite sphere of the love of God, like unto the birds singing wonderful melodies in this rose-garden and like unto the nightingale chanting harmonious songs and music. We expect that day after day this melody will become sweeter, this symphony more wonderful and this song more exquisite. It is assured that the confirmations of God will assist that gathering to progress; the boundless gifts will increase and illumine all with the light of guidance.

Upon them be BAHĀ'O'LLĀH-EL-ABHĀ!

(Signed) ABDUL-BAHĀ ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 4, 1910.)

*Extracts from a Tablet to a California Believer:*

HE IS GOD!

I beg of God that the means of thy composure may be brought about, that thou mayest be released from the fetters of this world, become a nightingale, be freed from the cage of the attachment of this earth and soar heavenward in the atmosphere of joy.

Regarding the use of liquors: According to the texts of the Book of Akdas, both light and strong drinks are prohibited. The reason for this prohibition is that it leads the mind astray and is the cause of weakening the body. If alcohol were



beneficial, it would have been brought into the world by the divine creation and not by the effort of man. Whatever is beneficial for man exists in creation. Now, it has been proved and is established medically and scientifically that liquors are harmful.

Therefore the meaning of that which is written in the Tablets: "I have chosen for thee whatsoever is in the heaven and earth," signifies those things which are according to the divine creation and not the things which are harmful. For instance, poison is one of the things: now, can we say that poisons are to be used habitually because God has created them for man? However, spirituous liquors, if prescribed by a physician for the patient and their use is necessary, then they may be used as directed.

In brief, I hope that thou mayest find eternal bliss and receive inexhaustible joy and happiness. The after effect of drinking is depression, but the wine of the Love of God bestows exaltation of the spirit.

Upon thee be Baha El-ABH'A!

(Signed) ABDUL-BAHA ABBAS.

HE IS GOD!

*O thou seeker after the knowledge of numbers!*

Thy letter was received. The science of numbers is one of the common sciences, but the aim of Abdul-Baha is, that the Heavenly Knowledge and Divine Wisdom encircle the world of existence.

Shouldst thou desire to become my pupil thou must acquire the Mysteries of God and attain to the Knowledges and Sciences of the Kingdom—for they are the cause of the life of the world and the salvation of humanity.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 27th, 1910.)

A recent letter from Mrs. Marie A. Watson informs us that she is now settled in her new home, "The Knickerbocker," 794 East 158th St., New York City, which is open at all times to inquirers or the friends from any or everywhere.

## LETTER FROM MR. SPRAGUE.

Teheran, Persia, May 21, 1910.

My dear Brother Ahmad: Your two letters, enclosing check for £61, were received last week. Yesterday I presented your letters to the Spiritual Assembly and at the same time were read two Tablets from Abdul-Baha giving his permission to the believers to accept the offering from America for the Tarbiat school. \* \* \* The believers are going to discuss this matter at a special meeting next Wednesday and then an answer will be sent to you. At last I am happy to say things are moving here, and I hope the next time I write I can send the names of the boys we have picked out and also a report of what the committee has done. I think the present committee that we have for the Tarbiat school will also take charge of the affairs of the Persian-American Educational Society.

I hope you will pardon my not writing more often. One reason is, there was nothing definite to write until the permission came from Acca; another reason, that I have more than one man can do. I have a good aid in the school now—Mirza Yousef Khan—so will have more leisure. Every day new pupils are coming. During the past ten weeks seventy have been enrolled and the school is too small and we must soon build a new school.

Last week we had a reception in the school which was very successful. The fathers of the children were present and several notable persons, such as Prince Farman-Farma, Sheik-or-Rais, the American Minister, Mr. Russell, et al. The boys delivered talks in English, French, Persian and Arabic, went through a military drill and sang patriotic songs. Mr. Russell seemed very pleased with all he saw. \* \* \* The pictures were taken, which I will send to you. Roy Wilhelm had sent a fountain pen to be given to the boy who made the best progress, and this was given and created a good impression among the visitors.

Have I told you about the girls' school? It looks as though we would have one started soon. On the first day of the Feast of the Rizwan our young men's society—the Mahfele-Morattab—of which I am a member, held a meeting in one of

the gardens in order to raise money for this purpose. In one day over 600 toumans was raised, and with the help that comes from America we ought to have a very good school for girls. A letter has been written to Acca, asking for a woman teacher. Of course the believers in America will choose the one best fitted. \* \* \* I am expecting to leave in a month for Acca, so whoever is appointed can start from America in July, meet me in Acca and then return with me to Persia in September.

Probably you have heard from Dr. Fareed of my great good fortune—that I am to marry one of our Oriental spiritual sisters, and so the second East and West marriage among the believers will take place. Does not the fact that Abdul-Baha granted his permission show that great changes have taken place in Persia? I shall bring my wife to Teheran and take a home and settle down in a true Persian fashion.

I have not been able to see much of Miss Russell, the daughter of the American minister, as I have so little time to make calls. I spoke to her about teaching in the girls' school and she said she was quite ready to come. I will write her to visit the school some day soon.

Greeting to all the friends and best wishes to yourself.

Yours faithfully in the Cause,

*Sydney Sprague.*

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On Sunday, June 12th, the Vaheed Choral Society visited the Kenosha Assembly and repeated the musical program of the late Convention. It was a perfect day and the hospitality of the Kenosha friends knew no bounds. Upon their arrival, the singers and visiting friends from other nearby Assemblies partook of a lavish feast, after which a service was held and short speeches from the visiting friends interspersed the musical program, which was added to by the young musicians of the Kenosha Assembly. Throughout the day the wonderful ABHA Spirit was manifested, and the Choral Society desires to extend, through this medium, to the Kenosha friends, its deep appreciation of the pleasure afforded upon this memorable occasion.

*Louise R. Waite, Pres. V. C. S.*

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Vol. I.

CHICAGO, (June 24, 1910) RAHMAT

No. 6

## BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalamat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Ola (Sublimity)	Mar. 2
	(Month of fasting)	

## ALLAH'O'ABHA!

The following article appeared in the daily press of recent date, and is an evidence of the workings of the Spirit of this Great Day as outlined in the Tablets to the Persian-American Educational Society, published in our last issue:

(Special Cable to the Chicago Daily News from Paris, France, June 14.)

"AMERICANS: Rejuvenated Turkey bids you welcome. This is the message I would like to give to America on behalf of the people of Turkey through the columns of

the Daily News. The Ottoman empire extends its hands to the merchants and travelers of all nations. The door at last is wide open and the old regime is dead beyond hope of resurrection."

These words were addressed with the fervor of patriotism to the correspondent of the Daily News today by Ismail Djenany Bey, prefect of Constantinople, who has just arrived in Paris as the head of a mission of about fifty representative Turks, including government officials, soldiers, bankers, the heads of state monopolies and merchants.

The door, indeed, is open, for the mission is the first of a series intended to carry Turkey's message of goodwill to all the world and within two years it is expected that a similar mission will invade America.

Djenany Bey, a little blond man who, except for the inevitable red fez, might be mistaken for an American, welcomed the correspondent cordially.

"Americans have already done much to aid Turkey in its struggle for betterment," he exclaimed, "and they may have a chance to do even more for us. We hope to interest American merchants, engineers and travelers in our country."

"Americans might hesitate to go there," it was suggested, "because the memory of the Armenian massacres that occurred a few years ago would give them the impression that Turkey was unsafe."

"All that is past," said the Constantinople representative with emphasis. "It will never happen again. The world must realize that Turkey is no longer the place it once was. The young Turks are in absolute control and a spirit of progress rules the empire. The projects of American and other firms for lighting Constantinople by electricity are even now being considered. More railroads are needed. Schools for both men and women are being established and the former fanaticism is no longer tolerated."

God speed the Oriental-Occidental Interdependence Society!

#### THE MASHRAK-EL-AZKAR.

The Financial Secretary, Mrs. Corinne True, reports the following payments due this month: The third note of \$5,000 due June 24th. Semi-annual interest on the extended mortgage of \$12,500. Interest on the fourth \$5,000 note, due next January.

She also sends the following letter from Mr. Remey, which tells of the latest contribution from the Orient:

1527 New Hampshire Ave.,  
Washington, D. C., June 15, 1910.

Mrs. Corinne True, Chicago, Ill.

Dear Bahai Sister: Your kind letter to Howard and to me came to us on our way to the Holy City as we were passing by Port Said.

When we met Abdul-Baha we asked him if he had

any further instructions regarding the Temple work. The only instructions which he gave us were regarding the Unity of the believers in this great work. That, we learned, as before taught, is the all necessary thing. The design, style, construction and all else of the building should be but as after thoughts when we consider them with this great unity of the souls of the believers, which is the real Temple, the Spiritual Temple! Incidentally Abdul-Baha said that the Temple should be as beautiful as the friends could make it, but this was but a side remark when compared with his discourses upon the Spiritual Temple which is the unity and solidarity of the believers.

You know how interested I have been in the material side of the Temple. Well, now since this last visit to Abdul-Baha this interest has become secondary to the immaterial work which must first be accomplished.

I left Howard in Europe. A postal from him yesterday tells me that he is traveling in Europe, where he will visit several of our Bahai centers. He will return to the States sometime during the summer. I am here in Washington again to settle down and assimilate and try to give to others some of the many blessings received in the Holy Land and from our people in the many countries visited during the past year.

Enclosed I send you a check for £135 (one hundred and thirty five pounds sterling) which Abdul-Baha is sending for the Temple from the believers in the East.

As yet I have not gotten a hold of matters and work. Now, please tell me if there is any way in which I can help you with the Temple work. Soon I will be busily engaged in material work, but I will make time and opportunity for the Bahai work.

Please give my love and greeting to all and let me know how I can help you.

Yours in El-ABHA,

*Charles Mason Remey.*

#### LETTER FROM MANDALAY.

Mandalay, April 11, 1910.

My dear brothers and sisters in the Cause of God:

Your missive concerning the Mashrak-El-Azkar brought the breeze of the love of those beloved ones who are trying with all their strength to serve in the field of God. At the command of Abdul-Baha you are giving these things to weak, hungry and thirsty ones.

We were made happy by the welcome arrival of Mr. Remey and Mr. Struven, whom we had so earnestly longed to see and hear from them of their visit in China, Japan and Honolulu, where they met with those beloved of God.

In our country there are about four hundred

new believers in a village called Koon-Jan-Ghone, near Rangoon, where our two American brothers reached. God has conferred great benefits upon them. The villagers were so unkind to each other that they did not give each other their things of trifling value; but now they are free from such things. This is from the power of the Word of God.

Though we live in separate countries, your love comes to us, passing through oceans and mountains which separate us from you. In our Mandalay there are about one hundred and fifty beloved ones who are weaker in knowledge and worldly manners and things than you, but same in spirit, soul and belief. Today many paths are opened. I do not know why it is that Koon-Jan-Ghone has more believers than Mandalay, for the inhabitants of Mandalay know more Koran and many accounts of their religion than those of Koon-Jan-Ghone. Though we are weak and negligent, God is powerful and kind and Healer of all sufferings! Abdul-Baha is walking in the work of Servitude and he is our Guide, Example and Master, and his commands are the swift healing antidote.

Our country is so small and weak that no one ventures to make investigation of our religion, though we announce the teachings and publish them. Abdul-Baha is the King of Servitude over the whole world, striving to unite all the different peoples and let them enjoy peace and tranquillity of Paradise. Through the power of Baha all the problems of the world are to be solved, overcoming all the difficulties. We are all getting and keeping good health and doing the duty which all the ancient Prophets desired to do and prayed to God to meet with these days of blessing. He is the Ocean of oceans which can never be emptied, and from this Ocean great quantities of water are conducted by rivers which makè the countries fertile when they receive it. We were pleased to receive such clear Water and are giving it to all thirsty ones who come and receive it.

Give our love and greetings to all the beloved of God.

In His Holy Name,

*Maung Ba Kya.*

## BALTIMORE.

A series of informal out-door meetings will be given by the Baltimore Assembly during June, July and August, at the home of Mrs. Rose Struven, on Sundays at 3 p. m. Among the speakers expected are the following: Mrs. Pauline Hannen, Mirza Ahmad Sohrab, Mr. Hooper Harris, Mons. H. Dreyfus, Mr. Joseph H. Hannen, Mrs. E. C. Getsinger, Dr. Ameen U. Fareed, Mr. Howard MacNutt, Mr. Charles Mason Remey.

## CHICAGO.

The Unity Feast of June 5th, held at the residence of Mrs. E. F. Davies, 5847 LaSalle St., was an occasion of spiritual uplifting to the many who attended.

Mrs. Corinne True is now at her summer home in Fruitport, Mich., which is an active Bahai center. Mrs. Louise R. Waite is spending a couple of weeks with her.

Mrs. Eva Webster Russell and Miss Beatrice Davies expect to leave Chicago about July 1st for an eastern trip and summer outing. They will visit the Washington, D. C., and Baltimore Assemblies, then go to Norfolk, Va., and from there to New York City. Miss Davies will return to Chicago from New York and Mrs. Russell will go to Providence, R. I., returning home some time in August.

## LONDON, ENGLAND.

The BAHAI NEWS comes to us with refreshing tidings of progress in all lands.

Our hearts have been made glad with the supremest joy in hearing the verbal messages brought us by Miss Buckton and Miss Schepel who have spent a few weeks at Acca. Miss Buckton is a strong club woman here and her return has been the means of spreading the "Glad-tidings" among many who otherwise would have waited long for this Message.

At a recent meeting Mons. Dreyfus, of Paris, gave us an inspiring talk. He was en route for America. This address was listened to with much interest by a good number of believers who gather each Friday evening at 10 Chemiston Gardens, Kensington.



Two feasts have been given at Dr. Fisher's attractive studio in Trentishoe Mansions. As the believers are scattered, these Feasts have been largely attended in the afternoon. At these gatherings Bahais have come from Eastborne, Surrey, Hornsey and Essex. Many were able to avail themselves of this meeting by holding it on a week day. Dr. Fisher has also been giving a series of lectures on the "Seven Valleys" Friday evenings. These were interrupted by his recent visit to America. We are to have the next Feast at his studio, where it is hoped many will gather to welcome Dr. Fisher back to London.

We are grateful to Mrs. Brittingham, Mrs. Barnard and Mr. Wilhelm, of New York City, for literature as well as personal letters which have been read to the Assembly from time to time.

Khosroe Bohman, from Burmah, is visiting the London Assembly. He tells us the growth of unity is rapidly spreading through the Bahai Cause. His beautiful expositions of Truth are picturesque and impressive. He speaks English understandingly.

The Assembly is splendidly harmonious and growing healthily. C. B.

#### NEW YORK CITY.

The New York Assembly has been greatly favored by the presence of and beautiful talks from our Bahai brother Mons. Hippolyte Dreyfus of Paris, France.

Mr. Kinney has gone out of the city, with his family, for the summer, and the Sunday evening meetings, which were held in his studio, will be held, instead, in the home of other believers. Miss Philips, in whose studio some beautiful occasional meetings have been held throughout the winter, has also gone out of New York for the summer. The Wednesday evening meeting for Bible instruction in the studio of Mrs. Gannett, "The Chelsea," 222 West 23rd St., is yet open; also the regular Friday evening meetings held in Miss Thompson's studio, 119 East 19th St.

The Genealogical Hall meetings (226 West 58th St.), held every Sunday morning, have hitherto been closed during July and August, but during the present summer will be regularly continued there. On June 5th the nineteen day Feast was held in

Bronx Park. In our Genealogical Hall Sunday morning meetings the first half of the hour is given to the reading of the Word by the one who conducts the meeting, followed by a brief talk from some one of the friends. This meeting is conducted by both our brothers and sisters in the Cause of God. Always the hymns, composed by Mrs. Waite, are sung and often a sacred solo is rendered, generally by Miss Edith Magee. A Bahai chant, composed by one of our early New York believers, Mrs. Gibbons, is also sometimes sung as a solo. These Sunday morning meetings are becoming increasingly beautiful in spirit.

By permission from Abdul-Baha, Dr. Sarah Clock, of New York Assembly, will soon go to Persia in professional services.

We greatly regret to state the illnesses of the following brothers in these vicinities: Mr. Howard MacNutt, who is reported to be better, and Mr. J. Otis Wilhelm who is not yet out of danger.

*Isabella D. Brittingham.*

#### PASADENA, CALIF.

Our meetings are growing in interest and attendance. The great love which is being poured out so abundantly from our "Home" is attracting the souls and dear ones are being gathered in who will bring others.

Miss Hammond and Miss Wise returned last week from a ten-days trip to the Mojave Desert, San Bernardino County, Calif. They gave the Message everywhere, going and coming, and held Bahai meetings on the desert. *H. C. W.*

#### WASHINGTON, D. C.

Since the last letter from Washington, there have been several happenings of importance here. On Saturday, June 4th, Mr. Charles Mason Remy returned, after an absence of a year, during which time he has traveled around the world in the interest of the Cause. Mr. Remy brought with him a Persian brother, Farajullah Khan, who will remain in Washington for some time. Farrajullah Khan is a son of the Vizier of Isphahan, who has held this important office for 35 years, although known as a Bahai during all that time. This

Vizier is one of the most important personages in the Cause, and it is the command of Abdul-Baha that his son be shown every loving courtesy by the American believers. It is his plan to remain in Washington for some time, studying the American form of government and occidental methods in general. Mr. Remey reports that all is well in Haifa, where our beloved Abdul-Baha is meeting many pilgrims, and seems to be in the best of health. His instructions being to return to America by the most direct route, Mr. Remey did not remain to visit the European Assemblies. Mr. Howard Struven, his traveling companion, was left at Port Said, it being his intention to visit the believers in Egypt and in Europe, he having been given the messages from Abdul-Baha to the friends in those regions. Mr. Struven's return is indefinite, within a period of from three weeks to several months. Space will not permit of even a condensed statement of the news brought; the general tone was most inspiring, both as to progress and the necessity for further effort. Particularly in India and Japan, American teachers, men and women, are needed in the Cause. Good business opportunities exist for these, who can devote their time largely to the Cause. To anyone interested full particulars will be given by addressing the Washington Assembly.

The Washington delegates from the Temple Unity Convention arrived home in time for the meeting of Friday, April 29th. Much interest was manifested in their report, and a Temple Unity Committee was formed to devise means for raising funds for the Mashrak-el-Azkar. It is hoped that important work will be done in that direction. The receipt of the BAHAI NEWS embodying the official report has awakened further interest. Many good ideas were brought from the Chicago Assembly, which we hope to incorporate into our methods. Particularly is this true of the music, which was found such an inspiring feature of the meetings there.

At the Unity Feast, May 17th, a goodly number were present. Mrs. Helen S. Moss and Miss Mayo were the hostesses; Mrs. F. J. Woodward read Tablets; Esther Hughes, of the Bahai Sunday school,

gave the Message very effectively, and Mirza Ahmad Sohrab spoke.

On May 23rd, the Anniversary of the Declaration of the Bab was celebrated. To a large audience formed in a semi-circle around the Hall, Dr. Ameen Ullah Fareed gave details of the transfer of the body of the blessed Bab from its temporary resting-place in Persia to the tomb on Mount Carmel. All present were deeply impressed with the spirit and power of this historic incident, in which Mirza Assad Ullah and Dr. Fareed were participants, sharing with Abdul-Baha the knowledge of the secret resting-place of the body.

The Unity Feast of June 5th, was set aside as one in which the colored believers joined. It was held at the Washington Conservatory of Music, and the attendance was most gratifying, between 75 and 100 being present. A number of these were strangers, showing the growing interest. At this meeting Farajullah Khan was present and addressed the friends, being given the ABHA Greeting by the entire audience. A most interesting program was followed by refreshments, and many hearts were touched by the Glad-tidings of the Kingdom.

The Sunday-school meetings will continue through June. It has been our good fortune to meet a number of the friends who were visiting here, during the season, on Sunday mornings, and this, with the bible study, has enabled us to fill these Sunday morning meetings with a great spiritual uplift.

The regular meetings on Friday evenings, at 8:15, will be held during the summer, at the Gareisen Studio, 1219 Connecticut Avenue.

Mrs. Getsinger is visiting in New York, and Dr. Fareed is in Atlantic City. Some of the friends are leaving for their summer homes or stopping-places. A nucleus always remains to continue the work at home.

The Acca notes of Mrs. Finch, Misses Fanny and Alma Knobloch, will soon be issued in attractive booklet form.

The address of the Assembly and individual members is Post Office Box 192. The Bahai Hospice is located at 214 "B" Street, South East, the residence of Mr. and Mrs. W. P. Ripley.

*Joseph H. Hannen.*

# BAHAI NEWS

Vol. 1 Chicago, (July 13, 1910) Kalamat No. 7

## TABLET FROM ABDUL-BAHA TO THE BELIEVERS OF GOD IN PERSIA.

Upon them be the Glory of God, the Most Glorious!

HE IS GOD!

O God! O God! Verily, verily the reality of Thy Oneness is sanctified above ascent or descent, and the Sun of Thy Singleness is holy above appearance or disappearance. Thou hast been in the mystery of Thine Identity and the eternality of Thine Existence; moving in the exaltation of Thy Sanctity and the loftiness of Thy Purity. The souls who penetrate through the facts of life cannot know Thee, and the minds which are imbued with the subtleties of the universe do not apprehend Thee. Far from the spiders of imagination to weave the web of their weak thoughts in the imperial palaces of Thy Knowledge, and far from the birds of understanding to attempt soaring with their broken wings toward the golden apex of Thine Explanation! Verily, all the wings of effort are broken and will not reach the glorious heaven of Thy Singleness. The intellects are bewildered and if they cannot comprehend one verse of the verses of Thine Omnipotence, how then can they perceive Thy Reality which surrounds all things and is not surrounded! Thy Holy and Sanctified Identity is beyond the knowledge of the wisest and mightiest in the world of emanation!

O Lord! O Lord! Deliver the souls from the superstitions, that they may not imagine any disappearance for Thy Lights, any setting for Thy Luminary, any descent for Thy Reality, and any ascent for Thy Identity. For verily Thou art above all these qualifications and beyond all these attributes. Thou hast been and forever shalt be in Thine Inaccessible Station and Thine Unattainable Position. The road is barred and the path is closed. Thy Proof is Thy Verses and Thy Path is Thy Dominion.

O Lord! O Lord! These souls are righteous, their hearts attracted, their minds enkindled their ears opened, their eyes seeing, their spirits rejoiced, their breasts dilated, their realities contented, their identities, satisfied and their hearts attentive. They are supplicating toward Thee, turning their faces to Thee, and begging for Thy Mercy.

O Lord! O Lord! Enkindle their lamps, ignite their torches, uplift their waves and open to them the Door of Bounty.

O Lord! Adorn their gardens, beautify their orchards, illumine their faces, confirm their words, hoist their ensigns, commemorate their names, perfect their morals, cleanse their hearts, purify their breasts and glorify their countenances; so that the manifest light may be seen upon their brow, and the Bloom of Paradise in their faces. Verily, Thou art the Merciful, Thou art the Clement, the Compassionate and the Ancient!

O ye friends of God! The waves of confirmations are successive and the hosts of assistance are drawn in battle array. The armies of the Kingdom of ABHA, like unto the waves of the Supreme Concourse, are tumultuous, and the Breezes of Providence wafting from the direction of Grace, rejuvenate with new life every faded and withered soul. The trees of the Garden of the Covenant are stirred into the utmost cheerfulness and the fruits of the Orchard of the Testament have reached the stage of perfection, sweetness and delicacy. The Majestic Palm produces luscious dates, and the Luminous Star shines with infinite brightness. The Zephyrs of the City of God bestow eternal life, and the Divine Wisdom grants spiritual insight. The Bounties of God are perfected on every side, and the Favors of the Most High have encircled all. Blessed are you!—and again, blessed are you!—for you have become the object of the Bestowals of the Beauty of ABHA and the Center of the Revelations of the Mysteries of the Supreme Concourse.

His honor Ameen\* has given the utmost praise

\*Note: Ameen is one of the old, venerable, sanctified teachers of Persia.—*Translator*.

and commendation on behalf of all, saying that—Praise be to God!—all the friends in all parts of Persia are firm in the Covenant, have taken hold of the Testament of His Highness the Merciful; their minds are full of acclamations, their faces illumined, their hearts aspiring and their spirits soaring toward the Realm of Truth, their souls full of glad-tidings and their consciences in infinite happiness. Day and night they are engaged in spreading the fragrances, and morning and evening they deliver the Word of God. They are the Signs of Oneness and the Tokens of the Bounties of the Glorious Lord. They are the bright lamps and incontrovertible proofs. They are the horizons of knowledge and the hosts of the Supreme Concourse. In reality he has given the greatest praise and glorification. On account of this news great happiness was produced in the hearts of the believers, and all are expressing their most wonderful glad-tidings.

I beg of God, that day by day this Fire may consume the world, and this Flame enkindle the earth; this Favor become all-surrounding and this Path straight. Cast ye into oblivion all signs of attachment and impurity so that all the regions may become sanctified and purified and all the dawning-places shining and illumined. Then the Paradise of ABHA will be established in the East and in the West, the glorious outpouring of the Majestic Lord, become universal, the principles of the Cause produce results and the structure of the Revelation of Truth reach to the Mansions of the Supreme Heights.

Upon ye be Glory!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, especially for the BAHAI NEWS, Washington, D. C., June 17, 1910.)

#### THE TARBIAT SCHOOL, PERSIA.

LETTER FROM SYDNEY SPRAGUE.

Teheran, Persia, June 9, 1910.

My dear brother Ahmad: You have been away so long from Persia and have become so westernized that you have forgotten how long it takes

things to move in the East. I have learned during these two years in Teheran how "to labor and to wait." I have been hoping each week to be able to write you something definite, but there have been many hindrances in the way to organization. First, the believers would do nothing until they received permission from Acca and after that came,



THE ENGLISH CLASS OF THE TARBIAH SCHOOL, PERSIA.

about two or three weeks ago, it took several meetings of discussion to decide how the committee should be formed, the constitution written, etc. You know how carefully every point is weighed and pondered over in the Orient before a decision is reached. At the last meeting it was decided that the present committee of the Tarbiat school take charge of the work of the Persian-

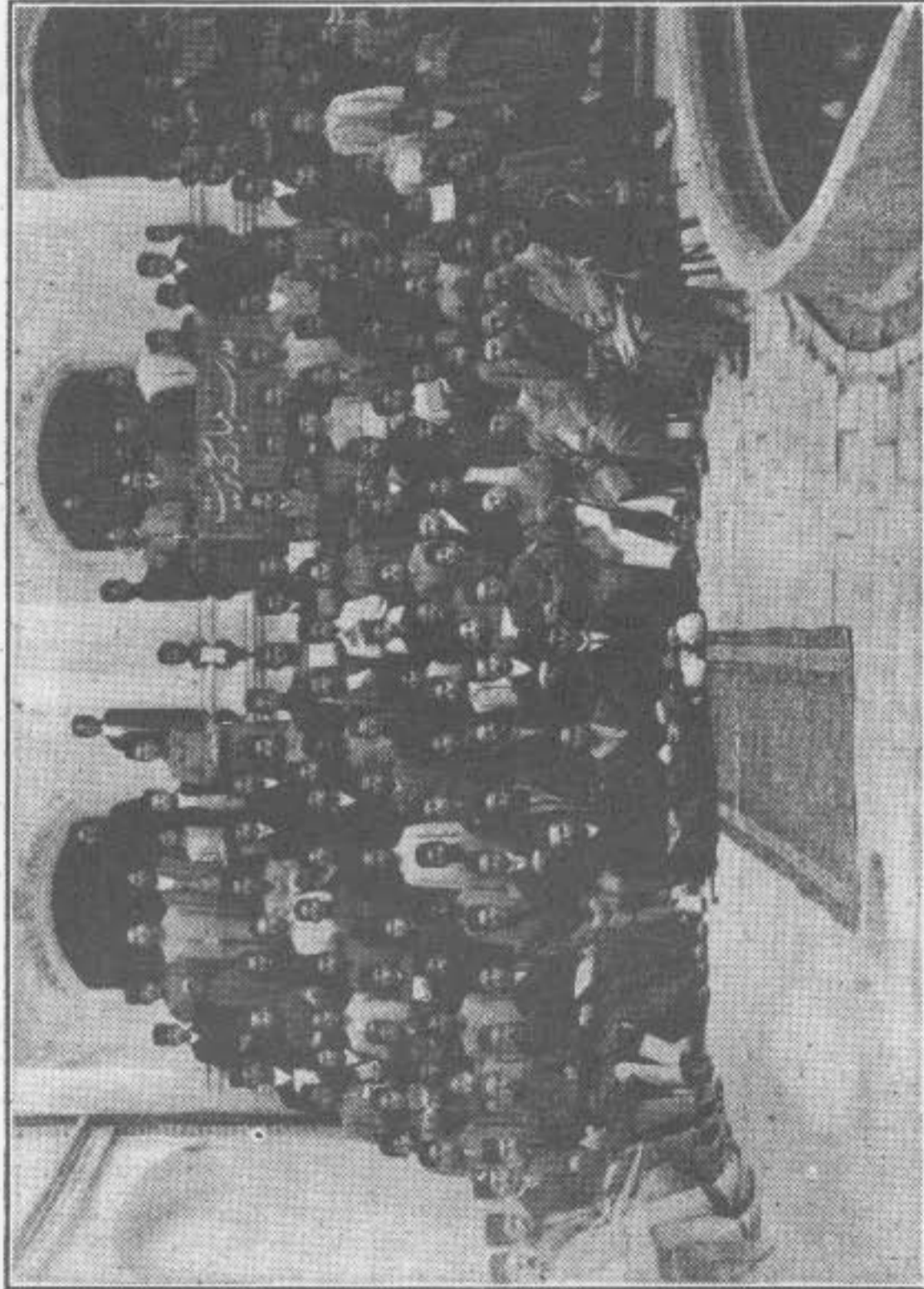


American Educational Society and that I should act as a representative from the Society in America and fulfill the duties that you designated for me in your program. I hope to send you, next week, the list of the boys' names, a little description of each and tell to whom they belong.

As the girls' school is not yet started, I have decided, with the consent of the Spiritual Assembly (of Consultation), to use the money sent for the sixteen girls' scholarships toward the expenses of starting the school and when the school is opened we will appoint the sixteen girls. Please notify the givers of these scholarships. We hope the school will be ready in the autumn. Already we have received over \$600 here in Teheran toward the school and with the help from America, this will be enough to start a good school. \* \* \*

Now I will try to answer your questions about the Tarbiat school: We have at present 270 pupils, about 50 new ones having come to us during the past two months, for the school has really a very fine reputation in Persia. It is claimed by everybody as one of the very best. Several new schools have been founded here since the granting of the constitution and though liberally helped by rich Persians, none of them equal ours. The other day a professor from the Doral-Fonoun (Shah's University) came to our school to examine the boys in arithmetic, algebra and geometry. He had been sent by the government to visit all the schools. After examining carefully each class, he told me that our school in Teheran had such bright and intelligent boys and that in mathematics we were 'way in advance of other schools. One of the reasons why we make greater progress is that our school program is based on that of the American schools. When I came to Tarbiat school two years ago, I found its program was like that of all other Persian schools. For instance, mathematics would be taught but three days a week and then all the children who studied mathematics would be put in one room and taught at one time, though some might be advanced and others far behind. The first thing I did was to arrange the pupils in classes according to their ability and degree of advancement and have them study mathematics,

English, Arabic, etc., every day in the week. Ours is the only school in Teheran, I believe, which has such a program and that is one of the reasons



THE SCHOOL COMMITTEE, THE TEACHERS AND THE PUPILS OF THE HIGHER CLASSES IN THE TARBIAT SCHOOL, TEHERAN, PERSIA.

why it makes greater progress. It takes eight years for a boy to finish the school and get his diploma. A boy is necessarily about seven years old when he starts going to school. During the first three years he must study Persian and a little

mathematics, geography and history. Then when the boy has a good ground work in Persian, he may start either in English or French. Mirza Farajullah Khan is the French teacher and a very good one, and I am the English teacher assisted by Fariborz who came with me from Acca. During the five years of the advanced course the boys study one of these languages, so that when they leave they are able to converse, write and translate. They study ancient and modern history, foreign and Persian, mathematics, physics, chemistry, etc. They all, of course, must study Arabic. I teach also some physiology and botany to my advanced classes in English. \* \* \* We have eleven teachers now. We have a president of the school, Dr. Ata-Ollah Khan, whose duty is to visit the school each day for an hour and report to the committee which meets every week. This servant, as you know, is the superintendent, and has a help, Mirza Yousaf Khan, who keeps the books, etc. There are also two servants. We have a good size school building for which we pay twenty toumans a month, but it is too small for our growing school and I hope next year we will be able to buy a big piece of land and build for ourselves. Another place we need is a place for boys to live who come to us from other cities. I am anxious to have dormitories with rules and regulations like our boarding school in America. We have started a boys' club of the older boys in the school, which meets every week, and I hope we can have a room for that some day where we can have English and French magazines and books. Your "Literary Digest" is very welcome and any other American magazines that people have finished reading will be very acceptable. I wish you could find some plays for boys to send me (no girls partake)—short, easy acting pieces. \* \* \* I am sending you two photographs; one of some of the boys of the English class and the other of the teachers and the members of the committee and the pupils in the advanced course.

Fraternal greetings to Bro. Hannen and all our friends who are with us in this great work.

Faithfully your brother in the Cause,

ESKANDER SYDNEY SPRAGUE.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Vol. I. CHICAGO, (July 13, 1910) KALAMAT No. 7

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor) .....	Mar. 21
2nd.....	Jalal (Glory) .....	Apr. 9
3rd.....	Jamal (Beauty) .....	Apr. 28
4th.....	Azamat (Greatness) .....	May 17
5th.....	Nur (Light) .....	June 5
6th.....	Rahmat (Mercy) .....	June 24
7th.....	Kalamat (Words) .....	July 13
8th.....	Asma (Names) .....	Aug. 1
9th.....	Kamal (Perfection) .....	Aug. 20
10th.....	Izzat (Wealth) .....	Sept. 8
11th.....	Mashiyat (Will) .....	Sept. 27
12th.....	Ilm (Science) .....	Oct. 16
13th.....	Qudrat (Power) .....	Nov. 4
14th.....	Kaul (Saying) .....	Nov. 23
15th.....	Masa'il (Questions) .....	Dec. 12
16th.....	Sharaf (Honor) .....	Dec. 31
17th.....	Sultan (Sultan) .....	Jan. 19
18th.....	Malik (King) .....	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity) .....	Mar. 2
	(Month of fasting.)	

The following letter from Monsieur Hippolyte Dreyfus, of Paris, now traveling in America, will be of interest to all:

To the Editors of the BAHAI NEWS.

Dear Friends: I trust I will be allowed to use the publicity of the BAHAI NEWS for sending to all the Assemblies of America, which I am not able to visit in this too short trip, the love and the greetings of our friends in Paris; and also for conveying to all a little suggestion which the reading of the 4th issue of your publication, giving the account of the Convention in Chicago, and only just received—from Paris, has led me to deem advisable.

I really think that we should make a point never

to use the name "Temple" in regard to the *Mashrigu'l Azkar*. There are words in Persian and Arabic to say "temple," but *Mashrigu'l Azkar* has quite another signification, much broader and much more beautiful. It means, as you know, "the Dawning-place of the Mentions of God," and this plural in itself is quite significant, inasmuch as it reminds us that BAHÁ'U'LLAH has taught that we should not be satisfied by praying God only in a place prepared for our meditations, but that we should above all pray to Him by our actions, in serving our brothers, taking care of the weak ones, giving hospitality and spreading instruction and knowledge. And the House of prayer, which is to be the center of the *Mashrigu'l Azkar*, gets its true significance, in this new dispensation, from its connection with the different social institutions which 'Abdu'l Baha has often indicated to us, and which symbolize the whole activity of our future communities.

By calling it a Temple, not only, it seems to me, are we belittling one of the greatest Foundations of this Cause, but I fear that we are driving away from us many sincere souls who, in our days, have left churches, mosques, temples, in search of a broader ideal.

Besides, don't you think that the word *Mashrigu'l Azkar* is harmonious enough to acquire citizenship in our occidental languages with Quran, algebra, sultan, jasmine and many other words which also come directly from the East? Let us be the pioneers of this reform of linguistics, which will enable us to implant more easily new ideas into the world.

Yours truly in the Cause of *Al Abha*,

H. DREYFUS.

The BAHAI NEWS endorses these suggestions and has adhered to the phrase, "Mashrak-el-Azkar," from the first, but has not felt at liberty to change manuscript sent in for publication. We trust the friends will give this matter careful consideration.

That all may be informed as to what is intended for this Institution, we quote the following from a Tablet revealed by Abdul-Baha:

I am hopeful by divine bounty and grace that the beloved ones of God may be confirmed in the building of the Mashrak-el-Azkar and all its accessories, for *the Mashrak-el-Azkar has important accessories which are accounted of the basic foundations*. These are: School for orphan children; Hospital and Dispensary for the poor; Place for the incapable: i. e., (Home for the cripple); College for the Higher Scientific Education.

The meaning is this, that in every place:  
 First a Mashrak-el-Azkar must be founded.  
 Then a School for the Education of orphan children and the poor.  
 Then the Hospital and Medical Dispensary must be founded.  
 Then the home of the Cripple.  
 Then the College of Higher Scientific Education.

*In every city a great Mashrak-el-Azkar must be founded after this order.*

Now we hope the Mashrak-el-Azkar may be founded in Chicago. After its foundation the important accessories may gradually be founded.

(Signed) ABDUL-BAHA ABBAS.

#### THE MASHRAK-EL-AZKAR.

The Financial Secretary announces the following payments have been met on the land for the Mashrak-el-Azkar:

June 24, 1910, interest on renewed mortgage..	\$ 375
July 1, 1910, third note of \$5,000, with interest on \$10,000 .....	5,300
Total.....	\$5,675

We are approaching the goal so earnestly requested by Abdul-Baha, that is, to pay for the land in its entirety before building thereon. The friends have been so sincere and earnest in endeavoring to accomplish this first step that a statement of the payments necessary to complete its ownership will inspire us to bend efforts to bring this about speedily:

Dec. 24, 1910, semi-annual interest on renewed mortgage (\$12,500) .....	\$ 375
Jan. 1, 1911, fourth note of \$5,000 and interest .....	5,150
May 1, 1911, taxes and paving assessments...	700
May 1, 1911, mortgage of .....	12,500
Total amount to be paid.....	\$18,725

*Corinne True.*

#### BOSTON.

The Boston Assembly had the pleasure on June 12th of hearing Mr. and Mrs. E. C. Getsinger and Miss Gertrude Stanwood, of the Baltimore Assembly, has been present at the meetings recently.

Miss Juliette Zimmerman and Miss Jeane Moore were guests from Worcester on June 19th.

Mrs. Myron Prescott Potter, of Tacoma, Washington, has been in attendance at the meetings on several occasions, coming in from West Newbury, her former home. She left for Tacoma June 20th. Miss Gertrude Stanwood, of the Baltimore Assembly, has been present at the meetings recently.

*Harlan F. Ober.*

## CHICAGO.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Sts. George Lesch, Sec'y. Address of Assembly, P. O. Box 283.

The brief visit of M. Hippolyte Dreyfus, of Paris, has acted as a stimulus to all departments of Bahai activity in this city. Sunday morning, July 3rd, at the regular weekly meeting of the Assembly, he gave an excellent presentation of some of the teachings of the *Kitabu'l-Aqudas*, The Most Holy Book. The night before, Saturday, the friends gathered at the home of Mrs. Eva W. Russell, 329 S. Hoyne Ave., to hear him, and again on Monday night, July 4th. Sunday afternoon, he met with the members of the Spiritual Meeting of Consultation (H. of S.), discussing with them matters pertaining to the welfare of the Cause, and in the evening, addressing many of the friends at the home of Miss Gertrude Bulkema, 1827 W. 12th St. Mrs. Corinne True returned from Fruitport, and opened her home on Tuesday evening, thus giving another opportunity to hear him before his departure for Montreal, the following day.

Mrs. A. S. Agnew and son are spending a few weeks in North Muskegon, Mich.

The Unity Feast of June 24th was held at the home of Mrs. Annie E. McKinney, 619 Wellington St.

The pupils of Miss Lillian James, our faithful pianist, gave a musicale, June 25th, at the Eleanor Club, 4 Twenty-fourth St.

Mrs. Myron Prescott Potter, of Tacoma, Washington, spent a day in Chicago recently on the way from New England to her home in the west.

## DENVER.

Secretary of Assembly, G. Nathaniel Clark, 4141 Xavier St.

Meetings are held at the home of Mrs. E. J. Bell, Emporia St., Aurora, Monday evenings.

Mrs. A. M. Bryant is at her home in Woodland Park, Colorado. Mrs. Ella T. Nash and her daughter, Miss Louise Nash, are at present at Estes Park, Horse Shoe Ranch, Colorado.

*Josephine H. Clark.*

## FRUITPORT, MICH.

Mrs. Corinne True, of Chicago, has returned for the summer and has taken up her active work for the Bahai Cause.

Mrs. Tobin and Mrs. Waite are the guests of Mrs. True and together with Mrs. Greenleaf, who is spending the summer here, are assisting in the group work.

A weekly meeting is held at the home of Mrs. Nelson Peterson; also one in Grand Rapids and Muskegon, Mich. There is growing interest in the Movement and the seeds planted in these cities are bearing the fruits of faithfulness and firmness in the Covenant.

The Unity Feast, Friday, June 24th, was held at the home of Mrs. True. Mrs. Waite told of her trip to Acca and read from her notes taken while there.

Mr. Charles Scheffler and Miss Sophie Loeding, of Chicago, spent the following Sunday with Mrs. True, and Mr. Scheffler talked in a most impressive way at the group meeting on the subject of "Why I am a Bahai."

## KENOSHA.

Regular weekly meeting of Assembly, Sunday morning, 10:30; Sunday School, 9:30 a. m., at Gronquist Hall, 218 Park St. Address all mail for Assembly to Fountain Nichols, Sec'y, 868 Park St.

The Industrial School closed the season's work with a picnic. Many attended and an enjoyable time was had with games and refreshments. Mr. Wilhelm, of New York, made a contribution for the little ones and it was used for furnishing ice cream and cakes. The school will open again in September.

The Ighan class, which was held at the Kenosha Assembly's Hall during the winter and spring, has also closed for the summer.

Two vacancies in our Board of Consultation were caused by Messrs. Wilcott and Yager leaving the city. These were filled, June 19th, by the election of Messrs. Zina Tanner and Charles Carlson.

*Bernard M. Jacobsen.*



## LOS ANGELES.

Secretary of Assembly, F. B. Beckett, 429 Citizens National Bank Bldg.

Mrs. Replogle, of Bakersfield, formerly of Baltimore, has moved to Los Angeles.

Miss Ella Bailey, of Berkeley, visited the friends here for two days and is now spending the summer at Banning, California.

Tropico is a beautiful suburb of Los Angeles, about nine miles away, and so many of the friends live there that the Unity Feasts are now regularly held in Tropico. There was a happy gathering at "El Azkar," the home of Mr. and Mrs. A. J. Frankland, June 24th. Mr. and Mrs. Winterburn, Mr. and Mrs. Cline, Mr. and Mrs. Beckett, Mrs. Stoddard, Mrs. Carvel, Miss Tesky, Mrs. Roper, all of Tropico, were there and also two visitors, one from near San Diego and another from Nevada. These meetings are attended by about fifteen believers and the number is steadily growing.

A beautiful work is being done through the efforts of the friends in Friday afternoon meetings, where the study of the Ighan is being pursued in a systematic manner under the wise guidance of Mrs. Winterburn. This work is attracting some earnest students whose interest is growing. Regular group meetings are held weekly at Miss Hammond's home in Pasadena and at Mrs. Phillip's home in Los Angeles. The open meetings on Sundays in Blanchard Library Hall are attended by about forty people and are a means of presenting the glad-tidings to strangers who go to a hall rather than to a home, to learn what is going on. It is hoped that many of them shall find their heart's desire in the wonderful Words of Truth that are offered to them in the Bahai Revelation.

*Thahbet.*

## NEWS NOTES.

Word comes to us that Mme. Aurelia Bethlen is holding meetings in Salt Lake City, Utah.

Mr. Edward Diedrich Struven and Miss Margaret Estelle Lowndes were united in marriage, Wednesday, June 29th, at Baltimore, Md.

## NEW YORK CITY.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th St. Paul F. G. Marshall, Sec'y, 139 Shippen St., Weehawken Heights, New Jersey.

A Unity Feast was held in the studio of Mrs. Gannett on Sunday evening, June 26th.

Mr. Howard MacNutt has recovered and Mr. J. Otis Wilhelm is reported to be convalescent.

We have the pleasure of welcoming Miss Eda Moffatt Falken, from Oakland, Calif., into our vicinities.

The BAHAI NEWS is creating much interest, and is a great bond of unity between the Orient and Occident.

Mr. Charles Mason Remy recently spent a few hours in New York City, on his way to join his parents in New England.

In the Brooklyn Assembly meetings are continued on Sunday afternoons, at 3 o'clock, at the home of Mr. MacNutt, 935 Eastern Parkway.

Recently a beautiful meeting was held at the home of Mr. Hooper Harris, 1180 Broad St., Newark, N. J., the guest of honor being M. Hippolyte Dreyfus.

The meetings in New York City are as follows: Mrs. Emma Gannett, "The Chelsea," 222 West 23rd St., Wednesday evenings at 8 o'clock. Miss Juliet Thompson, 119 East 19th St., Friday evenings at 8 o'clock. Since Mr. Kinney and his family are out of town for the summer, the Sunday evening meeting, which is under the auspices of the Council Board and the Woman's Unity, is being held in the homes of the different believers.

Word has come from Dr. Moody that the Teheran Board of Consultation has supplicated Abdul-Baha that Miss Lillian Kappes might be permitted to come to that city to teach in the Girls' Bahai School, and that Dr. Moody had personally supplicated that Miss Elizabeth H. Stewart might be permitted to come to Teheran as professional nurse to assist the doctor in her medical work. If these supplications are accepted, the hope of the Persian friends is that they can join Mr. Sydney Sprague in Haifa and return with him to Teheran. *Isabella D. Brittingham.*

## WASHINGTON, D. C.

Regular weekly meeting of Assembly, Friday evening, at 1219 Connecticut Ave. Joseph H. Hannen, Sec'y. Address of Assembly, P. O. Box 192.

The Washington Assembly was honored by a visit from M. Hippolyte Dreyfus, of Paris, who addressed meetings on June 15th and June 17th. On June 16th, a reception was given, at the Gareissen Studio, to Messrs. Dreyfus, Remey and Farajullah Khan. The first of this series of meetings was the regular Wednesday evening gathering at the residence of Mr. and Mrs. Andrew Dyer, at which the colored believers joined with us, and a large number were present. Mr. Remey spoke briefly, and the address of the evening was delivered by M. Dreyfus. At the reception the three brothers were welcomed in brief speeches, and responded in a most interesting manner, outlining the progress of the Cause in three continents. It is seldom indeed that such a body of co-workers is assembled, and a large and representative body of believers and friends were on hand to give greeting. It was announced that M. Dreyfus would be the speaker of the evening on Friday, June 17, this being the regular weekly gathering, and a goodly attendance followed. We found the expositions of this brother most helpful, and his presence was inspiring.

The Unity Feast of June 24th was given at the hall, with Mrs. Wellesca Pollock Allen as hostess. A communication from Mrs. Garrison, formerly of the Washington Assembly and now on the Pacific Coast, was read. Talks were given by Farajullah Khan, Dr. Fareed, Mr. Remey and Mrs. Getsinger. Nategh Hannen, who has been for the past fifteen months in Stuttgart, Germany, and is home on vacation, read a Tablet addressed to the Stuttgart Assembly and delivered the greetings of the friends in that country to Washington.

Miss Alma S. Knobloch, whose address is Alexanderstr. 69, 1, Stuttgart, Germany, will welcome letters and especially copies of Tablets and other literature from the friends everywhere. Her entire time is devoted to the work of the Cause, and only those who are away from home and country know to what extent news and co-operation is helpful.

On Sunday, June 26th, the writer had the privilege of visiting the family of Mrs. Duckett, of Sumerduck, Va., an isolated believer. Announcements had been made for a public meeting at the school house in the afternoon, and more than a hundred persons responded, eagerly listening to the Glad-tidings of the coming of the Kingdom. Further meetings are planned. This suggests a vast field of service in outlying districts; as for example in the section mentioned there is only one preaching service each month, and with ample time for thought and reflection, the people are hungering and thirsting for spiritual things.

Tuesday evening, June 28th, the resident officers of the Persian-American Educational Society met with a few of the friends, at the Society's headquarters, 1800 Belmont Road, to consider ways and means for the extension of the work in line with the commands of Abdul-Baha, merging the Educational Society into the Occidental-Oriental Interdependence Society. A committee was chosen to draft a new set of plans and later on further conferences will be held.

On Sunday, June 26th, a special meeting was held at the residence of Mr. and Mrs. Fred J. Woodward. Tablets were read and the spirit of the earlier days was strongly evidenced.

Mirza Farajullah Khan, whose visit was chronicled in our last letter, has given us some splendid talks. As he is not yet fluent in English, Dr. Fareed has interpreted for him.

The Bahai Hospice will be closed until further notice, owing to the absence from the city of Mr. Ripley and family. *Joseph H. Hannen.*

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The Rev. Oliver M. Fisher, Ph. D., 5 Haymarket, London, England, has prepared a series of illustrated lectures pertaining to the Cause. His subjects are: "Unity of All Religions;" "The Greatest Exponent of Unity—Abdul-Baha;" "The Remarkable Story of Over Forty Years in a Turkish Prison;" "Martyrs of the Nineteenth Century;" "Dawn of Freedom in Turkey and Persia;" "Palestine of Today."

# BAHAI NEWS

Vol. 1 Chicago, (Aug. 1, 1910) Isma No. 8

## WORDS OF ABDUL-BAHA

*From notes taken at Haifa, Syria, by Mirza Moneer Zain, during the recent visit of Mr. Charles Mason Remey and Mr. Howard C. Struven.*



PHOTOGRAPH OF BELIEVERS ASSEMBLED AT THE TOMB OF THE BAB, MOUNT CARMEL, SYRIA, MAY 15, 1910.

In the centre of the group, marked with an X, is the aged Afnan, who supervised the building of the Mashrak-el-Azkar in Ishkabad, Russia. As soon as it was finished he was called to Acca by Abdul-Baha to remain the balance of his days.

The following letter from Mr. Remey to the BAHAI NEWS makes a fitting introduction to the notes which follow:

To the Editors of the BAHAI NEWS:

Mirza Moneer Zain has sent me notes taken in Persian and then translated, from four of Abdul-Baha's talks given while Mr. Struven and I were in Haifa,

I am enclosing them to you, knowing they will be of value to you in your work.

Talk No. 1 was given shortly after our arrival in Haifa.

Talk No. 2 was given at a feast which Abdul-Baha spread in his home, at which there was gathered a throng of believers from many countries and of various religious faiths.

Talk No. 3 was given upon a most memorable occasion, the 68th anniversary of the Declaration of the Bab. (According to solar reckoning May 23rd of the present year was the 66th anniversary of this event, but according to lunar reckoning—still used in some of the Oriental countries—May 15th of this present year was the 68th anniversary.)

At an early hour of the day the believers from Haifa and the visiting pilgrims went up to the hospice, situated near the Tomb of the Bab, upon the Mount of Carmel. When the feast was prepared Abdul-Baha served us as we were seated about the table which had twenty-four places. There was a second service and also a third, there being between sixty and seventy present. After all had been served then he, himself, partook of food. As Abdul-Baha gave the material food he made the enclosed brief but soul sustaining address. It was the most impressive meal that one could possibly imagine. Any description of mine would not give any idea of the spirit manifested. Not only were there the many mentioned pilgrims present, but also a number of those old and faithful servants of the Cause—men who have done pioneer work in Persia and in neighboring lands—men who have suffered for the faith in prisons and in exile, and who now are spending the evening of life serving in the shadow of Abdul-Baha. In the late afternoon the friends assembled before the door of the Tomb. Abdul-Baha was there. All entered the outer chamber and stood facing the door of the inner chamber while he chanted two tablets. All stood save one, for whom a chair had been placed, Aga Seyed Taghi, the aged Afnan who was assisted into the building, tenderly supported upon one side by Abdul-Baha and upon the other by our good brother, Howard Struven.

Directly over the Tomb hangs a nine-branch candelabra and in this we were permitted to place lighted candles. In the night Howard and I again climbed the mountain a second time. The candles were still burning, and we had a quiet hour of prayer there together, remembering in our supplications the friends in the many assemblies and lands visited on our long journey, and thanking God for His wonderful bounties and blessings.

Talk No. 4 was given as Abdul-Baha was giving us his parting blessing. I assure you it was with joyful yet serious hearts that we left him to return to America. He had filled our souls with his wonderful spirit of love and we were anxious to be away and serving as he directed.

Yours in His service,

CHARLES MASON REMEY.

*Talk No. 1—Haifa, May 10, 1910.*

Concerning the death of King Edward of England, Abdul-Baha said: "The English king, with his pomp and grandeur, used to address the sun and say: 'Thou dost never disappear from my lands' \* \* \*; but now he is buried under the earth. Some time ago the flags at the top of the masts proclaimed the day of his ascension to the throne; but today the flags are at half-mast, for he is dead. The flags and banners of the Beloved are ever waving at the top of the masts; they are never inverted; nay, rather, they go on higher day by day; in fact, theirs is the sovereignty. Without fighting forces they conquer the cities; and without taking any tribute they bestow and give freely. The kings gain their victory through bloodshed and the taking of life; whereas the Beloved of God confer life and are victorious. The sovereignty of the friends is an eternal one."

Concerning the trials and hardships, ordeals and oppressions which befell the beloved of God in Persia, Abdul-Baha said: "In America the people shall also thus serve you a little; they shall not permit you to escape and you cannot get rid of them."

We spoke about the inhabitants of Honolulu; that many nationalities are there represented and yet all are in great harmony. Abdul-Baha said: "Time and place play a great influence over the conditions; when in a certain place some strangers meet, necessity requires that they should be in harmony; but our purpose is this, that the divine unity and concord may become well established among all the nations, so that they may become as one spirit in different bodies; the drops of one ocean; the fruits of one tree and the rays of the same sun. In America, when the different people united together they were enabled to drive away the English government and establish a new government for themselves. Consider how great is the result of unity and harmony! There has never been any action performed nor any philanthropic deed achieved except through unity and concord; disagreement and dissension have always been the means of evil and corruption."

"Animals are of two kinds, one the grazing and domestic; the other the wild and ferocious. If the wild beasts are near each other for ten years, still, as soon as they find an opportunity they attack and tear one another to pieces; whereas the tame creatures show their kind feelings toward each other. \* \* \* The beloved of God are like the blessed birds; they are kind and merciful."

Abdul-Baha said a contribution had been sent from Persia for the Mashrak-el-Azkar in Chicago and we should take the sum with us to the United States. Mr. Struven said that since contributions had come from the East to the West, we had felt ashamed of ourselves. Abdul-Baha replied: "You should never be ashamed; nay, rather, you must be very happy in realizing the power of the Word of God, which has enabled the beloved to send contributions from small villages of Persia."

"Some time ago, a few souls in America expressed their wish for a journey to Persia, but I told them to defer this undertaking for a while. Now the time has come; they can go in these days, as there is no danger now."

"As you both have been together during this long tour, I hope that you shall be together also on your journey to Persia in the future."

Concerning the many Assemblies in America, Abdul-Baha said: "These centers must have a complete connection and a firm union with each other, just as all the various Assemblies in Persia. Rest assured, all this shall come to pass."

"Now is the commencement of the daybreak and the radiant morn is approaching. Consider the trees yonder; as soon as they peep out of the earth they receive the bounty of the sun, the shower of mercy and the gift of breeze. Although the same bounties are being bestowed upon them when they bring forth leaves, blossoms and fruit, still, there is a great difference between this state and that of the former one."

Abdul-Baha asked Mr. Remey if he remembered the few Persian words he had learned, and then he said: "The beloved of God are endowed with a particular language through which they express



their feelings and converse with one another. The sun speaks to the existing beings, the cloud communicates with the earth and the gentle breeze whispers to the trees."

"The assistance and confirmations of God which shall attend you in the future will be so great and magnificent that when compared with those already experienced will make them seem very little."

Abdul-Baha said: "The two words, East and West, are imaginary words; there is no East and there is no West."

*Talk No. 2—Haifa, May 13, 1910.*

Abdul-Baha spoke these words to a number of Jewish, Zoroastrian, Christian and Mohammedan Bahais seated around his table and while serving them all:

"Among the human race, the bonds of and means for love are numerous, for man cannot live without it; nay, rather, human life is dependent upon friendship and affection. Both the material and intrinsic development of man are conditional upon amity and love, and the greatest honor and pleasure in the human world is love; but the ways and means are different. Sometimes the cause of love is simply relationship and kinship; and sometimes it is a racial bond, patriotism, political affairs, etc. But, through all these various bonds and means it is impossible to obtain a real and pure love; it is rather superficial and temporary. Such love may easily be changed into enmity and rancor, for it is affected by the slightest manifestation of hostility; whereas a true and ideal love is faith and assurance. Those who believe in God and are confident in His Word shall enter the Kingdom, and the essential oneness appears among them to such an extent that all become the drops of one ocean, the rays of one sun, the fishes of one sea, the trees of one garden, the birds of one orchard, the candles of one assembly and the stars of the same heaven. Such love is real; there is no interruption for this connection, nor any separation for this union; this foundation shall never

be destroyed, for it is eternal; hence it is established that the love which exists among the beloved of God is everlasting, for it is a Divine bounty, a Godly appearance, a melody of the Kingdom and a heavenly cohesion.

"In the Koran it is said: 'They love Him and He loves them'—i. e., the bounty of love is one of the Divine bounties which comes to man from God; just as the sun when it sends its rays to the mirrors and thereby the mirrors are illumined; this effulgence and splendor are from the bounty of the sun. Therefore, this love which is among the beloved is a Divine bounty, a Godly splendor, an eternal manifestation and the power of Divinity; it is perpetual.

"Praise be to God! Ye are gathered here under the shadow of the Blessed Beauty and your hearts are overflowing with His love, your souls are rejoicing in His favors and Abdul-Baha is serving you. What more do you need?"

*Talk No. 3—Haifa, May 15, 1910.*

Uttered by Abdul-Baha on the day of the annual celebration of the Bab's Declaration, held on Mount Carmel, when representatives of all different religions, such as Jewish, Zoroastrian, Christian and Mohammedan Bahais were seated around the table and Abdul-Baha was serving them all personally:

"There are different gatherings and various meetings held in the world which apparently are in the utmost degree of arrangement and order; in the palaces of the kings many feasts and banquets are held which are incomparable and peerless; also, in the castles of the opulent ones great entertainments are presented and various kinds of foods and victuals are served; the singing of melodious tunes and playing of musical instruments exhilarate and deeply affect the concourse. Associations for political affairs are formed and convivial banquets for pleasure and gratification are offered; assemblages for exhibition of arts and sciences, literature and acquirements are established; meetings for the promotion of industry and commercial matters are being

held; extraordinary conventions and religious congresses are arranged. But all these assemblages and different gatherings are not to be compared with and equal to this, our meeting. Although from those gatherings and conferences certain results and effects are produced which render great service to the human world and make mankind progress and develop on the plane of civilization, promulgate the attributes and virtues of the world of humanity; yet the results are limited, the fruits thereof are finite and the signs are bounded; whereas the traces, the lights and the results of this gathering are unlimited, boundless and infinite, for it is held on the Supreme Spot (the Tomb of the Bab) and under the shadow of the Blessed Beauty.

"This feast is one eternal! It has connection with and relation to the soul and body; it shall be continued everlastingly. At least an hundred thousand feasts shall follow this one. All the other gatherings shall be forgotten, whereas the commemoration and celebration of this meeting shall remain and be duly observed forever throughout endless ages; it is under the merciful glances of the Blessed Beauty.

"Once His Holiness Christ gathered the disciples together, and having offered to them the Lord's Supper, He advised them, admonished them and uttered certain teachings to them, and then He said this was 'The Lord's Supper.' Now, as this meeting is held under the shadow of the Blessed Beauty, it should be called 'The Lord's Sustenance,' and as the consequences of 'The Lord's Supper' continued until the present time, so we hope that the results and effects of this 'Lord's Sustenance' may also become permanent and perpetual. In fact, there is no meeting better than this, for it is held in the vicinity of the Supreme Spot and the faces are so brilliant and radiant! What is there superior to this?"

*Talk No. 4—Haifa, May 18, 1910.*

These words of Abdul-Baha were addressed to Mr. Charles Mason Remey and Mr. Howard C. Struven on the day of their departure from his presence:

"In fact, you have shown forth a wonderful devotion; you left the West and came to the furthestmost part of Asia. On your journey you had to pass through hard experiences and difficulties; yet the confirmations of God enabled you to spread the Cause and to raise the summons of the Kingdom in all regions. The Sun of Truth shall send forth its rays, the breeze of favor shall pass over and the rain of mercy shall be sent down upon the seeds which you have scattered and there shall be gathered and collected many harvests. The results shall indeed be magnificent and glorious; some of them you shall soon witness with your own eyes.

"Now, when you go back to America you must circulate in detail all the incidents and news about your vast trip and inform them fully of the works achieved successfully throughout the different countries.

"Now you have to rest and repose for some time and let your strength and breath be renewed. When a bird has been soaring in the air for a long time, it has to come down and rest for a while; after a long walk one must be seated and take some rest.

"I pray and supplicate at the Divine Threshold to confirm and aid you in all conditions, and that the seeds scattered may grow rapidly and form a charming plantation."

After giving instructions to some Persian pilgrims who were leaving on the same day, Abdul-Baha arose and embraced them all one by one. Some were crying, the tears rolling down their cheeks.

"Good-by!" he said to all.

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#### AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

Believing that the journey of Mr. Charles Mason Remey and Mr. Howard C. Struven has attracted wide-spread attention among the friends of the Cause, the BAHAI NEWS invited Mr. Remey, upon his return, to compile a series of articles for

publication concerning their observations. In reply he writes:

I shall be very pleased indeed to help you with the matter of articles for the BAHAI NEWS. \* \* \* While in India and Burmah I wrote letters to the Washington Assembly and to the House of Spirituality (Chicago) about the work there. I think these would be fresher and have more life in them than anything which I could write now, for when it was written I was amongst the people of whom I was writing. I wrote Mr. Wagner (of Pasadena, Calif.) from Kungyangoon telling all about our visit and the life there. It seems to me that this letter would be just the thing now since you have published in a recent issue a letter by Maung Ba Kya of Mandalay in which mention is made of Kungyangoon (Koon-Jan-Ghone).

The letters referred to have been obtained and will appear in the near future. At Mr. Remey's suggestion we publish herewith the one telling of the visit to

KUNGYANGOON.

El-Mashrak-el-Azkar, 20 Sparks St.,  
Rangoon, Burmah, February 22, 1910.

Through Mrs. H. C. Wagner to the Bahai  
Assembly, Pasadena, Calif., U. S. A.

Dear Friends in El-ABHA!

During the past few months Mr. Struven and I have been unable to write as many letters as we would have liked. We have plenty to relate which would be of interest to the Bahais, with but little leisure for correspondence.

After three weeks in Honolulu, we visited several cities in Japan, remaining in Tokyo some days with Prof. M. Barakt'ullah. There several meetings were held with good results. Shanghai in China was our next field for doing a little work. There interest in the teachings is just beginning. While there we met Mirza Abdul Baghi (pronounced baj-jy) one of the firm Persian Bahais, who has lived there for several years past. At last, after visiting various ports, we found ourselves settled in the Mashrak-el-Azkar, at the above address, amid the Bahai friends here in Rangoon.

Our month here has passed very quickly. There have been many meetings and we have met a number of people. We spent some days with the friends in Mandalay in Upper Burmah, and we only returned to the city yesterday from a visit of several days with the Bahais in Kungyangoon, a small place off in the jungle of the delta of the Irrawaddy River. This last assembly was totally different from any I have ever visited. It presented such a picture of our Faith amid surroundings so different and opposite to those of the West that I am sure you will enjoy hearing

of it in detail. There we saw a beautiful demonstration of the power of the love of El-Baha glowing in the heart and soul of the simple jungle man.

Hearing of our arrival in Rangoon, four of the Kungyangoon Bahais—one woman and three men—set out to convey to the Rangoon friends and to us the greeting of their assembly, and to ask us to visit their part of the country. After an all-night journey on foot, they reached the Mashrak-el-Azkar, fatigued in body but fresh in spirit. Then it was arranged that at the end of fifteen days the visit should take place, the interim giving them ample time to finish their harvesting and to arrange for our reception. After a day or two of repose and meeting with the believers, these faithful friends left us to return to their village. From the doorway of the Mashrak-el-Azkar I watched them disappear into the night. With sandled feet and staff in hand, they made a picture not to be forgotten.

The assembly in Kungyangoon is of recent origin. Three years ago there were no Bahais there, but now they number four or five hundred souls. The foundation was as follows: A Kungyangooni named Ko-Chit-Thoon was in Rangoon and in trouble. The believers there befriended him and finally Seyyed Mustapha Roemi went with him to his home, in order to further assist him. During this visit Ko-Chit-Thoon and some of his neighbors became so much interested in the Holy Cause that Seyyed Mustapha Roemi began to preach in the Mosque, giving the Message to the whole community. This was the beginning. Through several successive visits a great work has been done. All has not gone smoothly, either. There has been great opposition upon the part of the Musselmen of the vicinity, but now these matters are better than in the beginning.

In due time another delegation of friends arrived from Kungyangoon to remind us of our promise, and to assure us that all was in readiness for our visit. Accordingly our party was formed, containing in all twelve believers. During two days elaborate preparations for the excursion were under way. All manner of culinary apparatus, table furniture, mats and carpets, bales of bedding, folding cots, a bath tub, bases of provisions and the like were collected and packed, for we were going into the jungle where all things needful had to be taken with us. One of the Kungyangoonis preceded us by one day with the heavy luggage, while we took with us the remainder, consisting of about forty pieces. A boat ride of nine or ten hours thro the inlets and lagoons of the delta brought us to the landing of the Kungyangoon where a crowd of believers received us. Here we climbed into bullock carts, which conveyed the party a distance of about four miles to the center of the community where stood the Mashrak-el-Azkar.

Some time after the establishment of the Cause in this place, the Mosque, in which the Message had first been given, was destroyed by a cyclone. As practically all of those who formerly worshipped there were then

Bahais, there was no necessity for another Mosque, so upon the old site and with some of the old materials a building was put up which now serves as a place of assembly. Here visiting teachers lecture and receive Truthseekers. Near this building is a rest house for the accommodation of wayfarers, and not far from either the friends have recently built a Mashrak-el-Azkar, a simple building of teak wood timbers covered with an iron roof, with projecting eaves to shelter the sides of the building from the sun's rays. Here we were lodged.

Our own preparations for the expedition were but secondary to those of the Kungyangoon friends. They had put up several temporary buildings for our accommodation. A kitchen, a bathroom and finally, to accommodate the crowd, the space between the Mashrak-el-Azkar and the assembly house was roofed over with bamboo poles and thatched with palm leaves and rice straw, thus affording in all shelter for several hundred people.

During the ride thro the jungle we were greeted by many an "Allahó'ABHA!" from men, women and children, who came out of their thatched huts as we passed. As soon as we reached the settlement the friends began to arrive from all directions. As the night fell, stakes were driven into the ground about the temporary shelter, and torches were attached thereto. It was very impressive as we all sat there in the flickering torch light. Seyyed Mustapha Roemi spoke to these believers in their own language, and translated for them our messages of love and greeting from the Bahais of the West.

Our going to Kungyangoon was indeed a visitation. It reminded one of an old-fashioned camp meeting. The believers came from distances bringing with them whole families of children. One proud father explained to us, thro very expressive gestures, that he had ten children, all of whom were Bahais. There were other families of four generations, all of the Faith. These simple people have, with all their souls, accepted the Message, and tho uncivilized they are aflame with the Spirit of the Kingdom. Many of the men wore but a simple piece of cloth about the middle of the body, while the children were even more scantily clad, some clothed only with jewelry.

Seyyed Mustapha Roemi is a most versatile speaker, having a knowledge of many languages. During the meetings at Kungyangoon he was kept busy speaking from early dawn to late at night. New people were arriving every hour, both Moslems and Buddhists. With their families they arranged themselves on mats on the floor in the assembly shelter, where jars of drinking water were placed about for their refreshment. There they would remain for hours at a time, both asking questions and listening attentively to their answers. As night fell the children were put to bed there where they sat, without any interruption to the meeting. At a late hour the meeting would be adjourned until the following morning shortly after sunrise, when

(Continued on page 17.)

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

Address all communications to  
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No. 8

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor) .....	Mar. 21
2nd.....	Jalal (Glory) .....	Apr. 9
3rd.....	<b>Jamal (Beauty)</b> .....	Apr. 28
4th.....	Azamat (Greatness) .....	May 17
5th.....	Nur (Light) .....	June 5
6th.....	Rahmat (Mercy) .....	June 24
7th.....	Kalamat (Words) .....	July 13
8th.....	Isma (Names) .....	Aug. 1
9th.....	Kamal (Perfection) .....	Aug. 20
10th.....	Izzat (Wealth) .....	Sept. 8
11th.....	Mashiyat (Will) .....	Sept. 27
12th.....	Ilm (Science) .....	Oct. 16
13th.....	Qudrat (Power) .....	Nov. 4
14th.....	Qaul (Saying) .....	Nov. 23
15th.....	Masa'il (Questions) .....	Dec. 12
16th.....	Sharaf (Honor) .....	Dec. 31
17th.....	Sultan (Sultan) .....	Jan. 19
18th.....	Malik (King) .....	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity) .....	Mar. 2
	(Month of fasting.)	

The BAHAI NEWS devotes this issue to notes taken and letters written by Mr. Charles Mason Remey and Mr. Howard C. Struven during their recent journey around the world in the interests of the Cause. The following extracts from Tablets



revealed by Abdul-Baha show the importance and world-wide effect of this tour:

Truly, I say, this beloved of Abdul-Baha left his native land, turned his back upon the comforts and pleasures of home, accepted the difficulties of travels, and crossed the Pacific and the Atlantic oceans. In the Hawaiian Islands he gave the Glad-tidings of the Kingdom; in Japan he delivered the Teachings of His Highness the Incomparable. He summoned the souls to the Most Great Guidance, and suffered the thirsty ones to drink from the Fountain of Job. He proclaimed the Dawn of the Manifest Light in China, and he perfumed India with the Fragrance of the Rose-garden of the Merciful. Praise be to God, he became assisted, confirmed, and raised the Summons of the Kingdom in those countries, suffered the Mysteries of the Realm of Might to become manifest, built a structure which will remain firm and established forever and ever, enkindled a lamp whose illumination will be perpetual, and planted a tree whose fruits will be limitless.

Consider thou how the power of the Word of God has united the East and the West and bestowed spiritual communication, that a blessed soul from the inhabitants of America, while in the Holy Land, mentioned to Abdul-Baha the name of a man living in Asia, and with the utmost devotion requests the writing of a Tablet. Praise be to God! What a communication! What a unity and concord! Today the inhabitants of the world must be engaged generally in praising the Word of God, which has bestowed such a bounty and has established such a harmony and affiliation that the Beloved of the union of the race of man has uncovered the face, displaying the utmost beauty and perfection in the assemblages of the world, and is captivating the hearts of everyone in all the regions.

(Signed) ABDUL-BAHA ABBAS.

Impressions received upon such a journey and visit with Abdul-Baha are of value to all, therefore we are pleased to quote the following communication from Mr. Remey:

Dear Friends in El-ABHA:

Since my arrival in this country, from the Holy Land, on June 3rd, I have received many inquiries from the friends regarding any possible instructions which Abdul-Baha might have sent through Mr. Struven and me to the friends in America to be followed in the Bahai work. We are the bearers of no instructions whatever; nevertheless, we, as all who come from Abdul-Baha, have a message or a lesson to share with all.

The one great lesson which we learned while with Abdul-Baha was the lesson of the Unity of the believers—the interdependence of the believers in each of the assemblies, and the interdependence of these assemblies between one another, both East and West.

On our long journey to Acca many of the friends asked us to place before Abdul-Baha certain ques-

tions pertaining to the work of the Holy Cause. In practically every case his reply was that the friends should consult together and that that which they agreed upon in all joy and fragrance would be pleasing and acceptable to him, and that whatever should be thus decided after consultation and deliberation is the course to be pursued in carrying on the work of the Holy Cause.

In telling Abdul-Baha of the work in the various cities in which the friends were united in consultation and works, he was greatly pleased and showed evident satisfaction. In practically every conversation which we had with Abdul-Baha he gave us a lesson upon consultation and working together—sometimes told in one way and sometimes told in another.

During our travels of last summer Mr. Struven and I found that some of the friends interpreted the instructions of Abdul-Baha to mean that the time has not yet arrived for meetings of consultation in the various assemblies, nor for system in carrying on the work (that is to say, organization).

While with Abdul-Baha we learned that he had told others (as well as ourselves) that now is not the time for establishing The House of Justice according to The Book of Akdas. However, from his many talks he left no doubt in our minds that he wished the believers to unite, consult, organize and work together.

Personally I can see that united effort in the Bahai work is the crying need of this day. The real work is now not being carried on by separate individuals but by those who are casting aside individualism and are adhering to the principles of Unity in thought, spirit and action. This is the principle of the spiritual growth and strength of the Holy Cause which Abdul-Baha made so very clear to us.

It is almost needless to mention that Mr. Struven and I, in our round of visits, noticed that in those centers where the friends were united in consultation and in harmonious work and service, that there the Cause was manifestly strong and vigorous, while in those centers where the friends were not working along systematic lines the fruits of the work were not so evident.

Some copies of the BAHAI NEWS were reaching the Orient while we were there. Everywhere the friends were pleased with this effort. During our travels Mr. Struven and I felt much the need of such an organ which would strengthen the ties of Unity between the East and the West.

About three years ago Abdul-Baha told me to publish, semi-annually, a bulletin in both Persian and English, at the same time instructing that the matter to be published should first be sent to him to be approved. Accordingly, the manuscript for the first issue was sent to him, and after an interval of three or four months the matter for the second issue was also forwarded. Nothing was ever heard from either package. There was much correspondence from my end of the line, but all to no avail for there were no traces to follow up.

I know that Abdul-Baha is still anxious to have an Occidental-Oriental publication to further the holy work. I feel that the BAHAI NEWS is a most important step toward this other work, and at the same time is accomplishing a long needed work among the English speaking assemblies. \* \* \*

Faithfully yours in His Cause,  
CHARLES MASON REMEY.

With this issue of the BAHAI NEWS, through the inauguration of a section in Persian, we believe a stronger bond of Unity will be established between the East and the West, for it is evident that so long as this publication appeared only in English we could not fully serve the Cause in the East, especially Persia—the “dawning-place” of the Universal Light of this Great Day.

This section—under the title, “Occidental Messenger,” and the able guidance of Mirza Ahmad Sohrab—will endeavor to unfold Western thoughts and methods for our Oriental brothers and sisters. In this initial section of six pages he treats upon the power of the press and the need of a literary organ between the East and the West to spread Tablets and news of the Cause; he outlines nine articles of policy, concluding with an appeal for co-operation in this endeavor to serve humanity and make the publication a success.



MIRZA AHMAD SOHRAB.  
Editor Persian section of BAHAI NEWS

Fourteen years ago the following words were revealed by Abdul-Baha in a Tablet to the Persian believers:

The Divine confirmations have in every way prepared for you the means of development. Before long your brethren will come to Persia from Europe and America. They will organize new industries; found the traces of civilization, various factories, the spread of commerce, increase of agriculture, and the universalization of learning. As soon as security and tranquility are reached to the limit of perfection by the endeavors of the government, they will come, and will make the territory of Persia the envy of the world and of the other provinces. At that time the government will become exceedingly pleased, and the wishes of this Servant in wishing good for the Empire and my sincerity to the Imperial Throne, will become manifest.

The organization of the Oriental-Occidental Interdependence Society in America; the work of Mr. Sydney Sprague and Dr. Susan I. Moody in Teheran; the journey of Mr. Remey and Mr. Struven, and now the inauguration of a Persian section in the BAHAI NEWS, all indicate that the prophecy of Abdul-Baha is beginning to be fulfilled.

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#### GREAT SPIRITUAL AWAKENING IN PERSIA.

LETTER FROM TEHERAN.

Teheran, Persia, April 14, 1910.

Through Mrs. John Deremo, Sec'y, Fruitport, Mich., U. S. A.

Our beloved brothers and sisters in El-Baha: We were extremely delighted to receive your kind letter of January 31st, in which you very kindly informed us of the improvement of the Cause at Fruitport. Really, your letter was like a breeze of the dawn, making the blossoms of the gardens of our hearts to unfold and refreshing the trees which the hand of God has planted in our hearts and irrigated with the water of love.

Now we feel we must inform you of the improvement of the Cause in Persia, especially at Teheran. The friends are busy serving in the whole land of Persia, particularly at Teheran. Most of the people of Teheran, including nobles and others of every class, have been quickened by a spiritual awakening, accepting the Cause without the need of propounding any reason, for

the Cause is so rapidly and wonderfully progressing that nothing is needed to elucidate the truth of it. They see the truth as the light of day.

Dear brothers and sisters, we must appreciate the value of our time very much and take it up with His service—that is, in serving the people who are neglecting, for if today passes away it does not come back again. The duties of tomorrow will be according to the needs thereof, and its service will be a branch of the tree of the service of today; therefore, if we do not plant the tree today, we will not have the branch tomorrow. Moreover, in every day or century God does not manifest in the world; if He did, we would not be honored with the unlimited bounty of the day of the Manifestation. So we must try to separate ourselves from all else save God and help each other in serving the people, so that they may get out of the deadly dark wilderness and see the Light of El-Baha, through which they can reach the Source of Love, which is the only purpose of creation.

The door of correspondence is the best means of all for helping each other and remembering one another, so we hope you will kindly have it always open and let us know how you are in health and in serving the Cause.

Bahai greetings and love from all to all. We remain,

Your most loving brothers,

The members of MAHFELE-MORATTAB of Teheran.

Address in response: Monsieur Mirza Rahime Khan,  
 Chef de Bureau des Colis-posteaux, Teheran.

AROUND THE WORLD WITH MESSRS.  
 REMEY AND STRUVEN.

(Continued from page 11.)

matters would be continued for the day. During the two days and three nights of our visit, seventy-five new people wished to register their names, to have the list sent on to Abdul-Baha as believers. At the first season of teaching in this place over 360 registered in like manner.

Now, inspiring as is this assembly of Kungyangoon, nevertheless there is a great responsibility there, the responsibility of educating over one hundred children who are now totally without schooling. We are much

in hopes that the friends in the West will arise to assist in this educational matter. In Mandalay a school is also much needed. The mass of believers here in Burmah are very poor, and alone they cannot inaugurate this matter. They need a helping Bahai hand from without their circle.

The education of children is one of the most important commands of BAHÁ'Ó'LLAH. In the West on account of our excellent school systems, the Bahais as a body have not been called upon to found such institutions, but here in the Orient it is a very serious question before our people to be solved.

It would be well if some of the assemblies would correspond occasionally with the centers here in Burmah. Letters sent to the above address will be forwarded to the Mandalay friends.

The Bahais here send you their love and greeting, to which Mr. Struven and I add ours.

Yours in the Love of Abdul-Baha,

CHARLES MASON REMEY.

Extracts from a letter written Mr. Remy to the members of The Woman's Assembly of Chicago, dated Bombay, India, April 19, 1910:

#### BOMBAY.

My dear sisters, there is a great work for you to do among the women of the East—a work which none save you (the Bahai women of the West) can do! The Eastern woman needs the helping hand of her Western sister. \* \* \* For ages she has been left in ignorance and in the slavery which ignorance perforce places one. Under the light of the Bahai Cause she now realizes her condition and seeks the freedom which enlightenment and education alone can give. She must now be taught, but here in the East she has no teachers! She is awaiting your coming and the emancipation and blessings which that will bring. Bahai women teachers from the West are greatly needed in all parts of the Orient. \* \* \* Western teachers must come here and live. Flying visits are not sufficient to meet the needs.

Woman is the key of the problem of Oriental education both material and spiritual, and we see clearly that the Bahais must arise to meet this need. \* \* \*

CHARLES MASON REMEY.

#### CONVERSATIONAL PERSIAN TAUGHT BY CORRESPONDENCE.

*The Bahai Correspondence School* teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the

1	سام بر با حتر	1
vol. I.	بر حسب تاریخ ہائے	جلد اول
No. 8.	ہر نوزد روز چاپ	نمبر ۸
ماہ اگست ۱۹۱۰ء	و توزیع بیکر دد.	اول اگست ۱۹۱۰ء
سال یک ہفتاد و دو		قیمت استرلنگ

address:-  
 Peyam Bari Bakhtar,  
 1800 Belmont Road,  
 Washington D. C. U.S.A.

### اسلام

ساقی بدن ان کون یا قوت برانرا : یا قوت چہ باشد بدہ ان قوت بد انرا  
 در این قرن فیروز و عصر خجستہ کہ انوار شمس معرفت و ادبیات از آفاق ہر  
 مملکتی طلوع نمود و قلوب کردہ مردم را با شعہ ہای جہانتابش روشن و نورانی  
 داشتہ صاحبان ہوش و گوش نفوذ و رسوخ امر اہی را در آفاق شرق و غرب  
 احساس نہایند و قوت و عظمت کلمہ مرکزینشاق حضرت عبدالبہا را در  
 تسخیر ممالک قلوب شاہن سپرمانند . ہر روزی از ہر گوشہ گوشہ  
 شہر نیس بمع جان میرسد و ہر ساعتی شہناز روح بخش شور و ولہ عطا میناید .

پیام بر باختر

نام لطیف معرفت در مورد است و با دماهی دلکش ادبیت در مجوز  
 ادراک تشریحش از حکم شمشیر بالاتر و کلمه جامع اثرش از اثر امیر سلاطین امیران  
 بیشتر، شهنش این جهان فکر و خردان عالم قیاس و دیران نشان که از  
 کاس ایقان نوشیده اند و از امواج بحر عدالت و صفایس گرفته اند اساس مبت  
 جدید و پایه اختراعات غیر بشمول میشوند، ناشر اصول کنادسی و مروج قوانین  
 حریت هستند، ملت مرد را روح بخشند و جمعیت انسر را و پسر را  
 بزر و خرم نمایند، مادی جمهوری بر گردند و نثار کنند روشنائی در تاریکی جهان  
 روشناسی تحقیق مردم محبوب آیند و پدیدان معنوی ملل شایسته شوند، این فوائد  
 و نتایج عظیمه خلد صفت معارف و ادبیات ناپیدار عالم انسانی است، اما اگر  
 نفس در بین لحظه در نفوذ و غلبه معارف و علوم الهی تصور نماید از شاه  
 عوالم نور و شعش شمس ظهور بسی دانه و حیران گردد، اگر انوار کلمات انسانی  
 لمعان ستاره است تجلیات بیانات در بان فروع خورشید، اگر نفوذ مقالات  
 دیران عمر جزئی و محدود است رسوخ تعلیم رجال ملکوتی کلی و بی پایان که  
 اگر سلطنت کتب و دفاتر فلاسفه در سال و قرن است احاطه و سلطه آنحضرت  
 در برابر انبیا و رسل در قرون و اعصار، آن دانه است و این خرمن، است  
 قطره است و این دریا، ان برگ بزمی است و این گلزار دچمن، ان آواز  
 انسانی است و این نغمه سبحانی، ان از عالم مجاز است و این جهان حقیقت  
 ان جهان است و این روحانی، ان سلطنت در ارض معقول است و این



## پیام بر باختر

اقتدارش در سماء قلوب . لاجرم بر صبا جان درایت معلوم است که نشانه  
 کلمات بجان و معارف رحمانی در میان پیران و دفتران خاک یکی اند اعظم خدای  
 محسوب و در بارگاه حضرت احدیت مقبول و مانند تاج مکتل چون مهر زواهرش نخل  
 و چون در این ایام مبارکه امر حضرت الهی در جمع اقطار عالم نشر گردید و یاران رحمانی  
 در هر دیاری مسکن و مادی جسمه اند لهذا وجود جریده لازم تا قلوب آنها را به هم  
 ارتباط دهد . مهران را محرم امر را بنماید . آثار ملکوت نشانه دهد . اجازت  
 امریه را با قصه بلاد عالم ببرد . تعالیم مقدسه را بگوش سکنین ارض برساند  
 خاور را بباختر نزدیک و شمال را بجنوب قریب نماید . انوار محبت انسان بخشد  
 و علم اخوت و دوستی نوع بشر برافرازد . چون ساقی رضوان احدیت جام  
 بریزد صبا بگمانگی انسان را بد در آورد و نغمه جانسوز تا تغان ملا اعلی را بسج  
 باشندگان ساحت بخرازد اصل نماید . و چون بنا بر همت چند نفر از  
 یاران امریکی این جریده بر حسب تاریخ بائبل مایه میگردد در ممالک غرضه پخش  
 میاید و محتوی اخبارات امریه و الواح مقدسه است پس از مشورت  
 قرار چنین گرفته که از این بعد هر نوزده روز چند صفحه را به زبان فارسی بان  
 اضافه گردد تا یاران و همستان شرق هم از بر تو آن فائز گردند از حال  
 و گزارشات ایمانگت خلاصه اطلاع یافته و با باهائیان امریک یک فکر  
 و یک مقصد گردیده در انت رنوا سیم جهانگیر حضرت الهی اتحاد و اخوت  
 ملل و نخل و برقرار نمودن دین عمومی و قلع و قمع بنیان شجر ضعیفه و خضامه  
 قیام نمایند .

۴  
پیام بر باختر  
محض آنکه قارئین محترم بر روش و سبک آینه پیام بر باختر آگاه گردند نکات  
ذیل در این شماره اول پیشنهاد میگردد :-

۱- پیام بر باختر تعالیم و نوآوری‌س حضرت بهاء الله و الواح و کلمات حضرت  
عبدالله را اساس و پایه ادان خود میدانند .

۲- پیام بر باختر در نشر معالمت وحدت عالم انسانی و ترویج صلح و دین  
دربیت عمومی و اعلاء فنون و علوم جدید در شرق بقدرت کوشش خواهد نمود  
۳- پیام بر باختر محتوی اخبارات مجامع بهائیان غرب خصوصاً در شرق  
عموماً در وقت آمد مبلغین دیدار آن مسافران خواهد بود .

۴- پیام بر باختر در صفحات خود الواح و تعالیم عمومی حضرت بهاء الله در  
عبدالله را انتشار خواهد نمود .

۵- پیام بر باختر بر در ایام و تصانیف صفحات معالمت مختصر مفید  
علمی دینی و خدق و ادبی دارا خواهد گردید و تعالقی بقلم رحمت شمیم بزرگان  
امر درج خواهد کرد .

۶- پیام بر باختر در نهایت میل طالب مساعده بکاری با انالی شرق است  
تا بدین واسطه ترقی خوانان پیشوایان اندیبار احتیاجات گوناگون خود را  
داشته و به کمک کار گزاران این ادار بقدر امکان رفع گردد .

۷- پیام بر باختر شائق است که ارتباطی تجارتن وضعی دابن باین شرق  
بظهور رسد و حاضر است که تجار امرانرا بر وضعی کمک نمود و بواسطه شرط  
رشته تجارت محلی باین راهلی آیند و مملکت بسته شود

۸ - پیام بریاخر پس از وصول مراسلات و مقالات جواب  
سوالدت نفوس را یاد اوراق جرید و یا مکتوباً خواهد داد.

۹ - پیام بریاخر در جمیع جهات خود را خادم نوع انسانی و ناشر نفیست  
رحمانی و دوسیده اتحاد عالم بشر در شئونات جسمانی و روحانی میدانند.

پس از شرح سواد قبل جمیع برادران و خواهران روحانی شرق را پیام بر

یاخر در کمال الفت و محبت دعوت باین مانند اسماهی مینماید که از این طوام

لذیذ تناول فرمون و با مستسین این جرید خصوصاً دیاران غرب نمود است

اخوت و یگانگی بدینند تا در میدان بشر نعره وحدت زنیم. در حوضه ملل بر

خدمت جهانیان قیام نمایم. لواء صلح و سلام عمومی را بر اعلا قتل افکند بنده نمایم.

ناشر عشق الهی را در تصور عقول و افئد روشن کنیم. کمالدت خبری و خلدیم معنی

را در میان خلق انتشار دهیم. بش تعالیم الله در روح دین الله نمایم. <sup>غلفه</sup> بهمه

راه بیند آیم. دست ایشان. رقص کمان. پاکبان. در ساحت قدس مکتوبت

ایهی در جبروت استی با وجهی روشن در وحی تابنده و قلبی گلشن در آیم!

این است ثمره وجود! این است خلد صبر سجود! حضرت عبد البها در لوح

اختری که بانچه رخسار کتر این الله فرید علیه بها الله نازل گردید نمیشد را بطور

وضوح بیان بنمایند. قوله و قوله الکمال :-

" مقصود از تحمل جمیع صدمات و حمل بیات و نفاق جان در نختن خون هرگز

نفوس مبارکه و تحمل جمال مبارک زندان و بنجر نجاه سال در هدف شدن

۶ پیام بر باختر

سینه حضرت نقطه اولی بهر آریتر جفا این بود که در عالم انسانی کمالات  
رحمانی و سنو حات ربانی و تجلیات سبحانی جلوه نماید باند توجیه و نظرات  
باین شئون باشد و نیت و مقصدتان خدمت حضرت حتی قیوم و آقا  
زندگانی بسبب پریشانی گردد و حیات جسمانی مورث پشیمانی!

بیانات مقدسه فوق آرزو و مقاصد پیام بر باختر را بخوبی بیان نماید  
و لذت بر بیش از این شرح و بسط نیست . مقصود آنکه باید چشم از  
خرافات قدیمه و عادات کهنه پوشیده پوشید و جبین با برانوار برین  
تمدن جدید و بحکم حرف و پیشه این جهان بدیع که منی بر کمال است  
رحمانی و سنو حات ربانی و تجلیات سبحانی اسب روشن نمود

از فانیات حضرت ایزدی رجا آنکه پیام بر باختر بر انجام خدمات  
عظیم موفیق گردد و در نشر نفیحات و وحدت و یگانگی اطفال انسانی  
منفرد و سراز شود . حال مبارک شود این بیچارگان است  
و چنانچه حضرت عبد الهی میفرماید :-

"حصول اینگونه توفیقات از قوت ملکوتی است و آنگاه جمع ما مورثان  
ضعیفیم و ذرات فانی و فقیر آما

پیشه را که تو پرورز دهمی شاهین است "

English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

# BAHAI NEWS

Vol. 1 Chicago, (Aug. 20, 1910) Kamal No. 9

## AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

*Second of a Series of Letters Under This Heading.*

### TABLET FROM ABDUL-BAHA.

Through Mr. Howard Struven, to the Spiritual  
Assembly of Baltimore, Maryland:

HE IS GOD!

O ye Merciful Assembly!

Mr. Struven became the herald of the Kingdom and traveled through the countries of China, India and Japan. The Supreme Confirmations bestowed assistance, so that he attained to this heavenly Bounty. He became the cause of the glory of the believers of Baltimore and imparted happiness and joy to the friends and maid-servants of the Merciful. He sacrificed everything in the Path of the Kingdom and imparted life to many souls. The results of this trip, ere long, will become apparent and manifest like unto the sun and moon, and the Most Great Confirmation be unveiled.

O ye friends and the maid-servants of the Merciful, hearken to the counsels of Abdul-Baha. The world of matter is not worthy of consideration or indulgence therein. Soon the life of everything will come to an end, therefore you must endeavor to raise the banner of greatness in the unicolored universe of God, attract the splendors of the Sun of Truth, become the cause of the illumination of the realm of man, serve all humanity, spread the essential oneness, become the embodiment of Divine Mercy, the impersonation of the Gift of His Highness the Almighty, seek eternal life, and discover the majesty of the age-abiding sovereignty.

Ponder and reflect a moment, millions of kings have stepped forth from the invisible world into

the arena of appearance, and all of them have vanished and disappeared. But a servant of the servants of the True One, who finds eternal life through the Breaths of the Holy Spirit, establishes everlasting dominion in the Kingdom of God; even in this temporal world his signs are spread and are known, his name becomes famous and his light diffused in every region.

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, June 17, 1910.)

As stated in our last edition, the letters written by Mr. Remy to the Washington (D. C.) Assembly and the House of Spirituality (Chicago) have been obtained for publication, two of which we present herewith:

PASADENA, CALIF.

Sept. 30, 1909.

To the Bahai Assembly of Washington, D. C.

Beloved Friends:—The farther west that Bro. Struven and I travel the more impressed we are by the degree of firmness of the friends in the Centre of the Covenant—our beloved Abdul-Baha. \* \* \*

In June, a year ago, while I was with Abdul-Baha, he spoke of the necessity of the believers coming together—*only* the believers—to read the Holy Verses and to speak of and discuss the Holy Teachings. I am sure that this is more necessary for us than that we should come together to hear one of our number give The Message to truthseekers who have assembled to seek knowledge of the Cause. There are two types of meeting. One for receiving spiritual guidance and one for giving the same. One when the beloved meet together for strength and enlightenment and one when they call the seekers together to share the heavenly blessings. Undoubtedly, Abdul-Baha saw the necessity of the believers coming together in the close communion of a meeting essentially for those of the Faith, when he spoke to me as he did. I remember some years ago in Washington we tried holding these meetings (which were not for the public) for the study of the inner spiritual Teachings and for the reading of the Holy Words—in other words to found the Teachings in our own heart. At that time, however, we were not very successful because the friends persisted in bringing those of their acquaintances into the meeting who knew nothing of the Holy Cause and each time a meeting for reading and study was announced many visitors came and the time was consumed by giving the historical sketches of the Bahai Movement and the friends went without having accomplished the object for which they

had assembled, and some were disappointed. Now, surely, with the present degree of unity and harmony of the Washington friends, all of this past is changed and now, through united action, they can arrange study meetings and carry them out in a united way.

This leads me to my point. Thousands of teachers are needed in the Holy Cause, teachers who are ready and capable of going out and proclaiming The Message. Bro. Struven and I have been traversing an immense field in which there is but a handful of laborers. The people are hungry for the Word. Now we must do all in our power to arise to this situation and prepare to fulfil this calling and need.

Wherever we go we find that the men in the Cause need encouragement, and need to come together as brothers and work in the Cause. Sometime since I wrote to some of the men of the Washington Assembly, suggesting that they form an assembly of Teaching among the men. Now is the time for us to carry on a systematic spreading of The Message—sowing of the seed. The Washington friends through concerted action could with ease establish Bahai centers in the towns about the city, as well as in the various parts of the city, and then as the work progresses they will be able to go to other cities and then establish assemblies. Whenever there is a soul interested in a town there is a chance to interest others. Wherever a door is thrown open to the Cause, there the believers can go and meet new people and give The Message. \* \* \*

Here in Pasadena, Bro. Struven and I have been for ten days busy every moment. The work in this vicinity is growing each day. From here we go north to San Francisco, Portland, Seattle and to other places in Washington (state). Then we sail for Hawaii, Japan and other places. We both join in love and greeting to each and all.

Your brother in His Service,

CHARLES MASON REMEY.

GEYSERVILLE, CALIF.

Nov. 9, 1909.

To the Members of The House of Spirituality of Bahais,  
Chicago, Ill.

Dear Brothers:—\* \* \* Of the forty and more centres which we have visited on this present tour, but very few are organized for efficient work. In most places the work is carried on by the women almost entirely. The fact that in many places the meetings are held in the early afternoon would indicate the absence of many men. Wherever we have gone we have tried to stir up the men to organized effort. Now, if you could work for this end with all of the organized assemblies in the country, I am sure that a great work would be accomplished. In order to hold and interest men they must be kept busy. Women naturally gravitate together in meetings even when there is no work doing, but men do not. Just now the men are most in need of being reached.

In some assemblies they have started organizing

Women's Meetings before organizing the men and women together, thus accentuating, rather than ministering properly, to the difficulty. Only today I had a letter from a good maid-servant saying that the only man in her assembly had refused to come to meetings because he was the only man present. I mention this because this condition is typical of that in most of the assemblies of America. No one can gainsay that the dear maid-servants have far more zeal than we have, but I know that in many places the men are simply waiting for men to show them how to work and what to do.

Now, brothers, if you can through correspondence arouse the men in the various assemblies to organization, you will indeed do a work for Abdul-Baha. In most places the men are doing but little. As soon as they are organized and working together they will bring in more men—and so on.

This work of organization is, I feel, especially necessary in the early growth of an assembly. I have seen the ill-effects of unorganized efforts which have been allowed to run along indefinitely. \* \* \*

From what I have seen upon my recent travels I know that the Bahais throughout the country would hail with delight and respond to a plan of simple organization which you could suggest. Now is the time for such a move. The results of it will be far-reaching. All the people need is a good suggestion and a little encouragement. \* \* \*

Dear brothers, I know you will understand my motive so I will not apologize to you for giving so much advice. \* \* \*

Yours in His Service,

CHARLES MAWON REMEY.

#### ACCA, SYRIA.

The Ottoman officials have recently opened two large gateways through the thick, solid and ancient walls of the old fort of Acca. Both open out on the green plain in front of Behje, where the Holy Tomb is located. Wonderful to relate, one of these gates is situated back of the old house of Abdul-Baha, where he often walked, during the time of his confinement, to the fortress!

Furthermore, official men, architects and masons have come from Constantinople for the express purpose of planning a beautiful city outside of the old prison walls! To live today and witness the actual fulfillment of the old prophecies is verily a blessing for which we cannot be sufficiently thankful. Let the Bahai young architects and engineers get ready for work in the Holy City!

*Ameen U. Fareed.*



## INTERVIEW WITH ABDUL-BAHA.

*Extract from a letter written by a Mrs. Crockett, May, 1910, to Miss Frances Johnson, Pearl City, Hawaii:*

I must tell you a little about Palestine and about one experience in particular. A visit to Palestine does certainly make the Bible seem like a new book and brings home to one's heart the reality of Christ's life and teachings.

I felt this particularly at Nazareth, the home of His boyhood, and at the Sea of Galilee, which is so associated with His ministry. We had a lovely early morning row on the peaceful lake, and the memories of Christ that came to us seemed to make His presence very real.

Now, I know you will be eager to hear of my interview with the one in Palestine whose teachings mean so much to you, the Prophet, or Abbas Efendi,\* as he is generally called.

I found that he is not now kept a prisoner at Acca, but since the order of constitutional government in Turkey he is free to live in his home at Haifa (near by) and go and come as he will.

I planned my trip so that I could stop and see him, for I remember when you gave me some of the literature to read you said: "If you go to Egypt, Palestine is not far away and you will surely want to see him." So I planned for the interview with him when the others of the party went to Acca for a drive. (Perhaps you know that Haifa is a pretty little town right at the foot of Mt. Carmel.)

Well, I sent word to him of my wish to see him and he replied that he would see me in the afternoon, as his time was taken up that morning in seeing some people from India. So I went to his house at the time appointed and was shown into the presence of an old man, clothed in the flowing robe of a Persian, with white hair and a long white beard, with eyes that seemed to look me through and yet were most friendly, too. It was the Prophet! He received me most graciously, and his interpreter, a young Syrian, a student at the American Missionary College at Beyrout.

\*Abdul-Baha.

I told him first about the little circle of his friends in far off Honolulu—you who meet together to discuss his teachings—and I told him of your love and loyalty. He seemed very happy at this and his face lighted up as he asked for the names of those who knew and loved him. \* \* \* He sent you all his love and blessing and said he would pray for each one of you, and he added: "Tell them that they have a great mission—to make the blind eyes see, to make the deaf ears hear and to shed the light of knowledge where the darkness of ignorance prevails." That was his message to you. He talked with me for some time, first telling me of his country, Persia, of his life and then of his teachings.

As he talked with me I felt my heart soften under the influence of his goodness and kindness, and the tears came to my eyes. He asked me about myself, if I were well and if I were happy. I replied to the latter question: "I have had many sorrows." "Forget them!" he answered. "When your heart is filled with the love of God there will be no room for sorrow. There will only be love and happiness." I cannot tell you the sweet sympathy of his voice as he said these beautiful and comforting words.

Then he had the attendant bring in tea, a cup for him and a cup for me. We drank together, wishing each other health and happiness, and then he told me that he hoped he should take tea with me in the Kingdom of Heaven!

When I praised the tea he said it was real Persian tea and presented me with a package to take away with me. (I wish I could send you some of it. I am afraid it would lose its strength though before it reached you.)

When I finally said good-by he put his hand on my head and blessed me and wished that I might be a blessing. \* \* \* I went away feeling softened, uplifted and blessed. I am so glad you told me of him and urged me to see him. He wrote his name in my book for me and told me always to remember it.

I tell you all these little incidents as I know they will interest you.

## TEHERAN, PERSIA.

Eskander Khan (Mr. Sydney Sprague) left for Acca, June 20th, as far as Baku, Russia, with Mirza Ali Kuli Khan, who has been appointed Charge d'Affaires for Washington, or rather, all America. The former will return with his bride, Farahngese, the sister of Doctor Fareed, in the fall: We are all hoping that Mirza Assad Ullah will also come, as well as Razeah Khanum (Mirza Assad Ullah's wife).

Mirza Ali Kuli Khan had six Persian boys in his charge, some to be left in Europe, others taken to America to be educated. Dr. Mohammed Khan gave a dinner party for Mirza Ali Kuli Khan, to which Mr. Sprague and I were invited. He told us of his parting call on the young king that morning. The Persian parliament has given his wife a title and a decoration. He was pleased that the title, "Maker of Souls," coincides so well with the one previously granted by Abdul-Baha, Rouhaniah, or "Spiritual One." He also read his last Tablet, which he received after his arrival here. In this Abdul-Baha confirms him in the Cause and also prophesies the glorious future of Persia, the land of BAHÁ'O'LLAH.

A long and interesting article has recently been published in the journal of the *Society of Arts*, London. It is a reprint in full of a lecture given by Mr. Bernard Temple, who spent some months in Teheran last winter. He was in the Orient one year, making a close study of the Bahai Revelation, and the lecture is devoted to the Cause. The *London Spectator* of June 4th has quite a review of the lecture. It will attract attention to the great work being accomplished. Mr. Temple is a Jew and while he states, "I am not a Bahai," his article shows a clear and really ardent appreciation of its principles, and as he quotes voluminously from the "Hidden Words" and gives the full facts and teachings in part by quoting from Sydney Sprague's books—thus he gives out the essence, and we believe his work will be fruitful in leading many who seek the Light. Mirza Azizullah Khan wishes to translate it into Persian.

*Susan I. Moody.*

## THE MASHRAK-EL-AZKAR.

A recent pilgrim to Acca wrote to the Financial Secretary that when she was in Haifa last winter she asked Abdul-Baha if it was not of great importance to help in the sending of spiritual people to Syria to be taught by him, and he replied: "It is now of utmost importance for the Mashrak-el-Azkar to be built." *Corinne True.*

## SPOKANE, WASH.

The home of Mr. and Mrs. Lehmann, 8 2d Ave., is open Wednesday evenings for teaching.



BELIEVERS OF SPOKANE, WASH., HOLDING A UNITY FEAST  
IN A SUBURB OF THEIR CITY.

The Unity Feast is regularly observed, being served at the homes of the different believers. Your correspondent served the Feast falling on June 5th; it was an out-of-door meeting, with twenty in attendance. The day was perfect, and as we wended our way up the hillside and spread the feast beneath the pine trees in a pleasant spot overlooking the valley, a sweet spirit of harmony and unity prevailed. After the Feast photographs were taken, copies of which will be forwarded to the friends in Persia. On June 24th the Feast was held at the home of Mr. and Mrs. Killius; it was well attended and a time of spiritual uplift.

The Assembly recently held its annual election of officers, resulting as follows: Miss Mabel King, Secretary; Mrs. Annie Killius, Treasurer of Mashrak-el-Azkar Fund; Mr. Albert Killius, Librarian; Mrs. Evelyn Moore, Mr. Orson O. Wolcott and Mrs. Killius, Board of Council; Mrs. Cora Ditmars, Mr. Killius and Mrs. Lesley O'Keeffe, Visiting Committee.

Each month the BAHAI NEWS comes with the welcome news from all parts, like wave after wave of sweet perfume. *Lesley O'Keeffe.*

SEATTLE, WASH.

Regular meetings of Assembly held at 2916 Beacon Ave. South.

The Feast of Aug. 1st was held at the home of Mrs. Frank Geary, 127 Belleview Ave., North. In Everett, a near-by town, Mr. and Mrs. Washington MacCormick are building a home in which they hope soon to hold meetings. In Omak arrangements are being made to hold meetings in the home of Mrs. Laura Luther. In Tacoma a decided interest is now being manifested in the Cause. Mr. D. D. Babcock is attracting many souls in the town of Bremerton. Mrs. Charlotte Gillen is devoting her summer outing to the care of some small children on Whidly Island *Ida A. Finch, Sec'y.*

HONOLULU, HAWAII.

The coming of the BAHAI NEWS, every nineteen days, is awaited by one and all with the greatest eagerness.

The Unity Feast of August 1st was observed very pleasantly by a number of Bahais and friends of the Cause at the home of Mrs. R., Thurston Ave. The presence of Abdul-Baha seems indeed a reality at these Unity Feasts, and the home which is opened for them seems to hold a blessing that lingers ever within its walls. *Ella T. Rowland.*

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According to the Government Census Bureau statistics gathered in 1906, dealing with the religious life of the United States, and now in press at Washington, D. C., Bahais have twenty-four assemblies, aggregating a membership of 1,280.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA  
Address all communications to  
BAHAI NEWS SERVICE, P.O. Box 283, Chicago, Ill., U.S.A.

*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor) .....	Mar. 21
2nd.....	Jalal (Glory) .....	Apr. 9
3rd.....	Jamal (Beauty).....	Apr. 28
4th.....	Azamat (Greatness).....	May 17
5th.....	Nur (Light) .....	June 5
6th.....	Rahmat (Mercy) .....	June 24
7th.....	Kalamat (Words) .....	July 13
8th.....	Isma (Names) .....	Aug. 1
9th.....	Kamal (Perfection) .....	Aug. 20
10th.....	Izzat (Wealth) .....	Sept. 8
11th.....	Mashiyat (Will) .....	Sept. 27
12th.....	Ilm (Science) .....	Oct. 16
13th.....	Qudrat (Power) .....	Nov. 4
14th.....	Qaul (Saying) .....	Nov. 23
15th.....	Masa'il (Questions) .....	Dec. 12
16th.....	Sharaf (Honor) .....	Dec. 31
17th.....	Sultan (Sultan) .....	Jan. 19
18th.....	Malik (King) .....	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity) .....	Mar. 2
	(Month of fasting.)	

The letters of Mr. Remey, published in this issue, and the following extract from a Tablet to a believer in Persia, should receive the careful perusal of the men who are interested in the progress of the Cause in the Occident:

You have written regarding the Assembly of Women. Undoubtedly, show ye great effort in this matter, and

make constant endeavor in the expansion of its spheres, and know ye of a certainty that it will be crowned with great success. This subject is pregnant with far-reaching results and when it is directed in a benefitting manner, such women will be trained in that Assembly that the whole world will be astonished by their eloquent speeches and fluent utterances, and they will silence and discomfort the orators of the East and the West. To-day the women in the West lead the men in the service of the Cause, summon the people under the shade of the Blessed Perfection, and loosen their tongues in eloquent lectures, delivery of wonderful proofs and the elucidation of new arguments.

(Signed) ABDUL-BAHA ABBAS.

We can testify that the above statement is the truth. Nine-tenths of the active workers in the Cause in the West are women. This should not only encourage the women of the East, but should awaken the men of the West to their duty in the field of service.

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Our Persian section this month contains: (1) a Tablet to the Washington (D. C.) Assembly; (2) an article on Universal Bahai Education, quoting from Tablets of BAHÁ'O'LLAH concerning the necessity of studying sciences and modern knowledges, citing statistics to show how much the United States spends for public schools and education; (3) news items of interest to our Oriental brothers and sisters.

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We are pleased to announce the engagement of Mr. Charles Mason Remey of Washington, D. C., to Miss Juliet Thompson of New York City. On behalf of all the friends the BAHAI NEWS wishes them every happiness.

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#### CHICAGO.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Sts. George Lesch, Sec'y. Address of Assembly, P. O. Box 283.

A word concerning the work faithfully performed by the Board of Women's Assembly for the past year: The records were beautifully kept, the Treasurer performed her work faithfully and the little box was supplied with the necessary means for the work done by the different chairmen. The work done by the Corresponding Secretary is as

well known as it is universal. Mrs. Loeding, Chairman of the Sick Committee, and her assistants, Mrs. Scheffler and Mrs. Bonds, visited the sick in many hospitals and homes, bringing fruit and flowers, and, best of all, Bahai love and cheer. Mrs. Foster, Chairman of the Philanthropic Committee, is doing good work for the needy ones, as is also Mrs. Bara. Miss Jones, Chairman of the Educational Committee, is interested in developing the Sunday School. We have established the truth of Abdul-Baha's words to our Chairman of Organization, Mrs. Waite, while she was in Acca, that women should organize assemblies for the spreading of the Truth. He said: "There must be organization to accomplish orderly and systematic work. Without it no headway can be made."

*Ida F. Brush, Pres. Women's Assembly.*

#### DENVER, COLO.

Secretary of Assembly, G. Nathaniel Clark, 4141 Xavier St.

While Mrs. Ella T. Nash and her daughter, Miss Louise Nash, were visiting Mrs. Willard Ashton, at Horse Shoe Ranch, Estes Park, a sad accident occurred, caused by horses being frightened by an automobile, and resulted in the death of baby Ashton. Mrs. Ashton was thrown out of the vehicle, followed by Mrs. Nash, who was holding the baby. Mrs. Nash sustained an injury of a fractured collar bone. The baby never regained consciousness. His little body was laid away on a beautiful hill-top overlooking the valley. The natural surroundings fittingly lent themselves to the meaning of the service, which included the following readings and prayers:

To consider that after the death of the body the spirit perishes, is like imagining that a bird in a cage will be destroyed if the cage is broken—though the bird has nothing to fear from the destruction of the cage. Our body is like the cage, and the spirit is like the bird. We see that without the cage this bird flies in the world of sleep; therefore, if the cage becomes broken, the bird will continue to exist; its feelings will be even more powerful, its perceptions greater and its happiness increased. In truth, from hell it reaches a paradise of delights, because for the thankful bird there is no paradise greater than freedom from the cage.

Infants are under the shadow of the favor of God, and as they have not committed any sin and are not soiled with the impurities of the world of nature, they



are centers of the manifestation of bounty, and the Eye of Compassion will be turned upon them.

In the Name of God, the Supreme, the High! I ask Thee, by the sorrow of the hearts of the beloved and by the tears of the eyes of the lovers, to deprive me not from the fragrances of Thy Godliness in Thy Days, and from the melodies of the Dove of Thy Oneness at the appearance of the Lights of Thy Face!

Hold Thou my right arm, O God! and dwell continually with me! Guide me to the fountain of Thy Knowledge and encircle me with Thy Glory. Let mine ears hearken unto Thy melodious tone and comfort me with Thy Presence. For Thou art the strength of my heart, and the trust of my soul, and I desire no one beside Thee!

It is the desire of the parents to have on this hill-top an open sanctuary—a place of worship for others as well as for themselves.

*Willard H. Ashton.*

#### FRUITPORT, MICH.

A picnic dinner was served near the home of Mr. and Mrs. Nelson Petersen on July 31st. Bahais from Muskegon, Grand Rapids and Chicago were present—about fifty in all—an invitation having also been extended to those who were not Bahais. After dinner the Glad-tidings of the coming of the Kingdom were given. The meeting was a very impressive and profitable one, awakening the hearts of those who had known nothing of the Teaching before, as has been evidenced by their growing interest in the Cause since then.

*Sec'y Fruitport Assembly.*

#### GREEN ACRE, MAINE.

During my nine days at Green Acre five large Bahai meetings were held, many from Kittery, Portsmouth and other neighboring towns assembling to hear The Message. Mirza Sinore M. Raffle and Mr. Woodcock and family were also there, the latter for two days. Mr. Woodcock was tired out and not lecturing, although he spoke most impressively and with much spirit in one of the meetings.

The last Unity Feast was held at the summer home of Mrs. Aline S. Devin in Eliot, quite a number of Bahais and truthseekers gathering for tea late in the afternoon.

Mrs. Ives and Mrs. Stansell, as well as Mrs. Magee and her daughters (all from New York), are now in Green Acre. Mrs. Stansell has been

conducting conferences upon the Teachings. Miss Jack, who spent some time in Acca, was at the Green Acre Inn.

Miss Brittingham and Miss Zimmerman, both of Washington, D. C., and Miss Robarts, of Boston, were in camp near Green Acre. Twice during the past week there were gatherings there, where The Message was given to many.

*Charles Mason Remey.*

#### NEW YORK CITY.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th St. Paul F. G. Marshall, Sec'y, 139 Shippen St., Weehawken Heights, New Jersey.

Mr. Percy Woodcock and family left New York City Aug. 1st to spend a few weeks at Heron Island, off the Maine coast.

During the past three weeks Mrs. Brittingham has been visiting Miss Dorr, a Bahai sister in Forge Village, Mass., spent a Sunday in Boston and addressed that assembly and visited Hudson, N. Y., holding several meetings. She is now in Philadelphia.

*James F. Brittingham.*

#### WASHINGTON, D. C.

Regular weekly meeting of Assembly, Friday evening, at 1219 Connecticut Ave. Joseph H. Hannen, Sec'y. Address of Assembly, P. O. Box 192.

Since our last report a delightful supper and lawn party was given at the residence of Mrs. Helen S. Moss, Silver Springs, Md., in honor of Mrs. Russell and Miss Davies, of Chicago, and Mirza Farajullah Khan, of Isphahan, Persia. A large number of the friends were present, and the ability of this charming hostess to dispense hospitality on a large scale was again proven. On such occasions the joy of unity from the social aspect is demonstrated, showing anew that in all the walks of life the Revelation of BAHÁ'Ó'LLAH adds a plus sign to the possibilities of the past.

The Unity Feast of August 1 was particularly successful because of the participation of our colored friends, the large hall of the Conservatory of Music being well filled. Louis G. Gregory presided and introduced the speakers, who were listened to with rapt attention. Mrs. Hannen super-

intended the material feast, which was the occasion of social intercourse and individual teaching.

The work in Sumerduck, Va., referred to in the edition of July 13, has been followed up, the writer having addressed another capacity audience at the schoolhouse on July 24th. It is now planned to make the trip on the fourth Sunday of every month, and as there is regular preaching service also once a month, this may now be termed an organized assembly. Furthermore, other points nearby are asking for meetings, and it is hoped that the Glad-tidings can be spread quite thoroughly as time passes.

It is with sincere regret that we must chronicle the departure from this sphere of action of our beloved sister, Miss Charlotte J. Colt, who entered the Better Land on the morning of August 3. Her dear, gray hair, surmounting a face of unalterable sweetness, will be greatly missed, as it seemed that she was like some angelic presence, commanding respect and lending an air of devotion and spirituality wherever she went. None was more faithful in attendance upon the meetings, despite her age—she was 73 when she left us. The assurance of unfathomed joys in the spirit world is a sweet comfort to our sorrow, and again the great test of religion is successfully passed—that it is good enough to live by and sufficient unto death.

*Joseph H. Hannen.*

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It is reported that a little daughter has come to bless the home of Mr. and Mrs. W. S. Maxwell of Montreal, Canada.

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CONVERSATIONAL PERSIAN TAUGHT BY  
CORRESPONDENCE.

*The Bahai Correspondence School* teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

1	پیام بر باختر	1
Vol I		جلد اول
909	بر حسب تاریخ ہستے	شماره 9
ماہ کمال ۶۷	ہر نوزدہ روز چاپ	۲۰ اگست ۱۹۱۰
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داشنگتن اجای الہی علیم و عظیمین ہما اللہ الہی  
 ای ایسا، و بنات ملکوت اللہ نامہ مبارک کہ ارسال نمون بودید رسید مضمون چالیس  
 محفل روحانی بحکمت شریف نجات روح القدس بود چنین محافل ملکوتیت آسمانیت ربان است  
 حضان است اگر دوام و ثبات نماید مرکز سنو حیات و حیاتہ گردد و مصدر انار برپائید شود لب  
 ترن عالم انسانی گردد و اسباب ہش تعالیم الہی شود اما ثبات و استقامت لازم نہ اینکہ ایام  
 چندی دوام کند بعد متفرق در پرتیان گردد باری من از مطالعہ ان نامہ بسیار سرد درو جان  
 یافتہ و لب اسیداری گردید کہ عنقریب نتایج مہمہ حاصل گردد و در ان محفل شمع تائید است  
 روح القدس برافروزد . اسی یاران دانا، رحمن و حکما در تحصیل فضائل انسانی  
 و فضائل حضان نماید بکمال روح در بجان در محفل حضان اجتماع کنید و در ہر خصوص مذاکرہ

نشد تا آنکه نخل بسبب الفت و محبت و یگانگی عالم انسانی گردد . ملکوت الهی مانند گلشنیست که بانواع ریاضین دارمار و ادرار و اشجار ترشین یافته چون در قتل تربیت گیث باغبان است و از نیک آب سقایی گردد و بجزارت نیک شمس تربیت شود و از نیک نسیم استفاضة نماید و از نیک زمین نبات شدت است اختلاف الهوان و ترکیب نیست و اشکال و طعم و شوم و لب ترشین بگدیر است و جلق هم دیگر . باری تا تو آید بخت و محبت و یگانگی پردازید و بگوئید که ان آیدیم را بخت برین نماند و حیات جاودانی بخشید علم صلح آشتی برافزاید و محبت بنوع انسانی ظاهر نماید و موهبت الهی آشکار کنید و نورانیت ملکوت ظاهر و عیان نماید . این است وصیت عبد الهی . این است نهایت آرزوی این مشتاق شهد خدا اگر بداند که چقدر غریزید البته شب در روز آرام بگیرید و با آنچه لایق و سزاوار عالم انسانی است قیام فرمایید و علیکم بهاء اناسی مع

### تربیت عمومی انسان

مسئله تربیت و تعلیم پران و دختران هر مملکتی در دین حضرت بهاء الله یکی از اعظم و اساسی الهی محسوب و در این باب از قلم مبارک تعالیم و تعالیم را شنید و آنگذرا نازل گردید . در ادبیات قبل از تحصیل علوم و فنون ظاهری و مادی باین اوصوح ذکر شد و اشتغال بصنایع و حرف مانند نماز و دعا بقلم نرفته . چنانچه بارها در این اواخر تخریر رسید در صفحات تاریخ خوانند شود که علما رسوم و کثبان متعصب و برهمن های متکبر و خاخاهای نفس پرست مردم سلا از تحصیل صنایع و علوم دور داشته و اکتساب نیز همیشه ای اینقرن سلا مذموم است و این مسئله بجزئی در ممالک شرق هموید اگر دلیل که بچه بهانه های بی پایه و بچه های سواد

پیام بر باختر

و ادینا و الشریعیا بعضی علماء فخر تحصیل علوم غربیه را حرام و مردم را از شرب با حیوان آزادی  
محروم داشته اند ولی اول امر دین حضرت بهاء الله که در کتاب جهانگیر اقدس نازل است تربیت  
اجباری دختران و پسران است و حکمت بالغه و غایت کامله این امر و اندک دفعه آن بر هر  
بصری معلوم زیرا هیچ متقی با عله درجه تملک حقیقی صعود نمون مگر آنکه هر نفس آن امت در این  
علم و صنعت باشد تا آنکه مجبور بگردان که در این دین عظیم گناه بگردد شمره میشود مگر در حد  
ای که میگوید "الغرض الناس عند الله من یقعد و یطلب" شود و مصدر کلمات ذریه تمسکو  
بجمل الاسباب متوکلین علی الله سبب الاسباب" گردد . از ذرات معین عبارت  
الهی در این ظهور اعظم کل کجب و اقراف و صنایع متوکلان علی الله المهمین التیوم مأمورند بیا  
شاید و بر معانی روحانی " باید فقرا و تهمت نمایند و کجب مشغول شوند و این امری است  
که بر هر نفسی در این ظهور اعظم فرض شده و از اعمال حسنه عند الله محسوب می گردد  
و بابت تحله امریکت را میتوان گفت که باندان الله در حضرت بهاء الله را بکار انداخته و بکار  
خود را در میان اهل مشهور نمود . مثلاً در سال گذشته خرج مدارس ملی بجان به هفتصد کرد و توان  
عدد دختران که در مدرسه دهخدا به چیده کرد و پسران به چیده کرد و رسید . و چهار صد هزار  
معلمین زن و صد و پنجاه هزار معلمین مرد شب در روز در دیست هشتاد هزار مدارس به  
تعلیم اطفال مشغول بودند . بنا بر این در این کور عظیم بهائیان بطوری باید در تحصیل علوم  
نافعه جهد نمایند و بوضوح بر کتاب معارف و کلمات بگویند که سکنین بر مملکتی آنها را  
همواره ترقی و حیات بسازند و نمایان و پیشوایان تمدن این قرن محسوب دارند و چون  
تربیت و تعلیم اطفال اعظم دلیل ترقی و سعادت هر قومی است نیست که حضرت بهاء الله  
پیران خود را در کتاب مهمین اقدس باین معلم رفیع اعانت مینمایند قوله تعالی

پیام بریاخت

" کتب علی کل اشیاء برزخیه بنه و بنه با علم و انچه در دنیا و دنیاها خداوند در لوح و اندی ترک است  
 بر فلان، ان یا خذوا منه یا کون لازما ترسیبها ان کان غیثا و لا ترجع الی بیت العدل یا جفنه  
 موسی العتره و ملکین ان الذی برقی ابنه او بنات من الابناء کانه برقی احد بنات علی علیه السلام  
 و غیثی و جفنی التي سقت العالمین . " و در مقام دیگر میفرماید :- " یا اهل البیت قد جف علی  
 کل احدکم الا شغف بالامر من الامور من المصانع و الاقراف و امثالها و جفنا اشتغاکم  
 بها نفس العباد لله الحق . . . . . لا تضیعوا اوقاتکم بالبطالة و انکم تروا اشتغوا بها  
 یتفیع به انفسکم و انفس غیرکم " و بجاریات فارسی شیرین میفرماید :- " در تحصیل کمال  
 ظاهره و باطنه جهد بیخ نماید چه کمره سدر است انی کجالات ظاهره و باطنه بود  
 انسان بی علم و هنر محبوب نه مثل اشجار بی ثمر بود و خواهد بود لذا لازم که بقدر تقوی و  
 سدره وجود را با ثمار علم و عرفان و معانی و بیان قرین نماید " از این بیانات ذریه  
 حضرت بهاء الله که فقط چند قطره از دریای بی پایان بر قارمین معلوم که بهائیان عالم چقدر  
 تربیت و تعلیم اطفال را اتمیت میگذرانند و در امکان اولاد نامی خود بهر وسیله میکوشند و مدارس  
 جدید در هر نقطه افتخار نمایند . و بی و افض است چون این او امر الهی عمومی در حد که چهار صد  
 بیون جمعیت و در هند که سیصد بیون نفوس دارند و در شمالکث ایران و رست  
 و در روس در کستان انتشار یابد و کینن امکان بر این نعمت سبحانی واقف گردند در  
 تربیت و تعلیم اطفال خواهند کوشید ریشه جهل نادان را خواهند کند مدارس باز خواهند نمود  
 و هر کس دارای حرفت و صنعت شد کلمه فقر و سکت معدوم خواهد گردید . انوقت است  
 نبره ایشتهای گردد عالم پایشان به جنان بالا شود قلوب نورانی گردد و ادواح مسنون مجربانی  
 این است یکی از تعالیم جهانیگر دین عمومی حضرت بهاء الله ! اسی انالی شرق و غرب تا این

پیام بر باقر

نصیحت بگلوتی گوش دهید! ای دانشمندان جنوب و شمال این شناساز آسمان را استماع  
نمائید زیرا اسوارش تمدن و روشنازی ممالک است و بسبب عمار و آبادانی ولایات و اقالم!

اجازات

حضرت دکتر امین الله فرید که تحصیل طب را در دارالعلوم شیخانگو کامل فرمود پس از  
اقامت دو سالی در حیدرآباد در این ایام مراجعت با ریگ نمود و از ۲۵ تا ۲۷ مارچ  
برداشتگتن تشریف آوردند در ریخته‌های بزرگ این شهر به تحصیل نکات عالیّه جراحی و در عین  
در نزد جراحان و اطباء ماهر مشغولند.

جناب مستر بی بی پس از آنکه از سفر در جهان و زیارت حضرت عبدالهادر در ۲۷ ماه جون  
دارد امریکه شدند در محاسن و محافل بهائیان ذکر سفرهای علم خود را در جزایر و نوب  
در اپون و چین و هندوستان و ملاقات یاران نمود بسبب حرکت و اشتغال قلوب گردیدند  
و در استان بر ترقی امر الله در اطراف جهان اطلاق یافتند و بر حسب امر مبارک مشارک  
و ستر از دون هم سفر کبابی بردوسی در شرح اسفار خود تعریف و چاپ نشر خواهند نمود  
لدکیشتر بهرام سردش جوان زندگانی بهائی که در ده سال قبل بهرامی جناب مستر بی بی به این  
صفحات آمدند پس از تحصیلات ابتدائی خود در مدارس و اسکلتن و مانند در خانه امیر  
مس لویژینسون در آخر این ماه به ایالت میسوری برای تحصیل علم طب استو پاتی تالیف  
خوانند بر د پیام بر باقر صعود و ترقی ایشان را در مدارج عالیّه در پیشگاه پروردگار خوانان است  
کتاب فارسی روحانی که تفسیر ۳۳ صفحه و در ای دفعه نهم امریکه از جانب مجلس عمومی شرق اندکار  
بیاران شرق عرض شد در همین ماه ۳ هزار نسخه چاپ و به جمیع بهائی صادر ارسال خواهد شد



# BAHAI NEWS

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## WORDS OF ABDUL-BAHA TO FRIENDS IN AMERICA.

Extracts from Tablets recently received by the Librarian of the Spiritual Assembly (H. of S.) of Chicago, for preservation in archives, and sent to the BAHAI NEWS for publication.

HE IS GOD!

*O thou son of the Kingdom!*

\*\*\*Today, the most important affair and greatest hope is the unity and concord of the Friends. In every city where the Friends are united, spirituality and illumination is manifest and apparent with infinite power and strength; but where there is a lack of the warmth of love, every one becomes withered, cold, unhappy and deprived. Therefore, endeavor ye with all your heart and soul so that union and concord may be increased, the Word of God promoted and the lights of unity be spread. Convey on behalf of Abdul-Baha the wonderful ABHA Greeting to all the Friends of that Spiritual Assembly.

(Translated by Mirza Ahmad Sohrab, Aug. 16, 1910.)

*O thou daughter of the Kingdom!*

\*\*\*Ere long the regions of the West will become the dawning-places of the East, and the Sun of Truth will shine in such wise that the darkness of ignorance will be dispelled. But a large multitude of people will arise against you, showing oppression, expressing contumely and derision, shunning your society, and heaping upon you ridicule. However, the Heavenly Father will illumine you to such an extent that, like unto the rays of the sun, you shall scatter the dark clouds of superstition, shine gloriously in the midst of Heaven and illumine the face of the earth. You must make firm the feet at the time when these trials transpire, and demonstrate forbearance and patience. You

must withstand them with the utmost love and kindness; consider their oppression and persecution as the caprice of children, and do not give any importance to whatever they do. For at the end the illumination of the Kingdom will overwhelm the darkness of the world and the exaltation and grandeur of your station will become apparent and manifest; nothing will remain hidden. If the light remain in the depth of the well, ere long its shining will appear on the summit of the hill. The small ones will become great, the powerless powerful, the babes will become the children of the Kingdom, and the wanderers reach the Divine native land of the Father. Rest ye assured.

(Translated by Mirza Ahmad Sohrab, Nov. 14, 1909.)

(Signed) ABDUL-BAHA ABBAS.

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#### PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

In anticipation of an active fall and winter campaign, the opportunity of reporting progress and plans through the medium of the BAHAI NEWS is welcomed.

A Committee of Reorganization is now considering an amended Constitution upon which to base a world-wide work, with no restrictions, such being the instructions given by Abdul-Baha in the Tablet addressed to the Officers of the Society, and which was printed in our previous review. It is contemplated that the name of the organization shall be changed to the "Occidental & Oriental Interdependence Association," or that a similar designation be adopted which will adequately set forth its aims. In addition to the subject of education, there are to be separate divisions, known as departments or committees, devoted to agriculture, industrial development, commerce, medicine, arts and sciences, etc. A plan somewhat similar to the Bureau of American Republics, is in view, with the important difference that the aforesaid Bureau is only for North, South and Central America, while this Association is to be for the whole World.

In due season it is hoped that a monthly magazine will be issued in connection with the work of the new Association, printed in English, Persian

and perhaps Arabic, and as the Association grows, also in other Oriental languages. There are to be agents in all countries, and to that end a committee of correspondence with all parts of the world will be an early development.

The headquarters of the Occidental & Oriental Interdependence Association will be in Washington. World Conventions are to be held every three or five years, the place to be designated at each Convention for the succeeding one.

Broadly speaking, the object of the Association will be to furnish commercial and industrial data and information to oriental merchants about America, and to acquaint American manufacturers with the commercial possibilities of the far and near East. Underlying this practical working, there is the idea of a universal Association to gather and disseminate in the East and the West information upon all subjects of human activities and inventions, so that both hemispheres may find a common channel through which their generous impulses and humanitarian aims may flow and commingle.

It is desired to have the new Constitution and By-Laws ready for submission at the first Annual Meeting of the Persian-American Educational Society, in April, 1911, at which time the merger will be proposed. Meanwhile, the Committee desires to receive from all the Friends and others interested, suggestions and advices based upon experience and observation, so that the Association may become truly a fit instrument for the propagation of the great principles of brotherhood and an international medium for the exchange of goods and ideas. If anyone should desire to draft a Constitution embracing the foregoing suggestions, this will be particularly appreciated. The Committee will wait for one month from the date of this publication, to receive suggestions, after which the formation of a Constitution will be undertaken here. This will then be submitted to lawyers who are available for consultation, and perfected before being finally presented. All correspondence upon this subject may be addressed to Mirza Ahmad Sohrab, 1800 Belmont Road, Washington, D. C.

From every standpoint the proposed Occidental & Oriental Interdependence Association will be the first organization of its kind in the world possessing such a broad platform of universal principles, and this is truly a movement along Bahai lines. We pray God that He may confirm us to accomplish the great work ahead. Much can be done if we have the co-operation of all.

During the coming fall and winter, however, the Persian-American Educational Society will represent the working nucleus of the larger organization, and our efforts will be concentrated upon its success. Since the last report, a draft for two hundred dollars has been sent to Mr. Sydney Sprague. Ten additional scholarships have been subscribed, as follows: No. 40, Miss M. Billet, New York; No. 41, Mrs. Gannett, New York; No. 42, Mr. J. D. Bosch, Geyserville, Cal.; No. 43, Mme. Aurelia Bethlen, Salt Lake City, Utah; No. 44, Mr. F. G. Hale, of Jersey City, and Mr. James, of Hoboken, N. J.; No. 45, Mrs. Luella Kirchner, Chicago; No. 46, C. B. Nourse, No. 47, Miss K. E. Nourse, No. 48, P. H. Nourse, of Atlantic City, N. J.; No. 49, Mr. T. T. Steele, New York.

Many appreciative letters have been received from prominent persons in Persia; the Persian newspapers in Persia, Egypt and India have given columns to the consideration of this vital subject, predicting great things for the future. Thus the Orient has awakened to the work we are undertaking, and we dare not fail or stop short of large achievements. It is reported that a very interesting Constitution, written for the management of the Society in Persia, has been received from the authorities of the Tarbiat School.

The following communications received recently by the Corresponding Secretary, will serve as an indication of the interest manifested at remote points:

His Honor, the Persian Consul of Batoum, Russia, transmitted to me your little booklet of Persian-American Educational Society, and he seems to be very much interested in this movement. Perhaps you have these little booklets already translated and printed in French and Russian. It will be very advantageous to us to find these little books in these two languages, so that we may spread it among our numerous acquaintances

of the French and Russian families, so that they may become acquainted with your great work. We will be infinitely obliged to you if you send us a few copies in French. Hoping to hear from you, accept, Monsieur Secretary, the assurance of my most distinguished consideration.

(Signed) Miss Z. ROBINS,

(Translated from the French.) Batoum, Russia.

Dear Spiritual Brother—I read today in the BAHAI NEWS sent to me by Mr. Roy C. Wilhelm, of Wall Street, and found it of the utmost importance, nay, rather, the greatest and most obligatory thing to be done, to help the Persian-American Interdependence Society, and am very desirous of helping it in all the ways I can. I am extremely desirous of becoming an active member of the Society for Bombay, if permitted, and beg to be asked to do all that I can and should. I am as yet a student of law, and have not begun to earn my honest penny. My most beloved father is a very staunch Hindoo. I being thus situated may not be able to help the Society by material means, which it most needs, but hope to do so in the near future, when I shall be able to spare a little money. At present I offer my most humble services, greatest appreciation of its need and usefulness, and heartfelt desire to see it progressing. I most humbly and most respectfully pray to God, that the Almighty may shower His Favours upon it. With love and greetings to all the spiritual brothers and sisters in El-ABHA; with due thanks to all the dear brothers and sisters who work for the P. A. I. Society, and a sense of the appreciation of the great work they do, I beg to remain, my dear spiritual brother, your brother in El-ABHA,

(Signed) N. R. VA KIL,

16th July, 1910.

Navsari, India.

All are urged to secure more scholarships, and to work with us so that the coming winter season may see a large increase in this respect. We are before the eyes of the world, and must do our full duty!

The Librarian asks that attention be called to the need of literature for the Tarbiat School in Teheran. Any books, magazines, etc., will be welcomed. They may be sent direct to Mr. Sydney Sprague, c/o Mirza Azizollah Khan, rue Arbab Jemsheed, Teheran, Persia, or to Mrs. Claudia S. Coles, 310 The Burlington, Washington, D. C. Postage on printed matter to Persia is the same as domestic rates, and no better use could be found for discarded magazines or spare books, than to pass them along for this worthy use.

JOS. H. HANNEN, *Cor. Sec'y.*

Washington, D. C., August 27, 1910.

AROUND THE WORLD WITH MESSRS.  
REMEY AND STRUVEN.

*Third of a Series of Letters Under This Heading.*

We take the liberty of prefacing the letters selected for this issue with the following Tablet to one of the friends at Cincinnati, O., believing it not only confirms the correctness of the observations of our brothers that organization and systematic work is needed in many centers, but that it will assist such centers in their endeavor to comply with the wish of Abdul-Baha expressed therein:

TABLET FROM ABDUL-BAHA.

HE IS GOD.

*O thou seeker of the Kingdom!*

Thy letter was received. It is impossible to organize the House of Justice in these days; it will be formed after the establishment of the Cause of God. Now, the Spiritual Assemblies are organized in most of the cities, you must also organize a Spiritual Assembly in Cincinnati. It is permissible to elect the members of the Spiritual Assembly from among the men and women; nay, rather, it is better, so that perfect union may result. According to the Texts of the Akdas the dues are to be collected in the Treasury in order to meet the necessary demands, but do not make the dues obligatory to anyone. Everyone can pay according to the dictates of their hearts and let it be a voluntary contribution.

O thou seeker of the Kingdom! Now is the time that you may become engaged in that country in the promotion of the Word of God, the diffusion of the sweet fragrances of the Paradise of ABHA and the spreading of the Divine Teachings.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, May 18, 1910.)

HONOLULU, H. I.

Honolulu, H. I., Dec. 10, 1909.

To the Members of the House of Spirituality of Bahais,  
Chicago, Ill.

Dear Brothers In His Name:—Before leaving the Coast it was in my mind to write you something about the things which Brother Struven and I had experienced in our visits with the various friends of the many Bahai Assemblies in America, hoping in this way to be of service to you by helping you to come into closer touch with these many centers. \* \* \*

Both Brother Struven and I feel the necessity of systematic and united work and organization in the various Assemblies; that the believers should unite and work in the name of the Assembly, whichever one it may be.

It seems to me that The House of Spirituality can

do much to meet this need. By correspondence with the men in the various centres the plan of systematic work could be presented to them in such a way that they would take hold of it. \* \* \* As I wrote before, I feel that now is not the time for the women throughout the country to organize, but rather for the men and women to organize together. The plan of organizing exclusive women's meetings in the younger assemblies tends towards accentuating rather than diminishing the gravity of the question of getting the men believers to take an active part in the work.

That old misconception, the idea that Abdul-Baha does not wish any organized effort, is still in the minds of some of the friends. \* \* \*

Greetings In His Name,

CHARLES MASON REMEY.

Honolulu, H. I., Dec. 14, 1909.

To the Washington (D. C.) Assembly:

Dear Friends in El-ABHA:—Today Howard Struven and I are leaving these Islands for Japan. Our stay of three weeks here has been a short, pleasant and most busy one. Nowhere on our travels have we found so spiritual a response to The Message as here in Honolulu. For some time past there have been ten or a dozen firm believers here, but outside of a very few, the Bahai Cause was not known. All was ready for a public movement when we arrived.

A campaign of public meetings was planned and successfully carried out. There has been some opposition, but very little; and a little ridicule, but this has also been very slight. Public meetings have been held almost daily and besides these there have been study classes for the seekers after Truth; study classes for believers; two Unity Feasts, and the celebration of the Fete of Abdul-Baha (Nov. 26th), as well as other meetings. Practically the whole town knows something about The Message—between the meetings and papers, almost everybody at least knows the name "Bahai," and knows that now an assembly is here organized for systematic work.

The ladies are going into philanthropic work, too—doing this in the name of The Bahai Assembly of Honolulu. This, I feel, a very important step, and one which the believers in all places can well emulate. In each centre we should unite as an assembly and take a position in the active work of the place in benefiting the people and working for the public good *In His Name*, the *Name of Baha*. The more we do this the more we will grow. The less show made the better, nevertheless we should not work anonymously, but let our light shine and be felt. This will attract the souls. As Abdul-Baha says, we must manifest forth the love of the Kingdom through deeds. The organization and work of the Washington (D. C.) Assembly is an example and an inspiration to all. We have informed all of the friends of the good news we hear from you, and this is inspiring others to do likewise.

Yours in His Cause,

CHARLES MASON REMEY.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

Address all communications to

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Vol. 1.

Chicago, (Sept. 8, 1910) *Izzat*

No. 10

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor)	Mar. 21
2nd.....	Jalal (Glory)	Apr. 9
3rd.....	Jamal (Beauty)	Apr. 28
4th.....	Azamat (Greatness)	May 17
5th.....	Nur (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Isma (Names)	Aug. 1
9th.....	Kamal (Perfection)	Aug. 20
10th.....	Izzat (Wealth)	Sept. 8
11th.....	Mashiyat (Will)	Sept. 27
12th.....	Ilm (Science)	Oct. 16
13th.....	Qudrat (Power)	Nov. 4
14th.....	Qaul (Saying)	Nov. 23
15th.....	Masa'il (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Malik (King)	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity)	Mar. 2
	(Month of fasting.)	

Our Persian section this issue contains a Tablet to the Spiritual Assembly (H. of S.) Chicago, dated Dec. 16, 1902; an article on Universal Bahai Education, quoting statistics from England and France, also Tablets; and following news items: (1) Unity Feast at Washington, D. C., (2) Mr. Remey's visit to Green Acre, (3) receipt of letters from Mashad, Persia, (4) concerning Mirza Ali Kuli Khan.



NEWS NOTES.

The Philadelphia, Pa., Assembly has been greatly favored by the visits of Mr. and Mrs. Brittingham of New York City, Mrs. Russell of Chicago, Mrs. Dixon of Washington, Mr. Hope of Baltimore, Mr. and Mrs. Dahl of West Hoboken, and Hilbert Dahl of Pittsburg. On the evening of Aug. 17th, a meeting was held in a hall. Mrs. Brittingham gave The Message in a beautiful, clear, loving way and every one was attentive and seemingly eager to learn. About fifty people were present. A Bahai baptism was held at the home of Mr. and Mrs. Summers, No. 3228 Fairhill St., on the afternoon of Aug. 20. Walter, Irvin and Harry Summers, Harry Weyand, and Elwood, the infant son of Mr. and Mrs. William C. Revell, were baptized in the name of the Kingdom of El-ABHA, by Mrs. Brittingham. In the evening the Unity Feast was observed at the home of Mrs. Mary J. Revell, 1429 Mayfield St. Twenty-one believers were present at this beautiful meeting. *J. E. R.*

Excerpt from a long prayer revealed by Abdul-Baha at the marriage feast of Mirza Eskander Khan (Mr. Sydney Sprague) and Farahangise Khanum, daughter of the well-known Bahai teacher, Mirza Assad Ullah, who were recently married by Abdul-Baha, himself, in the presence of representatives of all nations and religions at Haifa, Syria:

Lord! Verily, Thy servant, Eskander Sprague, journeyed to the most remote countries while aglow with Thy Love; he was attracted by Thy Call while in those far-away regions, hastened to the Radiant Spot (the Holy Land) and willed to unite with Thy pure maid-servant who believeth in Thy Verses, who is aflame with the Fire of Thy Love and who is related\* to The Branch of the Tree of Thy Grace. Lord! Make this marriage blessed by Thy Favor; happy by the benediction of Thy Generosity; an indissoluble tie; a partnership holy unto Sprague; a blending fellowship, a rejoicing, a unity and an affinity lasting throughout the Eternity of Eternities, in every world of Thy Holy Worlds—upon the plane of the Spirits and the Lights. Verily, Thou art the Helper! Verily, Thou art the Generous! Verily, Thou art the Merciful, the Clement!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Ameen U. Fareed, Aug. 19, 1910.)

\*Farahangise Khanum is a niece of "The Branch," Abdul-Baha.

Charles Mason Remey addressed the regular meeting of the New York City Assembly, held in Genealogical Hall, Sunday, Aug. 21st, giving a very interesting account of his extensive travels and experiences with the Bahais in the New Holy City (Acca and Haifa, Syria) and in Turkey generally, and in India, Persia, Russia and Europe. In the evening both he and Miss Juliet Thompson, to whom he is engaged, were present and took part in an interesting and largely attended meeting at the residence of Mr. Arthur P. Dodge. Mr. T. D. Fuller, of Chicago, was also present at these meetings. Mrs. Eva Webster Russell, also of Chicago, has been a most welcome visitor during the summer, reading to the friends the letters of Doctor Moody from Teheran, Persia. *A. P. D.*

Miss Georgiana Dean is now in Fairhope, Ala., ministering to the needs of Mrs. Paul K. Dealy, who is afflicted with blindness. She writes: "Mrs. Dealy suffers a great deal, yet she gives The Message to all she can. Her face shines with the light of God."

Mirza Ali Kuli Khan has arrived in Washington, D. C., and presented his credentials to the State Department in the capacity of Charge d'Affaires from Persia, but will leave in a few days for the West to bring back his family who are now in California.

Mr. Remey has recently visited Hudson, Johnston, Utica, Clinton, Ithaca, Pomery and Cazenovia, N. Y., accomplishing much good for the propaganda, unification and solidarity of the Cause of God in these centres.

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CONVERSATIONAL PERSIAN TAUGHT BY  
CORRESPONDENCE.

*The Bahai Correspondence School* teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall. Columbia University, New York City, U. S. A.

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شیخ کاغذی      اعضا، محفل روحانی      علیم بهاء التسمی الابهی

ای عزیزان عبدالبها، لایحه‌ای شماره در نهایت ابهاج تلاوت نمودم بس روح در جهان  
قلوب است و باعث اشراج نفوس اگر این محفل روحانی نجات روحانی و تأیید یزدانی اداس  
و استقرار یابد منشأ آنرا عظیمه کرده و موافق بر امور کلیه محافل روحانیه که در این عصر الهی در آن  
روحانی تالیس شود البته مثل و مانندش در اعصار ما ضیئه تحقیق نیافته زیرا محافل عظمی در تحت حمایت  
اکابر رجال بود اما این محافل در تحت حمایت جمال ابهی ناصر و معین آنان یا امیر بود یا ملک  
بود و یا کاهن یا رئیس یا جمهوری کثیر اما این محافل روحانیه ناصر و معین و مؤید و ملهم حضرت سید  
قدیر حال را نظر ننمائید استقبال و مال را تصور کنید اندر بدایت بسیار ضعیف است و  
عاقبت شجره عظیم بناید نظر در آن کرد بگذر باید نظر در شرح نمود و انواع شکوفه در گت در پ

پیام بر باختر

علا خطه در زمین هیچ کس نبود که عبارت از شرف و توفیق بود بعد ملا حظت نماید که دانسته چه شجری شد و چه  
 ثمری داد حال اعظم از آن است زیرا ندای رب بگنجد است و صفت صاف و رقی قیوم  
 اینک صلح و صلاح آفاق است و رایت راستی و درستی و آشتی در میان ملل متنوعه بلاد و دیار  
 نورانیت شمس حقیقت است و روحانیت حضرت احدیت این دور اعظم جمع آفاق را احاطه  
 نماید و عاقبت کمال عقل در ظل این رایت مشهور گردند پس امتیاز بین دانه را بدانند که آن  
 در همان حقیق در کشت زار الهی برست حجت نشاند و از فیض باران موهبت سقایه نمود  
 و از حرارت و ضیاء شمس حقیقت پرورش میدهد پس ای یاران الهی بشکله حضرت  
 یگانه پردازید که منظر چنین موهبتی کشید و دور چنین رحمتی طوبی کلم بشری کلم من هذا بفضل  
 العظیم و علیکم التحية والسلام ع

تربیت عمومی بهسان

همان نوعیکه زمین بدون باغبان بزرگترم نگردد و بیابان بدان آب چون گل نخلد و زمین  
 بدون روح فعاله زنده نماند و حیوان بدون مواءمت بحالت بحیث و نسبت جهت نماید به تقسیم  
 اطفال انسانی بدان تربیت و تعلیم از نعمت آزدی استقلال محروم و ال غیب می مانند و در نظر خلق  
 به حقارت پستی مشهور گردند به ستم است که انسان بل علم و بل تجربه آله امور مخیره گردد و هر دو نولو را بر خرد  
 و شبیه بندود شد حقوق اصلی با لذت آزدی خود را از روی نادانی از دست بدهد بسبب این شهرت  
 و اندام آثر در دست کرد این بین را بیا دد و اخلاق تنی را اند موم و مقصود نماید طریق  
 ظلم و جفا پدید در سنگ آلی و بی رحمتی آتش بر خاندان بیچارگان زند بلی ای خواننده عزیز هیچ نکته  
 حیرت و ضعیف نگراید مگر بوطظم تران و بزرگان و بی رحمتی و بی زبلی ظلم کرد مگر از روی جهل و نادانی پس  
 صاحبان بمر پوشید نیست که نادانی اساس ظلم و اجحاف و افسارت و غلامی است و علم و هنر ترن جدید

پیام بر باختر

پایه عدالت و نصفت و از آادی و حریت و انبیسند برین است که هیچ کس از ذول قبه زمان  
 حاضر به تعاهد سایه خود نرسید مگر از طریق تربیت عمومی و ترسارف مفید در میان جمهور ملت اما  
 برای رفع اشکالات که در قرآن تملیه جمع شده بود اول شمعن امروز رخت کشیدند کوه های عظیم  
 عوالم را از جنوی قدم خود بر طرف کردند و مهران آنکس جان خود انثار نمودند تا آنکه تعصب ای استی  
 کشیش های پرغش در اهب ای پر حید و تندیر را نکست و ان محبوب روح پرورد را در آغوش کشیدند  
 و مدارس عمومی بجان باز نمودند و وجود دختران و پسران خود را بر علوم و فنون ترین در آیش دادند  
 و در حوضه رفعت سعادت ملی داخل گشتند و عالم روز بروز بر شجاعت و استقامت انسی خود افزودند  
 و ممالک تا یکت و ظلم جهات را فتح نمود و قصد و انگش ای نورانی از ابر زلف ان ملک برسانند  
 ملی چون در این اعظم حضرت بهاء الله او استغنه در باب تعلیم عمومی و تحصیل هر پیشه وضع کردیم پرورد  
 این امر تربیت اطفال خود را چه پر چه دختر یکی از مسائل ضروریه دینیه میدانند و تحصیل معارف سعید را بر  
 گزین عبادت الهی فرض نمینند و این امر روح بخش فقط در دین بهاء الله باین وضوح و اتقان بیان  
 گردید و هر چه جمیع فلاح و نجات عالمیان دانسته شد و کس نیکو بر نفوذ و ترقی دین حضرت مسیح له المجد  
 است و تعالیم ازادی بخش حضرت رسول ص مطوع میدانند که غلبه جایگزین کلمات الهی اثرش در قلوب  
 مخلوق مل بیشتر از زمین امراطوران ارض است و چون از حضرت بهاء الله سخن آنجا ناس و ایجا بحث  
 در میان ادیان عالم برین ارجح بر افکنند لهذا بر قدر بیانات و تعالیم او گوش مردم برسد و بر قدر مسلم پران  
 خاک از نفیست قدس مظهر گردد در تربیت اطفال خود بیشتر از پیش خو ایند که شنید و باین سیدم کم فرد فرد  
 ساکنین جهان از چین تا امریک و از افریق تا آمار تا بکل علوم ترین گردید در حوضه مردمان از آاد  
 خواهند گشت و امروز بر قدر دولت ملت ایران اوقات شریف را صرف تحصیل ممالک ماریس مل غریب  
 نمایند و اسلک با مئه آنها را در مملکت رواج دهند مسلم است که اطفال خود را بهتر از پیشتر متوانند تربیت  
 کنند مثلاً ما حفظ فرموده که دولت انگلستان فقط در جزیره انگلند و در مکز سال صد و بیست پنج میلیون

پیام بر باقر

تومان خرج تربیت اولاد می خود نمیداد ۲۹۱۶۲ مدارس و کلیات بنا نمود است چنانکه در روز  
 و پسران در هر سال بکج کلمات شغولند و صد و چهل و یک هزار معقلین زن و چهل و یک هزار معقلین مرد و فساد می  
 مرد شب در روز در ایستگاهها مدح علوم در قلوب میدهند تا آنکه بزرگی و استعداد و بقای صعب نمود که آقا  
 بنماید که بقدری مکنش مسیح را بجایست که جمیع شایق علماء را بر و آفتاب از مشرق نش برگز خود  
 نمی نماید زیرا اگر از نقطه غروب کند از آنق دیگری طالع خواهد نمود. هم چنین دولت فرانس که پیشتر در صف  
 جشن عزت عرب بود در سال گذشته ۲۳۱،۹۰۵،۲۱۱ فرانک خرج مدارس خود نمود و احوال بشتاد  
 هزار دبستانها در افغانها داخل مملکت بلذ داشتند است و در همین سال بیشتر از شش میلیون اطفال  
 از پر و دختر به تحصیل مشغول بودند و از همین جهت است که در نظر ملل جهان باین شرافت تربیت نام  
 میشود. سعدی با در جام که خندق کلام و سلطان نصرتش میدانم چه خوش گفته: - ملک از خود اندان  
 کمال گیرد و در این دانشمندان جمال پذیرد پادشاهان بر جیح دانشندان محتاج ترند که خود اندان توب  
 پادشاهان" در این مورد حضرت با الله عالمیان را خطاب نمود میفرماید: - ای پادشاهان من شما بخوا  
 رضوان فید باید با شمار بدیعینو ظاهر شوید تا خود را دیگران از شما متفخ شوند لذا بر کل لازم که بصنایع  
 و کتاب مشغول گزند است سبب قضا یا اولی باب و آن الامور معلقه بابها افضل الله لعلکم بها  
 و اخباری شمار لایق نابین و خواند بود... پس ترین نام نفوس کنند که بی تردی مراض ظاهرند از تحقیق از  
 احوال مکتوبند مروت از ان نفوس معطله نمند از حج و عذقه فرود... بهترین نام آنانند که باقر  
 تحصیل کنند. " و حضرت عباد الهها عبادات روشن میفرماید: - علیکن تربیتیه الاطفال مند  
 نعمته اطفالهم علیکن نجسین اخلاقهم علیکن باله اظمه علیهم فی جمیع شئون و الاحوال لان الله سبحانه  
 و تعالی جعل الاتهام تربیات اولیات مبدء و الاطفال به الامور عظیمه شان عالی شدید بقید  
 بجز الغنور فیه ابد" در مقام دیگر در لوح عظیم تربیت و تعلیم که انشایش در مملکت غرب اثرات  
 بخشور جن ملل جهانرا نصیحت میمانند: - " اگر برتی نباشد جمیع نفوس و توش مانند

و اگر تعظیم نباشد اطفال کل مانند خرات گدازند اینک در کتاب الهی در این دو بدیع تعلیم تربیت امر اجباری است  
 نه اختیاری یعنی بر پدر و مادر فرض همین است که دختر و پسر را نهایت محبت تعلیم و تربیت نمایند و از پستان عریان  
 شیر دهند و در آغوش علوم و معارف پرورش بخشند و اگر در آنخصوص قصور کنند در نزد رب غیور شاموز و مذموم  
 است و این گناه است غیر مغفور ... اول تخلف یا ان الهی و انا رحمان انت که باقی دهر همان  
 در تربیت و تعلیم اطفال مذکور و اناث گویند و دختران مانند پسرانند ابد فرق نیست چهل مردانه موم  
 و نادانی برد و بغوض ... اگر بدین حقیقت نظر کرد تربیت و تعلیم دختران لازمتر از پسران است زیرا این  
 بنات وقتی آید که مادر گردند و اولاد پرورش شوند و اول مهمل اطفال مادر است زیرا اطفال مانند شاخه بنزد تر  
 طور تربیت شود نشود و نماید اگر تربیت راست کرد راست شود و اگر کج کرد کج شود و نهایت امر بر آن هیچ سبکی  
 نماید پس بنات در همین شد که دختران علم و تربیت چون اگر در سبب عمومی جهل و نادانی عدم تربیت اطفالی نیز  
 شود ... البته بجان بکشند که اطفال خویش را علی الخصوص دختران را تعلیم و تربیت نمایند و هیچ غرضی در این تقاضا  
 مقبول تا عزت ابدیه و علویت سرطیه در آنجنابان همانند شمس ضعیف جلوه اطلوع نماید و قلب طیب البها بر  
 و منمن شود. پس از شرح کلمات و نقل بیانات عطفه قبل باید بر ساکنین ارض مبرهن کرد که عقیده  
 بهائیان در باب تعلیم و تربیت چیست و در آنجا خواهند فرمود که این امر در ای چهر روح همه اطفال و ترن است و این  
 مسئله را باید هر فرد بهائی که در هر ملکیتی مسکن دارد قولا و فعلا اظهار نماید تا مردمان بتیق انبیین بدانند که  
 بهائیان چند ترن هستند و روح تمدن و انوکوی علم و تربیت تعلیم نمودند تا شرف دانش تعلیم  
 برتر این است تربیت عمومی بهائی! این است نعمتی که لذت مملوئی!

اجازات

در به ماه فاطمه بهائیان و مسکنین در مجلس عمومی جمع شد و حیدر نوده دانه را از نهانجی بی برپا داشتند بعد از جمع  
 اجازت آنرا در این کیفیت صادر بود و ملاحظه بسیار روحانی خلب که این تفسیر شرح از تاریخ بهائیت  
 است

پیام بر باختر

۶

بیان نمودند و جناب سرزن عبادات جاذبه در تعالیم حضرت علیا اله که بس اتحاد عمل گردیده اظهار داشت در کتب مکتوب نصیحت از جانب ایشان بزرگ بود که بگویم آتم الله راحه قوم شد بود قرائت گردید و بسبب اشتغال و بخت آریان گردید امید چنانچه که این نوع مراسلات زود زود از اطراف ایران با مرکب رسد.

---

جناب سیدی در این پیام بجز ترغیب است در سفرند و دو سه هفته قبل در کربلا کربلاست از است و امر است چند سالی در اینجا تبلیغ کردید چندین مجلس منعقد نمودند و در آنجا کلمه الله خطاب می نمودند و انموله اند از اخبار افشاش آنچه از سر آسمان جلیست تا من نقاش مشهور جهانی نیویورک نامزد ستر سیدی گردید و در آینه عروسی واقع خواهد گردید پیام بر باختر تبریک همیما نه اظهار میدارد.

---

در این ماه چهارم الواح مبارکه از قلم حضرت عبدالباقی ریاریان امیر ملی دریافت گردید و پس از ترجمه زنجیر جانش ارسال شد و همچنین بکاتب مدعانی از مشهد بانضمام جزوه اشعار میج که در قیام طبایع آورده با احتیاط صادر نامت که بگویم حضرت قابل بنظم در آن بود قیامت گردید و بسبب سخن شد بدگشت این سخن است تاکی ایرانیان پرودی ظلم دشمنان را انموله و خود را در نظر ملل متقدمین عرب چشم بر تربیت می بینند

---

جناب کبکی حقیقت خاکن که مانع است شاره دافری دولت عیسایران در امریکای برقرار گردید پس از توقف چند روزی در نیویورک وارد واشنگتن گردیدند و اقدار نامه های دولتی خود را بوزارت خارجه سپردند نمود و پس از سپردن منزلی موافق برای سفارت مشغول به ارتق و تقویت تکالیف نامه خوانند گردید حضرت شارایه سه نفر از جوانان باهوش ایران را به همراهی خود آوردند که در مدارس امریکای بر تحصیل شعب مختلفه علمی شروع نمایند و روزنامه های تازه ای با نمیشه اهمیت بزرگی دان و مقادیرت مسفده در این باب نوشته اند. پیام بر باختر حیات وطن پرستانه در درستی خود را در این نموده است جناب زود از اظهار داشته امیدوار است که بزودی از ابراهامات ایشان خدمات عظیمه نسبت به ایران انجام رسانند و در رابط تجارتی و صنعتی ما بین این دو مملکت قید جدید نمایان گردد و اصطلاحات عظیمه محقق یابد و لیس بذا علی الله عز ویر.



# BAHAI NEWS

Vol. 1 Chicago (Sept. 27, 1910) Mashiyat No. 11

## TABLET FROM ABDUL-BAHA.

To the Beloved of God in Teheran, Persia.

HE IS GOD!

*O ye Beloved Friends of Abdul-Baha!*

Today the most important affair is delivering the Cause of God and spreading the fragrances of God. The duty of every soul among the believers of God is that he must rest neither day nor night, and with every breath think of the diffusion of the fragrances of Truth. That is, he must endeavor as far as lies in his power to quicken and guide a soul to the Path of Immortality, for this service of his will be perpetuated throughout centuries and cycles.

The power of the faith of the first guide will be transmitted, find continuation and become manifest in the lives of other believers, until one sanctified soul will become the cause of quickening a hundred thousand souls. Consider how important this is, for the guidance of one soul is greater than the sovereignty of a kingdom. The temporal dominion is ended in a few days and no effect or result, no rejoicing or happiness, no beatitude or praise and no name or fame is produced thereby. But this sovereignty which consists in the guidance of the souls is eternal and everlasting. It embraces the Divine Beloved and it establishes man upon the throne of grandeur. Therefore, Spiritual Assemblies must be established in all the cities and their aims must be the guidance of the souls.

Likewise some teachers must be sent to various parts and in every direction, for the sake of diffusing the fragrances of God, so that they may direct the seekers to the Divine Path; even the coming and going of the friends is beneficial. For instance, the friends who live in the smaller cities often do not receive any news, and then only at random. Now if certain souls arise to travel through these places, give the Glad-tidings of God, stay in every

place a night or two, deliver the news of the Holy Land and other countries and cities of the East and West, and associate with them with the utmost love, enthusiasm and happiness, this will be conducive to attraction and enkindlement, the people will be trained in spiritual matters and obtain exhilaration and life. This will become the cause of diffusing the fragrances and the motive-power of the promulgation of the Word of God.

His Honor, Mirza Aga Taraz, and Ali Akbar are two blessed souls, and they are the cause of happiness to the heart of Abdul-Baha. It is assured that they will become assisted in the universal services, and in the Kingdom of ABHA they will shine and gleam like unto the morning star.

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, especially for the BAHAI NEWS, Washington, D. C., July 14, 1910.)

#### TEHERAN, PERSIA.

We are indebted to Dr. Zia M. Bagdadi of Chicago for the following extracts from a letter which he received recently from Dr. Youniss Khan of Teheran, Persia:

The troubles, calamities, poverty, etc., which happened during the late years, have resulted in that the people of Teheran, the old and the young, the rich and the poor, have turned their faces toward the Threshold of the Holy Cause in such a manner that a thousand teachers are not enough to give the glad-tidings. Although all the friends of God, men and women, are occupied in spreading the Cause, yet when a teacher comes from another city all rush to him, and they want to hear more.

The assemblies and organizations for the welfare of humanity and services for mankind are numerous in the city. For example: (1) The Spiritual Assembly has the charge of all spiritual matters. (2) The Assembly of Peace for the settlement of difficulties which might occur among the friends. (3) Mahfala Mouratab is an assembly which looks after the order of the material and spiritual matters. (4) The Assembly of the New Society. This has charge of the financial welfare of the Cause, such as schools, etc. (5) Charity Society, for the help of the poor and needy. Besides these organizations there are two schools, one for boys and another for girls. These admit not only Bahai children, but also outsiders. All are treated equally. The poor are accepted free.

The Tarbiat school held its commencement exercises recently. This is the best school in Teheran. All the royal ministers and officers were present. The American ambassador, although not a Bahai, was so filled with enthusiasm that he took a photograph of the party.

A hospital has been established in which Amat-el-Allah, Dr. Susan I. Moody, Dr. Aristo Khan, Dr. Atta Ullah Khan, Dr.

Mohammed Khan and the writer, Dr. Youniss Khan, are practicing. Each doctor is in charge of a special department. Thus, Dr. Moody is the superintendent and the gynecologist for women's diseases. This makes it a well-equipped hospital.

Besides the above mentioned institutions and spiritual gatherings there are fifty Assemblies for teaching. Consequently, in this day the Sun of BAHÁ'O'LLAH and the Light of Abdul-Bahá, The Center of the Covenant, is shining with utmost brightness in Persia.



DOCTORS OF THE RECENTLY ESTABLISHED HOSPITAL IN TEHERAN.

NEWS NOTE.

A farewell gathering for Dr. Sarah Clock was held in the home of Mr. and Mrs. Arthur P. Dodge, 261 West 139th Street, New York City, on Sunday evening, September 4th. She sailed on Thursday, the 8th, for Haifa and Kazoin, Persia, with her friend, Miss Straiton, of Scranton, Pa.

AROUND THE WORLD WITH MESSRS.  
REMEY AND STRUVEN.

*Fourth of a Series of Letters under this Heading.*

Certain letters from our brothers printed in previous issues of the BAHAI NEWS properly belong to the series and should be incorporated in this article. We refer to one under the heading "The Outlook in Japan" (No. 2 issue), and one concerning Kunjan-goon (No. 8). As it is unnecessary to reprint them, we present the following, written at Rangoon and Bombay, India, respectively:

RANGOON, BURMA.

Rangoon, Burma, Feb. 10, 1910.

The House of Spirituality of Bahais, Chicago, Ill., U. S. A.

Dear Brothers in El-ABHA:—Brother Struven and I arrived here one week ago and are enjoying, more than I can express, the companionship of the believers in this and neighboring cities. \* \* \*

The time has come in India for the Cause to be known outside of Islam. As in the early days, Christianity was for years considered as a sect of Judaism, so now in many Oriental countries the Cause of El-ABHA is thought to be a Moslem sect. Now, through the assistance of the Western friends, this notion is being corrected. When our teachers come and travel in these countries they prove to all that the Holy Cause is for the West as well as the East. This has a powerful effect upon the people, and through it many are attracted.

Brother Struven and the Rangoon Assembly send you and all of the friends greeting. We are busy day and night with meetings and receiving truthseekers from every phase of religion, Jews, Christians, Moslems, Parsees, Buddhists and Hindoos (Brahmans). \* \* \*

In His Service,

CHARLES MASON REMEY.

BOMBAY, INDIA.

Bombay, March 24, 1910.

To the House of Spirituality of Bahais, Chicago, Ill.

Beloved Brothers in the Love of Abdul-Baha:— \* \* \* After leaving Rangoon, we came on to India, landing in Calcutta. There we remained six days, where several well-attended meetings and feasts were held, including one public lecture. In Calcutta one assembly is composed chiefly of young men. It is a new center, yet full of life and vitality. There we had a very profitable stay.

From Calcutta we went to Benares, Cornpau, Agra, Delhi and Mount Aboo. Our travels in these places were chiefly on account of wishing to see the many architectural remains of past India. From this latter place we went to Baroda, where our good friend, Mirza Mahmood, was expecting us.

Baroda is the capital of one of the free states of India, which has its own government, ruler, etc. \* \* \* It is the most progressive place (native) which we have visited here in India. Its Maharajah is the wealthiest ruler in these parts. museums, schools and the like for the benefit of his people.

There are very few English there. All of this progress comes from the native government. \* \* \* There the Cause is also in a good way. \* \* \*

Here in Bombay we are having a beautiful time—quite a busy one with the friends. Several lectures are arranged. One before the students of Elphinstom College for this afternoon, and one for next Friday before the Theosophical Society. Many truthseekers are coming to the Mashrak-el-Azkar, where daily meetings are held. \* \* \*

Here in these Oriental countries I see everywhere the need of the Western Bahais. These people here have something for us. From them we can learn a lesson of devotion and love, and we can also teach them certain things which they must learn. From my experience in these several Oriental countries I see, and have seen for some time, that the Cause here needs Western enthusiasm and "push" to bring it out. \* \* \*

We must come to their aid in this matter. \* \* \* The most necessary of all things now in the Bahai Cause in these countries of the East, is that some teachers may be sent to the East. The Oriental Bahais have given us the motive force of the Cause; now we must go back to them with the application of the same. \* \* \*

Faithfully yours in His Holy Cause,

CHARLES MASON REMEY.

P. S.— \* \* \* There was a good turnout this afternoon at the lecture on the Bahai Movement before the students of the Elphinstom College—I should say about two hundred. Afterwards we took tea with the Principal of the College and continued the good work. C. M. R.

WORDS OF ABDUL-BAHA.

*Some of the words uttered by Abdul-Baha to Messrs. Howard C. Struven and Charles Mason Remey while in his presence at Haifa, Syria, May, 1910:*

"Welcome! You are blessed in making such a world pilgrimage and by being allowed to serve in so many countries. Many tourists travel around the globe visiting places and cities, but their tours have no lasting effect and are soon forgotten. The effect of your tour will be eternal. Its effect will be seen during the ensuing centuries."

Abdul-Baha mentioned the great love with which the Persian Bahais had greeted Dr. Moody when she arrived in Persia, accompanied by Mr. Sprague, saying that between Enzeli, on the Caspian Sea, and Teheran there were nineteen relay stations and at sixteen of these there were Bahais gathered to greet these Western Bahais.

Abdul-Baha then asked about Professor Barakatullah and the work in Japan. When told of the labors and service of that believer, he was very pleased, and said that if the people of Japan responded to the Teaching theirs would be a blessing and production of the greatest good.

Abdul-Baha sends word to the American believers that it is necessary for some of them to go to Japan and there engage in spreading the Cause, saying that great results would be produced if some of the friends were to go to that country to enter into trade and business and at the same time do spiritual work.

The greetings and messages of the many friends in the various assemblies visited were given to Abdul-Baha and he was pleased. He was very much pleased when told of the love, kindness and hospitality of the Bahais in all countries.

Abdul-Baha spoke of the great work done by the simple and uneducated Bahais. Through purity of heart many had become so spiritually enlightened that their words had had great effect upon the minds and hearts of the learned and wise. Some of these simple, pure souls had even written books by dictation.

Abdul-Baha asked regarding the hardships of the journey, but was assured that any incidents of that nature were forgotten and as if they had never been. He then asked whether the addresses given in the various cities had been prepared or were extemporaneous. When told they had been the latter he said that the teacher should always speak from the heart, for only words from the heart reach the hearts of the hearers and has effect, whereas when one speaks not from the heart, the effect of his words is but a passing one. All teaching should be done by the Spirit working or speaking through the teacher, and should not come from the mentality of the individual. One should always use spiritual methods in teaching.

In speaking of spreading the fragrances of the Kingdom, Abdul-Baha said: "In movement there is life; in immobility there is death. The traveling of the teachers from place to place, country to country, and from the Occident to the Orient, is one of the greatest means for sowing spiritual seeds in the souls of the people."

In speaking again of Japan, Abdul-Baha said: "Blessed results will appear from the Holy Cause established in that land. I have sent your letter regarding the work in Japan to Mr. MacNutt\* in

\*See editorial, page 9.

New York, that he may spread the word for some of the American believers to go to Japan, and there serve and teach in the Cause. It is very good for teachers to travel, and, through the love of God, give life to the people. American Bahais should go to the Oriental countries as teachers."

At another time Abdul-Baha said: "Encourage the Bahais to *hasten* to India, both men and women teachers. In India, in particular, women teachers are needed. *Delay not! Now is the time to travel there, and in Persia, too.*"

"Later on, the results of your journey will be clearly seen. Praise be to God!—now our meeting here in the Land of Desire (the Holy Land) is open and easy, while in the past it would have been most difficult. Some of the friends came long distances and could only see me from a distance. Now you must go out and serve—you must no longer stay here."

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The BAHAI NEWS wishes to inform its readers that Miss Laura Clifford Barney's drama, "God's Heroes," is now out. The publishers are, in U. S. A., J. B. Lippincott, Philadelphia; in Europe, Kegan Paul, London. This play, as it deals with the early history of the Cause and the heroic influence of Qurratul 'Ain, will be, we are sure, of interest to all. The proceeds of the sale of this book will go to the Mashrak-el-Azkar's fund and towards helping to start a school for girls in Teheran, Persia.

Our Persian section this month contains: A Tablet to the New York Spiritual Assembly, received August 13, 1909; an article on College Education of Women in Europe and America, and urging the friends in Persia and other countries of the East to open schools for girls; mention is made of the newspaper and magazine articles on the Bahai Revelation, published in the West during the present year: (1) May 27, *Journal of the Royal Society of Arts*; (2) June 4, *London Spectator*; (3) July 3, *New York Times*; (4) July 31, *Baltimore American*; (5) August 1, *Baltimore News*; (6) August 5, *Washington Post*; (7) August 16, *Washington Herald*. Mention is also made of Prof. Barakatullah in Tokyo, Japan, and his monthly magazine, *The Islamic Fraternity*.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

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*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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Vol. 1

Chicago (Sept. 27, 1910) **Mashiyat**

No. 11

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor) .....	Mar. 21
2nd.....	Jalal (Glory) .....	Apr. 9
3rd.....	Jamal (Beauty).....	Apr. 28
4th.....	Azamat (Greatness).....	May 17
5th.....	Nur (Light) .....	June 5
6th.....	Rahmat (Mercy) .....	June 24
7th.....	Kalamat (Words) .....	July 13
8th.....	Isma (Names) .....	Aug. 1
9th.....	Kamal (Perfection) .....	Aug. 20
10th.....	Izzat (Wealth) .....	Sept. 8
11th.....	Mashiyat (Will) .....	Sept. 27
12th.....	Ilm (Science) .....	Oct. 16
13th.....	Qudrat (Power) .....	Nov. 4
14th.....	Qaul (Saying) .....	Nov. 23
15th.....	Masa'li (Questions) .....	Dec. 12
16th.....	Sharaf (Honor) .....	Dec. 31
17th.....	Sultan (Sultan) .....	Jan. 19
18th.....	Malik (King) .....	Feb. 7
	Four intercalary days.	
19th.....	Ola (Sublimity) .....	Mar. 2 (Month of fasting.)

Word has been received that Abdul-Baha is in Egypt.

Two matters of importance are presented to the Bahai World through this issue of the BAHAI NEWS. One is the necessity of raising approximately \$3,000 before January 1, 1911, to meet the payment due at that time upon the land for the Mashrak-el-



Azkar in America; the other is the necessity of teachers arising to go to India, Persia and Japan. Concerning the first matter, moneys should be sent to the Financial Secretary of the Bahai Temple Unity, Mrs. Corinne True, 5338 Kenmore Ave., Chicago, Ill., as early as possible; concerning the latter, Mr. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., will answer any inquiries and accept suggestions from or arrange plans with those who feel they can undertake this service in the Cause, in accord with the wishes of Abdul-Baha as expressed in the following Tablet:

To his honor, Mr. MacNutt—Upon him be BAHÁ'O'LLAH  
EL-ABHÁ.

HE IS GOD!

*O thou herald of the True One!*

His honor, Mr. Remy, is traveling in India and has created wonderful interest among the people. Truly I say, in these days, India is awakened to a greater receptive capacity. The letter of Mr. Remy is enclosed. Consider how India has attained to receptivity. If several teachers from America travel to those parts it is certain that the Lights of the Kingdom shall illumine that region and many souls will be raised from among the Hindus and become the Army of Heaven, and through the power of the Word of God and the outpouring of the cloud of the Love of God, they will make India a rose-garden. Encourage and urge a few souls to take a trip to India so that they may fully realize that the doors of the Kingdom are opened, behold the uninterrupted confirmations of His Highness BAHÁ'O'LLAH, and unfurl a banner waving forever and ever with the breezes of Divine Confirmation and Assistance. Give this matter your most earnest consideration, for it is the most important problem of all problems concerning the Cause. We have also written to Persia to send a teacher to that country, but if several souls go from America it will have greater influence and weight and far-reaching results will become apparent and manifest.

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, May 17, 1910.)

If you feel the "call" of the Spirit to serve either or both of these needs in the Vineyard of El-ABHÁ, we would suggest you respond at once. "Delay not!" Through quick decision and action it may be possible to send a representative to the Congress of Religions to be held in Calcutta in January as suggested by the following extract from a letter recently received by Mr. Chas. Mason Remy:

The Bahai Assembly of Rangoon has just received a letter from the House of Spirituality in Chicago, U. S. A., to the effect that no American can be sent as a Bahai delegate at the Conference of Religions to be held in Calcutta in January next. As the meeting in this conference will be solely conducted in English, I ask your leave to suggest that the presence of an American or a European Bahai in this Assembly would be ex-

tremely beneficial to the Cause. Among us in this country—as you have seen yourself—there is none who can do this task so well as a brother of us from the West. However, as it is not yet too late, I hope you will see your way to help us in this matter. \* \* \* We people in the East are accustomed to view such events as full of mysterious significances; and my personal notion is that the occurrence of such incidents in this age is meant by Providence for the widespread of the Message.

SYED JANAB ALI.

The editors desire to express their deep appreciation of the hearty manner in which the friends are co-operating with them, uniting their forces in an effort to make the BAHAI NEWS a worthy servant in the glorious Cause. It is entirely a labor of love, all serving for the joy of so doing, the money received being used only to meet the necessary expenses of publication and mailing. By adding the Persian section, its field of service is widened, and we hope, in time, if God wills, that both sections may be enlarged, thus permitting us to utilize more of the valuable material on hand for publication.

Three thousand copies of a forty-page booklet, printed in Persian by the BAHAI NEWS SERVICE, pertaining to the Mashrak-el-Azkar project in America up to and including the Convention of 1910, has been mailed throughout Persia, Russia, India and Egypt, during the past month. The manuscript was compiled and written by Mirza Ahmad Sohrab and the cover designed by Charles Mason Remey, while the cost of its production was donated by three of the American friends.

#### THE MASHRAK-EL-AZKAR.

“The greatest affair and the most important matter today is to establish a Mashrak-el-Azkar and to found a Temple from which the voices of praise may rise to the Kingdom of the Majestic God.”—ABDUL-BAHA ABBAS.

The real purpose for the construction of a material structure, called the Mashrak-el-Azkar, has not been clear to all. Abdul-Baha tells us to exert every energy to build the material structure—“thus may the outward represent the inward and the form or letter express the reality or meaning.” He teaches that no soul is formed separate from a body—hand in hand they come forth. As the great Mashrak-el-Azkar work develops, the effect upon the world, Abdul-Baha explains, is like the entrance of the spirit into man. We must build this great Body so that the ABHA Spirit may pervade the

world—like the soul does the body—and have a throne upon which to be seated.

More zeal and earnest effort will be necessary from now on if we are to be obedient servants to Abdul-Baha, for it is his wish that we should meet the payments on the land as they come due. Not less than \$3,000 must be raised before January 1st, as the following will show:

On hand at the last convention.....	\$5,709.46
Receipts since then.....	2,910.29
Total .....	<u>\$8,619.75</u>
Disbursements .....	<u>6,103.97</u>
Amount now in bank.....	\$2,515.78

We have \$375 interest to pay December 24, 1910, and \$5,150 to pay January 1, 1911.

America has been magnificently aided and strengthened by liberal contributions from the Orient. Shall we let these deeds of generosity end in failure and our glorions Mashrak-el-Azkar work flicker out like a taper for lack of real, earnest, zealous work? It will be built, Abdul-Baha says, but it is our privilege to be the builders, or we may slumber and others come in and do this noble work of God.

CORINNE TRUE,

*Financial Secretary Bahai Temple Unity.*

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NEWS NOTES.

Mr. and Mrs. Brittingham recently spent four days with the friends in Baltimore.

Mr. T. C. Rice-Wray of Newark, N. J., is in Los Angeles for two or three months.

Mr. Albert H. Hall of Minneapolis was with the Chicago Assembly Sunday, September 25th.

Mr. Percy F. Woodcock and family have returned to New York City and are at their old address, 230 West 97th street.

Mr. Oscar Hinckley of National City, Cal., and formerly of Chicago, and Mr. L. K. Scottford of Chicago were in Los Angeles recently.

We regret to report the severe illness of two of our Chicago young people: Mr. Charles Scheffler, who is suffering with typhoid fever, and Miss Arna Trueé, who is convalescing after an operation for appendicitis.

Mr. D. D. Babcock of Bremerton, Wash., reports that the fund for sending a teacher to Teheran, Persia, is now complete, a prompt and generous response having been received to his circular letter addressed to the friends.

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 Washington D. C. U. S. America.

نیویورک  
 اعضا محفل روحانی  
 علمیه بهاء الله الاهی  
 ای ایسا انگلوت نامه شماره ۱۰۰۰ دلیل بر ایمان و ایمان و ایمان است بر ایمان بود . الحمد لله محفل روحانی است و در مجمع  
 گشته و سوالی اندر آسمانی بزم تکلم و اخلاق آرزو کنید جشنی بستاند که در آن همه بر ایمان آید . امید چنین است که محفل خود به  
 بسط طبع نوشته کرد . علم بیانی بر آرزو و تمناست نفس گشاین جان فشر نماید . و حدت عالم انسان تر بر کند . و نای صید که  
 گردد و اما نکته نماند . امر که در حدت آید نکار کند . ایوم انظم امور اتحاد و یکجائی اجابت . و این اتحاد و یکجائی جز در نظر علم  
 بیاق ممکن نیست . حدت بیانی است که بسبب وحدت اتفاق است . و در آن نموده آید که در هر ایی را به است محفل  
 ارسال آید این مقصد بسیار مقبول آید . امید که در مقصد ان پادان نشاء تعالیم جمال مبارک و در جمع اتفاق است  
 چون تیش چنین است روح القدس نمود معین است . و من باستان جمال ایی علوم تفریح و درانی نماید . از برای شما آید و توفیق  
 علم و علیم بهاء الله الاهی ع ر

پيام بر باختر  
ترتیب دخران

بیت جاسم شرف افسانه بزرگان بهیکل اسان شبیه نمون اند . اگر چه مرد از امراض و ناخوشی لژاد مسلم است  
 که در انجام تکالیف شخصی توانایی کمون و خدمات عمومی تعاضل و تجامل نمی درند . لگشیدن با پرستویی نماید و لذت ترفیق  
 امور دنیوی نشانه خالی خند و حفظ حدود مملکت بگویند . در وقایع حقوق ملی جان بازی نماید . از خراج و هر یک خود خواهر  
 پایشن آید . در میدان عمل کار همه و دلوله راه میداند . این است ادب و عادت شخص کامل صحیح المزاج ولی اگر در  
 از اجزای بسو ابرص مبتلا کرد و یا جدای شود در بند شفا قوس یا نفوس گرفتار شود بسی واضح است که بندج قوای بدن  
 و جسمیه او در تکمیل گذارند و ایام محدود حیات بر او منع گردد . از استعداد جنلی او کاسته شود . روز را بنامه و زیاد بگذرانند . نسبت  
 را به شیون و طوفان بر مردم از ادوری جویند و او را بکاست نشان و بیجا سگی و ناخوشی خود گذارند . در عقب امور مهمه در این  
 پس چون دخران بر مملکتی جزو اعظم یکل انسان هستند . چنانچه در تعالیم بهائیان ترتیب تعین نمودن آنها مثل ای است  
 که جزوی از جسد و اسلام را عمدتاً به الهی سعوی آتون نمود . جمعی را بیعت در قید ناخوشی و آلم نگاه دارند . لهذا در این  
 چهاردهم قومی دول اروپا و امریکت در برهه وسیعی وجود نیاید که دخران مملکت خود را در مدارس بخانی ملی در بر گویند . علوم  
 عقید و مذهب تا آنکه تدریس بهیکل اسان اعنی بیت جاسم بشری در جمیع ناخوشی می جزئی و کلی نجات یافته و آیه شریفه قدس  
 الله احسن النجاة لعین در وجود او تحقق یابد . بل بعدی اهمیت با نسیب میسد که انسان متوجه زبان از حد حیرت و تعجب  
 نمیداند که امیکت از حکامات الهی اشرح و بسط و در آن کیفیت چون شخص یافته بر تاج روح بخش ترتیب دخران خوب  
 گردد . بخیل مشاهد نماید که جمیع رضات و خدمات آنها مکتول به بخل و صلاح گردید . و امروز اساس عظمت و تمدن دول  
 نو بر پایه در همین ترتیب دخران کشف نمود . زیرا چون دخران بین طلوع رسند و بلا گردند . بید بر علم فهم ترتیب اطفال  
 باشند تا بتوانند برانی بکودت پرست بر قوم پیشکش نمایند ولی اگر نادان اول علم باشند ابتدا ممکن نیست که عمل  
 چنین مانند خندان بر آیند و همین جهت است که یکی از انانیان گفته " وستی که گمراه را حرکت میدهد جهان را  
 حکمانی نماید . و دیگری میگوید : - " اما بخیل میدهم در کس ثابت شد است که اساس لژادسی علمی دولت  
 جمهوری آنا زونی بر ترتیب و تعین دخرانمان گذارند شد است . و اگر یکت سال از ترتیب دخرانمان کردیم

پیام بر باخر

الهی هستند گفت میایم دهانت درینم بدون شک دریب بحالت تمیث ازون اول بخت خواهیم نمود. تا اینکه زنانت  
 تربیت شده دریم مردمان وطن پرست بزرگ ازینان منت پیام خواهند نمود چرا که صفات معیشتی و فکری بر صفات منته  
 و چسکی تقوی دارد اول دای بران دینی که مادر نادان و از تو این حفظ الفهم و بچه هندی محمود است و اگر خدای مکن چنین بوی  
 بیاید و جو سیاسی منت خود نابود خواهد گردید. مادر جامل نادان یعنی منت ضعیف و غیره. از طرف دیگر یکی از محورین  
 غرب نفوذ و ترقی اول چون و هند و ایران و عثمانی مادر نادان و علمی نشان فرض بنماید در صورتیکه ترقی دشمنان ملل فرانس  
 و انگلیس و آلمان و ترکیه و آمریکا با از برکت تربیت تعلیم عمومی دشمن دعوی میکند و نمیشد باشد ایندیکه و دلائل منطقی  
 مستقلا تریج و تفریح بنماید و بگوید حق در ادب هم تا او از قرن بیستم زنانه و بیگانه ظلم دیگر مردان گرفتار بودند تا آنکه از  
 پرتو انوار شمس حقیقت از لای کم آمدند آنها نورانی گردید و خود را از قیود آسمین استبداد فرخون ای بگویند زمان و  
 شداد نامی برگرفت رمان نمودند و حال امروز در میدان مبارزه حقیقت و شانه بنیاد داخل گردید از فرد این میباشند عصر  
 پیشقدمی بگویند در علوم هنر و فنون و علوم دیگر بر این ترقیات فائده نمون خود را مشهور جهان ساخته اند. و  
 عجب در اینجا است که بعضی مردان زشت صفت جوان طبیعت شهوت پرست بر پایه خردت و بندگی و انکار حقیقت  
 زنانه را به ضعیف یا دشمن و اهاننده از جمله هرگز و پیشه محروم دانسته از روی کبر و غرور خود را خدایان لرض رض  
 کرده اند و چشم خوارت دستی به زخرا ننگاه نمون آن ارجح بی نگاه و ملائک قدس را آله الهی و لعب و خوش کنش کنشانی  
 کمان فرسود اند. آه که بر حال چنین غمی که این نوع مردان دیوسرت در حوضه خود نگاه داری نماید! امیر حضرت  
 بر نادانی چنین قومی که از روی جهل بکاسب در بای عدم دو اند و از شدت فساد اخلاق در باده خندان و ففعل  
 گردان! لاجرم در این موقع روی بجنب خرفانان ابراست نمود در نهایت فردنی لرض نماید که اعظم دام تکلیف است  
 غمور همانا تربیت خزان است در ای اجرای بیخردت فرد و قوم باید دست خست و بگانه ای بدون عقل و تفاهت  
 دان در بر شهری و ادب و محلی برای خزان باز نمایند و وجود انهار اکل علم و فنون قرن جدیدترین فرمایند و هم چنین  
 زنان بنیاد دست بیدی بست گذاردن باید آنکه مردان روزی بگفت آنها قیام خواهد نمود و ساکت در صحنه نشینند  
 بل باید در نهایت کار دانی اینجمن ای علمی و شهری و ادبی در میان خود تشکیل نمود و در هر یک جمع شده رسماً از دست  
 خودی خود را

بطنند و آهست خود ابواب مجلس محججه افتخار نمایند و اطفال در اختلف گشته وطن پرستی و بختیاری بگفته نوح جوان  
 تعلیم دهند مثل است شهر خداوند کس نیز تا نبیند نیاید که - تا نبیند خود قیام نیاید - انامروز بعد پیام بر باختر  
 بر حسب علم حضرت بهانه و عیبها و در نهایت صداقت و دقت و انجذاب اشتغال خود را علمدار تربیت دختران  
 ایران خصوصا مشرق موما خواهد دانست و در انجمنست نومی صاف است که پیشه این طریق معارف و انجمنی نزد مردم  
 محججه علوم را قویا دهند و اما لنگت و تا سبیل فرضا نه نماید - و حسب کمال است که دست اندازان عالمه امریکت  
 بلع اسد نگاری را با زبان ایران باز نموند اند و حکایت روحانی همی سفید رد و بدل گردید و از ان ناحیه اجتناب  
 خوش بید و برسد که در بعضی شهرها بکن ای معارف و علمی و دینی در میان خود تشکیل نمود و در جستجو و تعمق اند - امید  
 دارا که این امر عظیم را در روز قیوم کرد و بر اینست انقود و انکار ان انجمن با بنیز امید و حضرت عبد الهادی در خصوص  
 انجمن ای طهران بنفرماید :- " در خصوص مخالفان امر قیوم نمودن بودید البته در انجمنی نیز اهمیت عالی نهایت  
 سعی و کوشش بجای آوردید و تعیین بدینند که جایست فر حاصل کرده و این قضیه بسیار اهمیت دارد و چون چنانچه  
 باید باشد بختیق با بر خیزد ان در آن تربیت شوند که بر سطحی فیج و بیان منبع جهانان را بگردد انرا از ان و فصیحی شرق  
 و غرب را حاصل رسکت کنند ایوم در غرب انانست صنعت بر رجال دارند نفوس را با نظر محدود خوانند و بطلی بیج  
 در ان بیج و دینی جدید زبان بگشایند - و همچنین در این انهم در سر برای تربیت و تعلیم دختران بوی طر بهایان  
 که ناشر این تعالیمند و طهران افتخار کردید و امید است در هر شهری و قریه ایران مدرسه مسطقی باز گردد  
 و حضرت فخر العظمی نسبتین این میان هم را با این لوح مبارک منتظر فرمودند اند :- " ای عظیم بختی  
 بختی قیام نمودن امید که ان انجمنه شایان بکریم و کجین است زیرا تربیت تعلیم انهمان تا انان جنت الهی نیاید  
 این خدمت خالق بر جمیع خدمات و این تبت سزاوار تر از کجین و مبانست عبد الهادی در نهایت تضرع و مجر و نیاز  
 بملکوت الهی اتمال نماید و شمار تائید و توفیق طلبد که بچون و فایست حضرت مقصود موفق با ولادی روحانی و احضار  
 نورانی گردید که هر یک استند بیج در امر ان نورانی کردند و در استان مشرق را اویس جانی شونده ای اطفال صدیق است  
 شماره که در وطن جمال الهی در کتب روحانی تحصیل علوم معانی نیاید امیدوارم که چنان تربیت یابید و چنان





# BAHAI NEWS

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## ABDUL-BAHA IN EGYPT.

*First of a series of special news items pertaining to the tour of Abdul-Baha.*

Portion of a letter from Mr. Sydney Sprague to Mrs. Isabella D. Brittingham.

Mount Carmel, August 29, 1910.

Dear Sister in the Holy Cause:—I have a very big piece of news to tell you. Abdul-Baha has left this Holy Spot for the first time in forty-two years, and has gone to Egypt. Think of the vast significance and importance of this step! By it many prophecies of the sacred Scriptures are fulfilled. The Light and Life of Acca has departed and we feel as though we were now left in obscurity while Egypt is illumined, and that ancient country which has seen the prophets Joseph and Moses and even the infant Christ is now to see the Consummation of all the prophets. Will it appreciate and realize this Bounty? Everyone was astounded to hear of Abdul-Baha's departure, for no one knew until the very last minute that he had any idea of leaving. The afternoon of the day he left, he came to Mirza Assad Ullah's home to see us and sat with us awhile beside a new well that has just been finished and said that he had come to taste the water. We did not realize that it was a good-bye visit. Then he took a carriage and went up the hill to the Holy Tomb (of the Bab). That night, as usual, the believers gathered before the house of Abdul-Baha to receive that blessing, which every day is ours, of being in his presence, but we waited in vain, for one of the sons-in-law came and told us that Abdul-Baha had taken the Khedivial steamer for Port Said. We could hardly believe it was true, so great was this news. Think how happy we must be that after forty-two years in this cage, the Divine Bird has spread His wings and in perfect freedom flown away.

SPECIAL.—Word has been received from Port Said that Abdul-Baha has sailed from that port on a steamer for an unknown destination.

AROUND THE WORLD WITH MESSRS.  
REMEY AND STRUVEN.

*Fifth of a Series of Articles under this Heading.*

SOME QUESTIONS AND ANSWERS.

*Written shortly after the interviews with Abdul-Baha, from notes taken at the time, by Charles Mason Remey, while in Haifa, Syria, May, 1910.*

*Question*—Many of the American believers desire to worship daily in accordance with the Teachings. What prayers should they use daily? No instruction has yet been revealed for them regarding daily worship.

*Answer*—Later on I will give instructions.

*Q.*—Was BAHĀ'O'LLĀH of the seed of Jesse?

*A.*—Yes. He was the ninth generation in succession from Jesse, but this was not the Jesse of the Bible.

*Q.*—What is the Command regarding the giving of tithes: Is it 19% of the increase of one's capital, or is it the one-nineteenth part of one's income?

*A.*—It should be the one-nineteenth part of one's income. This tithe giving is a blessed privilege. Among mankind money is the greatest thing. This giving will confirm the people. With this money many great works will be done. In Hamadan in Persia, the Jewish believers raised much money in this way. At first I did not accept this money, but later on I directed that it should be used in their own town for the Bahai school. This giving was a great spiritual blessing to those believers. Everyone knows how the Jews love money.

*Q.*—Is the calendar as revealed by the Bab to be used in this Dispensation?

*A.*—Yes; but later on modifications will be made.

*Q.*—From what year does the era of the New Dispensation date—from the Declaration of the Bab or from that of BAHĀ'O'LLĀH?

*A.*—From the Declaration of the Bab, 1260 A. H. or 1844 A. D.

*Q.*—Which day of the week will the Bahais eventually observe as a day of rest?

*A.*—Friday.

*Q.*—We have been taught that BAHĀ'O'LLĀH was the Seventh of a series of great *World* (Universal) *Manifestations* of this present cycle, Christ being the sixth, Melchisedec the fifth, while the first four

were before the compilation of our present world history, and of them we have no records; that their teachings were applicable to all mankind under all conditions; while upon the other hand the Manifestations, such as Zoroaster, Abraham, Moses, Mohammed and the Bab were sent each *to a certain people*, bringing teachings which were applicable to those certain conditions and people only, while the teachings of the World Manifestations were not limited in their application to peoples. Is this teaching correct?

A.—Yes, it is correct.

*In a subsequent conversation, during which questions were being asked and answered, Abdul-Baha said:*

That BAHÁ'O'LLAH was not a descendant from the Prophet Zoroaster.

That the Anniversary of the martyrdom of the Bab should be observed with solemnity by the friends.

That the Anniversary of the Departure of BAHÁ'O'LLAH should be observed in like manner, and that in the night time a meeting of prayer should be held.

That it would be well for the Western friends to interest themselves in commercial and industrial matters with the people of Persia, for Persia and the West both need connection one with the other.

That in serving together the believers should always avoid those matters upon which they cannot agree. The believers should *serve together*, the men and women working together in harmony. In meetings of consultation the majority should rule, but it is far preferable that there should be such unity that there be no minority—that all should be of one mind.

LETTERS FROM RANGOON AND BOMBAY.

*A glimpse of the immediate result of the tour of Charles Mason Remey and Howard C. Struven, which Abdul-Baha has said will have eternal effect and "be seen during the ensuing centuries":*

Rangoon, Burma, Aug. 1, 1910.

Mr. Charles Mason Remey.

Dear Brother in the Great Service of El-Baha:—Our foremost thought is to heartily congratulate you on your happy return home after a brilliant conquest of so many kingdoms for the Great Kingdom of Baha'. That you have been the instrument to introduce this Divine Light in numberless dark regions is a pleasure in reality to us. We always feel the spirit left among us by your good self and dear brother Mr. Struven, who is rightly called by Abdul-Baha, in his Tablet, "Proclaimer of

Truth," and we look with expectant eyes the recurrence of such events as often as possible, for they are calculated to leave, invariably, happy indelible impressions on the memory.

Another important event of which I would like to inform you, as the result of the wonderful work your happy spirit has been doing in this region ever since we were blessed with your delightful presence here, is the opening of a school in Kunjangoon village in the suburb of Rangoon for the education of the Bahai children of that quarter, by our good Brother Janab Syed Mustafa Sahib. He took great pains in getting a house erected in his presence and supplying books and various other materials as much as is consistent with our extremely poor fund. At present there are 71 children—30 boys and 41 girls. The number, however, is swelling very rapidly. We like to connect it, if possible, with the Persian-American Bahai Educational Society, founded in Persia by Mr. Sydney Sprague, and we earnestly hope that this Society will arise from its present limited sphere to the station of Universal Alma Mater for the Bahai World; and the Bahai educational seminaries in all regions may come under the direct supervision and parental control of this Society. Kindly pray that this cherished hope of ours may be accomplished. We would welcome with great pleasure any suggestion that you would be pleased to offer regarding the methods to be employed or the procedures to be adopted for the training of these Bahai children in this school. For the time being we have employed a Mulla, who has just accepted the Faith under somewhat mysterious circumstances, to teach Burmese and Arabic.

The history of this Mulla is very interesting. He was one of the staunchest Mullas prior to when the Message came to be delivered in the village of Kunjangoon, in which place, as you have seen, the Bahai movement is progressing wonderfully.

This Mulla, immediately after the advent of the Bahai spirit in the village, became dumb, and remained so for the last three years. But during the last week when our Brother Hazrat Syed Mustafa had been staying there and looking after the construction of the school building, this man in one night while he was by himself in his booth in the paddy field, saw a sudden glow of Light before himself and at once, most wonderfully, regained his lost power of speech—his first utterance being, "The Manifestation is a true one for it has enabled me to speak!" and for two or three days continuously was like one possessed, delivering talks in the praise of God. He embraced the Faith himself on the spot and induced his father, 70 years old, and his grandfather, aged about 90 years, to do the same. \* \* \* Such is the history of this Mulla who is now a Bahai and whom our friend Syed Mustafa chose to teach the children there.

The servants of God in this part of the world feel great delight in extending their Bahai love and greetings to the friends of God living in the New World.

The Cause has received a very good encouragement by your presence in India, which we hope will be frequently repeated by other American teachers as well.

Our dear brother Syed Mustafa is just preparing to leave Burma for India, with the view of watering the seeds already sown by you and Mr. Struven, and nursing them to bring forth healthy fruits to the best of his ability.

With Bahai love and greetings, we remain devotedly yours,

THE BAHAI ASSEMBLY OF RANGOON,

*Per A. S. Ismael.*

Bombay, August 19, 1910.

Miss Gertrude Bulkema, Chicago, Ill.

My Dear Spiritual Sister:—You need not be amazed to read this letter. This unity is due to the All-Powerful,

and this correspondence due to the holy command that we should correspond in order to spread the holy breezes of love and unity. This acquaintance of name is due to our beloved friend and brother Prof. Charles Mason Remy of Washington, D. C.

I am a Hindoo believer in the Most Blessed Cause, by the favor of the Almighty, and you will be interested in knowing that we have a society in Bombay where there are many Zoroastrian and Mohammedan (Persian as well as Indian) believers. There are two Hindoo believers also. The president of the society is Aga Mirza Mahram, whose name you might have heard.

We had the happy occasion of having the cheerful faces of our two brothers, Prof. Charles Mason Remy and Mr. Howard C. Struven, in their tour around the world, and hope to have many more as it is most needy.

We have another society in Rangoon and Mandalay, while we have scattered believers all over India. The cause is not spread far and wide over India, but Abdul-Baha has said that Bombay will surely advance and that India will become a beautiful garden of believers. No doubt the Cause is progressing very rapidly all over the world and when God thinks it fit, India will have her share. It is no doubt a blessing to us that we have a very learned teacher like Mirza Mahram, whose very presence is enough to breathe spirit into our nostrils, but it is a misfortune of India that he does not know English and cannot bestir her because of his want of the power of expression.

My desire is to inform you of many or any important or praiseworthy events that take place here. A Mohammedan believer of Punjab, who had recently believed and gone to his native place, was opposed and troubled by his parents, friends and relatives. At last, having found him firm, they asked his sister to poison him. She did so. He was poisoned, but—thanks to the Almighty!—he was at once removed to the hospital and is cured. He is the first Indian who gave the risk of life.

Give my love and Bahai greetings to all the sisters and brothers. I send the love and greetings on behalf of the society, too.

I am your spiritual brother in El-ABHA,  
NARAYAN RANQUATH VAKIL.

### THE MASHRAK-EL-AZKAR.

"Today all the beloved of God in those parts must endeavor that the Chicago Mashrak-el-Azkar be founded and be built in the utmost solidity and exquisiteness."—ABDUL-BAHA ABRAS. Translated by Mirza A. K. Khan, Dec. 17, 1908.

The Executive Board of Bahai Temple Unity has just held a session in Chicago and finds from reports of treasurer and financial secretary that more prayer, more work, more money, must be put into the Mashrak-el-Azkar work than we have been doing. Abdul-Baha tells us it is the greatest and most important work in the Cause in America today, and yet this Board finds itself nearing the time for important payments with a deficit in the fund unless the friends throughout the country arise with a tremendous zeal and sacrifice and supply the needed money.

The treasurer reports money in bank October 1st, \$3,108.14; interest due in December, \$375.00, and a note of \$5,150.00 to be met January 1, 1911. Thus, in two months at least \$2,500 more will be needed.

Abdul-Baha said to some Chicago pilgrims: "The most important thing now in America is the building of the Mashrak-el-Azkar. You and your friends must endeavor in this matter. This *building* will be the *cause* of the confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but *now* it is very important. At first they build the Temple and worship in it and grow. In past times they could not build it so outwardly. This *building* will be the *cause* of *Unity* and *prosperity* of the Cause."

When asked by a pilgrim last year if he would come to America, Abdul-Baha replied: "If they build the Mashrak-el-Azkar." Again, when entirely alone with him, this pilgrim asked, "Will you come to America?" His face grew very serious and a great majesty came upon it. After a second or two he continued: "If the ground in America is well prepared so that much work can be done for the Cause." The pilgrim then said to him, the responsibility rested upon the believers, and he replied: "The building of the Mashrak-el-Azkar will prepare that ground."

The friends will read elsewhere in this issue a description of Abdul-Baha's sudden departure for Egypt. Let America take warning from this sudden departure and exert her utmost energy lest Abdul-Baha come upon us suddenly and "find us sleeping."

As one soul in many bodies let the believers of America work and pray till the Mashrak-el-Azkar is accomplished. All contributions will be received and receipted for by the financial secretary, Mrs. Corinne True, 5338 Kenmore Ave., Chicago, Ill.

Your servants,

THE EXECUTIVE BOARD BAHAI TEMPLE UNITY.

Mountfort Mills.  
Annie L. Parmerton.  
Bernard M. Jacobsen.  
Arthur S. Agnew.  
Corinne True.  
William H. Hoar.  
Joseph H. Hannen.  
Roy C. Wilhelm.

MARRIAGE OF MR. SYDNEY SPRAGUE AND FARAHANGIZ KHANUM.

Extract from a letter written by Mr. Sydney Sprague, from Haifa, Syria, Aug. 3, 1910, to Dr. Susan I. Moody, Teheran, Persia:

Now I know you will want to hear all about my marriage. The first part took place July 20th, which happened to be the feast day of Elijah, the Prophet, and Mt. Carmel was en fete. Abdul-Baha, himself, appointed the day so that Mr. Cobb could be here—he left the next day.

On that day all the pilgrims and the Bahais of Haifa gathered in the home of Mirza Assad Ullah, and Abdul-Baha was present. \* \* \* A wonderful Tablet, which he had revealed especially for our marriage, was chanted, and after the special prayers revealed by BAHIA'O'LLAH for such occasions were chanted, Abdul-Baha gave a long, beautiful talk, dwelling on the great significance of this union and calling down the blessing of God upon it. Then I had the great joy of pouring rose water, which I had brought from the garden of Kurat-ul-Ayn in Kazvin, on the hands of Abdul-Baha and all the guests and of serving them to shereeni (sweets), tea, etc. In another place Farahangiz was holding a meeting for women. These meetings took place a little before sunset. Four days later a Mulla came and married us according to the laws of Islam, Abdul-Baha also being present. Then that same night he called Farahangiz and me to him, and as we knelt before him, he took from his hand two rings and gave them to us, anointed our heads with oil and sent us forth hand in hand from his presence, uplifted with pure and holy joy. Oh! I am sure no wedding was ever more sacred, more pure, more beautiful. All of the holy household were present. All of them have shown us such love and kindness. The Greatest Holy Leaf has given me a ring she used to wear and she, herself, prepared Farahangiz for the wedding—a thing she has never done before, saying that Farahangiz was her own daughter. She and the holy mother and all sent us beautiful presents. Abdul-Baha presented us each with our wedding clothes. Is it possible for any one to be more blest on this earth than we? Ought not this union to be a very happy one and endure throughout all eternity as Abdul-Baha said?

There were several pilgrims here from Eschkabad, Baghdad and Kazvin, and I entertained them and the Bahais of Haifa at a dinner, Farahangiz entertaining the women. I forgot to say that on the day of our wedding Abdul-Baha sent me with his sons-in-law and grandchildren to pray at the Holy Tomb.

Now we are settled at the home of our parents and are very happy. Each day as we grow to know each other better our love deepens. I could never have found a more loving, devoted, beautiful wife either East or West. She is willing to go anywhere with me.

NEWS ITEMS.

A daughter was born to Mr. and Mrs. A. R. Windust at Chicago, October 3d.

We are asked to announce that Mrs. F. S. Smith, 3 Church Place, North Adams, Mass., will gladly entertain any visiting believers.

Books, magazines, etc., for the Persian-American Educational Society should be sent as heretofore requested, either direct to address given in BAHAI NEWS No. 10, or to Mrs. C. S. Coles, Librarian, 310 The Burlington, Washington, D. C.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to  
BAHAI NEWS SERVICE, P.O. Box 283, Chicago, Ill., U.S.A.

*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor) .....	Mar. 21
2nd.....	Jalal (Glory) .....	Apr. 9
3rd.....	Jamal (Beauty).....	Apr. 28
4th.....	Azamat (Greatness).....	May 17
5th.....	Nur (Light) .....	June 5
6th.....	Rahmat (Mercy) .....	June 24
7th.....	Kalamat (Words) .....	July 13
8th.....	Isma (Names) .....	Aug. 1
9th.....	Kamal (Perfection) .....	Aug. 20
10th.....	Izzat (Wealth) .....	Sept. 8
11th.....	Mashiyat (Will) .....	Sept. 27
12th.....	Ilm (Science) .....	Oct. 16
13th.....	Qudrat (Power) .....	Nov. 4
14th.....	Qaul (Saying) .....	Nov. 23
15th.....	Masa'il (Questions) .....	Dec. 12
16th.....	Sharaf (Honor) .....	Dec. 31
17th.....	Sultan (Sultan) .....	Jan. 19
18th.....	Malik (King) .....	Feb. 7
	Four intercalary days.	
19th.....	Ola (Sublimity) .....	Mar. 2 (Month of fasting.)

A letter from Mirza Heydar Ali Oskoev of Tabriz, Persia, tells of the joy of the friends over the inauguration of the Persian section of the BAHAI NEWS and all eagerly await the arrival of future issues. He says it is read again and again in their meetings, and that many of their youths can read and speak English fluently, therefore the section in English is also a great delight to them and they are kept busy trans-



lating, as the older people wish to know what it contains.

Our Persian section this issue consists of (1) a Tablet revealed for the Hoboken (N. J.) Assembly in 1907; (2) an article on Universal Bahai Language in its religious, scientific and historical aspects—quoting from writings of BAHÁ'Ó'LLAH and Abdul-Baha—concluding with a description of the Sixth Esperanto World Congress held in Washington, D. C., recently; (3) news of Abdul-Baha's sojourn in Egypt, (4) and of Aga Seyad Assadollah Gomi going to Port Said from Acca at the wish of Abdul-Baha—to take the place of the late Seyad Taki Menshadi—through whom all letters for Abdul-Baha from the East and the West are forwarded.

The little band of faithful Bahais composing the Seattle, Wash., Assembly has by united and systematic effort accomplished great results. Because of the inspiration it will be to all, we quote the following extract from a letter received recently by Mrs. Corinne True from Mrs. Ida A. Finch, Secretary of the Seattle Assembly:

"Thank you, dear sister, for the kind words in regard to our Assembly. The fact that money comes to you regularly is because we have determined, through the help of the Spirit of ANNA, to be steadfast and self-sacrificing in the path so plainly marked out by Abdul-Baha. We give for the love of giving. The reason the amounts are not larger is because there have been calls from so many persons in dire need for the necessities of life, and we never turn an appeal aside. Since January 30, 1910, we have given money according to the following statement:

Mashrak-el-Azkar fund .....	\$280.00
Printing and books.....	139.00
Expenses .....	152.61
Teheran school .....	36.00
Teacher for Teheran and calls outside the city .....	109.35
Philanthropic work in Seattle.....	123.87
	\$820.83

We will, however, endeavor more and more for the Mashrak-el-Azkar, but you see from the amounts enumerated that it comes first in our giving."

"The Oriental Rose—or, the Teachings of Abdul-Baha," a book by Mary Hanford Ford, recently published by the Broadway Publishing Co., 835 Broadway, New York, is a creditable addition to our Bahai literature. The author has caught the spirit of the Subject and depicts it with an enthusiasm and

warmth that is contagious. It gives an excellent historic outline of the Bahai Movement, incorporating many incidents in the life of the Bab for which the author acknowledges indebtedness to M. Nicolas, secretary of the Persian Legation in Paris, who has written a biography of the Bab. It is a book every Bahai will enjoy reading and can hand to others to interest them in the Cause of BAHÁ'O'LLAH. The book is tastily bound in cloth; the price is \$1.00, postpaid.

#### WASHINGTON, D. C.

The Fall campaign has commenced in earnest, and with the return of the regular attendants and a gratifying proportion of inquirers, the meetings are assuming normal proportions. The Unity Feast of September 27 was devoted to the discussion of plans and the development of enthusiasm in the work of the coming season, in the Washington Assembly. Addresses were delivered by Miss Grace E. Griswold, Mrs. Lua M. Getsinger, Dr. Ameen U. Fareed, Dr. E. H. Egbert, and the writer. Miss Katharine McNeal, who assumes charge of the Studio at 1219 Connecticut Avenue for the season, rendered charming musical selections, and with appropriate refreshments our Persian brothers, who had charge of the feast, concluded a most enjoyable evening.

Late advices from the East contain the important news that Abdul-Baha, in fulfillment of a promise given last year, is visiting the believers in Cairo. He spent some time in Port Said en route. The Glad-tidings seem almost incomprehensible. The first thought inspired is that America should proceed rapidly with the completion of finances for the Mashrak-el-Azkar, that we may consistently ask for the blessing of a visit to this country.

The Persian colony in Washington has been increased by the presence of three young men, brought over by the new Charge d'Affaires, Mirza Ali Kuli Khan. These sons of nobility are here for the purpose of obtaining an education along American lines, and their coming marks an epoch in history. This is another fruit of the Bahai movement.

Mr. Albert H. Hall spent several days in the city as a delegate to the American Prison Association Convention. His visit is timely as an inspiration in plans for the Mashrak-el-Azkar fund.

The Sunday morning Bible class resumes its sessions October 2.

Mr. Stanwood Cobb, of Massachusetts, is to be in Washington this year.

Mr. Charles Mason Remy returns shortly, and expects to remain with us for some time.

Miss Louise Shuman and Ardeshir Iranl, our friend from India, left on September 1 for Kirksville, Mo., where they have taken up the study of Osteopathy. These devoted and regular attendants at our meetings will be missed.

Several of the friends have been seriously ill recently, but all are progressing favorably. The recovery of Mrs. R. H. Barnitz has been little short of miraculous. When, on September 18, a number of the friends gathered at her home to join in prayers for her welfare, few thought that she would recover from a serious operation performed on the 19th. But at the present writing her convalescence is most satisfactory. Mr. W. P. Ripley is recovering from his illness, and the condition of Mrs. Jere. Wilt shows improvement.

The death is reported, on September 9th, of John Klaus, the

grandfather of Messrs. Edward and Howard Struven, at his late residence, Catonsville, Md. His age was 86. He enjoyed very much, even with his feeble and falling sight, the reading of such Bahai literature in German as could be secured.

The Baltimore Assembly has changed the Sunday Bible class from afternoons to evenings, and plans an alternation of leaders.

The work in Sumerduck, Va., progresses, and the meeting on the fourth Sunday of each month has been adopted permanently. At the last meeting, the school house was too small to accommodate those who came, some driving several miles to hear the Glad-tidings. Any of the friends who undertake teaching in the smaller and isolated communities will find a gratifying number of thoughtful, earnest souls ready to listen.

JOS. H. HANNEN.

### ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

#### NORTH AMERICA

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILLS.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283 George Lesch, Secretary.

DENVER, COLO.—G. Nathaniel Clark Secretary, 4141 Xavier Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, 1252 Eighth Street, N. W.

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### CONVERSATIONAL PERSIAN TAUGHT BY CORRESPONDENCE.

*The Bahai Correspondence School* teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

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اسو بولکن  
اعضا کفعل و حال  
علیم ہوا، اللہ اعلم

ای یاران عیدالہا، از پیش فرزند ابجد و طرب شمارید و کتبوں کھچوں ارسال کردید تشریح بکمال سیر  
حال جناب سیر پر بس و تر اور اور دستند و نہایت ستائش از شکر گذرند کہ در سن ان ہر بولکن نامند و ستیم، ناخندہ اور  
اقیم کفعل بختند سر آمد آستہ و بگن نامند بخت بدین ترتیب شد ہر یک بند ہدایت نمع را مستند و نہایت بخت  
شکر منصف و مظهر ہم چنین بطبع باران مظهر ایک نایب ستائش نمودند بسیار ممنون اسر و برودند و انکفعل با کمال  
نیو بولکن بسید و صیف بچید نمودند کہ شب روز بخت مستند و در ستر ہر بسیار ممنون ہونند و مظهر نسبت  
چہار شب روز و در خانہ این بچون ہدم ہونند و تہا دیات جس و نباش از اجبا نمودند و بشارت، انکذاب بخت  
میدادند عیدالہا در این بچن سردی جز بختش اجبا اندام ہر وقت نفس از انکان ستائش کند قلب ستائش بابد  
و جان شادمان گردد باری ای یاران عیدالہا، ہنہی نمایند کہ ان اقیم را بخت ای کسند خاصہ مظهر از انید و تہا بھ  
جمال ای بختند تا جان خواب پیدا کرد و بر پوش ہر بار شود چہاں چہاں دیگر کرد و عالم انسان عالم دیگر شود اذ  
و بخت بخت ہذا بتدیل گردد سبیل شیر تبدیل ہر را قدم شود و آنک جتک شکب بخت بخت بخت بخت بخت بخت  
کرد تا جمع افراد ان دست دافوش بکدیگر نمایند و بکمال بخت الفت سعادت ہستند  
و علیکم آہنا، اللہ ہی مع

پیام بر ماخر  
سان عمومی بھمان

پیغمبران رسل و موبدان سبیل در کتب ایمان مقدسه تدبیر چنین ذکر کرده اند که چون حق جل جلاله اسنان را از عالم عدم بوجود آورده  
نداشد و او را بر او جلیل و علم آدم آلهما کلمه "مستخر ساخت" و آیه شریفه "انی جعل فی الارض خلیفه" در حق او نازل نمود آدم را  
بر کف خفاصت غایب و صمد را بر سایه فرمود و کاخ لطیف روح او را بر انجم روشن قرار داد چنانچه تحت آسمانی عقل فکر حافظه خیال  
محبت ادوا مرتین کرد و در محبت کما یقین عمل و ادوا و وحدت اتفاق روح فرمود تا آن نصابی و نو بپس خدائی را در حق اعمال قرار داد  
باین هم خورشید نهایت خوش و خوبی و دقت درستی رنگ نماید. لهذا بی نوع اسنان که در انوقت در ای اسنان واحد بود چندی  
بر حسب امر الهی معشیت نمود و در غایت الفت با کلامی با سایرین معاشرت محبت و حتی بر حیوانات ظلم و جفا روا میداشت  
تا کم کم بر ترویج مودت در وجود خود آگاه گشته راه کبر و طین خود را پیش گرفت و بر ضد حضرت رب الابرار احدیت  
طغیان و سرکشی اظهار داشت و بر توفیق محرم خود انکار نمود اساس برج بابل بر اینست و ایندی انرا با اسنان خود است  
و خیال مدح بر گنوه افدنک و عالم لولاک را در بر نداشت و لغت جنگ با ذوات مدش و ملائک قدس حاضر نمود و چون  
این برج با نهنی رسید خداوند باری تعالی انرا بزلزله زد اساس بر آنکند و بواسطه صدای ایسب و بیجا هوای غرض آئین آن  
مردم بیچاره مشغول الحال و مشغول الخیال پرانکند در بدر گشته بر است در کناری سکن اجبت و از معاشرت با دیگر  
مخوم مانده اسان واحد وقت احد بر این زیاد اطوائف مختلفه تبدیل گردید و از انوقت قادات و رسومات  
بر شعبه اشکال مخصوصه گرفته و مورد قرون و ادوار بگامی اصلی خود را تکی فرمودش و دائره حضرات و جگله در قات کشتار  
روز بروز توسعه یافت و نادانی و جهل کس نخطه رسید که احدت اصلی از نظر خود و بر تکی اجداد و آبا و اجداد برای خود بر قرار  
و اختلافات نژادی کشف کردند چنانچه خود را بران آسمان نامیدند و اسرانیان مستخوفه گشتند بر مصلحتان  
حقائق تخیه جهان در اطفال خداوند سبحان آمدند دیوانیان خود را تمدن سایر ملل اسام بر بر یاد کردند اروپا و ایالت  
بهترین ملل رض گشتند و امر یکدیگر خود را اتوق سکنین عالم فرض نمودند. این استمه غداقی و تجزیه اختلافات توسعه  
اما از طرف دیگر فلسفه ایس بر آنکه که اشکار بر فرم سانهای حقیقه که انهم در هم بیشتر است از سسه ریشه سین کس رد شده تو  
پس ایس نند و اهلوی و ساکتی و پاری قیوم جدید و الهی و یونانی و انگلیز و آلمان و فرانسه و سایرین دول غرب از اصل  
نشان ایمان مشق گردید و در میان طوطی با بران قدیم است که باشند گانش بظرف هندوستان و بعد از با و پا  
مهاجرت نمودند. تا جاس های کوشان و اشکان و اعراب بر ایشان از سیکت نمودند. تا آنکه این چنین در احوال  
و نالی سیر و غیر بر باین اسان منقل بر باشد است  
ولی موهین روشن خبر بر آید که چون در زمان قدیم آتات حل و نقل روح در میان بود و اسطوائف بحالت محبت

پیام بر باختر

معیشت نمودند و از توریج و ادوات همگرا قطع شدند اسنان همگرا آمدند و بواسطه صفت خاصه آفتون که طبیعت  
 با هم استخوان خود را حرام میدارند و در ادوی چهل و سه است قران تا یکست مگر در اس و جبران بودند و در قید عادت  
 خرافه و افعال اشتیاق است بجز محسوس لهذا از قیاس در حرکت معارضت در ادوات همگرا و از حرکت قیاس و تقاضا  
 می نمایند نه توری که همانا را با هر تعقیف بدین کند در مشی که آن گذشته گمان عمومی صفت را در حقیقت و صفت  
 و عدت نماید بنابراین اطفال اسانی در قران متواپه همین صفت از ادوات و حرکت در طرف همان بدون  
 و یکدیگر اوضاع همگرا قطع داشته باشد زندگی نمودند تا توریج تا یکست مگر در اس و جبران بودند و در قید عادت  
 اولی اعزم و فکرها بر شونده آنها کمال نیستند و ظاهر است احدیه از اسراف جنب سحر شده ظهور قدم گدازند و تخم توایم  
 از ادوی و عدت با صفت در ارض قوی و معقول با سبب سزای و شقائق علوم و معارف استقرن جدید بدین گرفت  
 بهر جهت آینه در زمین یافت ابواب معایت متوجه گردید همگرا حرکت منع شده و همگرا صفت قدرت ظاهر گردید و هم  
 عالم جدید شد و طبیعت خلقت از ترقی در رسد اسرار کائنات برین شرح رساند است و در بر فزون و احتیاجات در زمین  
 ایجاد دل برود کشتی آبی سرج گوگردی ای بی باس با هم بر بنطراف صفت و قطار ای راه این شهر ای حیدر اهرم تا یکست مگر  
 کتوفت اجزایات ارضی در علم را در اسستی بی عطف نشاندند و تقوین صدوی اسانی را در آن از صد میل مبرم او چون این  
 نمودی همانند این است که در ارض بر فزیده معجزه تا مقوله احتیاجیه اسنان ظاهر گردید نیست این بنظر اسکی تری در و فزون بود  
 که در قران جنبه بیچ بعضی هم بواسطه داشته در حقیقت معارضت و در خود قطعه ای آبی که در قران در وقت گدازند  
 در میان آمد بر طرف صفت شده گمان همگرا نشاندند و بهجت هم حساب این می است بر باب شکر در کل حقیقت  
 جهت شائق در شال چهار اصب ملک دل صیف و نشاند این سبب بود بنای تقسیم اسنان اول برانوی حق اهرامی  
 و حقیقی ای ازین است پس است جنگلی ای بیستستان در ادوات است استدلال کب نبود منافع باقیه بر اسطر درش است با توریج  
 اندر کی که ممکن بود اما صفت و مملکت ماد تحت تصرف در ادوات برای است تعلیم حضرت مسیح که گمانی غنیم تشکیل صفا  
 میدون توان طرح نورانی و تجلی به با نصد اسان ترجمه اگر در ناچاپ در اطراف جهان و نو بیکترین بنا در دنیا است  
 دان اند . آنا بود و بنده است اسانی ایضا انکسارت معارضت حقیقی همین لال رفیع گردید بل بر معانیات قبل افزاد زیرا  
 چون بر یک از اسرار کائنات و ترقی اسان بنور اول خود آگاه شد بیشتر پیش بر فزاد اغراض قی خود فریاد نمود و انرا بر  
 سراسر اسان ترجمه لال در تجلی ان چو نید در نوسه و اثر لغات و طنی سعی کرد و مناقشات علمی ابوابی نیز داشتند گردید و تا  
 او در قران فزادیم کسی فکرها در نوسه نوزی بقرس ان طمی افغان اولی چون انکار آنها از ادوی یافته و قانون نبود ابدان فزاد  
 در میان مردم نکرد آنا سلسله اختلاف اسن نمایی افغان سلسله بر کرد بود که چند نوزاد هفتدی حاصل شد بر ادوات  
 که نشاندند خیزهای قران و وصل و جدا لهای طلی کبری از ادوی فزادیم اسان همگرا بر حقیقت است

قی

پیام بر باختر

و سعی نمودند تا بدین حد که در پدید آمدن وی چون حکمای حادثی بودند از عهدی که معالجه بر نیامده تا آنکه تحقیقت  
از آن بر این مطلق نمودند و قریب مردم را با نود و نه سال تعلیم الهیه روشن ساخت "بیم حیرت بود و در تمام ممالک سیاحت نمود و اصطلاحات را بد  
تعمیر آینه آتری اندرین فرزندش آشکار شد و تحقیقت او شرقت اندرین منور و تمام هویدا گردید" قوانین عمومی را در دست آورد  
نازل شد که در آن زمان در سالی عمومی است چنانچه چهل سال قبل در کتاب اندلس علی حاشیای راجع است در وقت ذیل که در آن وقت  
و اختوت عالم بر است با سو فرماید: "با اهل العجم فی السلاخ اختاره الغه من اللغات لیکن بهاسن علی الارض و کذا لکن  
و کخطوط آن آیه سبین کلمه با نفعکم و بختی که در آنم از لغو الفضال العجم العجم فرمایند تا آنجا که لواتم تعلیم و العتد الکبری لا اتفاق و التمدن  
لواتم نشودن". مقصد از این امر آنکه ملاحظه حاضره جهان مجلس عمومی استین نمایند و در کلام با نهم در آنش خرد با آن مجلس است  
جمع در آن سخن کبری مدتی معین با هم میگردند و در وقت صحبت کنند و در وقت کثرت لسان با آنکه یکی از آن من موجه را برای آن عمومی  
انتخاب نمایند و با آنکه در آنستند آن من شرق و غرب را در وقت کثرت لسان بسط اخراج کنند و چون جمع اکلا علی اکثریت آنها  
رضایت خود را در باب قبول لسان اظهار داشته اند آن رضایت باید قانون بین المللی قرار داد تا جمیع دول عالم آن لسان  
را در مدارس با طفلان خود در سن سه تا چهل سال بلوغ رسد و خیال سفر نمایند تا آنجا که با سکنین نقاط جهان در نهایت  
آسانی معاشرت و گفتگو کنند در رشته تجارت و اختوت این همه میگردند و در آنجا تحقیقی بر آن از هر چه بر اندازد و  
از ادبی بافتن و روحانی فهم بر آید و حکایت این همه آنکه در آیند بزرگان و سرداران هر متی مجبور به تحصیل لسانی زیاد  
نخواهند کرد و بعد از هر یک از ملل لسان مخصوص خود را از آموزش بخواهند نمود و بل روز بروز معارف علوم بسیار  
خود کامل کرد و عوض آنکه چون این زبان را با نود و نه سال تحصیل نماید و با نود و نه وقت سفر در ممکن بود از لغات آن زبان  
دانی برگردان و حیران ماند فقط زبان وطنی خود و لغت عمومی را تحصیل نمودن با همان لسان بین المللی قادر خواهد  
شد که در هر جمیع ممالک و اطراف عالم سفر نماید. باری از چهل سال قبل با نیت افکار دلال اروپا در هر یک از این متوجه  
لسان عمومی گردید و مقول فلان لغت را بر مشغول داشته که مقصد در این باب نوشته اند و هر یک از این جمیع  
لسان عمومی اختراع نمودن تا چون چندی بیگذرد خطای دانی در آن پیدا کرد و پس اختراع لسان دیگری می افتند چنانچه  
از لغت دکن در سو پر افسور ز منهور پس از چندین سال زحمت لسان عمومی باسم "اوپرانتو" اختراع نمود و کتابی در این  
باب در ۱۸۹۹ است و در آن وقت با کمال این لسان در میان ملل غرب ترقیات قابل ملاحظه نمودن است و امید  
تحقیق بر آن است که این لسان عاقبت پس از هر چه تعدیل کل لسان عمومی خواهد گشت و تفاوت همه جهات اما احیا  
لر لغت در الواج متعدد فکر این لسان ابرانتو را فرمودند و لذت جارات مبارک هم چنین معلوم میشود که ممکن است  
عمومی گردد. لذا اگر مسئله از با بیان در تحصیل آن کمترین بر بندند در هر صورت میبایست که یاد بود زیرا که آن  
بنیاد بر سهیل و پیش از آن میبایست که یاد گرفت و اصول آنرا بیگفت آورد. حضرت من العله به سیر نماید -

### پیام بر باختر

"آهسته آهسته علم و فن و تبحر و کمال در این خصوص در میان اهل معارف بوقوع خواهد انجامید و آنچه خواهد بخشید." در لوح دیگر میفرماید: "از آن خصوص سخن پرانتو که مرتب نمودید این سخن تا یکدیگر همه می کرد و اولی منجمله است که کل این این در با خود این سخن تعدیل کرد و عمومی شود امیدوارم که در آن زمان منتهی به این حدت باشد و خدای تعالی نمایان شود این نماید. در لوح دیگر میفرماید: "سخن پرانتو هنوز بهیم نیافته تا در سفر سفید پنداری این سخن عمومیست یا بدو در بعضی اقسام منتشر شود." در لوح دیگر میفرماید: "لغت جدید پرانتو سخن عمومی بود و نیست خوان این سخن از آن محققین این سخن از جمیع اطراف ارسیده است که یک پدید آمده عدد آنها یک یک میون برسد و تجدیدات بداند و کتب این باب چاپ نمایند و جامع عمومی در آن بر حال نقدی کنند چنانچه در راه قبل بگردد و در این شهر که شکی نیست که در آن در آن زمان بر فرزند زینبوف از در ساکنین میفرمودند که افتتاح سخن حاضر شد. نه حکمت مانند چین و ژاپون و بر زمین و آسمان و ایران و استرالیا و آفریقا و دیگر دگر زمین فرستان بودند و چون همسفر شدند نیز از هر سفر مردوزن و کله از اطراف عالم حاضر بودند و جمیع خطابه و محبت این اسپرانتو ادا کردند و جناب عالی عتیق خان شاه از آن زمان این ایران در این آنجی بود. جناب کتر امین آقا فرزند دجلوی و کله محترم از اولادها الهه و عبدالبها ادراباسکن همی شرحی بین نمود و مورث را بر پدر زینبوف و حضا که گوید و حال مبارک خواهرش نموده است که او امر زینبوف را در حیات این عالم را بر تقدیر کرد و در تجدید رسی سخن پرانتو چاپ نماید. باری غرض این تفصیل آن مردمان خاور و باختر بخوبی بدانند که سخن عمومی که اعظم رسید اتحاد عالم است که یکی از او امر جبار فرود بیاید است."

### اجازات

از اجازات فرج آنکه یک عالم مرد بخشید و بهایان در روز یکشنبه در بکر فرج و انبساط خلق داشته است همانجا نماندن و در حضرت عبدالبها بر قاهره مصر است که پس از چهل سال حبس در شهر قاهره الهه در نهایت آزادی و خوشی سایر مالک را بقدم خود مبارک فرمودند و حال یکشنبه تمام است که در پورت سعید توقف فرمودند و اجازتی صحیح سفر سفر زیارت وجود مقدس شرف میبندد. باران امریکت بلا شرف گزید و در نهایت الهه و انجذاب اجازتی شرف را علم و آهستان مصر را خصوصاً برای این خطبه فطری نسبت در ترکیب برسانند در این منتهی خلق روحانی که پورت سعید از جناب عالی آسید است که قوی روحیه در یافت گوید که بر حسب امریکت حضرت عبدالبها ایشان بودند این بجای جناب حاجی سعید تقی شادی مرحوم علیه الهه مصدر مراد سعید گلاری با باران شرق و غرب خواهند گردید. پیام بر باختر جناب سعید الهه از این رحمت کبری از چشم قلب تبریک ابهائی نسیم نیاید و خدای تعالی این حسن و بختی در وجود محترم را در امر الهه بنظر آورد امیدوارم است که سالها می تواند بخشش فیست قدس مؤید و موثق کردند و در ملکوت جانان حسین بنوری بین ما مشن فرمایند



# BAHAI NEWS

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## TABLET FROM ABDUL-BAHA.

To the Believers in Systan, Persia.

Upon them be the Glory of God the Most Glorious.

HE IS GOD!

*O ye believers of God and freinds of Abdul-Baha!*

If ye knew how the heart of Abdul-Baha is soaring at this moment at your mentioning and the spirit is rejoicing at your name, undoubtedly you would not contain yourselves in this physical temple, neither would you have heeded any persecution or suffering.

Today the world of existence is moved through the Call of the Covenant, and the disjoined members of this earth have found mutual communication. Consider ye that the confusion produced thereby cannot be cleared and the forces cannot be brought together save through the Power of the Testament, and the darkness of the East and the West can only be dispelled through the Sun of the Covenant. The Divine Covenant is like unto the spiritual Springtime, which encircles all creation.

Now the greatest test for a tree is to have the latent possibility of fruition, and with the appearance of the spring they put forth leaves, branches and blossoms, but if a tree is barren at this season it will remain deprived and fruitless. Likewise, those souls who have been firm in the Covenant of God, are detached from all else save God, and are attracted to the fragrances of God, their faces will shine like unto the luminous moon, with the Light of Assurance. But the jealous bats, the people of injustice and pride, flew away from the Light of the Covenant and shrank out of sight into the dark dungeon of hesitation and fear. They have left the lamp of the Testament and are running in the Sahara of discord and are seeking the gloom of worldliness. They turned away from the Pure Spring of Life and attached themselves to the stagnant pools of superstition. They left behind the Paradise of ABHA and were contented with this nether world.

They do not search after the Garden of Holiness but they wish for the sterile desert of passions and selfishness. They passed by the Blessed Tree and gathered around the stunted bitter plant. They did not yearn for the Star of Guidance, but they desired the wil' o' the wisp of allurements. This is the result of their exertion in this life. Leave them to themselves, pay no heed to their faults, for verily they have left the Path of Guidance and forgotten the Road to Righteousness. Verily, they are afflicted with inharmony and discord and their loss will be very great.

Therefore, O ye friends of God! enter ye in the Rose-garden of Oneness, take ye a share from the essence of singleness and spread the Breaths of the Morn of Holiness. The Glad-tidings of the Bounty of the Blessed Perfection is descending from the Invisible Kingdom, the Sea of Providence is moving and the waves of the Mercy of the Almighty are unlimited. Endeavor ye as far as ye can, so that ye may immerse yourselves in this vast Ocean and soar heavenward toward this Exalted Apex.

The greatest of all affairs is unity and harmony, the love and affection of heart and soul. The believers of God are the waves of one Sea, the drops of one River, the signs of one Kingdom, the standards of one Regiment, the lights of one Orb, the Armies of one General, the stars of one Heaven and are addressed by one Covenant. Consequently they must associate with each other like the brilliant Stars of Pleiades in one firmament and become the letters and words of one Book.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab especially for BAHAI NEWS, Washington, D. C., July 21, 1910.

#### AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

*Sixth of a series of Articles under this Heading.*

A SUMMARY—BY MR. REMEY.

Dear Friends:—In these days the unity of the Bahais of the Orient and Occident is manifesting itself in more tangible ways than ever before; for now the believers in this country are seeking to express their love for their brothers and sisters on the

other side of the planet in helpful service, following ever in the way of Abdul-Baha.

That which is most needed between the East and the West is spiritual co-operation. There is as much in the East for the Occidental as there is in the West for the Oriental. These treasures, which are of different nature, need to be brought out—shown to the world. The Bahai is called to do this.

Since my return from the Orient, I have had many letters of inquiry regarding the ways and means through which the people in the West can serve those in the East, and it is in the hope of being able to offer some ideas in this line that I am writing this general letter.

Our friends of the Orient are rich in the love and unity of the Cause. We, upon the other hand, are full of initiative force and activity. It is necessary that both should combine forces and work together, each strengthening the other. In reality, the East and the West are very dependent one upon the other.

Undoubtedly the traveling of Bahais in foreign countries is one of the most efficient means of unity. Abdul-Baha is now calling for those who can, to go to Japan, Persia, India, and Burma and to other countries. There are comparatively few, however, who are prepared to do this; consequently, many wish to know how they can serve while remaining at home.

Corresponding is another great means through which the love of the Kingdom is manifesting; and this is open to each and all of us. During the past few years this communication between the East and the West has greatly increased. The women of the assemblies of the West are carrying on a systematic correspondence with the assemblies of the women of the East. This is already productive of much good and is paving the way for the Western women to go out to the East as teachers, nurses and physicians, all of which are most needed there.

Of late the attention of the American friends has been drawn to the Bahai educational movement now developing in Persia. This is of the most vital interest to the progress of the Cause and the development of the Persian people. It is a subject which demands our most serious consideration. The Bahais in Turkistan, India and Burma, as well as in

other countries, are also facing the educational problem, and they, too, need our assistance.

By assistance, I mean our co-operation in starting these enterprises. There seems to be a slight misconception of the kind of "assistance" which our Eastern friends need in this work. They do not need our money to support their institutions. No one should for a moment consider our work amongst them in the light of a "charity." The Bahais of the East represent the most progressive of the people. They are prosperous. To be sure, a year or two ago, we heard a great deal of the financial and commercial troubles of our people in Persia, but that was during the revolutionary troubles, when the whole country was crippled in business ways. Now that is all passed and the financial outlook there is better than ever before. Money is needed for carrying on any practical work, but the point to bring out is that the Bahai institutions of the East do not require to be supported by Western subscriptions and contributions. Our energies and funds should be so directed as to meet in the most efficient manner the needs in question.

The way in which I feel we can best serve in the East is through helping the friends there to inaugurate and start needed good works. Our enterprise and practicality of temperament, combined with their knowledge of the conditions and needs of their own people, forms a very practical basis upon which to build. The work of Dr. Moody and Mr. Sprague in Teheran quite proves this. Surely the founding of a girls' school in Teheran marks a most important development in the Bahai work in Persia. This institution which is being established is but one of the many needed. Once established and running and ministering to the needs of the people, this girls' school will prosper and not lack for support. A timely and needed institution always lives. Our policy should be to hold ourselves in readiness to give our timely co-operation along all of the various avenues for service now opening between the East and the West. The good work done in Teheran by our two Western Bahais there proves that the actual presence of the sincere Western Bahai worker in an Oriental assembly is productive of more good than could have been accomplished through the expenditures of vast sums of money.

For many years Western religious enterprises have furnished the funds for the maintenance of schools in the East, and a good work has thus been done, yet the mass of the people has remained in ignorance. Now, with our work, this is different. Through the light of the Revelation of BAHÁ'O'LLAH the people of the countries themselves are being aroused, and now are desirous of improving their own condition. This, you see, is a new and a different problem from any of those of the past. It is given to us to be allowed to go to these distant friends and, in the spirit of brotherhood, share with them what we have, and in turn receive abundantly from them.

There is no way in which we can better co-operate with our Oriental friends than by sending them Bahai teachers for the instruction of their children. These teachers, men and women, should be qualified physically, mentally and spiritually. Their traveling and living expenses should be borne by us. We should come together in this work, preparing for all of the means, and then placing the matter before Abdul-Baha, that he may guide and approve the Eastern mission of the Western workers.

Education is but one phase of the work before us. Medical institutions and commercial and industrial enterprises, carried out upon interdependent lines, are to be formed, through which both the East and the West will be blessed. These enterprises will be a great means for the spreading of the fragrances of the Kingdom.

During our recent visit to Abdul-Baha, Mr. Struven and I spoke with him regarding these matters, and from the many and varied lessons which he gave us, demonstrating the power of combined spiritual and material consultation and co-operation, we are assured of his sympathy with all such movements upon the part of the friends.

Wherever Mr. Struven and I traveled we found the people, both in and out of the Cause, looking toward America, ready and anxious to receive and to learn from us. Through judicious service upon our part, our own people in the Eastern lands will be greatly assisted, and through them the great masses of humanity about them will be lifted.

The time is at hand for us to come together and, through consultation, ascertain ways and means by

which we will be able to accomplish maximum results from the means at hand.

Nothing pleases Abdul-Baha more than when the friends, through consultation and unity, inaugurate and carry on works of service. It is our privilege to ask him to guide and confirm us in carrying on these works. This he stands ever ready to do.

Faithfully yours in His service,  
CHARLES MASON REMEY.

#### THE PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

A photograph of the first thirty children who are being educated in the Tarbiat School, in Teheran, Persia, by this Society has been received, and is here reproduced. The following list shows the names of the beneficiaries, with the names of the members contributing to the scholarship of each:

NO.	NAMES OF CHILDREN.	NAMES OF CONTRIBUTORS.
1	Ezzatollah	Mr William Remy, Washington, D. C.
2	Mohammed Aga	Madame Bluementhal, Russia.
3	Nasrollah Kaim	Mrs. Lesley O'Keefe, Spokane, Wash.
4	Fazlollah	Mr. Arthur D. Mayo, Washington, D.C.
5	Nasratollah	Miss Flora Raymond, Washington, D.C.
6	Aga Anayetullah	Miss Charlotte Segler, New York City.
7	Habibollah	Miss Jacox, New York City.
8	Abol Gasem	Mrs. Claudia S. Coles and Mr. Louis G. Gregory, Washington, D. C.
9	Nasrollah	Mr. Joseph Staus, Cincinnati, O.
10	Mirza Foad	Mrs. Agnes Parson, Washington, D. C.
11	Agha Habib	Miss Laura Clifford Barney, Paris, France.
12	Mirza Ezzatollah	Mr. and Mrs. Henry L. Goodale, Kenosha, Wis.
13	Godratollah	Miss Emma Smith, Sandusky, Ohio.
14	Abdol Peiman	Mrs. E. E. Stephens, Sandusky, Ohio.
15	Noruollah	Mr. Benjamin R. Taylor, Cincinnati, Ohio.
16	Aga Azziz	Mrs. J. F. Roberts, Brockville, Ont.
17	Mirza Mohamad	Miss Mary Lesch, Chicago, Ill.
18	Mehdi Khan	Mrs. Grace Foster, Chicago, Ill.
19	Zabi'ollah	Mr. Lars Johnson, Chicago, Ill.
20	Aga Fazlollah	Mr. L. W. Foster, Chicago, Ill.
21	Aga Jalal	Mrs. Clara E. Frye, Mrs. Louise R. Waite, Mrs. Luella Kirchner, Chicago, Ill.
22	Mashallah	Miss Gertrude Bulkema, Mrs. Eva W. Russell, Miss P. Casselberry, Chicago, Ill.
23	Azizollah	Mrs. Emily Olsen, Mrs. Cecilia M. Harrison, Mr. James W. Woodworth, Chicago, Ill.
24	Abdollah	Mr. Louis Kellar, Chicago, Ill.
25	Mirza Mohamad Aga	Mrs. Sophia Scheffler, Mr. Chas. Scheffler, Chicago, Ill.
26	Mirza Nouredin	Mrs. Lua Getsinger, Washington, D. C.
27	Sayad Ameenollah	Mr. E. H. Abbott, Chicago, Ill.
28	Aga Jalal Khan	Mrs. Josephine C. DeLagnel, Washington, D. C.
29	Mirza Anayetollah	Mrs. May Maxwell, Montreal, Can.
30	Aga Seyad Ali	Mrs. Jennie Bonds, Chicago, Ill.

This photograph is of vast importance, representing the first tangible evidence of a world-wide work which is truly a demonstration of the Bahai Spirit, and which is attracting notice and comment in the East as well as in West. It is hoped that many



who have been awaiting this practical proof of the work started during the current year, will now send their subscriptions. The whole cost of scholarship is \$18.00 annually, and the contributor becomes an active member in the Society. Associate memberships may be subscribed for at \$1.00 annually, the latter receipts covering the actual expenses of the

Society, such as postage, printing, etc. There are no salaries paid and no fixed charges.

Since the last report, scholarships have been received as follows:

- 50 W. J. E. Dillabaugh, New York City.
- 51 Mrs. William H. Hoar, Fanwood, N. J.
- 52 Mr. William H. Hoar, Fanwood, N. J.
- 53 Miss Marie A. Foote, Brooklyn, N. Y.
- 54 Honolulu Bahai Assembly, Honolulu, H. I.
- 55 Mrs. Louisa E. Ruddiman, Gobleville, Mich.

Address all communications to the Society, 1800 Belmont Road, Washington, D. C., or to Joseph H. Hannen, Corresponding Secretary, P. O. Box 192, Washington, D. C.

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#### NEWS FROM THE ORIENT.

*Epitomized from many long letters recently received by  
Mirza Ahmad Sohrab.*

##### EGYPT.

PORT SAID.—Abdul-Baha is in Alexandria and enjoying his sojourn in Egypt most heartily. Mirza Ahmad Yazdi, just returning from Europe, has received permission to go to Alexandria and meet him.

##### PERSIA.

ESPHAHAN.—News of the reorganization of the Oriental-Occidental Interdependence Association has reached this city, and all the friends are waiting to receive the new Constitution so as to form a branch society here.

The first copy of the *Occidental Messenger*\* has created great happiness among the Bahais. It is read in the meetings with spiritual joy, and we thank God for this practical bond of unity between the East and West. The women of this Assembly have organized a Women's Club and plan to correspond with their Bahai sisters in the West regularly; they meet once a week to study various problems touching home-life and economics. Two renowned teachers, Seyad Jalal and Mirza Haji Aga, who are traveling and teaching throughout Persia, recently arrived in the city. The friends arranged extra meetings and many people have been attracted to the Cause.

MASHAD.—During the past few months an Assembly has been organized here whose policy is to equip teachers and to send them forth in the field to teach. All the friends and members of this Assembly of Teaching contribute a certain amount of money regularly to defray their expenses while travelling. It is understood that they are not to stay for any length of time in one place, and thus there is always one teacher in some town. Branch assemblies are organized through this province of Khorassan, who keep in touch with each other through regular correspondence. Already the central assembly has sent forth several teachers to spread the Glad-tidings. Kerblai Reja Forougi and Abdol Hossein Samandar came from Eshkabad, Russia, and by their presence and talks many hearts were awakened. The *Occidental Messenger* has been received, and is awakening great interest among the friends throughout the province of Khorassan.

\*The Persian section of No. 8 issue of the BAHAI NEWS.



RASHT.—Mirza Samandar, one of the recognized teachers of the Cause in Persia, is at present in Rasht and is teaching day and night. The maid-servant of God, Olovyja Khanom from Mazandran, has also arrived here by the wish of Abdul-Baha and is teaching the women in their gatherings. Many regular meetings of the Assembly, conducted during the week, are well attended and spiritual. The *Occidental Messenger* has appeared in this city and its contents make us realize the power and greatness of the Cause of BAHÁ'O'LLÁH.

SHAHROOD.—The *Occidental Messenger* has been received by the Bahais here and they thank God for this wonderful miracle performed to actually cement the East and West with the bond of good-will, peace, mutual helpfulness and co-operation. We desire to know by what manner or means we can assist in establishing a firm commercial foundation between the friends of the Occident and the Orient, what kinds of goods and manufactures can be shipped from America to Persia, and through what channel we can send money direct.

TABRIZ.—The number of believers in this city has visibly increased during the past year. There are four organized assemblies all working together—each assembly holding one meeting in the week, which all the friends attend in order to meet, teach and read the holy Words. We have a general Board of Consultation as well as branches for it established in surrounding towns and villages. In many places a house has been erected which is used as a Mashrak-el-Azkar, where the friends congregate to worship; but these buildings are temporary structures and not built according to the accepted plan intended for a permanent Mashrak-el-Azkar. The *Oriental Messenger* has been received and all the friends are overjoyed with its contents. Many of our young men are studying English at the American school here.

TEHERAN.—Two Bahai teachers, Mirza Assadullah Fazel and Aga Seyad Abdul Hossein, were lately taken prisoners in the city of Najaf, their property confiscated and their Tablets appropriated; then a false Tablet was fabricated together with other false articles and an endeavor made to show that the Bahais were trying to make trouble between Turkey and Persia. The Turkish authorities investigated the matter, and finding no truth whatever in all the false accusations, set the teachers free and stopped the publication of the newspapers in which the libelous articles appeared. The members of the Téheran Assembly some time ago discussed the advisability of starting a Bahai newspaper, but not wishing to arouse the antagonism of the ill-wishers, decided to abandon the project for the time being. Now, all are glad and happy that the *Occidental Messenger* has appeared from the "Land of the Free."

RUSSIA.

MERV.—Regular meetings are held in this city and all are well attended by the Persian Bahais, who are spreading the Message with zeal. The hearts are gladdened through reading the first issue of the *Occidental Messenger*, and the friends anxiously await the arrival of future issues.

SAMARKAND.—God be praised! We are supremely happy to have lived in this day to see with our own eyes the actual realization of unity between the East and the West embodied in the appearance of the *Occidental Messenger*. The distance between Chicago and Samarkand, Asia and America are thousands of miles, and yet the mighty Words of BAHÁ'O'LLÁH have united the two continents. We hope that this publication will continue to shed its light upon the world for all the years to come. Lately, a Spiritual Assembly was organized here. A school for both boys and girls has also been started, and Mirza Mohamad Sabet has come to instruct them. We have applied to the Russian government for permission to buy land on which to build a Mashrak-el-Azkar, although at present we have a fine house where we hold our weekly meetings and where the school is conducted. God willing, it will be started soon.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to

BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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## SUBSCRIPTION PRICE PER YEAR.

Sent postpaid throughout North America, including Canal Zone and Panama; and following islands: Cuba, Porto Rico, Hawaii, Philippines; also England, Ireland, Scotland, Wales, Germany, and Shanghai City (China); Unsealed \$1.00; single copy 10c. Sealed \$1.25; single copy 12c.

Sent postpaid throughout other parts of Occident and adjacent islands including Newfoundland: Unsealed \$1.00; single copy 10c. Sealed \$1.75; single copy 15c.

Sent postpaid throughout Orient, including Egypt and Russia; Sealed \$1.75; single copy 15c. *Note*—Through agents when established in Oriental centers: \$1.00 per year.

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Vol. 1.

Chicago, (Nov. 4, 1910) Qudrat

No. 13

Letters from the East, received during the past month, indicate that the inauguration of the Persian section of the BAHAI NEWS has "taken the Orient by storm"—to use the expression of its editor, Mirza Ahmad Sohrab.

Many people in the East are astonished and the friends are surprised to see and read the open, uncompromising stand that has been taken in proclaiming the Teachings of BAHAI'O'LLAH and Abdul-Baha; especially in the initial copy (No. 8), in which the editor comes out squarely with nine articles of policy, stating that the publication would stand for the Bahai Cause, spread its teachings, uphold its doctrines and champion this Universal Movement.

Seyad Assadullah writes from Port Said that Abdul-Baha requested one of the friends to read the latest copy before a large gathering of the Bahais there, and all the time it was being read, he was smiling and commenting upon it. In a recent Tablet received by Mirza Ahmad Sohrab, Abdul-Baha says: "Truly, I say, in this publication you have written instructive articles. May God assist and confirm you! Unquestionably, confirmations shall descend upon the workers of this paper!"

From Teheran, Esphahan, Tabriz, Rasht and Mashad, Persia; Eshkabad, Shahrood, Kongand, and Samarkand, Russia, and Port Said, Egypt, comes the word that the BAHAI NEWS is having great effect, and the friends hold out glorious promises for it for the future.

Because of lack of space we cannot publish these interesting and inspiring letters, but the following from Esphahan expresses the spirit of them all:

To the Editor of the *Occidental Messenger* :\*

A star shone forth from the West and became the sun of the heaven of Truth in the East. The BAHAI NEWS, No. 8, which was adorned with the Persian section, was received this week. In truth, we must congratulate the assembly of humankind and rejoice greatly for the appearance of this luminous star in the heaven of literature. For it is the first star which has appeared from the clear horizon of the Bahai Cause for the education of the children of men and the progress and advancement of the majestic ideals of life and the spread of the teachings of God. It is hoped that the *Occidental Messenger* may establish a strong tie of union and harmony between the various Eastern and Western Bahai Assemblies, may consolidate the pillars of peace and concord among the children of humankind, and become the most efficient instrument for the promulgation of the Word. If we consider with a clear eye and ponder with deep insight, the power and grandeur of the Religion of BAHÁ'O'LLAH will become clearer than the sunlight, and one can realize how the influence of the ethical and spiritual teachings of this Cause have perfumed the East and the West. It has become evident to wise men that the union of the world of man, which is the hope of all the children of God, can never be established except through the Religion of BAHÁ'O'LLAH. Therefore, those who have attained to the highest station of knowledge and understanding know that the spread of this Religion is the first step for the salvation of humanity and the best means for the attainment of success and prosperity. For this reason the friends with soulful enthusiasm and with all the spiritual and material means at their hands are continually serving the Cause so that this Beloved of Hope may unveil her countenance in the assemblage of man.

The ruthless laws of the "survival of the fittest" and the "struggle for existence,"—which are apparently the unchangeable policies of the human world—unless they are founded upon spiritual laws derived from the Religion of God, will become the deadliest instruments for the suffering, unrest and inequalities between the children of men. For this "survival of the fittest" and "struggle for existence" in former ages, have caused untold havoc and destruction to the people; nay, rather, in this Age, which is the period of progress and civilization, those very merciless laws are well rooted in the structures of the civilized world and have taken unto themselves aspects of barbarism and warfare, and created problems of capital and labor, national and racial prejudices; so much so that thousands of men and women have given up their lives hopelessly, and have put an end to their existence by inflicting upon themselves cowardly acts, such as suicide, etc.

Therefore, the so-called civilization and enlightenment of today falls short of the divine perfections and true humanity, and in order to attain to this high goal it is necessary that man make great progress in the reformation of the moral world and the progress of the spiritual element in his being. To attain to this station is impossible except through the teachings of the Religion of ABHA. It is the Divine Instructions that unify the families of men, and the behests of Abdul-Baha that ennoble and spiritualize the people of the earth.

Praise be to God! that the *Occidental Messenger* is the first paper which is the standard bearer of the unity of mankind and the spreader of the Teachings of BAHÁ'O'LLAH in the world of literature. Although outwardly it is small and unassuming, yet in reality it has accepted a noble and divine responsibility, and we hope that through the invisible confirmations it may

\*The title of the Persian section of the BAHAI NEWS.

accomplish its mission in the world with great power and influence.

The Bahai Assembly of Esphahan unitedly send their congratulations to the *Occidental Messenger*, and pray in the Threshold of God, its continuance, prosperity and spiritual triumph, and we beg of God to reinforce and confirm the founders of this palace of unity, so that it may be established on a firm basis and continue to shed its light through all the coming ages. We expect, likewise, that through the effort and assistance of the Bahais, in the East, it may increase the circle of its power and circulation, and in the service of human-kind win the palm of precedence.

We will send every month the news of the Cause in Esphahan, through the agency of the *Occidental Messenger*.

THE SPIRITUAL BAHAI ASSEMBLY OF ESPHAHAN.

The opening sentence of the letter above quoted has suggested the new title of our Persian section: *Najme Bahktar* (Star of the West), which has been changed, with this issue, from *Payam Bare Baktar* (Occidental Messenger), at the wish of Abdul-Baha, who gives the following reason therefor:

"In regard to the title *Payam Bare Baktar* in connection with the NEWS, some have read it and thought it means the *Peygam bar* (i. e., the Prophet) of the West—*Peygam bar* being one of the titles of Mohammed, meaning Messenger or Prophet. This may become the cause of opposition among the outsiders. If it is possible and you deem it advisable, change the title \* \* \* in any way you think best."

This issue of the *Star of the West* contains (1) a Tablet to the Fairhope, Ala., Assembly, received in 1906; (2) an article on Universal Bahai Peace, with quotations from the leading thinkers of Europe and America against war, statistics of the cost of the armies and navies of the nations, and quotations from the Words of BAHÁ'Ó'LLAH in regard to Universal Peace and its establishment; (3) notice of and reason for changing the name of this section from *Occidental Messenger* to *Star of the West*; (4) news of the sojourn of Abdul-Baha in Alexandria; (5) acknowledgment of the many letters received in regard to the appearance of this publication in the East, and the appreciation of the Editors for the many good wishes and kind words of their Oriental brothers and sisters.

#### NEWS NOTES.

Mrs. Charlotte Rosenhauer, of Bangor, Mich., visited with the Kenosha, Wis., Assembly for several weeks, she being one of the first believers of that Assembly.

During the past month at Chicago, Mrs. Kupferle and Mrs. Carolyn D. May departed from the world. Both of these devoted souls will be remembered by the friends for their hospitality.

THE MASHRAK-EL-AZKAR IN AMERICA.

Extract from a letter from the Bahai maid-servants of Yazd, Persia, to their sisters in America:

The believers of Yazd send their love to the Bahais of America and submit to them the following petition:

First, we supplicate from our beloved Abdul-Baha that all of you may remain firm and united under the shade of the Tree of the Covenant; that ye may become confirmed and assisted in laying the foundation and raising the structure of the Mashrak-el-Azkar. You must not become disheartened and discouraged on account of delays and the lack of ample means. Think and ponder over the building of the Temple in Jerusalem. This is a great service and most significant foundation. The similarity of a great work is like unto a great stone that cannot be raised without much pain and endurance. The invisible confirmations with all strength and power will be and is your support. What prosperity and what glory is greater than this? For you have become the recipient of the greatest bounty and the object of the most wonderful favor. We entreat from our Lord to confirm you in the accomplishment of this House of God.

The following supplication was received in the month of Ola (Fast). Nine days more are left in the month of Fasting. God willing, we will chant this prayer for your spiritual success:

*"O God, my aim, my hope! With hearts full of longing and breasts full of yearning, we beg of Thee and we supplicate at the threshold of Thy Might to raise the foundation of the Mashrak-el-Azkar in Chicago in the most speedy manner. Make its basis firm and its structure enduring, suffer its pillars to remain unshakable and make its columns of the steel and iron of firmness. Glorify its servants, beautify the characters and make the worshipers beloved. Suffer its nightingales to sing, 'Ya Baha-el-ABHA!' and its parrots to warble the praises of our Lord, the Most Supreme. Make its men the standards unfolded on the mountains of the world, and its women the sanctified angels of the tabernacle of the world!"*

The Treasurer's books, October 1st, showed a balance of \$3,108.14, since which time the receipts have been \$516.80, showing a balance, November 1st, of \$3,624.94—thus making it necessary to raise \$1,900.06 before January 1, 1911.

CORINNE TRUE,

*Financial Secretary Bahai Temple Unity.*

NEWS ITEMS.

Interesting articles, in answer to questions pertaining to the Bahai Faith, appeared in *The Weekly Scotsman*, Edinburg, Scotland, October 8th and 15th.

Regular meetings of the Ithaca, N. Y., Assembly have been inaugurated. The first meeting was held Friday evening, October 21st, at the residence of Dr. W. E. House.

The Philadelphia, Pa., Assembly has been greatly favored by receiving a visit from Mr. Howard Struven, who traveled around the world with Mr. Remey. He came on Sunday, October 16th. In the evening, the nineteen-day Feast was held at the home of Mrs. Mary J. Revell, 1429 Mayfield Street, which was beautiful, after which Mr. Struven gave us an interesting address, telling us about his travels and wonderful visit with Abdul-Baha. We wish, as an Assembly, to express our sincere thanks to him and hope, God willing, he will visit us very soon again. His visit was very greatly appreciated by all present.

J. E. R.

## NEWS FROM GERMANY.

## TABLET FROM ABDUL-BAHA.

Through Monsieur Dreyfus, to the friends and maid-servants of God, Stuttgart, Germany:

Upon them be the glory of El-Abha!

HE IS GOD!

*O sons and daughters of the Kingdom!*

Your letter which was written on the Day of Naurooz in the assembly of the friends, has arrived. Its contents told of spiritual happenings and feelings of attraction. Its reading brought me the utmost happiness, for—Praise be to God!—in Germany, the servants and the maid-servants of the Rahman have adorned a gathering of friendship and love in the Day of Naurooz, have perfumed their nostrils with the vivifying breezes of the divine garden, and have been mentioning the King of the Kingdom and the Lord of Hosts.

Therefore, Abdul-Baha has been praying and supplicating to the Word of God that these servants and maid-servants of the Rahman may day by day become more brilliant and make greater progress, penetrate the mysteries of the Kingdom, become the cause of the diffusing of the principles of human unity, call every one to the Shade of the Tent of harmony and instruction of mankind, become the cause of enlightenment of these regions, make the hearts filled with the love of the bountiful Beloved, and attract the people to the divine Kingdom, so that during the coming year they may make still greater progress.

The flowers which were inside of your letter were exceedingly sweet, delicate and perfumed; it told of the sweetness of your countenances and characters.

Upon you all be the glory of God.

(Signed) ABDUL-BAHA ABBAS.

## LETTERS FROM STUTTGART.

To the dear friends in America:

Our assembly remembers with love all the friends, especially those in America, to whom we owe such boundless thanks for sending to us a teacher, who with great love and patience led us to the True Path. Through our beloved Miss Knoblock and through the BAHAI NEWS we know that, also, in America teachers are necessary, yet, nevertheless, a teacher decided to acquaint her old Fatherland with the joyous Message. The Lord be thanked, therefore, a thousand times!

Our constant prayer is that we may become more and more worthy of our Great Teachers, BAHÁ'O'LLAH and Abdul-Baha. We, therefore, beseech the friends to support us in this our prayer as we also remember them in our prayers. \* \* \*

With the inmost Bahai greeting, we are yours sincerely,

M. SCHWEIZER.

To the Editors of the BAHAI NEWS:

The believers wish me to extend hearty thanks for the highly appreciated BAHAI NEWS, which is always translated into the German, bringing welcome breezes from the Kingdom of ABHA. We are greatly indebted to you for the benefits received, hearing thereby of the great advancement and progress made in the Cause throughout the world.

Mr. Mountfort Mills, of the New York Assembly, spoke to us at a social Bahai gathering held Sunday evening, Sept. 11th, giving interesting and very helpful notes taken at Acca. The spiritual fragrances from the powerful Words of Abdul-Baha were highly instructive and deeply felt by all. Recognizing the importance of co-working in this Most Great Cause, whereby the bonds of unity are strengthened, his visit will ever be remembered. \* \* \*

We are now sending Bahai literature to different cities and towns in Austria, Switzerland and Germany. We pray that God may bless the seeds that have been sown. A. S. K.

### ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

#### NORTH AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CLEVELAND, O.—Meetings: Friday evening at Dr. Barton-Peeke's, the Neff Apartments, corner 36th and Prospect; Wednesday evening at Dr. Swingle's, 2101 Prospect Avenue.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHICA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eight Street, N. W.

#### BRITISH ISLES.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

#### GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24. P. Zuffenhausen, at the home of Herrn und Frau F. Schweizer, Karl strasse 26 I.

۱	نجم باقر	۱
جلد اول	بر حسب تاریخ جهانی برزخ	جلد اول
شماره ۱۳	در باب چاپ و توزیع میگردد	شماره ۱۳
مهر ۱۳۲۸	مهر اول و دوم ۱۳۲۸	مهر ۱۳۲۸
سال یکم		فصل مشترک

Address: — ادرس اوان  
 Najmie Bahkta, 1800 Belmont Road.  
 Washington D. C. U. S. America

آیا با اعضا محفل روحانی  
 ای یاران روحانی و ایمانی چون فلک استانی و غنچه از عالم برزخ و اجناب انجمن چهارراه عالم نو هیچ نورانی طبع که در سطح  
 انقیادش را در پیش خود پس شخصیت طبعی زود و انوار ملکوت برزخ و قرب بنافته آن که در دنیا بود به شایسته گری یافته  
 و ندای باطنی باطنی برده نموده و متعلقان اینها را که در راه ملکوت الایمان از او نام و شهادت میکنند نور حقیقتش را که در  
 از جهات مختلف استخوان برست گشته که یکی خود جهان را از او برست گشته و در همان در نهایت در هر طرف مشاهده شده است و در  
 عشق جهان در بر یافته و لی که در این راه از او برست گشته و در آن شده و در این راه از او برست گشته و در آن شده و در این راه  
 طالع زینب این راه است حقیقی خدا حق صفت بطن است که در حقش یافته و در این راه از او برست گشته و در آن شده و در این راه  
 طبعی است در آن است حقیقت همه را تا بر نام نمیشود چون بواسطه ساری حرارت همان نطفه که در حرارت این راه از او برست  
 حرکت کند هر چه مشاهده نور نمائید لی نطفه حرارت کل با یکیش حرکت کند پس ای یاران ای سرگشته که در این راه از او  
 تجربه بر آن گشته بودید و مشاهده آنکه در این راه از او برست گشته و در آن شده و در این راه از او برست گشته و در آن شده و در این راه  
 نداشتند و ما کن جلالت باشد شایسته که در این راه از او برست گشته و در آن شده و در این راه از او برست گشته و در آن شده و در این راه  
 پیام که در هر عالم را جان نمیشود و طبع صفا که از ابراهیم شده و طبع رسانید تا توانید در هر کفلی شمع حقیقت را از نطفه و بر دل را نهایت یافت  
 میزان در هر عالم را جان نمیشود و طبع صفا که از ابراهیم شده و طبع رسانید تا توانید در هر کفلی شمع حقیقت را از نطفه و بر دل را نهایت یافت  
 غریزی بر جگر گاه نطفه را در هر عالم را جان نمیشود و طبع صفا که از ابراهیم شده و طبع رسانید تا توانید در هر کفلی شمع حقیقت را از نطفه و بر دل را نهایت یافت  
 ای که در هر عالم را جان نمیشود و طبع صفا که از ابراهیم شده و طبع رسانید تا توانید در هر کفلی شمع حقیقت را از نطفه و بر دل را نهایت یافت  
 و این زلفان شیطانی ایوان صفا کرد و جگر بعد از برافتنه و در آن قطب عالم غیر از نطفه نیست شایسته و صفا و صفا  
 ای و خدا صفا تمام در صفا و طبع صفا که از ابراهیم شده و طبع رسانید تا توانید در هر کفلی شمع حقیقت را از نطفه و بر دل را نهایت یافت



حکیم باهر  
صلح عمومی بجهان

جمال قدم سیراید: بجای ای جای من شما طبایعی معنوی بودید پسندید باید بچول وقت استبداد این حکم عظمی از اراض باطنی در  
 در عین این عالم را ملاقات کنید و مشایخ بنیاد کل بساطت و عظمی را تمام مالکیت قدم توفیق نمایند: و استغفار بر استغفار ابلات متحد و عالی  
 قوانین برابری و آزادی میگوید: اولین و آخرین امید من آن است که یک چشم خود بر چشم که جنگ و قتال که دمای بی نوع بر است  
 از زبان مل و دنیا بیغ کرد: از صد و چهل سال با بیطرفی که استغفار این عبارات مجید مینه را اظهار داشت چون با تاریخ اول  
 حیرت نظری می اندازیم و در ترقیات انگلیس با تندی یکدیگر میگردیم ما هم می نمایم عوض آنکه جنگ و جدال از زبان آنها بیغ شده باشد امروز  
 با اندازه وسیع که در اوقات این کشی بدو بطور کلی شده که اگر در ایام قدیم در وقت حیدر شیری را تخریب نمودند امروز در یک وقت  
 بواسطه احران بی کنی چون خواجگشت حتی در وقتی که استغفار این بیانات این نیت پرست را گفت ابالات متحد و توفیق  
 یعنی داشتند و فرزندهای کشی های جنگی ولی امروز اگر در فرزند کردن است بدو نمودند و منظر هوشناکی که در فوق تصور است  
 و خواجگشت که ابالات متحد و اطفال و من او هر روزی بیشتر از او کرد تو این فرج صلح جنگ و گمراهی بخانز حرب در وقت  
 علم قتال نمیند: یعنی اول جنب که ظاهر از حای مدیت و جز خواهی بعالم این نیت بنیند و با فریاد است بی در حق  
 که تخریب کرد و اگر است نیت و نوزد نیند و میباید هنوز باطن از حوضه و حشمان آدم کش خود را بیرون نیاید اند و میباید خود را  
 بسفحات جلید رحمت و شفقت جیتی آرایش نمود اند گرگ هفتاد ولی صورت بره های آن کاه دارند پلنگ طبیعت  
 ولی شکل خالهای خود بخاطر و خال در آید اند آو آب جسمانی خود و غرضی اند تا زیاد روحانیت و جهان دوستی بنیند انگار  
 ترویج دین سبیت خواهند ولی در غرضی غرض مالکیت و مال ضعیف جیند در هر نقطه بکن ای صلح صلح آرایش چند اما بر  
 بر تو ای بری دیگری تو ای افزایند در جهاند و بجهاد است تعهدت بنقد در باب سلام علم در نهایت فصاحت و بلاغت ترویج کنند  
 فرق بر دار نمودن حکومت صلح اظهار اند ولی از او اثر حکومت و ادارات به اخرج قدرت تریه جیدین سوزن کردن صلح توفیق  
 که قدرت استی است در دست اند و طایفه خود نیز در زیر پایش بنیان نمایند در اول در زمان قتل اعطایند ولی در وجه تسمیه رفاعت  
 در صورت اند با یکی این اول جنب که هر یک با حای سبیت نمیند و خود را بان وجود مقدس مظلوم نسبت میدهند بکل از روح تعالیم  
 رحمانه او که صلح و سلام دینی و دنیوی و ممالکی است بگردید و با بنون گذارند با هم این بجان بگیرند بجهاد ابدان بگیرند از هر طرف  
 و کلمه اساتذگی کشش در میان خود کشش کرد و خون همیشان خود را حلال و ممال آنها را مباح میدهند اگر است که مطلب  
 بی ایم می سلیم که هیچ کاست جز تیر اندازند و تیر افکند کشش اول در بار و طبل دود و بلب و چنار و گنجی ای صلح جدید و گنجی ای صلح  
 حریف در میان مل سبیت که هر هفته در کشش خود بجهت نزول حکومت سلام دعایانند کامل کرده است: بعد از آنکه در تو ای صلح  
 جنگی صلیب نظری بنیداریم است بر تو ای صلح که چگونه بواسطه بیجان اساتذگی کشش ای کاتولیک حد بزرگ حد بزرگ بود  
 و اطفال ممالک اسپانی چون اسواج دریای مصلط از اروپا سبوی لاضی متقدسه حرکت نمودند در راه تلف می شدند و یا اگر  
 در جنگ ای تالیون اول در ایسای و مصر و استر و آلمان و روس و کشانیون ک نفوس بی گناه گنجی کیم در یک خود اند و فرق





نذار اطفال بزرگت طلعت برینال جل مبارک که خلف بکات جلال بود اگر بد بهمان قدرت ختم نهی چون جان پودر اسلیم لاج  
 بخش بر داشت. بماندترین دشمنان برین دل جان بر اندام سادی صلح و صلح دولت فرمود. لطاف رحمت کبری ایگان که در موج  
 بحر بیت نغم کوش و خورش دهای نابید بر تریسید کردید جانهای خسته محمد صلح و یکین گشت. کبریا مبارک: قد نعمتم من انوار  
 و کمال فی کتابت سب العرش العظیم مشکو به تنسیخ به شکم اهل عالم. گوش اول شرق و غرب سید و کلمات و کلمات درین  
 سینه ملکوت آنا ترکمنی کس سینه ترادون مسانکم و کعبه ها علی آرزوی آن چنانکه ظلم غیلم "قلوب میون که اجذب مشعل  
 بیانات اجته: "قابتم انصاع الیک و کبر و کتم شکم اهدا خضع الیک من انصاع الیک و کبر و کتم شکم اهدا خضع الیک من انصاع الیک  
 جیکم در کابین چون کی نزهت است که تمام تا علی قدر حفظون بر کمالکم و بعدا کم بیکم این تدویر انصاع برین لندن هم این. انصاع باختر  
 الملکیت برینک ابراج اختراع میکنم و حریز آرزوی من توکم این کم من انصاعین "ملوک جهان کلامه ثواب قدرت سید انصاع  
 مشق: "نزه و جدال انبی در نزد بیضا فی الکتاب بذمه اسراف فی الله القدره و الله من حکم الحق و درین سطره انصاع است  
 به علم انکم "ان افکار علی الزاخر فی یک مطهر است. پس ایها انان عالم رحمت از اورد جانیه ذکر کرد باید در نهایت نیست  
 و شجاعت بر کفر معارف صلح و سلام بر پروردگار و بر کسری را کفایت کند و بجزت نفع بر مشغول کردم علم و هدایت معنوی را بینه نام و کتب  
 سید در راه حق قلب شسته شد بسیاری نیم آن چه سبب انبات کرد و درود ترن تمول گل و شکوفه و آثار لغزین بیاد آورد  
 اینست که حال اقدس اهل تدویر وحی ایمان را این بیانات اصی خنده تر سینه بود: "باید اینها که کلامه حق معانی پوشیده  
 کمال روح و یکین با اهل عالم سعادت نمایند و این فراتر که دانند با کبر که نفع آن کمال راجع است."

اجازات

چون کافری از منسوبین بخان و سنگ بنی بنی سواد کفر پیام بر که ما مقصود از خبر برادر فاضل بود استغفار بر میر میر باختر نیز نور  
 این کلام است آرزو اینند لهذا از این برنج بر بعد خبر خوب نغم باختر نامید تو او شد. بنفقد این که کشفان بکوی برنده که ایمان به  
 حضرت صلح صفتی بیشتر از بعضی اسوا است چنانکه بکوی نهاده است که در آستینان او و در این مسیلمان بود ایمان در هزاران سال حضرت  
 رسول ص ایمان نمی آید و در سینه بیایان ایمان با کفر است آورد اند و از فان بر رسالت محمد ص می نمایند.  
 تا آن بجز رسید است که حضرت جد با اهدا افکار چون الفدا اسرار توفیق است نهفته در پورت سید غلام اسکندر بر سر و اهل  
 اکو نه در و مبارک که نهایت محنت است و ایمان اهل کعبه و شرف می نمایند  
 درین سه چهار هفته مکانیب مصلحه روحانیه و در جرات و جدانیه در باب حصول نغم باختر از طران و صفتان و خبر نرسیده  
 در برود ارشد انزلی دمشق بیکه هر قدر مرد و خفته و پورت سید رسید و چه اب سید هر یک نوشته شد است  
 ششستین این جریب محقره اهل انجرات و فدایت هر یک از میدان کمال افغان و سرور بر ایمان و انکار بی محنت کفر  
 بر سینه اینها که درید و سید درند که کدام بحیثیت تجدیدت جمعی اهل موافق کلامه و این ملازمه فریاد تحقیق بیایان شرق  
 و غرب کردید و بتدریج بهت و تحویص کس دانش سید و سبوح شود

# BAHAI NEWS

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## TABLET FROM ABDUL-BAHA.

To the Members of the Spiritual Assembly of  
Esphahan, Persia.

Upon them be the Glory of God the Most Glorious!

HE IS GOD!

*O ye illumined Friends of Abdul-Baha!*

Praise be to God, that you have organized and established a new assembly in the land of Esphahan and with the utmost devotion its members are arising to serve the Blessed Perfection (BAHA'O'LLAH). I was pleased to know, also, that you have organized a committee for correspondence with all parts of the world, and another committee to teach the Truth to the youths. Wonderful confirmation and complete assistance is destined for all the members of these various committees. This move is identical with blessing and this glorious intention is accepted in the Threshold of Oneness. It is my hope that you may perform these services in a befitting manner; that you may become the dawning-places of the Bounties of the Infinite; centers of merciful feelings and the manifestors of the rays of the Everlasting Glory.

I trust that you may make the land of Esphahan a salubrious fountain, so that the cool water of knowledge and the flowing river of assurance may make that region the envy of the green garden of Paradise. That city was illumined with the presence of His Highness, the Bab, after he left Shiraz; the Word of God was promulgated; many blessed souls became believers; a number of them hastened toward the arena of martyrdom; his highness, the leader of the righteous ones, the "King of the Martyrs," and the master of the friends, the "Beloved of Martyrs," gave up their lives at the altar of love. His Highness, Ashraf, and many other martyrs drank the cup of trials and sacrificed their lives with the utmost severance. Therefore, it is the hope of Abdul-Baha that that region may become the Green Garden and that city the delectable Paradise.

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Nov. 11, 1910, especially for the BAHAI NEWS.

## ABDUL-BAHA IN EGYPT.

*Second of a series of special news items pertaining to the sojourn of Abdul-Baha in Egypt.*

"OUT OF EGYPT HAVE I CALLED MY SON."

To those who are familiar with the sacred prophecies and the history of the Bahai (Glorious) Revelation, Abdul-Baha's "going down into Egypt," after forty years' confinement in the Holy Land—in the prison town of Acca, near the foot of Mt. Carmel—is an event fraught with wonderful and tremendous significance; for it is, undoubtedly, that event whereby the Word of God, as uttered by the Prophet Hosea (11:1), finds its complete fulfillment—although foreshadowed in the sojourn of the infant Jesus in that land nearly two thousand years ago (St. Matt. 2:15).

It is an event that has stirred the Bahais everywhere, for when it became known that Abdul-Baha had departed for that ancient country of Joseph, there swept over the Bahai world a mighty spirit of activity. It is an event that will, doubtless, soon command the serious attention of the Jewish and Christian worlds (especially those who await the coming of the Son "in the glory of his Father"), as it has already commanded the attention of the Mohammedan world; for, at present, the Egyptian newspapers—the most influential in the Mohammedan world today—are divided into two camps: some praising Abdul-Baha's work; others trying to stop the floodgate of his irresistible influence.

*Moamid*, a paper respected by all the Islamic world, says: "Although he (Abdul-Baha) has lived the greater part of his life in Acca, Syria, yet there are millions of people—in Persia, India, Europe and America—who follow him and respect him to the point of worship and adoration. Whosoever associates with him, finds him a man who has information upon all subjects of human interest; his words are eloquent and attract the hearts, and enkindle the souls. His teachings and conversation revolve around the centre of the greatest of the world's problems: To remove entirely, religious, racial and patriotic prejudices, and lay the foundation of a brotherhood and unity that will last throughout the ages and eternity."

Such is the statement of the leading newspaper printed in Arabic, while the editor of an influential

Persian newspaper printed in Cairo writes in a personal letter that he was summoned by Abdul-Baha to his presence, and although a few weeks before, he wrote and published an article against the Cause of BAHÁ'Ó'LLAH, he accepted the invitation and left Cairo for Alexandria. He met Abdul-Baha and became a changed man. He went a stranger and an avowed antagonist; he returned a friend, and will write an article in favor of the Cause. He writes: "Indeed, I was very much benefitted in meeting Abdul-Baha. The Arabic newspapers are now anxiously waiting to read my comment upon the matter. You shall read my paper No. 20 and believe you will prize it very highly. There is no doubt that some people will slander and accuse me of being bought, but I do not care. I have seen the Truth, and I will write the truth, no matter what may happen."

Many others, who have been the enemies of the Cause, have gone, either through curiosity or honest investigation, to visit Abdul-Baha—the Servant of God and man—and have returned with the Glory of Truth in their faces.

What is the key to this irresistible spiritual power that thus opens the locked doors of the hearts of men? Those who are familiar with his Teachings, answer that it is his practice of them. He says: "*Be ye kind to the human world and be ye compassionate to the race of man. Deal with the stranger as you deal with the friends. Be ye gentle toward the outsiders as you are toward the beloved ones. Know ye the enemy as the friend. Look upon the satan as upon the angel and receive the unjust with the utmost love like unto a faithful one.*"

Truly, as of old, great miracles are transpiring on the banks of the river Nile, in the ancient land of the Pharaohs!

#### NEWS FROM THE ORIENT.

##### EGYPT.

*Epitomized from many long letters recently received by Mirza Ahmad Sohrab.*

PORT SAID.—News of the progress of the Cause in Persia, India, Turkey, Arabia and the West, is received weekly and forwarded to Abdul-Baha in Alexandria. Pilgrims arriving from various parts of the world go to Alexandria. Thus, for the present, the eyes of all the Bahais are turned toward that city, seeking enlightenment, wisdom and divine love.

CAIRO.—The friends here are looking forward to a visit from Abdul-Baha, and find it difficult to be patient until he arrives.

Mirza Hossein Rouhy has established a school in this city for boys and girls, giving it the name of Abbasieh.

#### INDIA.

BOMBAY.—The friends in Bombay congratulate the friends of the West who have issued the BAHAI NEWS and *Occidental Messenger*, and we pray for its success. Already thirty have subscribed for it, and we hope to enlist many more.

RANGOON.—The Cause is progressing wonderfully in this region, and our Mashrak-el-Azkar is filled almost every night with an enquiring crowd from various quarters. Seyed Mustafa visited Shevebo, a district of Upper Burma, where he delivered the "Great Message." The mullahs fronted him with opposition which resulted in creating a big gathering and many were greatly attracted.

#### PERSIA.

ESPHAHAN.—The problem of national education is taking hold of the minds of the people here and they are eager to establish graded schools based upon Western methods. Mirza Anayetullah Sohrab (a cousin of Mirza Ahmad Sohrab), who graduated from the American college at Teheran last spring, has accepted a call from Abade, a city where hundreds of Bahais reside, to found a school for their children. Now, he is on his way to take up this important work, and we trust the Persian-American Educational Society will do everything in its power to help in this noble undertaking.

GAZVIN.—The third issue of the *Occidental Messenger* has been received. It was read at the general meeting and its contents uplifted the souls into the heaven of joy because of this great bond of unity and evident miracle of the Word of BAHAI'O'LLAH.

During the past year a school for girls has been organized by the believers and at present thirty-five attend. They study Persian, Arabic, writing, embroidery, and other household arts. For some time the school of Tavakkal for boys has been established. Now, we are anxious to have the service of an American teacher, hoping that he may not only train the boys, but may assist us in establishing a channel for uninterrupted commercial co-operation between Persia and America.

MASHAD.—The friends here, more than ever, are arising for service in the Cause. From all parts of this province, assemblies are asking for teachers, and we are equipping those who are capable, to go forth and spread the Fragrances of the Kingdom. The respected Aga Rahmatullah has just departed for Rizwan, Khazra and Shahrood; Mirza Abdul-Hossein, the son of Samandar, has gone to Jazbar and Boshrouyyeh, and Haji Mollah Yossof, a very learned man, has left Gayn for other parts. These three men are busy night and day, teaching wherever they go. We have already received excellent reports of this work and many souls have been awakened through their Call and accepted the Message.

The *Occidental Messenger* is read in all the meetings and is producing great effect. As the mail brought only a limited number of copies, and as the believers all desired to possess one, we would have cabled for more had we the cable address.

SANANDAJ.—All the hearts are made happy through the appearance of the *Occidental Messenger*, and the minds are astonished at this manifestation of the power of the Word of God in the West. It is indeed the effect of the Utterance of BAHAI'O'LLAH, and a mighty proof of the spread of His Call to Universal Brotherhood. We supplicate the Lord of Hosts to establish the structure of this publication upon a firm foundation.



SHIRAZ.—On account of some internal disturbances along the route from Bushire to Shiraz, the mail containing the first issue of the *Occidental Messenger* has not yet been received, but we are exceedingly glad that such a Bahai publication has been started and we are anxious to receive it.

An article on the Bahai Revelation, appearing in the *Baltimore American* of July 31st, has been received by the friends in this city. Although our hearts are made happy, yet we are grieved on account of some flagrant misrepresentations made therein. We hope the Western believers will endeavor to correct similar mistakes whenever or wherever such slaughtering of Truth is made. We are indeed much surprised to read such erroneous representations in a leading newspaper incorporating the name "America" on its title page, for America, to us, is synonymous with freedom, truthfulness and honesty.

TABRIZ.—The Cause is growing in this city and the believers are working faithfully to spread the Fragrances. During the past month we have been greatly assisted and blessed through the presence of two renowned teachers: Mirza Hossein Zanjan and Mirza Golam Hossein. Also, Mirza Ali Akbar of Nakjevan, a merchant of Bakou and an eloquent teacher, is with us temporarily. Every day extra meetings are held. It is a great privilege to live in this age and behold the Kingdom of Peace and Brotherhood established in the hearts of men.

We are anxious to establish commercial relations with America, and as we buy a great deal from Europe through catalogs, we will be thankful for catalogs of various goods manufactured in America if the friends there will be kind enough to send them to us.

ZANJAN.—The last issue of the *Occidental Messenger* has just been received and distributed among the friends. It is read and re-read in our meetings, and we pray to God that it may continue and increase its activity and usefulness in the world from day to day. We send congratulations to its editors.

RUSSIA.

BATOUM.—A few days ago our eyes were brightened by the rays of the *Occidental Messenger*, which appeared from far off America; our love and affection for our Western brothers and sisters was increased an hundred fold through its loving and spiritual expressions, and we thanked God that they had arisen to serve the Cause in such a glorious manner. We in the East are deprived of the privilege of rendering such service, for the political laws restrict the freedom of the press; but we are not sad thereby, for if the Western Bahais are assisted to serve the Cause in this befitting manner, we also share in its glory and honor, as we are all one.

NEWS FROM THE OCCIDENT.

BUFFALO, N. Y.—Greetings from the Bahais to the "Friends" in every land. Our meetings are held on Sunday and Thursday evenings at 494 Elwood Avenue. *Henrietta P. Mills.*

CHICAGO, ILL.—The annual report of the Sick Committee, of which Mrs. Christine Loeding is Chairman, shows that forty-one visits were made to the sick in hospitals and fifty-three in homes.

Mr. Charles Scheffler left Chicago, Nov. 14th, for Germany and expects to return in January. *Ida M. Brush.*

MONTCLAIR, N. J.—Miss Alice Buckton, of London, England, and Mr. Percy F. Woodcock, of New York, visited the friends Oct. 30th. About thirty seekers for Truth gathered at the home of Mr. Charles E. Edsall, to hear them tell of the Revelation of BAHAI'OLLAH. Those present received with enthusiasm Miss Buckton's description of her recent visit to Acca, as well as the teachings given by Mr. Woodcock. *Lenora W. Edsall.*

NEW YORK, N. Y.—A Bahai Home has been established at No. 6 West Nineteenth Street. It was opened on the night of Nov. 5th by a Feast—a beautiful spiritual gathering—at which Miss Alice Buckton, of London, presided by request. The house has rooms for renting purposes, making it a hospice for traveling friends, and has two large rooms which can be thrown into one, with a seating capacity of one hundred. Classes will be held there during the week and a meeting every Sunday afternoon at 3 o'clock.  
*Isabella D. Brittingham.*

PORTLAND, ORE.—Mr. Thornton Chase recently visited the friends in Portland, giving a number of splendid talks.  
*Mary M. Rabb.*

WASHINGTON, D. C.—An election was held on Oct. 15th, at which time a new Working Committee was chosen, to serve for one year, as follows:

Charles Mason Remey, *Chairman.*  
F. J. Phelps, *Treasurer.*  
Joseph H. Hannen, *Secretary.*  
Arnauld Belmont, *Assistant Secretary.*  
Miss Leone St. Clair Barnitz, *Local Secretary.*  
Mrs. Claudia S. Coles, }  
Miss Mary Little, } *Temple Committee.*  
Mrs. Aseyeh Allen, }  
Arthur D. Mayo, *Chairman Music Committee.*  
Mirza Ahmad Sohrab, *Translator.*  
W. H. Bowman,  
W. P. Ripley,  
Dr. E. H. Egbert,  
Mrs. M. C. Hotchkiss.

At a called meeting of this Committee, Nov. 5th, the following additional Committees were appointed or provided for:

Miss Little and Miss Barnitz, *Unity Feasts.*  
Mrs. Hotchkiss, *Chairman, BAHAI NEWS.*  
Dr. Egbert and Mr. Bowman, *Question Box.*

Two important special meetings held since our last report were the Unity Feast of Sunday, Oct. 16th, at a Memorial Service, commemorative of Mrs. Amalie Knobloch, on Tuesday evening, Oct. 26th. The Unity Feast was given at the Conservatory of Music, and our colored friends joined with us, the hosts being Mr. and Mrs. George S. Hopper, Miss Hopper, Miss Little and Mr. Louis G. Gregory. The attendance was over one hundred and some of the most influential representatives of the colored people were present. Tasteful decorations, beautiful music and eloquent speeches adorned this spiritual meeting. The memorial service was held in the McNeal studio, which was decorated with a profusion of cosmos and chrysanthemums. Tablets or prayers were read for the friends who had left our circle during the year, among those thus remembered being Mrs. L. A. Hester, Mrs. Mayo, little Louise Hopkins, Miss Charlotte Colt and the mother and father of Mrs. Fred J. Woodward. The spirit of this meeting was very powerful and all present felt the "peace which passeth understanding."

On Sunday morning, Oct. 30th, Mr. Arnauld Belmont addressed the People's Church on the subject of the Revelation and his talk was gratifyingly received.

Mrs. Fleming, of the Brooklyn, N. Y., Assembly, was a recent visitor.

Large gatherings subsequent to the foregoing were the Unity Feast of Nov. 4th and the service in commemoration of the birthday of BAHAI O'LLAH. The Feast was given by Mrs. "Aseyeh" Allen and Mrs. "Nategha" Woodward. Beautiful decorations and a delightful material feast enhanced the appreciation of the spiritual program. At the Birthday Celebration, Nov. 12th, arranged by Miss Leone St. Clair Barnitz and Mrs. Bradbury, Mirza Ahmad Sohrab presided, speeches were delivered by Mr. Remey and Dr. Fareed, and musical selections by Prof. Mayo.  
*Joseph H. Hannen.*

THE MASHRAK-EL-AZKAR IN AMERICA.

"When the Mashrak-el-Azkar was erected in Ishkabad, its influence was felt in all the Oriental countries. Whosoever heard of it, commenced an investigation of the Cause. Now, the Mashrak-el-Azkar of Ishkabad, like an evident banner, waves in the world. And if in Chicago the Mashrak-el-Azkar is established, even as in Ishkabad, then you will see what the recognition of the Cause will do; particularly the arrangement of the Mashrak-el-Azkar is such that it will exert the greatest effect upon the civilized world, for it has many accessories. Among them are the following: A school for orphans; a college for higher scientific education (or higher knowledge); a hospital; a home for cripples; a hospice. When the Mashrak-el-Azkar, with its accessories, be established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover, it contains Divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."—ABDUL-BAHA ABBAS.

Above the head of America today is suspended a golden crown whose jewels will scintillate throughout centuries and cycles. Shall she adorn her head with this priceless diadem? The old adage, "no cross, no crown," is true regarding this glorious crown. Can we work hard enough and sacrifice deep enough and look far into the future for results? This Mashrak-el-Azkar will, perhaps, be the only one built in America during the remaining years of Abdul-Baha's earthly mission and it behooves us to bring this project to a point of completion that its corner stone may be laid in the event of his coming to America next spring. If we do not awake to this golden opportunity, future generations will point to us and say: "Why did the early Bahais of America sleep so long and let this, one of the most glorious privileges of the ages, slip by unheeded?" Stop and meditate, friends, upon the necessary part a Mashrak-el-Azkar, dedicated by his holy presence, will play in the future history and development of the world. Will it not become a visiting point for all nations and people throughout centuries and cycles? The inflow thus produced will return an outflow of vitalizing spiritual influence and its accessories will shed the light of the highest sciences, arts and crafts and the most magnanimous works of charity and hospitality.

Balance on hand at convention, 1910.....	\$ 5,709.46
Received since.....	4,593.27
	<hr/>
	\$10,302.73
Expended .....	6,138.37
	<hr/>
On hand, Nov. 19, 1910.....	\$ 4,164.36
To be raised by Jan. 1, 1911.....	\$1,360.64

CORINNE TRUE.

*Financial Secretary Bahai Temple Unity.*

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to

BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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## SUBSCRIPTION PRICE PER YEAR.

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Vol. 1.

Chicago, (Nov. 23, 1910) Qaul

No. 14

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With issue No. 9 of the BAHAI NEWS, a slip with the following wording was sent to the men on our mailing list:

Dear Brother—Please read Mr. Remy's letter published in this issue of the BAHAI NEWS. A statement of what you are doing and planning to do for the advancement of the Cause in your vicinity will be a source of encouragement and may suggest ways and means to the men of other communities who are interested in the progress of the Cause of EL-ABHA in the West. A letter from you will be appreciated. Sincerely yours in His Service,  
THE EDITORS.

A few interesting letters were received. One of them we publish herewith, believing it will demonstrate what can be accomplished for the spread of the Cause, no matter how adverse the conditions. We are pleased to present this letter from Mr. John H. Wilcott, who will be remembered as a former active member of the Kenosha, Wis., Assembly:

Kendall, Mont., Sept. 12, 1910.

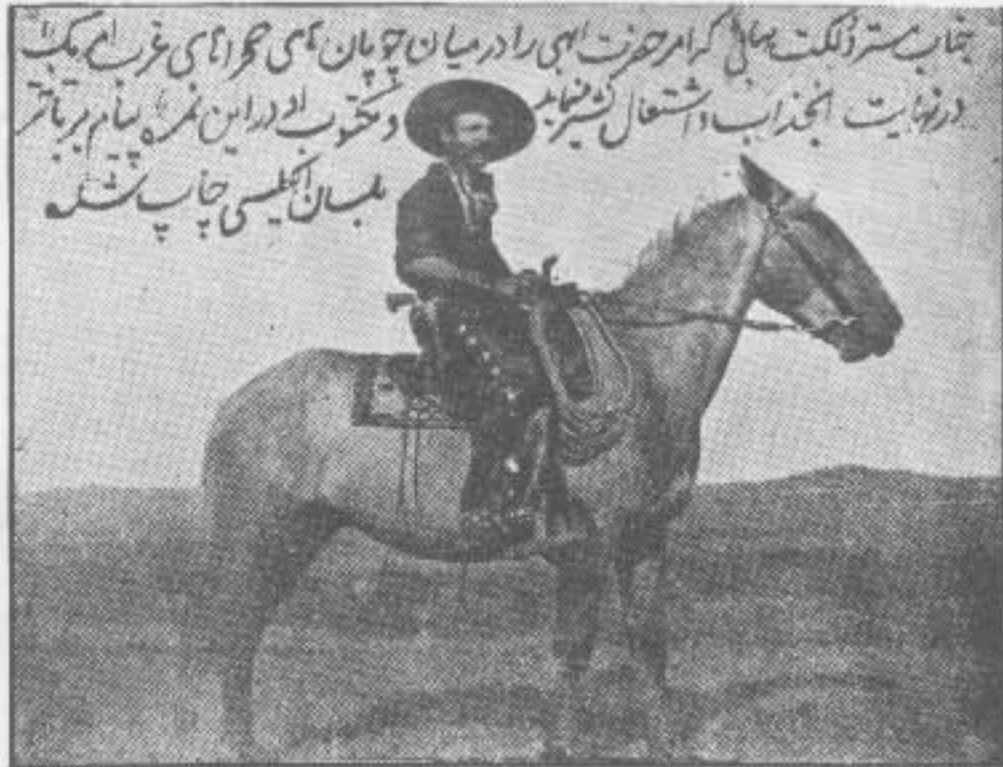
To the BAHAI NEWS.

Dear Servants of Abdul-Baha:—I know you will be pleased to hear from this part of the West. Although the work of giving the Message is rather slow, we allow no opportunity to pass. Mother and I are the only Bahais around here that we know of, and up to this time we have only had cowboys, shepherds and a few ranchers to talk to, who live many miles apart. My nearest ranchman owned 27 miles long of land which has now been sold to the railroad company. This is the way I reach these people, which may seem strange to you: First of all, my claim is just where every one has to make their roundup. Hundreds of cattle are around us all the time. I have a full cowboy's suit, and I am out with the boys and seem to be as tough as they are, so not to be a tenderfoot. From one to eight come to my tent daily and I am now called "the preacher" for miles around. Well, this is something new to the boys—some one to talk of God to them—and yet I seem like one of them. They tell it all over and I frequently meet a new one who has heard of us. One old sheep-keeper, who used to come and rest

under a tree in my yard while watching his sheep eat, and to whom I would then talk, regretted so greatly the life he had lived that he told me he was going away from this life after living here thirty years. Before leaving, he came to bid us good-bye and we gave him a good meal. I think the seed had started to grow.

Many of the cowboys shoot game and bring it to us. Of course we have to feed many of them at times, but that is the only way we can reach them. At first some of them did not want to hear anything of God—said there was no God—but after some of the great hidden mysteries were explained to them, they became interested, and you would be surprised to see us sitting on a log outside, or in the tent, until 10 o'clock at night.

My dear mother is the only doctor around here for forty-five miles. The land is now all taken up and settlers are coming in



Translation of inscription on above illustration: "Mr. Wilcott, Bahai, who is spreading the Cause of ABHA among the cowboys of the Western plains of America with great enkindlement and attraction, and whose letter of experience is printed herewith in English."

rapidly. The cowboys told them that mother was a diploma doctor, so they have started to come after her, traveling from fifteen to twenty miles. She is not a bit slow in giving the Message. A few weeks ago when it was warm, a cowboy came and was resting by the tent. He asked mother is she had anything to read. She gave him one of our Bahai books. He cursed and said: "That is religion. Haven't you any papers?" So she gave him a newspaper from Santa Anna, which was sent to us by a missionary there, to whom I am trying to give the Message, but who has not been able to grasp it yet. Well, this paper told about God, and the cowboy, after looking at it for a while, said: "Why, this is religion—just as bad as the other book." Mother said: "This is all we have here. We live for God." When I came in with a bunch of prairie chickens he said to me: "Hello, preacher! This is a great place—nothing to read." I replied that I had just what he wanted, and going to my trunk, brought a book called "Indian Wars and Brave Deeds." Well, you should have seen that man! He was very much pleased and called for a few days until he had finished reading it. He then said: "If there is a God,

why did He let those Indians kill those poor people in such a way?" That gave me an opportunity, and now the man begins to read Bahai books and does not curse any more in our tent.

I enjoyed reading Mr. Remy's letter in the BAHAI NEWS. I was very much impressed with his statement that when one is out trying to give the Message, he needs encouragement from the other believers. I find it so here and feel that the friends should think more of this. A little of my experience would convince one of the truth of this statement. I have received one letter from Johnstown, two from Chicago, and a few from Mrs. Goodale, of Kenosha, that put new life into me to do more work. \* \* \*

Any literature regarding the Cause will be gladly accepted and handed to some of the new settlers here. These cowboys are all good fellows and tired of this life. They are seeking for something and do not know where to get it—it is this Message. So when any one goes out to try to give the Message, let us encourage them. In a place like this God is not known. They believe there is no God, no heaven or hell, because they have been taught so. It is not easy and one should be encouraged. \* \* \*

This country is wild with rattlesnakes and wolves. I have killed many snakes, but as the country is now being settled the snakes are disappearing. One was in our tent last night. We heard him rattle. We dare not sleep with an arm outside of the bed. It is getting cold; the mountains are covered with snow and we had four inches of it. We are still in a tent, but I am building a log house. Frost killed nearly all we had, but God giveth and God taketh away—praise His Name! When I go for mail, I carry a gun because of wild steers. Every one carries a gun because of cattle and snakes.

My mother is 70 years old and keeps up quite well. We have lots of hay on the ground in the tent to keep our feet warm, but we have been laid up with colds. Everything here has to be hauled from Lewistown, forty-five miles. Our nearest place is Kendall, a small town, 5,800 feet high in the mountains—a gold mining town—about ten houses built on rocks on the side of the hill. Oil costs 50 cents a gallon, potatoes 4 cents a pound, etc. Before this cold weather came I used to lie in bed in the morning and take my gun from the side of my pillow and shoot sage hens or prairie chicken. They destroyed my garden, and four or five times a day I used to go around the garden to drive them out and also the rabbits.

I have taken some pictures and send you one of myself now as I go among the boys. \* \* \*

Here comes another old shepherd who likes to come here—I can hear his voice over the hill calling the sheep, so I must stop writing.

We send all our Bahai love and ask your earnest prayers.  
Your servant in His Name, JOHN H. WILCOTT.

Our Persian section, this issue, contains a Tablet to the Denver, Colo., Assembly revealed about 1907, and a continuation of the article on Universal Bahai Peace. Statistics are given of the enormous number of killed in all wars and the heavy cost of some of the famous battles of history; the number of soldiers and warships maintained by the different Western nations; an outline of the Constitution of the "United Nations of the World," the "Congress of Nations," and the "Supreme Court of Nations;" quotations from Voltaire, Franklin and others, against war: quotations from the note of the Em-

peror of Russia inviting all nations to the first Hague Conference, and quotations from Tablets of Abdul-Baha, giving the Bahai plan of the establishment of Universal Peace.

Beginning with this issue, we present a series of Tablets revealed by Abdul-Baha for Oriental Assemblies, believing it will bring the Assemblies of the East nearer to the hearts of the friends in the West. Mirza Ahmad Sohrab has consented to translate them especially for the BAHAI NEWS.

### ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

#### UNITED STATES OF AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHICA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evenings at the home of Mr. and Mrs. A. C. Killus, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission avenue.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eighth Street, N. W.

#### ENGLAND.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

#### GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26r.

۱	کتابخانه بر حسب تاریخ بهائی هرورد روز پنجاب دولوزج میگردد ۲۰ ذی قعدة ۱۳۲۸ ادرس نکران : پنجم دواشنگن	۱
۱		جد اول
۱۴		شماره ۳
۶۷		۲۳ نوامبر ۱۹۱۰
سال یکصد و شصت و هفت		فصل پنجم

address:-  
 Adress America -  
 Najmi Bahktar 1800 Belmont Road,  
 Washington D C U S America

دینور      اعضاء محفل روحانی      علیم بهائیه انامی

ای بندگان حق و نیز ان الهی هیچ گمان نمائید که اقیقہ و او شش گردید بملک مدید بهای در بهائیت  
 و بهائی دیگر شما ناید و اندرگاه احدیت طلب مون و نهایت کند آمدنی سید و طبعات لایبی رخ  
 بجشاید یاران ان دیار مانند شمع بر آرزو و اما همچن بشا که حکم در ششند ان کشور استور ناید  
 ان اقیقہ را جنت انیم کنند چه بای بدیت سوشانند و مشافان گوت بهی را سرسیت کند و بستن  
 روحانی بجشاید از ازیب عشق امر از محبت اتم بیاموزند بیکه گردن نهانست حصص با بایرند و الفت را احاطی  
 و حاصل نمایند بریکش جان مال فدای ایگران نماید هر کس بموم ابل جان از این شد برن بیجاگی مدید و اجماع جن  
 بهجگانی آبرزش نمایند شش خاشاک را این باشند و فکلن را بایست کنند او شش بر او دست نرند و بیجا کلان را بایست  
 بنارند این است صحیح و در حقیقتی بهی - ای ایمان ای ما همچن بسنگه بر دست کوی و نهایت فرج و بار  
 باصلن کشته شود تا خطه و شرف بایت گردید ازیب عدلی کردن شود و ازیب بخانی اکنون گردید نهایت است  
 نائند اما بایست که اوستاد ما بر این کرد و دهنای آنال صلح بود طمأنینه است که از کمن و حکم و حکمت بهای است  
 صلح شومی بهای

حرف در بهای بهر اید :- "فالم استحق انسان است مرضی و عیب و ناهان گشته بهای است  
 ناست گشته قوی تر از قویان رفتن این باید طلب جان کرد و بهر حالیم ایزد این معاد است  
 شوند و مدح کنند ..... اول مدح بدیت صفت است تا هر کس بایند و بایست که این است  
 ستاد و جیش بی مبعوث شوند"



بکرم باقر

یکی از بزرگترین مهمترین نصایح الهی همانا برقرار نگه داشتن صلح عمومی است که بهائیان جهان در استوار است  
 باید حاصل آن نمایند می نیلایند و آنرا راحت بگویند تا این ابرنازین از پس حجت حق حاج سد باشد  
 در کشنده جهان در این جمع ملل دنیا داخل گردد فوجیست و هلقی سلام عام است و هر چه امروزه مکتب  
 عالم قوتها عظیم همی بظری آید که محفل است هر ساعتی آتش گرفته و فرزاد است از آن صلحی ارض می و با کوه کند  
 اینان و صد نشسته و نشی بین المللی حکم کی باید نمود هر یک از ملل چه شب و روز می چنانکه بر جنتان و دندان  
 خود را نیز در بر نگاهاسته تا در وقت جنگ بنامد بیشتر از سایرین زندگی و تقوی می نماید مگر صلح عمومی  
 بزبان برانند ولی سال بسال بر خیزد آت است هر یک قتالی افزایند. ظاهراً اوقات از حق ما را بر او برانند و باطن  
 امدت و رفقت آنها را از جان و دل مایل و خون آنها را در پیشه نماید و هر که خود را در بهانه بیرون داخل است  
 ممالکت کنند. نه از خداوند شرم نمایند و نه از بندگانشان بچاس چاکند است و آن را به دم بنگان آن آتش اند  
 در سنگ لدا و فی القلی فراموش نماید این ملل هستند که اذنه اعتراضات خود را بگویند و مکان در پیش برانند  
 در نظر اینت بعیر من حیث برقیات و بعد آن هنوز در حقن و بر هم و خود پرست هستند و از سبیل محبت عمومی بیخبر  
 مشام را معطر نموده اند خون بر زبان نفوس بیگانه را بریزند تا تکلم دل خود برسند و ممالکت را تاراج نمایند تا کم  
 خود را شهرت دهند. یکی از موفقیین موثق در کتایف جنگی مشهور تا به راجع نمود و ما محض شجرت  
 ادعا و اطمینان قارین در مقام درج بناییم تا به شست بر بریت آن بر هر یک معلوم گردد. از کمال تاریخ معلوم  
 عام عدد نفوس که در جنگ کشته شدند به ۱۵۰۰۰۰۰۰۰۰۰ بیلیون رسید و فقط در قرن نوزدهم مس که در پیش  
 و تمدن زمین ترش نمایند شش جوانان مقتول در آری به ۱۴۰۰۰۰۰۰۰۰ بیلیون رسیده است  
 جنگها نیکه با نیک جنگت در آن خروج گردید از این مقدار است: - جنگهای ناپلیون اول که فرانسه و آری  
 و آلمان و ایتالیا و اسپانیا در روس عثمانی پدیدار آن شدند ۱۵۰۰۰۰۰۰۰۰۰ بیلیون دلار  
 جنگ فی آریک ۱۳۰۰۰۰۰۰۰۰۰۰۰ بیلیون دلار جنگ کریبی ۱۶۶۶۰۰۰۰۰۰۰ بیلیون دلار  
 جنگ فرانسه در روس ۳۰۰۰۰۰۰۰۰۰۰۰۰ بیلیون دلار جنگ روس و ترکی ۱۰۰۰۰۰۰۰۰۰۰۰۰ بیلیون دلار  
 جنگ انگلیس و فرانسه ۳۰۰۰۰۰۰۰۰۰۰۰۰ بیلیون دلار جنگ روس و ژاپون ۱۰۷۳۵۰۰۰۰۰۰۰ بیلیون دلار  
 و این ارقام هیچ داخلی و مضر اموال است و توقف طرق تجارت و خسارت و زحمت ندارد. یکی از بزرگترین  
 بگوید که انگلیس با پولی که خرج جنگ فرانسه ال شود میتوانست صد خانه برای مردمان بیرون  
 ۱۰۰۰۰۰ دلار هزار عدد باغ برای باری کردن اطفال بر عددی ۵۰۰۰۰۰ دلار هزار کتابخانه عمومی  
 ۵۰۰۰۰۰ دلار هزار عمارت صحافت بر عددی ۳۰۰۰۰۰۰ دلار یا صد مرتبه خانه بر عددی ۲۰۰۰۰۰۰ دلار  
 سیصد عمارت عمومی بر عددی ۱۰۰۰۰۰۰۰۰۰۰۰۰ صد پنجاه هزار خانه برای مردمان فقیر بر عددی ۳۰۰۰۰۰۰۰۰ دلار

و اما حال از منظر دیگری در شاکی شد ای دولت و مدد کنی ای جلی مل تمدن قدری بارگشت کردید تا کشف کردید  
 چگونگی سکین درض از این صفت آدم کشی نترس که نشسته اند ز ما و فغان بنشینید . عدو شد که آن امروز  
 بر ۴۰۰۰۰ میلیون فرانسه ۲۰۷۲۰۰۰۰ میلیون روسیه ۳۰۰۰۰۰ میلیون استرلیت انگلیسی ۸۰۰۰۰۰  
 میلیون ایتالیا بر ۴۶۰۰۰۰۰ میلیون انگلیس بر ۷۶۰۰۰۰۰۰ هزار ژاپون بر ۵۰۰۰۰۰۰۰ میلیون  
 عثمانی ۷۲۵۰۰۰۰ هزار و امریکای شمالی ۱۰۰۰۰۰۰۰۰۰۰ هزار نفرند پس برسد دسار دول کوچک  
 از سید الی شش هزار سپاه نگاهداری بنشیند اول مدد کنی ای جلی مل تمدن قدری در دولت و زور پیش  
 و مونت کشکن از برداری از این وزارت انگلیس ۴۵۰۰۰۰۰ امریکای ۱۲۵۰۰۰۰۰ فرانک ژاپون  
 ۲۳۳۶ فرانسه ۵۴۷ ایتالیا ۲۲۵ روسیه ۱۶۰۰۰ باری این است وضع حاله دول و رقابت  
 بین آنها بقسی شد است که اگر شده دولت انگلیس از نیل ساختن بکشی نماید ذرات آنان ترش منور  
 دیگر ساختن ددکلی میگردد دست است که در ای یک از دوا از افرات عالم جدید بشیله اوان جهان  
 عقل و دگاد است و همپوشن بر کجبه اشکاف آلات مهندسه هستند ل میگردد و اگر اول انمقاله وضع شد  
 که دول تمدن جهان مانند قوه فاعله یعنی گشته بی دلیل دربان بودن و خلق بزرگی که در پس جمع نمودن اینهمه بزر  
 و از مدای قلمی خونی دست بزرگان حرکت از ملل غریب کم شهو گردید یکی در این باب تشییف کرده اند و بنمن  
 ای صبح شکل نمودند از روزنامه و جگات و اما مقادیر بر ض طعنه طعنه یکایان بنشینند و نکایت می کنند  
 که چرا اینهمه موها نعوس باید بیکار راه بر و ندر مردم بیچاره از آنها نگاهداری کنند و حتی بگیرند از دکدی پیشین بین  
 پارلمان امریکای یک قانون اساسی بجهت ملل متحد عالم نوشته و انتشار نمودن و موادی متعلق برای آن ترش  
 و آن که چون هر حق و کفالت برای پارلمان ملل نبوسند در صحنه اقتلاف "عدالتخانه عظمای ملل بین آنها حکم نماید  
 از رئیس شش هپی "فرانین و قوانین پارلمان ملل را بجزی دادند و این نیز انکار بزرگان دول نیست که از  
 از کلمات حضرت بهمانه! شند و تر فیلیف از سوی در حالت حسرت میگوید :- "ای کجندت صفت  
 بسیار زنی است که کلهک را کن چگون و ساکنین با نقل در برای با جهل اله صد هزار نوزدهم میماند و غیر ترین وجه  
 این امر قلمی آنچه بر یکیش بدوشی خوریز علم خود را بیدست اسفند مسلک بنماید و قبل از دخل در میدان جنگ برای گشتن  
 همگیان خود از خداوند توفیق میطلبد و اگر فقط دو سه هزار نفر را از دم شمشیر بیاورد بگذرانند سگر الهی بجاکی  
 نمی آید مل گره هزار نوزدهم با آتش وضع مهندم نماید و چند شهرهای آنها را با خاک کسان کفو الوقت بپوشند  
 شادی و دل نماند و حضرت بر در دگار راه بپوشد و سرور دعا کنند : "گر ذرات کلین بگوید:- اگر بولهای که در جنگ  
 خرج شد برای ترقی انان بهترین طرق جات صرف شده بود چه در عالم بهتر بود مزایع حاصل فراتقا کوه . ما  
 برسد در دوا بوا طمه خرقان اهدم نصل شد بل قاتلای راه آئی صاف و عمارات عمومی ساخته میشد

کجما باخر

4  
 و عالم بهشت برین میگشت. جز اول گراشت میگویی: "اگر چه من برای ضمیمه جنگ بریت شده در جنگهای  
 بزرگ مرداری نمود ولی روزی بل دقیقه نگذشته که از هم قلب دعا نمودم که موصوف آخر مردان پیمان برادرسید است  
 قاتل میگویم و جوانان بگین و راه کشکس حرب داخل منیایم طریق برای اصلاح اختلافات بین الملی پیدا شود  
 مستردیم بران میگویی: "شامی برینه نوشته کرد یکی از جنگهای علی امریکار برای نزهت بطرف صف دشمن انداخت  
 و چون نریکت گردید که آن نزهت ملا نذیدن متغول میدون کشد و چون در صورت اولی انداخت دید برادر خود است  
 در آن موقع اشک مبارک است جزین غم و اندوه ان برادر شرح میدهد که چگونه خاک بر رخه و فریاد و فغان نمود و در جوانی  
 راکت که برادر اولیون. این حکایت دل استرانی میوزن میناید. ولی آتانی توجیه خواهد بود که امیدوار شیم که حرب  
 ترن عالم انانی نامی کم درک خواهیم نمود که در این جنگ شریک غایب نریکت از ان عاقله کوشش غیر  
 شرح دان است و با اینکه ان امیدوار بود که همان درجه که در آن وقت بین الملی توسعه پیدا بد این قرابت وقت  
 محدود بر اعضای یک عاقله و با یک طائفه و با یک نسل و با یک مملکت نخواهد کرد و درین جمیع باشند که ان چهارچون برادران  
 صیغی در فرجام گرفت و "و ابراطور روس در فراتی که در ان عالم را بر کنفرانس اول لاهی و بعد گرفت و در نتیجه  
 ماهی شش ماهی منعقد شد میگویی: "نگارای صلح عمومی تخفیف مخرج زیادت گرانانی که جمع ملل سیکینی از ان است  
 بنامید حرب مقتضیات حال بهترین سالی است که انکار حکومات با یکدیگر جلب گردد. اکثریت قوت  
 عقلی و جسمانی و عمل در این دول از برای صلح خود برگشته و بدون فائز استعمال میشود. شغل عمدتاً میدون انکس  
 آن است که بعد سعی نمود تا استعمال آلات خوفناک انهدام را یاد بدهند و اگر چه آن آلات هرگز میدون بهترین  
 اختراع مردن با علم است فردا بواسطه انکشاف جدیدی کلی نیاید بگردد. لهذا امکان این قدرت حرب  
 بسبب فنی یا توسط تربیت و ترقی انقادی و حصول ثروت است. بجز ان ای تقصادی که اکثر آنها با  
 این وسائل شکر لاتی است و خوف نمی کرده جمع نمودن آلات حرب نمی است این صلح میدون ناره را به یکبار  
 پشت سگی تبدیل نمود است که مردمان در برون ان شکل کرده بران گشته اند بنابرین داخراست که اگر این  
 اوضاع شکر لاتی بطل انجام داد همان طوقانی خواهد داشت که از دست ان فرار نمودیم که تقدیر داشت ای ان  
 مردمان دانارا از قبل نریکت بنامید. ای بیایان نام ای دولتستان صلح عمومی این است و این است و این است  
 کل گردد انند در وقت صلح میدون که سنای این مافوقی ان نریکت. شما حکمای. ان وقت ان ادارات  
 علم در دست ناید انما علم از صلح انما انما صلح میدون دید ارجزید انتم نیند فنی و نریکت  
 مردی صلح عمومی نمانید در سر فتنه نریکت نریکت. انظر نریکت که حضرت عده بها و خصوص انکس و در  
 صلح لاهی چه میاید. قوت و قوت انکس: "در خصوص صلح عمومی انم نمود بودید که خترب انکس لاهی شکل  
 گردد و انکس ان در باب صلح عمومی شود این صلح بواسطه انکس لاهی که انضای ان برای اول است انجام پذیرا



# BAHAI NEWS

Vol. 1. Chicago (Dec. 12, 1910) Masa'il No. 15

## TABLET FROM ABDUL-BAHA.

To the Believers of God in Ghalé Darré,  
Persia.

Upon them be the Glory of God the Most Glorious!

HE IS GOD!

*O ye servants of the Blessed Perfection!*

In the Day of the Manifestation, you have caught the lights from the Manifestor on the Mount of Sinai and beheld the splendor of the Ray of Truth. Ye are the children of the Period of BAHÁ'O'LLAH and have become the appearance of the Effulgence of Mercifulness in the Day wherein the rays of the Divine Sun radiate upon all things. Tear down the old garment and clad your sanctified temples with the new robe! Ye have passed from the salty water of ignorance and have drunk the salubrious salsabil of knowledge. Ye have closed your eyes to the wine of heedlessness and became intoxicated with the choice sealed wine of intelligence! Ye have taken the cup of prosperity from the cupbearer of the Covenant and with infinite rejoicing, happiness and beatitude celebrated the Feast of beholding the rays of the Orb of regions!

Now is the time that we may sacrifice, for the sake of the Love of that Beloved, our spirit, our soul, our heart, our mind, our property, our life and our all; and to wish for nothing but His good-pleasure, search for nothing but His Path, and desire nothing but His Service!

Upon ye be Glory!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, November 30, 1910,  
especially for the BAHAI NEWS.

## ABDUL-BAHA IN EGYPT.

*Third of a series of special news items pertaining to the sojourn of Abdul-Baha in Egypt.*

*Special to the BAHAI NEWS:—*You have asked for an account of Abdul-Baha's departure to the land of Egypt. Abdul-Baha did not inform anyone that he was going to leave Haifa. The day he left he visited the Holy Tomb of the Bab on Mt. Carmel, and when he came down from the mountain of the Lord, he went direct to the steamer. This was the first anyone knew about the matter. Within two days he summoned to his presence, Mirza Nouredin, Shougi Effendi, Khosro, and this servant. The only persons who accompanied Abdul-Baha to Egypt were Mirza Moneer Zain and Abdul Hossein, one of the pilgrims who was leaving at that time. When Mirza Nouredin arrived in Port Said, his brother Mirza Moneer returned to Haifa.

For nearly one month Abdul-Baha remained in Port Said and the friends of God came from Cairo, in turn, to visit him. One day he called me to accompany him when taking a walk in the streets of the city. He said: "Do you realize now the meaning of my statement when I was telling the friends that there was a wisdom in my indisposition?" I answered, "Yes, I do remember very well." He continued, "Well, the wisdom was that I must always move according to the requirements of the Cause. *Whatever the Cause requires for its promulgation, I will not delay in its accomplishment for one moment!* Now, the Cause did require that I travel to these parts, and had I divulged my intention at that time, many difficulties would have arisen."

The day that he left for Alexandria he did not mention the matter to anyone; nor did this servant know the time of his departure. However, when I heard that he had left, I hurried to the steamer and there met him with two pilgrims from Eshkabad. He said: "*Tell the friends, how, under severe circumstances of bodily weakness, I have accepted the hardships of traveling to promote the Word of God, to spread the Cause of God and to diffuse the Fragrances of God! I have left behind friends, relatives and home for the sake of the Cause!*" By this he meant that the believers of

God must follow in his footsteps and illumine the East and the West with the lights of knowledge, peace and brotherhood.

While in Alexandria many noted persons, formerly enemies of the Cause for years, have met him and after being in his presence are changed entirely. Also, distinguished editors of Arabic and Persian newspapers, such as *Moaid* and *Tchehre Neina*, have talked with him and afterward wrote and published columns of praise and commendation on his Teachings and greatness. Thus the newspapers have given great publicity to the Movement. In regard to the *Moaid* article, Abdul-Baha says: "A clipping from the newspaper of *Moaid*, which is the first newspaper of Egypt and its editor well known throughout the world for his learning, is enclosed. Formerly, this person, through the instigation of some influential resident Persians, wrote many articles against this Cause and called the Bahais infidels. But when Abdul-Baha arrived in this country, with one interview he was completely changed and contradicted all his former articles with this one. This is the type of the just man!"

There is no doubt that this trip is fraught with wonderful results for the Cause and many people will become awakened. In one of these interviews Abdul-Baha stated he may go to Cairo and pass the remainder of the winter in that city. The Egyptian winter weather is ideal, temperate and agrees with him. Since he has arrived in Egypt his health is much improved, and should he decide to go to America it will not be before the springtime.

With great love and greeting to all the friends in the West, I am always

Your co-worker in the Cause,

ASSADOLLAH GOMI.

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## NEWS FROM THE ORIENT.

### BURMA.

RANGOON.—We wish to express our deep appreciation for the BAHAI NEWS and the great interest it has evoked in the East both in the Bahai circle and outside of it.

The Cause here is progressing admirably and the recent visit of our brothers Messrs. Charles Mason Remy and Howard C. Struven, served to impart to it a fresh acceleration. The Movement in Kunjangon, referred to in kind terms in one of the issues of the BAHAI NEWS, has been engaging the attention of many seekers in India and Burma, for though of a very

recent origin has been rather singular in its kind. The number of believers is swelling day by day and the new school for the Bahai boys, which was recently opened by our revered brother Seyad Mustafa Roumie, though in a very primary scale, is well attended and has caused great zeal among the servants of God all over India. Also, our brother Aga Seyad Mehd Behahani, who, since his return from the holy land of Acca in October, has been residing in Bombay, has just arrived in Rangoon and will go to inspect the school, and in all probability will be placed in charge there to train the boys.

A. S. Ismaeel.

#### PERSIA.

GAZVIN—Two of our spiritual American sisters have arrived here after a brief visit with Abdul-Baha in Alexandria, en route. Several of the friends went outside of the city to welcome them, and when they arrived at the house of Karim Elahi, we talked with them, through interpreters, about the spread of the Cause in America, and from them inhaled the spiritual fragrances of our western brothers and sisters. At the same time, several prominent men, who were on their way to visit Abdul-Baha, arrived from Teheran and joined us in conversing and feasting with these two dear sisters.

His honor, Sam'nder, an active teacher and spreader of truth since his early life and who has been for the past three months in Rasht, has just returned bringing glorious news of the progress of the Cause. His honor, Haji Valz, an old and venerable teacher, according to the decision of the Board of Consultation, has just left the city to travel in the surrounding towns and villages to invite the people to the Kingdom of ABHA and teach the friends its essential principles.

We are expecting the arrival of Mirza Ali Akbar, a young Bahai brother, to teach English to our children in the school of "Tavakkal," so that both boys and girls may study that language and converse and correspond with the friends in the West.

MASHAD.—We regret to report that his honor, Fazel Foroughi, was shot by three persons who called upon him at his home under pretext of desiring an interview with him. The government, hearing of this event, placed a guard about the house and the wounded venerable teacher was removed to the hospital. The outcome of his condition is not yet known.

SHIRAZ.—The *Occidental Messenger*\* has been received in this city. Indeed, it is a useful, unique and truly Bahai publication and we pray to God that year after year, month after month, it may add to its circulation and salutary influence in binding together the East and West. We are very anxious to establish closer commercial relations between America and this city, and will send rugs, silk cloth, lamb skins, etc., whenever proper headquarters are provided, and we, in turn, desire to receive from America, hardware goods, implements, etc. The *Occidental Messenger* can aid this endeavor in many ways, for already its appearance has created a great spirit of search and activity in various lines.

We have written the officers of the Persian-American Educational Society in Washington, D. C., expressing our desire to found a school, to be called "Tarbiat," as a branch of the school in Teheran. We have a fund to purchase tables and chairs for the schoolroom, but we need primary books in arithmetic, geography, history and literature, which cannot be had here. The Society can help us in the founding of this school by sending to us the required books. Gholam Hossein Mirza, who knows English well and has been serving as secretary to the English Consulate, with his two sons and three of the friends are ready to found the school and teach the children.

\*Persian Section of the BAHAI NEWS.



SEYAD ASSADOLLAH GOMI.

Seyad Assadollah Gomi, who has sent the special news item pertaining to the journey of Abdul-Baha to Egypt, published in this issue, is one of the oldest and most patriarchal Bahais of the early days of BAHÁ'O'LLAH. He has served the Cause in many ways and is now living in Port Said as the channel



SEYAD ASSADOLLAH GOMI.

حضرت اسد اللہ گومی

of communication between the friends all over the world and Abdul-Baha—having been sent there from Acca to continue the work of the late Seyad Taki Menshadi.

While a young man he was eager to learn the truth from every source. Later, he heard of the Bahai Revelation and, after a thorough investigation, accepted it. He then began to teach and lead

others. On account of his open teaching, he was taken by the authorities of Teheran and thrown into prison with the renowned Mirza Abul-Fazl and eleven other prominent Bahais. After a year and a half in prison, suffering untold hardships—the recital of which is pathetic and soul-stirring—he and others were set free. About this time, Mirza Assadollah—who has been in America—and his family were preparing to leave Teheran for Acca, and Seyad Assadollah Gomi volunteered to go with them. Arriving at their destination, Seyad Assadollah begged BAHĀ'O'LLĀH to remain in His service, and for many years he was in turn a gardener in the Rizwan and a teacher to the Bahai children in the Holy Land.

When BAHĀ'O'LLĀH departed from this life, for nine months Seyad Assadollah was instructed by Abdul-Baha in the art of teaching the Truth; after which he sent him to Persia to spread the Cause. Again he was apprehended in one of the remote cities of Persia, and with chains on his neck, hands and feet, was brought to Teheran to be judged. The Prime Minister, after investigation and finding him innocent, liberated him. At this time Abdul-Baha revealed to him some very glorious Tablets.

It was about the year 1900 that our editor, Mirza Ahmad Sohrab, had the privilege of traveling with him through southern Persia, India and finally to Acca, and who testifies of Seyad Assadollah's gentleness, firmness, nobility of spirit and loftiness of mind.

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#### NEWS NOTES.

The officers and chairmen of the Woman's Assembly of Teaching of Chicago, are all working earnestly and with marked effect. The letters received by the Corresponding Secretary, from the maid-servants of the different assemblies in the Orient, have been most interesting, telling of their organized work in that country and of their joy at hearing so often from their Western sisters. The 19-day Board meetings and 19-day Teas are held regularly each month. Mrs. Charles H. Greenleaf has returned to Chicago and is now Chairman of the Visiting Committee, Miss Arna True and Miss Alma Albertson being her assistants. Miss Mary Lesch is a new member of the Board, serving as its present Treasurer. The Young People's Society was recently delightfully entertained at the home of Mrs. Corinne True. The Sunday School, under the supervision of Mrs. Foster, assisted by Mrs. Brush, is gaining steadily in numbers.

*Louise R. Waite, Cor. Sec'y.*

Mr. and Mrs. A. M. Dahl are now at 554 Duquesne Avenue, Edgewood Park, Pittsburg, Pa., and will be pleased to greet friends passing through that city.

THE MASHRAK-EL-AZKAR IN AMERICA.

"The beloved of God and the maid-servants of the Merciful intend to found a Mashrak-el-Azkar in Chicago. They have sent to us numerous plans that one may be accepted and the edifice be built accordingly. Now the funds must be accumulated, the land entirely paid for and the necessary preparations for building made and then the accessory matters considered. Therefore, make ye an effort and show ye zeal that the price of the land be fully discharged and the means for the edifice produced."—  
 ABDUL-BAHA ABBAS.

On Tuesday, November 29th, a very interesting event for the Temple site took place. The new drainage canal skirting the entire western boundary of the Mashrak-el-Azkar land was formally opened and the water from Lake Michigan turned into the channel. The public schools in the vicinity were dismissed for the occasion and fully five hundred children were grouped on the bank of the canal. As the water began to flow through the opening, some of the Bahais stood on the bank and repeated the Greatest Name.

The water on its onward flow through the busy city must first lave the Mashrak-el-Azkar grounds, and we pray that a blessing may rest upon these waters, and a healing, purifying effect be carried through them to wash away the impurities of the great city. As this land lies at the intake of this pure stream of water to be used for cleansing drainage purposes, is it not symbolic of the Water of Life, contained in the Word of God, flowing down from the spiritual edifice, the Mashrak-el-Azkar, to cleanse the hearts of its inhabitants from impurities and cause to spring up in them divine attributes and characteristics? Thus a new spiritual city will replace the present mart of intensest commercialism.

Report in last issue of BAHAI NEWS to be raised Jan.  
 1, 1911 .....\$1,360.64  
 Amount received since..... 618.43  
 Leaving amount to be raised.....\$ 742.21

CORINNE TRUE.

*Financial Secretary Bahai Temple Unity.*

CONVERSATIONAL PERSIAN TAUGHT BY  
 CORRESPONDENCE.

*The Bahai Correspondence School* teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

# BAHAI NEWS

ISSUED MONTHLY

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Washington, D. C.

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Vol. 1. Chicago, (Dec. 12, 1910) Masa'il No. 15

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28
4th.....	Azamat ( <i>Greatness</i> ).....	May 17
5th.....	Nur ( <i>Light</i> ).....	June 5
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24
7th.....	Kalamat ( <i>Words</i> ).....	July 13
8th.....	Isma ( <i>Names</i> ).....	Aug. 1
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20
10th.....	Izzat ( <i>Wealth</i> ).....	Sept. 8
11th.....	Mashiyat ( <i>Will</i> ).....	Sept. 27
12th.....	Ilm ( <i>Science</i> ).....	Oct. 16
13th.....	Qudrat ( <i>Power</i> ).....	Nov. 4
14th.....	Qaul ( <i>Saying</i> ).....	Nov. 23
15th.....	Masa'il ( <i>Questions</i> ).....	Dec. 12
16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
17th.....	Sultan ( <i>Sultan</i> ).....	Jan. 19
18th.....	Mallk ( <i>King</i> ).....	Feb. 7
	Four intercalary days.	
19th.....	Ola ( <i>Sublimity</i> ).....	Mar. 2
	( <i>Month of fasting.</i> )	

Our Persian section this issue contains (1) a Tablet to the Baltimore, Md., Assembly, received some time about 1905; (2) an article on the Universal Bahai Religion: (a) the evolution of the religious idea or instinct of the race from the earliest time, (b) the appearance of the prophets throughout the succeeding ages of known history, (c) the establishment of the seven great religions, Brahmanism, Zoroastrianism, Judaism, Confucianism, Buddhism,

Christianity and Mohammedanism, (d) explaining the division and difference wrought by the religious orders, (e) giving the seven points of similarity in the teachings of the Founders of these religions, (f) quoting from their Books prophecies of the coming of the Universal Manifestation, (g) the appearance of BAHÁ'O'LLAH, whereby the prophecies of the seven great religions are fulfilled, (h) quotations from the Writings of BAHÁ'O'LLAH and Abdul-Baha to corroborate the above statements for the establishment of the Universal Bahai Religion; (3) news pertaining to the sojourn of Abdul-Baha in Egypt.

We are pleased to reprint the following notice and editorial from a Teheran, Persia, newspaper, telling of the good works of Dr. Susan I. Moody, believing it will interest all the friends:

TEHERAN NEWSPAPER NOTICE.

DOCTOR MOODY—*American lady*.—Not only does she know medicine, but also gynecology, obstetrics and women's diseases. Her good qualities and kind attributes, her love for her Persian oriental sisters, are all equal. Every day from morning till noon she is in her office, No. 10 Avenue Aladauleh, receiving her patients for consultation, examination and treatment, excepting Friday and Sunday afternoons, when she goes to the Hospital Sehat (Hospital of Health), where she meets the patients of the higher and wealthier class.

EDITORIAL.

We give the utmost thanks and gratitude to such a noble woman, to such a respected person, whose presence here is a great privilege to the country of Persia. On account of the great care of this blessed person, the sick of all nationalities, moslems, et al., become healthy and well. We beg of God to keep this blessed and respected person with us.

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NEWS NOTES.

Additional copies of circular and card pertaining to the collating of books for the Orient, recently distributed by the Persian-American Educational Society through the BAHAI NEWS SERVICE, can be obtained by addressing Mrs. Claudia S. Coles, 310 The Burlington, Washington, D. C.

In a recent issue of the BAHAI NEWS the statement was made that regular meetings of the Ithaca, N. Y., Assembly had been inaugurated and that the first meeting was held Oct. 21st. We should have added that Mr. and Mrs. George S. Hopper, now of Washington, D. C., were for many years faithful workers in the Cause in Ithaca and meetings were held at their home regularly.

Recognizing the need of more co-operation and fellowship among the men-servants in the Cause, nineteen men of the New York City Assembly have formed what is known as the "Brotherhood of Baha." A meeting was held at their headquarters, 6 West 90th Street, Monday evening, November 28th, to which all the men were invited and the principles of the Brotherhood set forth.

## ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

## CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evenings at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

## ENGLAND.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

## GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26i.

## UNITED STATES OF AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CLEVELAND, O.—Meetings Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHICA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evenings at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission avenue.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eighth Street, N. W.

1	تکمیل باختر	1
vol 1	بر حسب تاریخ جهانی هر نوزده روز	جلد اول
No 15	چاپ توزیع میگردد	شماره 15
مستقل	9 ذیحجه 1328	12 دسامبر 1910
سالیکه	آدرس مخزن: نجف - دانشگاه	قیمت اشتراک

Address: = آدرس اداس  
 Najme Bahktar 1800 Belmont Road.  
 Washington D. C. U. S. America.

بالتیمور  
 افضای محفل روحانی  
 علیهم بها، الله الا  
 ای یاران عزیز من نامه شمار رسید و مضمون بسیار طبع و بدیع بود زیرا دلالت بر انتشار نور هدایت مینماید که الهام شده انوار صبح ملکوت بر تویی برانشهرزاد و در استقبال پادشاهان و شاه های نورانی از افقش درخشند گردد امروز فجر هدایت کبری در نهایت سطوع از افق عالم طلوع نمون و شعاع شمس حقیقت در نهایت قوت تابید لهذا جهان جهان دیگر شد و فیوضات فیوضات دیگر اندک توجه و قیمت لازم است تا صفیات قلوب از لبت علقان جهان فانی پاک و فنا گردد انوقت ملاحظه فرمایید که راسخانی ملکوت چه قدر درخشند است و الله مسس ایل و الله مسس بودن الهام شده خانه خویش را اندو آتشبانه مرغان آسمانی نمودند و محفل کماستند امید دارم که آن دو محفل بدین برود و بیشتر گردد و عرفان و ایقاعات و ایمان حاضرین بیفزاید و ثبات استقامت مزدا در آن دو محفل فی الحقیقه خانه من است دلان و آتشبانه مرغان چمن جمع یاران الهی را زرد آردا تحت مشتاقانه برسانید و همچنین گریزان عزیزان خدا را تحت محرمانه ابلاغ دارید و علیکم التحیه و التهنیت

دین عمومی جهانی

سعودی پیغمبران دلیل بنویسید: - عاشقان ادیان با ترویج و تریجان ایامک ان تاخذکم الکاظمین البریه: تاریخ ادیان قدیم و جدید چنان نمایان میسازد که عالم از اول تا اول برین درونی دائمی بود ایمان نوع که ظل حاضر که ستمش بر چهار صدالی چند میون هستند غره و بنیادهای آنها شود نما و تربیت و اخلاط و ذائب ایاب طاقین است بهمان دلیل ادیان نزلت میگردند

نجم باختر

مسو بهشت پخیران و ظهوره دیان طوق است که هر مری باذن خداوند کتبا و بیستایم فرود  
 و نقطه از عالم را با نور تعالیم روحانی و آیات حمدانی مشور و روشن ساخته اند اگر نظری در حکایات  
 ادیان قدیم بنماییم معلوم میگردد که در دهر سلف هر عالمه آله مخصوص داشت و با همگان  
 خود عبادت نمی نمود و آنها را بیدین و ملاحظه فرض میکرد و حتی عقاید دینی بقدری تنگ و طوق بود  
 مانند آنست که بعد بود که اگر کینفر از محلی به محلی دیگر نقل مکان نمود باید آله و محاسب او را همراه خود برد و الله  
 بکلی غضنوبت مردود محسوب میگشت و اگر مردی دیگری را از عالمه دیگری از دواج مینمود اندکتر از این  
 و مویه گمان دست از عبادت آله حلقه پدر و مادر کشید و در نهایت کرامت و شکیلی بعد از آنست  
 مجبوراً آله شوهر را بر سرستید و چون در آن ایام اسباب سفور و تزلزل با این ملل موجود نبود و اسباب  
 اختلاف و معاشرت بکلی مفقود قرون تمامه در این حالت محبت و جدائی و فرابت معیشت نبودند همیشه  
 در دستجات ضعیف بر دستجات قوی غلبه یافته حیات آنها را چون طوطی از صفت روزگار بر میچیدند و از  
 از آنها باقی نماندند و بعضی دکنه با این شعب و ایالات باختران قوی بود و چنگشیتات و مبارزت  
 وجود بقدری تندتر که ادنی اختلافی مورثی نری کسی کلی میگشت و این دلیل علم طویل مجهول است  
 جمیع ملل را در زمان بت پرستی و عادات قبیله و رسومات کجغه گرفتار نمود بود تا آنکه بتدریج مردمان  
 خدا بین و پخیران اولی العزم محض ارشاد و هدایت ان ملل حیوان از جنت لا مکان قدس معیشت  
 گشته و هر یک لذات شمس قدرت و رفعت در گوشه از عالم ظاهر شده وقت مخصوص خود را  
 یش همراه حقیقت فرمود و از غزابت و بیگانه گی نجات بخشید و بر حسب آیه کریمه "و کما ارسل  
 ان باقی بایه الا باذن الله مردم را با آداب انسانیت و محبت و در آفت آرایش نمود و در ترویج علم  
 وحدت الهی و بیگانه گی بزر و عبادت سعی کرد و چون در آن زمان بازر علم و ادب بسیار و فهم و دانش  
 علی از هر جهت محمد و لهذا هر یک از آن پخیران بر حسب مقتضات هر وقت قوانین متین برای او اثر نمود  
 حیات تمتح و توضع فرمود و آنها را به اخوت و هربانی با یکدیگر امر شد کرد و جمیع افراد را به ظهور کلی  
 در آخر از زمان نوبه عظیم بشریت بگردانید و در قرون دهر هر یک از خود را از اسباب جهنمی و وسوسه شیطانی  
 پاک و مظهر نموده و در جین ظهور ان موجود کن بخدست امرش قلم نمایند و در انشادین همویش  
 همت گمارند تا در آن واحد صحنه ارض جنت عبادت و بهشت عنان گردد . چنانچه اگر امروز همت  
 ادیان عظیمه را که در کتب سلاسی بر همت سما و همت جنت (جنت تجزی من تحتها الانهار کلاما  
 رزقا منها ثمرة رزقا قالوا هذا الذي رزقنا من قبل) و همت باب و همت مدن تعبیر یافته است



حکم باختر

ملاخظ نمائی و قدری در ریاض الهی سیر کنی و در جیاض فیض نامقناهی خوش قرمانی چشم بینا دلوش شنو ایسان سخن  
 ایقین ادرک خودی فرود که با وجود آنکه این جفت ایدان در جفت توین الهی سادی و بگانه ج سندن  
 باز شب در روز برضدیت و مناقشت بگید بربری فرزند و خون همدگر را برای عقائد فرخنده آبا و اجداد  
 میرزند و بر حسب آیه مبارکه: "انا وجدنا آبانا علی ائمة و انا علی ائمة هم معتقدن" خود در ازل ادرک  
 شمس حقیقت محرم نمون اند. ایگاش همین کفایت کرد بودند ولی چه میشود که بهجای خود پرست بر یک  
 از این ایاز بر صد فرق و مذاهب مختلف و عرق و مخرشن قسمت کرده و در نهایت جهل و نادانی  
 و نادانی اشقات بر یک جریان شوی خود را جمع شب افزود جهان فرض کرد و سا ایدان و ندها  
 را بر دشتیال جیم و کذب لیم کمان نمون است. این است درجه معرفت قوم در صد و نیکر بهمان  
 به تقابیت جمع حصول در تیسرین جفت ایدان دانند هل سوسوی آندین بعلمون و آندین لا بعلمون  
 و حال کفر این جفت ایدان که بر حسب توضیح روشن دین بر همانی در دانشی و سوسوی و کشف کتب  
 و کورانی و سبجی و اسلام است در حایم تعهد ذیل که جمع ملل را توان بر آن متحد نمود یکسان است  
 آ ایان محمد و ندم بیدالم بودند و شریک بر. که مقصد از بیرون آن ایدان کفر جان بر حسب  
 نوایس الهی رنگی گفته اند حکومت قدس جهان باقی رب عالمین با اجهی روشن و قلبی مانند گلشن  
 داخل گردند. که سوسوسین این ایدان کل آقای وحی الهی نمند و کلمه های خود را حضرت برادر دار  
 نسبت دانند. هم بر یک از این بفرمان ابروان دون اول مورد قتل غارت و بدست شتم و بیست  
 دشمنان گشته اند. که بر یک مثال الهی که وحی ساهوی مابیده شد و قوانین بر حسب مقتضیات ما در دنیا  
 مدنی گشته درین دنیا محض رشتن مل گندون است. که بر یک از آن بادیان سلسل مخلوق را به  
 دعا و عبادت و نماز امر نمود. که بر یک از آن انوار میضیعت خود را به ظهور بفرمان امام محمدی  
 در خزان بشارت دانست. لهذا خود فرزند که بر حسب آیه "رحمتی اعمت کلمتی" این ایدان  
 در ای نوایس الهی سندن بنابر این بر حسب عقائد اهل بیت در ظهور حضرت بهمانند سوسو و کلن خبر است  
 کامل گردید و ابوس نبوت بکثره مفتوح گشت و چون ان نیز اعظم از افق است. که ملل گردیدند و دنیا  
 و نوایس عمومی عالمیکه توضیح فرمود که جمع ایدان در کمایت سهوت متوانند اشتد نامت و بنده و مدبریه را  
 فراموش نمون برادر و بر با هم بر زندگی نمایند و کل را اوراق شجره اسبیت بنید: جمع را از ادرک خسار  
 شریعت شمرند جمع مل با با خود برادر دانند و بجهت عالم قیام کنند. و اگر چه جمع کتب نیست ایدان  
 مخلوق حاوی نبوت بسیار است در دست ظهور این بوم اعظم ولی محض اثبات نمیشود در.

از هر یک از پیغمبران قدیم که با او آید آنرا نمیاید و باقی را در تکفیل و جستجوی فائزین محرم نمی توان سکینه  
دین الهی برهما که یکی از مقدم و نظم ادیان است در کتاب سادسی باها است چنانچه در کتاب سید  
روحانی به روشنی از پیغمبرستان معنوی گزشت این نموده و مقرر را سید امیر... ای برادرستی بر  
ایون چون دین سخن دوزن دینی برینها بدین اوست خود را برای صحبت ادب است آخر ظاهر کن  
و برای بد است بدکاران و انجمنی در بر بعضی خود بهوید انجام. در کتاب باوکی از پیغمبران دین  
برهن است اگر شد:- چون خداوند پیدا شود ازین چون ظهور هر چه کردیم عالم کوکب از تن  
آید چون بازم بخواب مدد جهان خلق کو نوم گیرد. همان نو یکدردین سبع آتایان ظهور چون  
چهره هر دو روح القدس و دوزین اصلم خداوند در تجلیل و تعزیت سوال طلبی اوست و در دین  
موسوی رست آنچه موقوف موسی و دوزین تلاش ظهور اولاد و مس و در دوزین است او دین بیگ  
قیمت آبی نیست و ادبلیس و بهو سکس بول همان نوع و درین برهما رست مظهر هر مرتبه انفس  
از آنتری مومنی نام تمام و موسوم به برها و سیم و در پیش است و حضرت انجمن ظهور  
خداوند را آید و میگنید و معتقدند که خداوند و شیعه باید درون آتایان ظاهر کرد و آتایان در  
آتایان از پیش در نفس البته از عالم مقدم ظهور بهوید کنند و میگویند نو آتایان در دین شیعه  
از آسان نزول نمود و آتایان در تحقیق خود بهویدند و جهان ظلم دهان الهی نمودم و اوست حکم  
و سلام اولاد خود را بهو نمود و در صورت رندار استی از رشت هر دین اولاد مس  
و در آن چرخه مظهر هر مرتبه درخت است ای می گویند و پیشش رست و هر در ظهور نمود و آتایان  
بهشت برین رس گنبدین آن ظاهر است ظاهر آن کردند یکی از طبقات این امر است - آتایان  
تا نوری از آن هزار سال هر یکی باید خود را شایسته آتایان پیش از هزار در است نسبت به این  
چون این طبقات برزید دین هزار سال با نظم رسد حتما بر زبان مدح است که بر یک بهر است  
از این تر از آتایان هر چه کرد و جهان از روضه در پیش از عا و آتایان بیشتر خود را بر سر است  
که از روضه نشی بنیاس در آن بجهه در بندتر اسی در لفظی که با او میفرمودند. ۳۳ و بهر نسبت  
این ظهور اعظم در کتب بنیاسی سر بیل برآید از حد و لفظ بهر است بر تقدیم خود از جبهه آتایان  
فصل سوم پنج از پیغمبران - بائنا وصل شکر فیهمی اعراف آتایان است این بجهه رست  
تقدیمه و بیشتر مددگران به ظهور آتایان قائل است گویند. و آتایان شایسته چنانچه بر آتایان  
فازل شد:- و قوتک سبعه ارازی پیغمبران رسولان احد از پیغمبران آتایان که یکی

نجم باخر

فائزات ناکل خیرنا و غیره سبباً بلیغ فقط امکنت عیناً ازین عارنا" و در فصل دوم آیه دوم همین کتاب  
 درج :- "و یکنون فی ارض الایام ان جبل بنی اسرائیل یکنون ثابته فی رأس البجبال و یرتفع فوق اقصای  
 و بحری البکر کل الامم و سیر شعوب کثیرة" . ثم کتفو سیوس که شش قرن قبل از مسیح در چین ظاهر شد  
 و امروز کسین امکنت پر تعالیم او هستند این نبوت را بکجه ظهور حضرت بهاء آیه فرمود :- "در  
 زمان آینه جمیع عالم سجد خواهند نمود در جلوی اشخص که روح ساهی "نما او" (خداوند کریم) در یک کل بود  
 محتم کردد او است که صلح آسایش و اخوت عمومی را برقرار خواهد نمود" . ه و حضرت بودا  
 چنین میفرماید :- "یک مرد روحانی مادره ابطیو (بودا) با سانی پیدا نتوان نمود در هر نقطه  
 تولد نمی شود ولی هر وقت چنین نفس الهی بوجه آید امکنت رو به طریق ترقی نیاید . هر وقت  
 مسیح الهی در کباب یوحنا فصل دوم آیه ششم میفرماید :- "ولی خراف آخر لیست  
 هنر الحیظ و نفس ان آتی بتکث ایضاً تسبیح صوتی و سخن ربیة و احدت و راح واحد" . و در فصل هفتم  
 آیه دوم همین سفر میفرماید :- "فی بیت ابی منایل کثیرة و الآفانی کنت قلت کلمه با و حضرت  
 رسول ص در کستان قرآن میفرماید :- "یدبر الارض من السماء الی الارض ثم یرجع الیه فی یوم  
 کان مقداره الف سنة اما تمدون" . و در مقام دیگر میفرماید :- "در تری الارض فامة و اذا  
 انزلنا علیها المایه ایزت و ربنا و ابت من کل ذریع" . و همچنین میفرماید :- "کم کن الذین  
 کفروا من اهل الکتاب منقلبین حتی یاثمم البینه الرسول من الله یتلو صحفاً منظره فیها کتب قیمه  
 این است بعضی از نبوت پیغمبران قدیم که کل مستقماً مردم را به این ظهور عالمگیر دلالت نمودند  
 ولی علماء اسوا که همیشه انظم سدها و انی ملل بون دیوارهای آینه بدو هر متقی کشید و آنها را از اجازت  
 باسار ملل محروم داشته اند زیرا این هفت ایوان مانند هفت باغ با صفا و جمال است که در کستان  
 باغی بود اسطاد دیوارهای بلند از تماشای باغ کبریا بوسند و رؤسای بخیل و تداویر روی چنان ترس  
 و خوف در دل بردان خود انداخته اند که گمان نمایند که پشت دیوار باغشان بغیر از صحرای بی آب  
 و نمونی پرفشار خشک چه دیگر پیدا نمی شود در صورتیکه مزارع سبز و خرم و باغهای دلگش و روح بخش  
 بسیار است یا که این هفت دین مانند هفت رود دلال بون که بواسطه جهل و نادانی کشیدند  
 و آخنند و معبد و خاقام با گوگرد گل آلودند مردم لذت شرب آن محروم گشته اند و حال ظهور حضرت  
 بهاء آیه برای انهدام این دیوارها و اتصال این جوی با صفای این نهر است تا کل مبتدیان  
 هفت باغ و هفت گلشن الهی فائز گردند و اینهمه رود آب صاف و بکر عظیمی بحب آید .

سپس از اینکه بنامات از نه قبل ذکر شد خوب است چند آیه هم از بیانات اولاد حضرت تعقیب  
 نقل کرد تا این مقاله کامل آید: "ای دوستان با جمیع اهل عالم بواجب در یکجا معاشرت نماید." همه  
 با یکدیگر در یک یک کسب فیض از تیس فیض من تجب العین بل لمن یحب العالم. "با کمال شفقت رحمت  
 و اهل عالم با شفاعت بر آن قسم دلاست گویم در راه منویم هم باقیاب حقیقت که از اعلی افق عالم اتراق نمود  
 اهل سما جز عمار و صلح عالم و تهنییب اهل مقصودی نداشته و ندارند". در باب کتب این ظهور نمود  
 کتب دین است قلم اعلی سیز باید: "و الحمد لله العزیز العظیم و التبت اللهم فیه یو اتحاد من علی  
 الاض علی امر واحد و شریعت واحد بر اذائین که بطیب صادق کامل نمود: انما هو الذی انشأ  
 فخلق امیان جمله فی ذر البیان و محمد رسول الله فی ذر الفرقان و الروح فی ذر انجیل و الکلم فی ذر انوار  
 و الخلیل فی ذر الانس و ان کتم تخلمون". "بها هو الذی انشأکم - محمد رسول الله جناب هو الذی ذکر کتبه فی  
 الاقرون و ان عصار". "قل یا امة سکتم سطور سطق و انتم لا تشعرون و هو امود علی لبان الانبیاء  
 انقذ الله انکادوا بایات الله المبین بقیوم". "قل بذانور به استضاء العالم". حضرت عبد الباقی  
 که مرکز همه و سبب کتب ترا عظم است در خصوص این امر شومی سیز باید: "رایت بزوان است  
 که مرتفع در طب زمین است آیت سبحان است که شرق از افق مکان است بجز اعظم است  
 که در حشر با بواج است حیوانی درم است که از ملکوت بی در عجم و مبدم است در شفقت کس  
 یعنی علم شکر نجات است که صف شکن موج ظلمات است نام حدائق توحید است  
 که روح کینه اهل بخود است و نیم عزیزین ریاضین است که نافر است گین غزالان طینین است  
 بارق این است عند شعاع یکی از جوهرهای شب چراغ که در گنج لایقهای امر حضرت بسیار  
 موجود و از انوش روز بروز قلوب در نزدیک روشن میگردد

اجازات

انچه حضرت عبد الباقی در این ایام در نزد کتب اسکندریه ایام را بعدفات با در افکار میگردد و غیب  
 از نامهای مسر چون نموده و علم و تقوی وجهه نامقارای مفصل در باب سز باکت مرقوم داشته اند  
 و هر کدام از این مریدان محترم بر حسب فهم و دانش نظری عقایدی اظهار نموده اند که کل عمل بر ارتقا  
 امر و اقله گفته اند است. این سفر بیظم حضرت عبد الباقی نمایان عالم را بکرت و اتمیز از غیری  
 آوردن و از بزرگتر اظهار سرور و فرح بی پایان نمایان است که یاران در نهایت تهنیت که انجام  
 خدای بزرگ بسته اند در نشر احوال امر جانفشلی نمایند. بی علی "هل الیوم یوم استکان  
 لا اربت عامین هل الیوم یوم انتقام لا اربت من العارین"

# BAHAI NEWS

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## TABLETS FROM ABDUL-BAHA.

*Stating the Conditions Requisite for His Coming to America.*

TO THE MEMBERS OF THE ASSEMBLIES OF BAHAIS IN AMERICA.\*

To the beloved ones and the maid-servants of the Merciful!

HE IS GOD!

*O ye dear friends and maid-servants of God!*

Your epistle was received.† You have expressed joy and happiness because of the trip of Abdul-Baha from the center of prison (Acca) to the land of the divine Joseph (Egypt). There are divine wisdoms in this journey! I am hopeful that it will be productive of results.

Now—praise be to God!—some time is passed with the utmost of spirit and fragrance in this country, and we are occupied with the service of the Cause of God and servitude to the Holy Threshold.

When the service which is our (present) purpose is realized for the Kingdom of God, perhaps we shall journey to other parts.

If the beloved of God in all America strive for unity and harmony, attain perfect love and accord, and *act* according to the divine teachings and the precepts of the Blessed Perfection, this will prove a magnet attracting Abdul-Baha, so that, perchance, he may journey to America.

But, until the light of oneness, unity and love shine forth from the lamp of America, and the beloved act in accordance with the divine teachings and precepts of the Blessed Perfection, and all the believers in America become united and harmonious, my coming to America will be hindered—nay, impossible.

Therefore, strive ye that ye may become the em-

\*Through Lua M. Getsinger.

†A letter sent by the Washington (D. C.) Assembly on behalf of the Assemblies of America, supplicating Abdul-Baha to visit this country.

bodied teachings of the Blessed Perfection, confirmed in the divine precepts, resurrected in holiness and purity, severance, humility and meekness, set aglow with the fire of divine love; and loosen your tongues with the praises and commendations of the Heavenly Kingdom.

Thus may the great attainment be realized.

Upon ye be BAHÁ'O'LLÁH-EL-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, December 8, 1910.  
*Note*—It is the wish of Abdul-Baha that this Tablet be read in all Assemblies.

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TO THE ATTRACTED MAID-SERVANT OF GOD, LUA M. GETSINGER.\*

Upon her be BAHÁ'O'LLÁH-EL-ABHÁ!

HE IS GOD!

*O thou dear maid-servant of God!*

Your epistle was received and the desire and request of the beloved ones and the maid-servants of the Merciful became known.

The conditions requisite for the coming of Abdul-Baha to those regions have just been written for the friends and the maid-servants of the Lord—through you. I am hopeful that these conditions will be carried out, perchance at some time a trip to those regions may be taken; but if these conditions be not realized, this will hinder a trip to those parts.

Convey most reverend ABHÁ greetings with the utmost longing to his honor, the dear friend, the Doctor (Getsinger).

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Fareed, December 8, 1910.

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TO THE ATTRACTED MAID-SERVANT OF GOD, ASEYEH KHANUM (WELLESKA POLLOCK ALLEN).†

Upon her be BAHÁ-EL-ABHÁ!

HE IS GOD!

*O thou dear maid-servant of God!*

I hope, through the Lord, that thy request and desire may be granted. Thou hast written of the

\*†Through Dr. Ameen U. Fareed.

joy and happiness of the beloved, together with a request for my presence in America.

Abdul-Baha is like the nightingale. The nightingale soars to the rose-garden. Should you desire my presence there, you must make America a rose-garden. That is to say, you must make that country well adorned with every rose of spiritual qualities and human attributes. Then certainly, God, the Generous, will reward you greatly, and, perchance, this Nightingale will then fly to that rose-garden.

Thou hast written of thy new house wherein thou hast prepared a place for the travelers of the East and West. This is very acceptable.

Now the beloved must strive to make America a rose-garden. Then your desire will be realized.

O thou dear maid-servant of God! Thou art ever in mind and present before me. I hope, through the bounty and bestowal of God, that thy dear son may be blessed and become dear in both worlds.

Upon thee be BAHÁ'O'LLÁH-EL-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Fareed, December 8, 1910.

## NEWS FROM THE OCCIDENT.

### UNITED STATES OF AMERICA.

BOSTON, MASS.—This Assembly was brought very near to the Spirit of Abdul-Baha a few Sundays ago, when Miss Alice M. Buckton of London, England, visited us and addressed the meeting. Mrs. Buckton was in Acca a few months ago for a fortnight. She has come forth from that Rose-garden carrying the choicest flowers which are lovingly shared with all. His benediction upon her is felt everywhere she goes.

Mr. Stanwood Cobb of the Washington (D. C.) Assembly, has been with us twice during the holiday season and has brought us inspiration and the Spirit of the Washington Assembly. Miss Ella Roberts, from New York, was also in Boston for a Sunday and added her Bahai spirit to our little group. These glimpses we have from other Assemblies from time to time are a source of great joy and thanksgiving.

Greeting and love to all of the believers everywhere, and our earnest prayer is that through our unity, love and harmony, we may make "straight and right the way" that Abdul-Baha may be with us at the Chicago Convention, and that that visit may witness the laying of the cornerstone of the Mashrak-el-Azkar.

Evidences of "awakenings" are apparent on all sides.

*Grace Roberts.*

CHICAGO, ILL.—Mr. Charles H. Greenleaf has been conducting the Sunday meetings during his month's stay in town.

Mr. Charles Scheffler has returned from a few weeks' visit to Germany.

The last nineteen-day tea of the Woman's Assembly of Teach-

ing was held at the home of Mrs. Eva W. Russell; falling on Sunday afternoon there was a goodly gathering of gentlemen as guests. The reports of the officers were most interesting and spoke well for their zeal and untiring work. Letters have been received by the Corresponding Secretary from Japan, Resht, Yazd, Teheran, Bombay, Honolulu and Shiraz, all bearing loving greetings to the friends throughout America.

The Bahai Sunday school was given a holiday party on December 26th, presents were distributed to the children and a joyous spirit prevailed. A supplication to Abdul-Baha was signed by every one present, to be forwarded through our brother, Dr. Zia Bagdadi. *Louise K. Walte.*

CINCINNATI, OHIO.—When the glorious glad-tidings reached Cincinnati of the probable visit to America of Abdul-Baha, a new life-giving breeze was wafted and all arose as never before in love and unity, and from the lips came forth, "Praise be to God!" that he looks upon America with favor. O dear co-workers in all parts of the land, what an impetus to service in building the Mashrak-el-Azkar and in loving service to all humanity! We pray God if he should come, each beloved one in America be granted the blessed privilege to enter his presence in an attitude so selfless that his rejoicing be unceasing. Bahai love and greetings to all from the Cincinnati Assembly. *Annie L. Parmerton.*

DENVER, COLO.—Mrs. E. J. Bell, Aurora, Colo., holds a group meeting on Monday evenings. Mrs. George Haeberlie also holds a Bahai gathering every nineteen days at her residence 2747 West Thirty-fifth Avenue. *Ella T. Nash.*

GOBLEVILLE, MICH.—On Dec. 13th, the friends and relatives of Mrs. Ruddiman gathered at her home to pay respect to her departed mother. The beautiful Bahai funeral service, conducted by Mr. Charles H. Greenleaf, who came from Chicago especially to serve in that capacity, created such an atmosphere of strength, comfort and peace, that many were attracted, and, after the interment and return to the home, he was called upon to deliver the Message.

LOS ANGELES, CALIF.—The friends of the Assembly gathered Sunday afternoon, Dec. 18th, at the home of Mr. and Mrs. Haney to consider matters pertaining to the Cause for the ensuing year. An Executive Committee was appointed for the year, consisting of Messrs. Haney and Chase, Miss Wise and Miss Hammond of Pasadena and Mrs. Beckett of Tropic. It was decided to continue the monthly public meetings, which have been held in Blanchard Hall on the first Sunday afternoon of each month, and also to have alternate meetings on Sunday afternoons at the homes of believers, especially at the Haney home on the third Sunday of each month.

On Sunday, Dec. 11th, the friends came from far and near to the home of Mr. and Mrs. Chase for a social Bahai gathering. On Monday, the 12th, the Unity Feast was held at the home of Mr. and Mrs. Frankland in Tropic. The next Unity Feast will be at the home of Mr. and Mrs. Haney in Los Angeles. The friends of Pasadena and Tropic are working in happy unity with those of Los Angeles for the progress of the Cause, all as one body of sincere believers.

The coming of Mr. and Mrs. Rice-Wray of Newark, N. J., Mrs. Nash from Denver, and others, all earnest workers, together with the efforts of Madame Bethlen, tends to the more rapid spreading of knowledge of the Great Message. Mrs. Nash, with her daughter Louise, has settled at Eagle Rock, a delightful suburb of Los Angeles, where she is gathering in the neighbors to listen to the Glad-tidings. She holds meetings on Sunday afternoons at 3 p. m., excepting the first Sunday of the month when they are held by all groups in



Blanchard Hall. Mrs. E. B. Kading has recently come from Nebraska. She has been separated from all believers for about ten years, but made it her first pleasure here to seek and find the Bahai friends. The Bahai Revelation is a "live wire," and when the real being of any soul has been once touched by its vitality, there is truly no rest in separation from it. This is being proved often by the coming to its portals of those who have been afar from its outward influence. Two of our former Greenacre (Me.) friends were at the gathering at the Chase home, and they showed as earnest an interest in the Cause and its teachings as if they had been associated with it during the years. A number of people are becoming interested in the wonderful Message and are coming again and again to hear its words of comfort and strength. The prospect for an increased and united Assembly in Los Angeles is excellent.

*Thabet.*

NEW YORK, N. Y.—The regular weekly meetings are as follows: Sunday mornings in Genealogical Hall, 226 W. 58th St.; Sunday and Friday afternoons, classes for instruction, held by Mr. MacNutt, in the Bahai Home, 6 W. 90th St., where many are hearing the Message; Friday evenings, the reading of the Word in Miss Thompson's studio, 119 E. 19th St.; a group meeting in the Bronx, New York City, Sunday evenings. In BROOKLYN, Sunday evening meetings in the home of Mr. Frank Osborne, 1076 Bergen St., and a meeting one evening during the week in the home of Miss Foote, 547 Hancock St. In Newark, N. J., weekly meetings are held on Wednesday evenings in the home of Mr. Hooper Harris, 1180 South Broad St. Much interest is being manifested in these meetings.

A beautiful Feast was held on the evening of Dec. 31st, 1910, in the Bahai Home, given by Mrs. Hoar of Fanwood, N. J., seventy of the believers being present, some even coming very late in order to be there. As in the Feasts given in Acca, a long table was spread, many precious Tablets were read, several addresses made, and Mirza Raffle chanted a Tablet which he had recently received. The friends reluctantly parted at a late hour, with "New Year's Greetings" to one another. Our dear sister, Mrs. Wilhelmina Logle, has charge of the Bahai Home and is giving her entire time and service to it. At a meeting of the subscribers the following Bahai Home Committee was appointed: Mr. W. H. Hoar, chairman; Mr. E. B. Kinney, treasurer; Mrs. I. D. Brittingham, secretary.

For several years some of our New York brothers have been considering an organization of the men for active service in the Cause of God, and the communication upon this subject, by Mr. Remy, in the BAHAI NEWS of Aug. 20th, 1910, focalized this thought, the result of which is the founding of a "Brotherhood of Baha," which its members hope will spread both nationally and internationally. It is founded upon the Word of God, and its aim is harmony, as servants of the Covenant of God, and collective effort for the uplift of mankind.

Mr. Percy Woodcock and family expect to sail for Egypt, January 7th.

Miss Buckton, our Bahai sister from London, England, will present to the public during the present month her Mystery Play, "Eager Heart"\* which is a symbolic progress of the Christ Child every two thousand years. It is dedicated "To the Glory of God in the Service of Life."

*Isabella D. Brittingham.*

\*This play has met with much favor in England.

PHILADELPHIA, PA.—The work in our city is manifesting results and two new homes have been opened in which to hold meetings.

On Dec. 18th we were favored by a visit from Mrs. Marie L. Botay of New York City, and on Dec. 22d, Mr Stanwood Cobb of Boston gave us a very interesting address. He has visited Acca and other parts of the world and had much to tell us.

Miss Edna McKinney, formerly of Chicago, is now in Philadelphia and expects to make it her home. We are very glad to have her with us at our meetings.

Anyone passing through our city will be welcomed by the believers of our Assembly. We have two regular meetings every week and commemorate the nineteen-day feast; also we hold a business meeting once a month.

*Jessie E. Revell.*

SEATTLE, WASH.—A beautiful meeting was held at the home of Mrs. Geary on the 20th. It had been agreed at the Sunday meeting previous to write a holiday letter to the absent members of the Assembly, so each one of the believers present was assigned the privilege of writing to an absent member. These letters were combined into one and read and all signed it, making the communication one of unity. This was indeed a joyous gathering, and the meeting closed by reciting in concert the "first commune."

We are endeavoring to organize an Assembly in Tacoma where interest is being manifested; also another Assembly in Everett, where one of the friends is building a home.

Mrs. Laura Luther of Omak, is working very strenuously in the Cause there. Mr. Dirk Verloop has undertaken journeys from town to town in the more isolated districts and is delivering the Message to all who will listen.

Mr. D. D. Babcock is quite isolated in a distant lumber camp, but we are sure he is not idle. Mr. Finch, for the past month, has been going to Tacoma and returning to Seattle every day by boat. This gave him an opportunity to give the Message, which he availed himself of with great success. Everyday he found some one who would listen and several evinced evident interest.

We have distributed about 3,000 "Commands of Abdul-Baha," 200 of my "Notes," 50 of Mrs. Goodall's "Notes," and other literature in like measure. We are also contributing to an orphan home here, helping the needy, visiting the sick and doing whatever our hands find to do for the advancement of the Great Cause.

*Ida A. Finch.*

WASHINGTON, D. C.—The meetings of the Assembly are being well attended, and the spirit of Unity is evidenced and powerful. The friends are bending every effort toward adding to the Mashrak-el-Azkar fund; the ladies are taking orders for fancy work, and report substantial receipts incident to the holiday season. Everyone is helping, and in this way, not only is the fund growing, but what is more important, the solidarity of the Assembly is enhanced.

Special meetings since the last report have been the Unity Feasts of Nov. 23d and Dec. 12th, and the Fete Day of Abdul-Baha on Nov. 26th. The Unity Feasts were well attended, and particularly helpful; that of Dec. 12th was given at the Conservatory of Music and attended by the colored believers and inquirers, a considerable number of whom evidenced their continued interest by their presence.

The Fete Day, Saturday, Nov. 26th, was a memorable occasion. For this meeting the spacious parlors at 1013 L Street, where our regular meetings were held prior to the removal to the present location, were made available, through the courtesy of Miss Stamper and Mrs. Smith. The meeting was given by the friends now in Washington, who have

had the blessed privilege of a visit to the Holy City. The ladies decorated the room most attractively. A long table, extending the length of the parlor, provided seats for thirty-two, and chairs for at least twice that number were on the sides, so that the attendance was well over 100. A garland of smilax was suspended over the table, which was further decorated with chrysanthemums and other flowers, and with candelabra, the lights from which lent a fairylike aspect to the scene. Each pilgrim present narrated an experience of the visit which had proven particularly impressive; several of the friends who were not with us, had sent letters, and these were read. The following were present or represented: Mrs. Aseyeh Allen; Mrs. Louise Dixon Boyle; Mrs. Emily Dixon; Mrs. Eleanor Dixon Doyle; Mrs. J. C. deLagnel; Mrs. Joseph H. Hannen; Miss F. A. Knobloch; Mirza Ali Kull Khan; Mirza Ahmad Sohrab; Mirza Farajullah Khan; Dr. Ameen Ullah Fareed; Mr. Stanwood Cobb; Dr. E. C. Getsinger; Mr. Joseph H. Hannen; Mr. F. J. Phelps, and Mr. Charles Mason Remy; these were the speakers, and their experiences brought the audience close indeed to the Sacred Presence! At the close of the meeting, copies of the Misses Knobloch's and Mrs. Finch's notes were presented as a souvenir.

A valued visitor recently was Mr. Howard Struven, now again located in Baltimore, whose narration of experiences in his trip around the world with Mr. Remy proved most helpful.

Mrs. Marie A. Watson is now with us, her address being 804 B Street, S. W., care Mrs. Allen. Miss M. Althea Dorr is also spending the winter season here.

On Sunday, Dec. 11th, our dear sister, Miss Mayo, passed suddenly into the higher life. Bahai services were held on Tuesday evening following. Our loving sympathy is extended to brother Arthur D. Mayo, whose mother departed this life a few months ago. Both were believers, and the joy promised to the faithful is theirs. For us is the sorrow of the empty chair and the vacant place!

The practical demonstration of the value of effort toward a definite end, afforded by the Mashrak-el-Azkar fund, should be an incentive to continued effort everywhere. The most conservative estimate places the number of active Bahais in this country at over 2,000. If every one were to contribute one dollar weekly, we should have two thousand dollars every seven days, or more than one hundred thousand dollars in the course of a year! This should be possible as an average. Let no one hesitate because of the smallness of individual contributions. Remembering the great goal, which is nothing less than the presence of Abdul-Baha on our shores, let everyone strive during the coming year to complete the undertaking. This will be a demonstration of Unity which the world cannot overlook.

*Joseph H. Hannen.*

CONVERSATIONAL PERSIAN TAUGHT BY  
CORRESPONDENCE.

*The Bahai Correspondence School* teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to  
BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

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Washington, D. C.

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### BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28
4th.....	Azamat ( <i>Greatness</i> ).....	May 17
5th.....	Nur ( <i>Light</i> ).....	June 5
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24
7th.....	Kalamat ( <i>Words</i> ).....	July 13
8th.....	Isma ( <i>Names</i> ).....	Aug. 1
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20
10th.....	Izzat ( <i>Wealth</i> ).....	Sept. 8
11th.....	Mashiyat ( <i>Will</i> ).....	Sept. 27
12th.....	Ilm ( <i>Science</i> ).....	Oct. 16
13th.....	Qudrat ( <i>Power</i> ).....	Nov. 4
14th.....	Qaul ( <i>Saying</i> ).....	Nov. 23
15th.....	Masa'il ( <i>Questions</i> ).....	Dec. 12
16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
17th.....	Sultan ( <i>Sultan</i> ).....	Jan. 19
18th.....	Malik ( <i>King</i> ).....	Feb. 7
	Four intercalary days.	
19th.....	Ola ( <i>Sublimity</i> ).....	Mar. 2
	( <i>Month of fasting.</i> )	

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Our Persian section this issue contains a Tablet to the Cincinnati (O.) Bahai Assembly revealed, probably, in 1900, and an article on Universal Bahai Unity showing the power and influence of the Bahai Cause in uniting various nations and religions. This article contains quotations from the Tablets of BAHÁ'Ó'LLAH and Abdul-Baha bearing upon this important subject and also answers the false statements concerning this great Cause, made in one of the Persian newspapers recently printed in Mashad, Persia.

THE MASHRAK-EL-AZKAR IN AMERICA.

When the friends gathered again in the fall after the usual scattering for the summer months it was found the contributions were coming in very slowly for the Mashrak-el-Azkar fund. The Executive Board of Bahai Temple Unity met early in October and sent out a call to the friends through the pages of the BAHAI NEWS. Statements of the financial condition have followed each month and the Financial Secretary is glad to be able to report to the friends that from Maine to California, and Canada to Florida, the friends have arisen to meet the January note. It was not until Christmas day, however, when a contribution from the Assembly of Seattle, Washington, was received and our receipts amounted to \$788 and our deficit was \$742, that the Temple Unity found itself delivered from a deficit by one of the noblest efforts of united arising we believe history has ever known. Since the first general Convention in March, 1909, the Executive Board has paid off \$20,000 on the Mashrak-el-Azkar site, leaving only a mortgage of \$12,500—which was already on the land when secured and which was extended for two years.

Abdul-Baha says: "In Eshkabad, the believers of God made the erection of the Temple conducive to affinity and unity, so that it really became the cause of Oneness of the Word. Ye also make the erection of the Temple in America conducive to the Unity and Oneness of the believers, of the maid-servants and servants of the Merciful, so that in one thought, one aim they engage themselves in the building of the Temple."

From the above words it is clear that the great Unity being formed by the Mashrak-el-Azkar will be the magnet to attract to America a visit from Abdul-Baha. Therefore, let us continue to strive and sacrifice for this noble Edifice and prepare it to be dedicated by his presence.

The Executive Board extends to all its deepest gratitude for their noble support in this critical time.

*Corinne True.*

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The price of the Bahai Hymns—a collection of ten songs, the words and music by Mrs. Louise R. Waite—has been reduced from twenty cents to ten cents per copy. The proceeds from the sale of these books are devoted to the Mashrak-el-Azkar fund. Orders should be sent to the composer, 5217 Winthrop Avenue, or to the Bahai Publishing Society, P. O. Box 283, Chicago, Ill.

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## LETTER FROM TEHERAN, PERSIA.

TO THE SPIRITUAL ASSEMBLY OF FRUITPORT, MICH.

O kind friends—May our souls be a sacrifice to you!

Your dear letter of June 28th, 1910, received, and its reading gave us a world of happiness. As you had written in the Persian language our correspondence became very much wider, and now at the top of our voices we address you and say: "May all your hours be full of joy, because you made us joyful!"

If you desire to inquire about our Assembly in this country: Everything is very good through the Divine blessing. In these days many of the respected and important souls have realized the value of the physical and spiritual phases of this blessed Cause and have accepted the same.

Our Assembly, which is called "Mahfali-Murattab," is composed of nineteen members. Its program is derived from the order of the Blessed Perfection (Exalted is His Great Glory!) and Abdul-Baha (may the soul of existence be a sacrifice to him!). We meet once a week; we open our meeting first by reading the Tablet which was revealed for us last year and which contains supplications for confirmations from the Divine Threshold to our Assembly. After the reading of the Tablet, we begin our discussion and consultation.

We correspond with most of the centers in Persia and with the important cities of Europe and with some cities in America. In this manner we get our information about the progress of the Cause, and then spread it to other parts. One of the recent events which we think is important enough to mention to you is this: About three months ago two of the firm and steadfast believers, Aga Seyed Abdul Hussein Ardestani and Aga Muza Assadollah Fazl Mazandarani, had permission from Abdul-Baha to go to Nadjef (a sacred spot near Bagdad) and teach in the Cause of God. It happened that these two friends arrived in that place at the time when the chief Mohammedan priest was shot by an unknown hand. But through the power of God, which overcame this action, they were set free and have returned to this city and all the friends were glad to see them.

*The Members of Mahfali-Murattab of Teheran, Persia.*

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<b>حکیم باختر</b> بر حسب تاریخ بھائی ہرنوزن روز چاپ و ترویج یکبارہ ۳۸ ذی الحجہ ۱۳۲۸ آدرس نگرانی :- - - - - - - - - - ۱۰ شنگلتن	
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Address :-  
 آدرس ادارہ  
 Najmie Bakhtar, 1800 Belmont Road.  
 Washington D. C. U. S. America.

سینائی  
 ای باران روحانی من  
 حضرت پروردگار از الطاف حضرت یزدان امیدوارم کہ روز بروز بر ایمان و ایقان و اطمینان بیفزایند  
 و آقا فانا سئلہ بارجتہ اللہ افزا تر کردد و ندای کلمتہ در آن اقلیم بلندتر شود نجات مقدس برود آید  
 و انجذاب است اجدانہ آن کشور را کوکت آرد عوان و غنایت حق ہندم است و تائید است  
 مملکت رحمانیہ مبدم وقت آن است کہ آن باران روحانی محافل رحمانی بیاید و بندہ بتلیغ  
 پردازند و بشر نجات ترقیام کنند و ترویج کلمتہ بر خیزند تا نجات روح القدس بآہنبار جان  
 بخشہ و جانہ را بجانان رسانند کہ بیدار نمیشد سال نمود بودید تا بحال زینتہ و اگر رسید بود  
 البتہ جواب سال میشد زیرا این عید باجای الشہر نہایت محبت و تعلق را دارد و ہمیشہ بخاب  
 خواہد. شاجات. ای خداوند مہربان این باران سرگشته گوی تواند و دلدادہ روی تو و شہد  
 مملکت تو از جہای ایمان برستند و در محفل عشاق جام اشقیاق در دست محتاج الطافند  
 و شوق سوخت آسمان ای پروردگار این نفوس را مورد عنایت فرما و ملاحظہ کن  
 بر یکدہ شمع روشن فرما تا بنور ہمہ ان اقلیم را متور نماید. جمع را با این عید در جہت آستان  
 مقدس ترکیب و بہم کن. ای پروردگار نفوس ضعیفہ ما قوی کن و جہت شتاقان را بشاہد  
 جمال مملکت مشورہ تا کل بقوتی مکتوبی و فیضی جراتی و سوہتی آسمانی نفسی رحمانی و تائید سی برانی

حکیم باختر

بر تکرار قیام نمایند شبها تامل از نیاب را زانکه کنند و طالبان را بیان حجت در آن نمایند  
 را شفا دهند و فقران را رؤف و مهربان گردند بچاه گمان را ملجا و مأوی شوند و آفرین گمان را مشتعل  
 نمایند توفیق مستند و توانا و توفیق خداوند مهربان! ای بندگان من! تا تو ایند بگوئید که روز بروز الفت  
 بدو اتحاد از دیار یاد و محبت الله در قلب چنان استیلا کند که آنچه ذکر کردن حق است فراموش شود  
 شب و روز بجز ذکر ملکوت و آثار جودت و آیات لاهوت مشغول گردید اگر محبت و کمالی  
 و الفت و اتحاد چنانکه باید باشد میان اجزاء حاصل گردد ابواب جمیع معانی مفتوح شود  
 و هر یک از اجزای الهی تفسیر و تاویل جمیع کتب مقدسه نماید. ای اجزای الهی امتحانات حق بشیخ  
 است باید که تفرغ و زاری نمود که در سواد امتحان ثابت و مستقیم ماند و علیکم التحية والسلام

اتحاد عمومی بهائی

گفت پیغمبر که اندر ساق عرش؛ خاسته نور این چنین نمود نقش؛ ذلت اولاد عالم مختلف؛ از اختلاف  
 است از اختلاف است از اختلاف. اتحاد و اتفاق قوای لطیفه غیر مرتبه است که آثار بر زمین آن شود  
 هرگز گونه سعادت و سیادت عالم بشر و هدایت و علویت نوع انسان است بلکه مکه مجبوت با حاصل  
 و کمال است که کم شده گمان بادیه ذلت و فقر را بر جنت عزت و غنا داخل نمود. شمس شسته با  
 که قلب مظلوم و افشاید تاریک شده را بر جلوه های نورانی روشن می نماید چشمه زلالی ظاهر است  
 که تشنگان مجرای اسارت و رقبت را بر آب گولهای حریت و آزادی سیراب میکند شجره  
 مبارکه است که جمع ملل و دخل را در زیر سایه چایخیز خود اتراجت و سلامی عطا نماید دوا و برود و احیای  
 است که ناخوشی و آلهای باشند گمان مدعی ارض مله در آن دلا صد شفا دهد روح پرنفوذی است  
 که خرابیها را آباد و بیابانها را سبز و خرم و فرد و ملت سلطه وطن پرست و آگاه بر مقتضیات وقت نماید  
 و آیینوس مصلح و ملامت است که ملاحان حقیقت از عمق آن جوهرات ثینه ترقی و درواید  
 پر قیمت تمدن بیرون می آید. لاجرم حضرت بهاء الله که ظهور آتشش بجز انقراط و سیدار  
 جمع ملل و ادیان است در کتب الواح خود اطفال انسان را که را بر سفره گوناگون اتحاد عمومی  
 دعوت فرمود و میفرماید و اگر چه هر یک از ذرات گمان حضرت داد و در دایان روحانی طریق  
 یزدان در هر قری قوت خود را به اتحاد و اتفاق خوانند اندولی در شریعت بیضیه حضرت بهاء الله  
 این حکم الهی عمومی است که پیدا نمود و از هیچ نفسی از داخل نشدن در این بهشت غلبه غدیری  
 قبول نیگیرد و ان بی شعور ان متعصب کفری با حقیقت مشاغل از ان نجات طبقه گلشن



حکیم با حتر

عدل مخطرت گشته اگر بجایزه این امر قیام نمایند و بحال خودشان در قلع و قمع ریشه این شجره مبارک کسی  
 و بعد کنند حکایت شست زدن بدرفش است زیرا دستور خداوند بهمان چنین مقدر فرموده :-  
 "سواج کبر اعظم را هیچ سدی حاصل نگردد و پرتو شمع حقیقت را هیچ حجابی مانع نشود و نسیم آسم را هیچ حائل نماند  
 بکنند در روح آینه کلاهی قوتی متعاقب نماید و در جنگ ملکوت عاقبت جمیع صداهای او را بشنود نماید"  
 امروز حضرت بهاء الله چون کوه نور در میان ملل و ادیان عالم ایستاده و جمیع اقالم و ممالک از انوار  
 طلعت بیانش روشن گشته است و بر نعمات دوادای و مزایای سلیمان مردمان را باین بیانات صفا  
 میفرماید :- "انظر الى العالم کسکل انسان العزیز الامراض و برئه منوط ما تجد من فيه اجتماع الثغرات  
 کلمه" "تسکو بجمل الاتفاق فی کل الاحوال لیظهر منک ما اراد الله رب العالمین" "قد جابه الخلقم بحجی العالم  
 و تجد من علی الارض کما سوف یغیب ما اراد الله و تری الارض جنة الاهی کذلک رقم من قلم الامر علی  
 لوح قیوم" "تسکو بالمعروف و تنهوا عما تنهوا به اهل العالم کذلک امرتم من لدی تم ما کنت تعلمون"  
 و بیانات ذیل در حق او امر حدود فوق نازل گردیده :- "یا لیل الارض اعلم ان اولی الامر  
 سرج غایتی بین عبادی و معارج رحمتی لبرسی کذلک نزل الامر من سماء مشیته ربکم مالک الادیان"  
 "و انما یتلوه یرون حدود الله ما یحیون لابل الادیان و صباح الحکمة و البیان لمن فی الارض و یهدون  
 لهذا این حق اتحاد و اتفاق که از نوایس برآمده و او امر روشن جمال اوست امروز بسبب گردیده که حاصل  
 ادیان مختلفه و مذاهب متفرقه بغض و ضغنه گامنه در صدور رایج نموده و چون برادران حقیقی با هم معاشرت  
 نمایند و اگر در قبل دشمنی جهادت نسبت بهم بر کرده اند استند در اینوقت در خدمت و جلاله  
 بهم بر سر بقت پیشقدمی نمایند مثلاً لایحظه فرمایند که هرگز یکصد سال است که جماعت مسیحی  
 همزبور انفرادی استان بر حضرت رسول ص زنه اند و چقدر کتب و رسائل که در دین مبین اسلام  
 تخیص نموده اند و حتی از مندرجین خود را که گشتنی آنحضرت را در دل اطفال خود جای داده و میهند  
 و ام حضرت خاتم البتین را با کذب و دغل و دین اسلام را با تمهق و وحشت مساوی نموده اند  
 و در مجلس بزرگ که هرگز بر سر سمعین حاضرند سابقه و کشتان از جای خود فرو بسته بر دین اسلام  
 را بر بست پرستی و وحشت و بر بر مرقی نمایند و آنچه الفاظ تحقیر و بد در کتاب لغت پیدا میشود تحقیر  
 غرأ اسلام را بان که ایش میدهند و چون حقان طیقین بلادیان دین بزرگان ملت میدانند  
 هر چه شنیدند حقیقت فرض نمودن نوزت عظیمی و دستنی نسبت بر حضرت محمد ص دین اسلام تا آخر حیات  
 در دل خود جای میدهند چنانچه نویسنده این مقاله در اسفار خود در غرب بلخات در این

حکیم باختر

۴

بجای علم عظیم حاضرند و بگویند خود شنیدیم که مطالبی را که قلم از نوشتن آن خجالت میکشد جان  
روی خود را به علماء و سرداران اسلام نمودیم چرا عرض نمایم ای کودکان نریخت ای روحانیین ای  
بیک اینکه حوسری ریاست من مظلوم را بنمایید آیا در این هزار سال حرکتی فرمودید که ستم این مغز است  
و نریختند و علی سبب آن را در حق حضرت رسول ص و خودتان و اسلام بنمایید؟ آیا تا بحال برای نشر  
اسلام در نقاط جهان حرکتی فرام آورده اید؟ آیا در ترویج دین بین کنگاش و مشورت نموده اید؟  
آیا مبلغین و دعاة حق با طراف عالم فرستاده اید؟ آیا دلدل بقدر تخم خردل بخت و لاسی اسلام  
دارید؟ ولی دعاة و کیشش ای سبکی در هر شهر و در هر قریه شما داخل شده مردم را بدین خود دعوت  
نمایند . اما اندک زمان ظهور سحر بیضا حضرت بهاء الله فقط بتائید است الهی و بعد از این ستم  
دنیوی بهائیان ثابت قدم همین سبب آن که بر ضد حضرت رسول ص و دین اسلام میباشند  
و نطق با میدادند نمون نموده اند چنانچه کتب استدلالیه بر حقانیت خاتم النبیین تعریف نموده  
در محاسن کبری شان بتجددشان، ان بدر سما، ابرار عیبت اند و جهان رشته بیست و شصت و شصت  
ماهی پروردان این دودین مستحکم گشته است که حتی زنان بهائیان امریکای اغلب بر ضد کیششان خود  
از دین اسلام بر سیکویند قیام نموده و در جارات مجلس رد آن توپین ای نمایند . ای داد بسواد این  
سبب آن بودند که ما مسلمانان را وحشی و مشرک بنمایند ، اما همان مسلمانانی هستیم که این سبب آن  
را محذ و کافر نمیانیم ! بر چه شد و چه توفی ظاهر گردید و چه علم و حکمتی بود که گشت کرد و قیاس قرآنی آن همه بغض  
و کینه و دشمنی فراموش شد هر زمان سلین و سبب آن برادمان و جوانان حقیقی بحسب آمدند  
خوب . ای علماء ای دانشمندان آیا بتوجه بیان شما این تفرقه ب حاصل گردید؟ آیا بتوجه سخنان شما  
این ستم واقع گشته است آیا جانفشانی شما این اخوت ادیانرا محقق نمود؟ نه والله نه بانه اخوتتان  
خوب میدانند که علماء سوء اسلام بزرگترین دشمنان این امر برون هستند چرا که یکی از علماء  
حضرت باب حکم به شهادت داد حضرت بهاء الله بدست علماء فتنی بید گردید هر زمان تفرقه بهائیان  
بواسطه علماء شهید شدند و موسسان بتاریخ رفت و عیال و اولاد آنها در بدربسیابان با گشتند و  
ادرجع اعصار در قرون علماء سوء موجود نشاند و طغیان اهل شکر بودند نسبت در قرآن میفرماید  
و استعصم علی علم و در آیه ثانیه میفرماید فرجوا عما عندکم من العلم و در حدیث میفرماید فقها ذلک  
الزمان ترفقا تحت ظل السماء منهم ظهرت الفتنه و اللهم تعوذ . ولی با وجود اینهمه ظلم که پروردان اسلام  
نست با حضرت بهائی رواداسته باز این امر بزرگترین خادم دنا شوین اسلام بود و اعظم ترین

نسخه باختر

مروج بقیع فرزند میان ادیان مختلفت چنانچه همگس میدانند که زردشتیان و اسراییلیان و یهودیان  
 امروزه کوه سطله ایمن با برهانه آتیه ایمان حضرت رسول و اسلام می آورند و با قلب خیره شده که گفتند سرانجام  
 بهائی از روی آیات قرآنی مسلمی با دین بهاء آتیه دعوت نماید و یا گفتند مسلم لازم می آید انجیل عیسوی را  
 بر قبول اسلام فائز می کند و دوستی و اخوت پروران ادیان مختلفه که بهائی شده اند ضرب المثل است  
 در صورتیکه در قبل بمیدگر را کافر میدانستند و حکایت کنجسور بهائی که جان خود را فدای ستره ابریکش  
 بهائی ایرکائی نمود بر اجناس معلوم است . حال وجود انبیا آثار نیکو و نجس که از دین بهاء آتیه در عالم  
 هویدا شده باز جمعی خود فرض بر آتشش اذعان می کنند که بجهت خود را محبوب ملت قرار دادند و باز خون  
 بی گمانان ریخته شود چنانچه در روزنامه نو بهار شماره پنجم که در مشهد چاپ میشود شرحی که مراد افواض نویسنده  
 و نادانی او را از تعالیم ابرهه الله ظاهر می سازد درج شده برادر نهایت جهل نویسنده معاینه و آیات صحیحیه  
 این امر را "سومیهات مسکله" و "خرفات ماطله" قلم میزند و مزه دما بخاست بهائیان را دشمن ترن  
 جدید مشروطه بجهت شومای می معرفی می کند و از "آیات جلیله دستگیری و پرانگندگی این خفان  
 اشیایین را خفاستکاری میفرماید . بنیدایتم اینان که کجا دشمنی بهائیان را نسبت به مشروطه و مجلس  
 می بدست آورده اند زیرا برزق نمودن پارلمان و شریکیت یکی از او را حضرت ابی است و بهائیان را از  
 جهت عاشق مجلس می و بیت العطل اند و از طبعه استبداد دارنجا میون گریزان و در گذارند این  
 مستبد برانج است زیرا همیشه فرد حریت پرستان و مشروطه خواهان اگر هم بهائی نبودند طبعه و متان آنها با  
 بهائی مشهور می نمودند مردم از شرق دوری جویند ولی تا کمال نشیند بودیم که بهائیان سبند انتم ادانست  
 آنگاه که میر نو بهار فرودم دشمنیدیم در این نقطه میر محترم نو بهار را در محکمه وجدان طلبید و ایش ترا  
 بزبانچه متفکر است قسم میدهم که آیا شما نظری در محکمه ای که از امریکت با ایران فرستاد میشود  
 و میگویند بر ضد شریکیت است نمون آید؟ آیا بر تعالیم این امر بین آگاسی دارید که سردان  
 از سومیهات پرست و مغد یاد بنماید؟ آیا میدانید امریکت مثل ایران خانه ظلم  
 نسبت بل قهر حریت و آزادی است؟ آیا بر نفوذ و غلبه جاهگیر دین بهائی کمی مطلع هستید؟  
 ای کسی که خردمندی است و میر محترم روزنامه جلیلی میدانید خوب است قدری انصاف پیدا  
 نماید سفید را سیاه نام نندارید عدالت را ظلم نخوانید امریکت مثل ایران مرکز استبداد  
 فرض کنید بر دینی که من لدی الله از برای بزرگی و استعلا شأن نازل شده است با نرسید  
 ای رفیق شیخ اگر شما ترقی قوت نجیب ایرانی را از آنجا دارید بیست جامعه را به اتحاد و اتفاق بخوانید



# BAHAI NEWS

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## TABLETS FROM ABDUL-BAHA.

TO THE FRIENDS OF GOD AND THE MAID-SERVANTS OF  
THE MERCIFUL IN NEW YORK CITY.

Upon them be Baha-el-ABHA!

HE IS GOD!

*O ye real friends and beloved maid-servants of God!*

Your letter, through the maid-servant of God, Dr. Clock, was received and perused. Its contents imparted the utmost joy and happiness, for it indicated your advancement to the Kingdom of God, attraction with the love of God and supplication and prayer in the Threshold of God.

The friends and maid-servants of the Merciful must render service to the oneness of the human world and show love and affinity to all the children of men. They must deal with the utmost devotion, good-will, love and kindness with all the communities, religions and sects. Their aim and their work must be that the tree of their existence produce good fruits—and no fruit is greater than love and kindness toward all humanity. His Highness BAHÁ'O'LLAH addressing the world, says: "Ye are all the leaves of one tree and the fruits of one branch." Therefore, the law of relationship, brotherhood, kinship, fatherhood and motherhood is established and proven among all the families of the human race. Endeavor ye with all your hearts and souls so that ye may live and act in accord with these teachings of His Highness BAHÁ'O'LLAH; to become an asylum to every oppressed one; to assist and uplift every vanquished one; to be a skilled physician to every sick one; to bestow a swift healing antidote to every wounded one; to inspire with confidence every fearful one; to grant tranquillity and composure to every agitated one; to gladden the heart of every depressed one; to become a salubrious water to every thirsty one; heavenly food to every hungry one; to become the

cause of glory to every fallen one and be charitable to all the poor ones.

Beware! Beware! lest ye offend any heart!

Beware! Beware! lest ye hurt any soul!

Beware! Beware! lest ye deal unkindly toward any person!

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

Should any soul become the cause of grief to any heart or despondency to any soul, it is better for him to hide himself in the lowest strata of the earth than to walk upon the earth. Should any soul desire the abasement of his kind, undoubtedly his non-entity is better for him, for his non-existence is better than his existence and his death better than his life.

Therefore, my advice to you is, endeavor as much as ye can to show kindness toward all men, deal with perfect love, affection and devotion with all the individuals of humanity. Remove from amongst yourselves racial, patriotic, religious, sectional, political, commercial, industrial and agricultural prejudices, so that you may become freed from all human restrictions and become the founders of the structures of the oneness of the world of humanity. All the countries are one country; all the nations are the children of one Father. The struggle for existence among the ferocious wolves has become the cause of all these differences and strifes; otherwise the expanse of the world is spacious and the table of the Bounties of the Almighty is spread in all the regions.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Nov. 11, 1910.

TO DR. FAREED.

Upon him be Baha-el-ABHA!

HE IS GOD!

*O thou servant of the Blessed Perfection!*

Your epistle dated October 30th reached me at Ramleh. \* \* \* Regarding my coming to America and the assignment and preparation of homes or of places for me, I wrote a letter not long since through you to the maid-servant of God Lua (Get-singer) wherein I mentioned that abiding places in the hearts are needed; that is, the beloved in America must become united and assembled in love so that it

may prove a magnet to attract Abdul-Baha. Thus will I journey to America with perfect love and zeal. When a fragrant breeze reaches my nostrils I will certainly come.

Convey my longing greetings to Mr. Kinney. Convey the utmost love to Mr. Lennon.

I am hopeful through the bounty of God that the assemblies which were visited by you in the company of Lua will flourish and grow in the spread of the glad-tidings.

Regarding the beloved and the maid-servants of the Merciful in New York, and their securing a home in My Name wherein they gather together—in reality I am present among them in life and heart though absent in body. \* \* \*

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

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TO HIS HONOR, MIRZA AHMAD SOHRAB.

Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

*O thou real beloved!*

The letter which thou hast written in regard to the happiness and joy, beatitude and rejoicing of the American believers concerning the trip of Abdul-Baha to the country of Joseph of Canaan, and likewise their expectation of my going to America was perused. However, the latter event is depended upon several conditions which are already explained in a former Tablet. The attractive power is necessary.

We must all with the utmost joy and cheerfulness sacrifice our lives for the Truth! Consider how I have left aside a thousand works and with the greatest attraction am writing to thee with my own hand; so that in every moment thou mayst raise a wave and in devotion in the Love of God and the spending of thy life in the Cause, thou mayst make every possible effort.

I have written a Tablet with my own hand for the *Star of the West*. Print it in its pages.\*

Upon thee be Baha!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, December 24, 1910.

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\*See Tablet on editorial page.

## ABDUL-BAHA IN EGYPT.

*Fourth of a series of special news items pertaining to the sojourn of Abdul-Baha in Egypt.*

## A CALL TO THE AMERICAN BAHAIS.

FROM MOHAMMED YAZDI.

Praise be to God! that Abdul-Baha has left the gloomy city of imprisonment for the freedom of the world. His only aim is to teach and raise the Standard of the Cause. When he was under the surveillance of the authorities in Acca and confined to a limited prison life, he created the spirit of happiness and joy in every heart, and never complained, neither did he show distress or sadness on account of that imprisonment. When freedom was proclaimed in Turkey, a constitution declared, the prisoners set free, and a new era of brotherhood and good fellowship ushered in among the various sects, Abdul-Baha, while happy for the freedom of the people, longed for his own imprisonment. His opinion was that under all circumstances he ought to serve the world of humanity, and while living in Acca he served it effectively, even though a prisoner; but being freed, nothing was left for him to do in Acca, and, like a bird released from its cage, he soared to other climes and countries.

Abdul-Baha in all his divine characteristics, is intensely human and keenly alive to the joys and sorrows of existence. There is no one who feels more acutely the sufferings of humanity than he and no one loves his fellow-men more than he. Here, in Alexandria, he lives exactly like other men; he goes into the stores, into the mosques, into the churches, into the schools and into the prisons. He converses just as kindly and amiably with the humblest man in the street as with the highest in the land. His matchless and magnetic kindness attracts all, whether ignorant or wise, rich or poor; he is no respecter of persons and in some instances, after a half-hour's conversation, his bitterest enemy has become his staunchest friend.

His coming into Egypt has added great enthusiasm and zeal to the hearts of the friends. He has uplifted them from a state of comparative oblivion to a world-wide celebrity. He is no more a possible myth or a fable; he is there, standing "powerful, mighty and supreme!" The sun of his presence radiates the light of love and compassion; people



see him, feel the wonderful influence of his presence, talk with him, walk with him as did the men of old walking with Jesus of Nazareth along the shores of Galilee. They can no longer doubt him and his Teachings.

When he first arrived in Egypt, a great cry and clamor was raised by the representatives of the people (the newspapers). All were expressing opinions of Abdul-Baha. No one could form a just and impartial view of him. Facts were exaggerated and misrepresentations abounded in every paper. One writer expressed the opinion that Abdul-Baha hates all religions, that his followers throughout the world are very few, and that his Teachings are destructive to the well-being and prosperity of human society.

Such were the conditions when Abdul-Baha with his might and his glory, his meekness and humility, entered the land of Pharaoh. But lo! after a short time the clouds of misrepresentation were dispelled and the light of reality shone forth with great splendor. So much so, that at present there is not one dissenting voice in the land of Egypt about the greatness of Abdul-Baha. *Moggatam*, one of the most influential Arabic newspapers, in a long article of November 28, 1910, comes out valiantly and defends in most eloquent terms the Teachings of Abdul-Baha. Not being satisfied with this, the editor quotes from the Book of Akdas wherein BAHÁ'Ó'LLAH commands all despotic rulers to lay aside their absolutism and accept the constitution and establish in their kingdoms the Houses of Justice. He even upbraids in the strongest terms the other newspaper writers, calling attention to the responsibilities and duties of their positions—that is, to mirror forth facts and realities and not falsehoods and accusations. He says that every writer has been reveling in a riotous feast of exaggeration and derision; that they have gone beyond the limit of politeness and courtesy, which attributes differentiate man from beast. Now, if we compare such articles with what first appeared concerning Abdul-Baha, we will find them as different as day from night.

Some people have expressed anxieties and fears because of Abdul-Baha's possible visit to America; they think that the newspapers will write sensational articles and ridicule the Cause. Such people are very short-sighted. They have not realized deep-

ly, nor superficially, the force of Abdul-Baha's presence. Neither have they dreamed of the magnetic influence of his Highness (rather his Kindness, ah, me!). He is a man whose very appearance will solve all the perplexed anxieties of the visionaries of disaster. We as Bahais have nothing to be afraid of. We are the spiritual physicians of the world; we are the torch-bearers of the ideal civilization; we are the teachers of the Kingdom of ABHA. Should we be afraid to receive the One who is the source of all our inspiration and all our light? America must raise a gladsome voice of spiritual beatitude, spread a heavenly banquet and be prepared, for "he shall come as a thief in the night." Future historians will record the coming of Abdul-Baha to America as a great and momentous event. Broaden your vision and look into the future, when the nations of America shall celebrate, from one end of the continent to the other, the anniversary of the day when Abdul-Baha set foot upon "the land of the brave and the free!" Future generations will sing in anthems and songs the resplendent glory of such a day. Children will be taught to respect and love that day. America is on the threshold of a great spiritual awakening, and it must arise to fulfil the responsibilities of such a wonderful and glowing promise. Abdul-Baha has written to you in several Tablets that he will come as soon as the friends in that country are united as bands of steel or a golden chain of life. Now it depends upon you. You must show to the world that you are united, that you are worthy to receive him in your midst. Let not this opportunity slip from your grasp. Arise, work, band together, remove the difficulties from his path. This day is not for fretting and discontentment, nor imagining the possibility of ridicule by the masses. Have you not faith in him? Has he not grappled with and solved the greatest problems for the past sixty years? Has he not conversed with the wisest men of the age? Again we say, prepare the way for his coming! Let not your minds be troubled with outside questions. He is able to change the ridicule into praise, the enmity into friendship and the derision into exaltation. When he arrived in Alexandria we were not prepared to receive him. There is no need of preparing houses and establishments for his reception; the probability is that he will take a place for him-

self when he arrives. The first thing that he did when he arrived in Alexandria was to take a house, and all the friends from far and near flocked around him. He does not want your houses and palaces, but your hearts. Prepare your hearts, purify your hearts, cleanse your hearts, that he may find a place therein!

The life of Abdul-Baha is simple; his attitude is humble; his needs are very few. You think that if he should come to America you must have a house prepared and surround him with luxuries of modern civilization. Far from it! With love, unity and harmony, shining like stars of heaven in your midst, a little cottage is greater than the imperial palace of the kings. All through his life his sole purpose and aim has been to spread the fragrances of God, to serve the Kingdom of ABHA, and to sacrifice himself for the good of the world. He has done all these; nay, rather, his services to man cannot be measured by any criterion. His life, like unto a tempestuous sea, is ever in motion, casting pearls of significance and truth upon its shore. Humanity owes to him a debt that can never be paid with money or gratitude. Notwithstanding all he has done for the world, hearken to what he says in a recent Tablet:

*"The invisible hand has opened the doors, and wisdom requires that Abdul-Baha hasten to the country of Egypt; for he is infinitely ashamed and chagrined that he has not yet been assisted in servitude. Perchance, through traveling in this land, he may be assisted in the future to some small service. Now we are living in the country of Canaan and are supplicating day and night at the Threshold of Mercifulness and beg confirmation and assistance for the friends of God, so that all of us may participate and become partners in the servitude of the Holy Threshold and be aided in accomplishing one service."*

(Signed) MOHAMMED YAZDI.

FROM MR. SYDNEY SPRAGUE.

At present, I am in Alexandria with Abdul-Baha, who has given me many supplications from America to translate; also Mrs. Ford's new book, "The Oriental Rose," which I am translating with Mirza Mahmud of India. The book is finely written and ought to be of great help in attracting people to the Cause. I notice Mrs. Ford gives the number of ori-

ental Bahais as twelve millions. A movement which is growing every day cannot have statistics. No one knows how many there are, and to make a statement that there are many millions only opens us to criticism. If we are asked the number of Bahais in the world, is it not better to reply that it is impossible to know, and that we care much more about the quality of the believers than the quantity? This is the policy of Abdul-Baha, as the following incident will show:

Two nights ago, an American journalist, Mr. William Ellis, representing *The Continent*, came especially to Alexandria to interview Abdul-Baha. It was my privilege to be the translator on this occasion. One of the first questions Mr. Ellis asked was: "How many followers have you?" The answer was: "We have no statistics and we do not consider these things important. It is the quality of the believers we care for. If a few are characterized with the attributes of God and live according to the divine Teachings, it is praiseworthy. Five diamonds are worth more than five million stones." Again the journalist asked: "Have you not many followers in America?" "I have a *few* friends in different cities who love me," was the reply. "Is it not true that half of Persia is Bahai?" persisted the journalist. "No; it is not," replied Abdul-Baha, "but many there who are not Bahais, are influenced by our Teachings." "Are there not many followers in the Turkish Empire?" "No," and again Abdul-Baha reiterated the non-importance of numbers. The journalist seemed very much taken aback. He evidently expected Abdul-Baha to boast of a large following. What an example Abdul-Baha has set us!

Then Mr. Ellis asked briefly: "What are the Teachings of the Bahai Revelation and in what does it differ from other religions?" Abdul-Baha replied: "While all the other religions are hating and denouncing each other, the Bahais are the friends of all religions and the lovers of all peoples, and their aim is to unite and harmonize all." There were many other questions which drew forth wonderful, illuminating explanations from Abdul-Baha. I have not the time to write them now, but be on the lookout for an account of this interview in *The Continent*. Mr. Ellis is on his way to Persia to write articles about that country, so he may write of the Cause there.

There are two interesting English persons here, a Mr. and Mrs. Atwood, at one time prominent spiritualists in London. As Mr. Atwood is slightly paralyzed, Abdul-Baha went to see them, much to their great joy. They are now eager to serve the Cause.

There are pilgrims here from Persia, Russia, India and England, and every night we meet in Abdul-Baha's house and our cups are filled to overflowing. His health is good. When Mr. Ellis asked him if he was benefited by the change of air, he replied: "Certainly, one who has been a prisoner for forty years must be benefited to breathe another air." I thought to myself, can we Bahais realize what those forty years mean? The Christians think so much of the forty days Jesus fasted in the wilderness and observe a penitential season to commemorate this; but forty years—for every day a year!

(Signed) SYDNEY SPRAGUE.

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NEWS FROM THE ORIENT.

BURMA.

RANGOON.—We are pleased to acknowledge with thanks the receipt of copies of the booklet in Persian pertaining to the second convention of the Mashrak-el-Azkar in America, and we wish to express our deep sense of appreciation of the valuable service rendered to the Cause. The long list of cities where these booklets have been sent show conclusively the wide range of this noble work in the Vineyard of ABHA. We also tender our sincerest thanks for sending us regularly the BAHAI NEWS of all issues up to this date.

The English language is understood more universally by the Indian public than any particular Indian dialect, which is spoken only by the people residing within a certain local area. Hence, having regard to the countless dialects, the importance of delivering the Message in English is quite manifest. We trust this will explain the necessity of American or English-speaking teachers in India and Burma. A Tablet to this effect published in No. 11 issue of the BAHAI NEWS has been read by us with great delight and we earnestly hope our Western Bahai brothers will respond to the call of the hour and ere long take some practical measures in this direction.

The Cause here is growing day by day. Janabe Syed Mustafa Rounie has very successfully sown seeds in Upper Burma, which we hope will fructify before long. The school at Deadnow looks very promising, and if it can be brought under the excellent arrangements of the Persian-American Educational Society, many happy results will undoubtedly ensue and the boys and girls, when properly trained, will not only prove themselves highly useful members of the Bahai society, but also become good citizens, and thus the Movement will be looked upon with favor by the Government. The number of students is swelling remarkably, and we are thinking of rebuilding the school premises, covering a larger area. The sight of the boys and girls, their Bahai greetings, and the earnestness with which they take interest in the Cause, is very impressive. The school, as it is situated close to the Mashrak-el-Azkar of Kunjangan, has proved a great attraction to many.

## EGYPT.

PORT SAID.—Many pilgrims from different parts of the world are arriving and leaving here for Alexandria to meet Abdul-Baha.

Letters received here from various parts give glowing descriptions of the progress and advancement of the Cause everywhere.

We have received the sad news of the death of Mohammed Mostafa Bagdadi, who lived for many years in Beirut, Syria. He was one of the earliest followers of the Bab and BAHÁ'O'LLAH. His countless services in many ways would fill



MOHAMMED MOSTAFA BAGDADI.

many pages. Throughout his life he was firm and full of zeal. His house was at the disposal of all pilgrims and his services to them were invaluable. Many of the American friends, passing through Beirut to visit Abdul-Baha in Acca and Haifa, bear testimony to the nobility of his spirit and the strength of his character.

In him the Cause has lost a great and useful servant. All loved and revered him and looked up to him as one of the spiritual souls of the earlier days. His winsome manner and gentleness of heart attracted all those who came in contact with him and carried away the sweet fragrance of his life.

He has left three sons, Hussein Ikbali, Ali Ihsan and Zia Bagdadi, who have studied modern sciences and are active servants in the Cause. Zia Bagdadi, who is loved and respected by all the friends for his earnestness and enthusiasm,

is at present studying medicine in Chicago. We believe his stay in America will be to the advancement of the Cause and pray that he may become a shining star in the Kingdom of ABHA.

INDIA.

BOMBAY.—Mr. V. R. Sindhe, B. A., the secretary of the Pearthana Samaj of this city, delivered a lecture recently on Baháism, in Marathi, on the anniversary of the Pearthana Samaj. He gave the history of the Cause beginning with the Bab and ending with Abdul-Baha. He spoke very favorably and very justly. The lecture appeared in one of the Marathi newspapers in full. The Society is now contemplating printing copies of it for free distribution. This, we believe, from a non-Bahai will help the Cause and attract many souls.

We are glad to be in touch with the Western Baháls through the medium of the *Star of the West*. There is no doubt that it will make great progress in the future, for its aim is pure and unselfish, and its only desire is to serve the Baháls in all parts of the world.

JAPAN.

TOKYO.—Congratulations to the *Star of the West* for the great service it is rendering to the Bahai Cause. *The Islamic Fraternity* wishes to thank its contemporary for its encouraging words.

The presence of Mr. Charles Mason Remey and Mr. Howard C. Struven in this part of the world has been a great help. Many people became interested in the Bahai Revelation through Mr. Remey's public lecture.

PERSIA.

BANDAR ABBAS.—A copy of the report of the second convention of the Mashrak-el-Azkar in America was sent to us by Seyyid Assadollah Gomi. We read it in our Assembly and became very happy, because of this great service rendered by those American friends. At the conclusion of this report we noted that a magazine is to be started in America by the Baháls. We desire very much to subscribe for it and hope a few copies will be sent to us every month.

ESPHANAN.—Mirza Anayetollah Sohrab has left this city for Abade to organize the school for children. Being a graduate from the American College in Teheran, it is hoped that he will organize the school along modern lines and much good may be the outcome.

We have just heard that two of our American sisters have arrived at Teheran. We hope that through their endeavor and service the problem of women's education will find new inspiration in Persia.

We wish to install a telephone system in this city and any practical information pertaining thereto will be appreciated.

GOM.—During the past week the affairs in this city have been very chaotic. Several times a mob has tried to pillage the houses of the Baháls and to kill them. We have petitioned the governor to stop these persecutions, but nothing has as yet been forthcoming. They say that because the Baháls live in this city all blessings and prosperity have departed from them and they clamor for us to leave, threatening us severe persecution if we do not do so. It is three days since we have been closely confined in our houses and all doors of deliverance are apparently closed. Because of these awful anxieties two of the Bahai children have died and three are very ill. Three times they have surrounded the houses and have tried to destroy our lives and property, but the police have prevented them. We pray that God in His Bounty and Mercy may waft the breezes of justice from the direction of the Kingdom of ABHA, and uplift the people of Persia with the spirit of love and union.

MASHAD.—The booklet containing the news of the second annual convention for the Mashrak-el-Azkar in America, was received and read in our different Assemblies, and it created great joy and happiness.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to  
BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road,  
Washington, D. C.

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Beginning with issue No. 1, Volume II, both the English and Persian sections of the BAHAI NEWS will bear the title:

### STAR OF THE WEST.

This we believe to be the wish of Abdul-Baha, who has revealed the following Tablet for this publication:

Tablet revealed by Abdul-Baha to the *Star of the West*. The original, which is reproduced herewith, is in his own handwriting:

HE IS GOD!

*O thou Star of the West!*

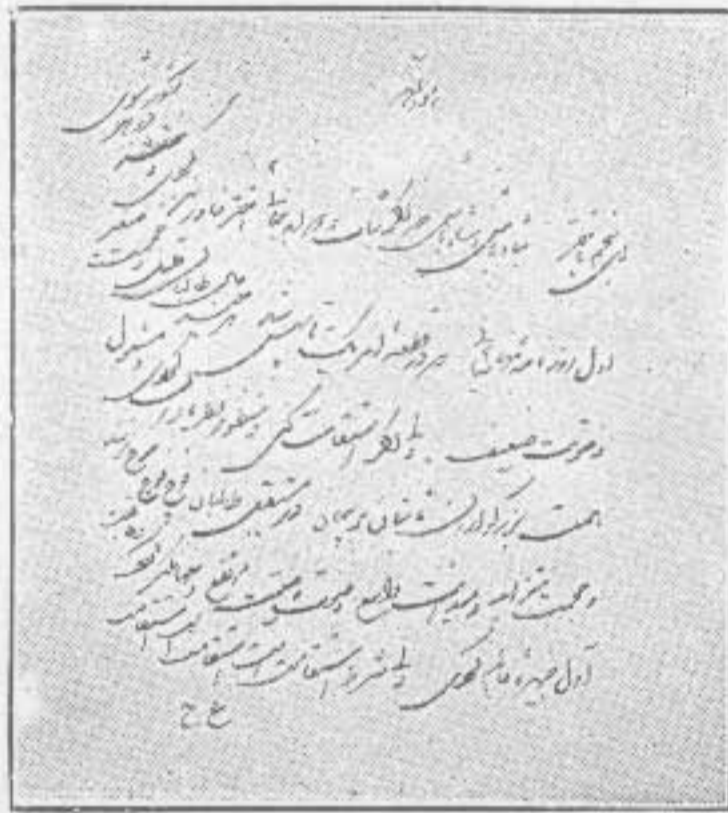
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will



become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Dec. 24, 1910.



REPRODUCTION OF ORIGINAL TABLET TO THE "STAR OF THE WEST."

The function of a "Star" is to shine. Should the friends throughout the world comply with what is outlined in the foregoing Tablet and concentrate their wealth of heart, mind and goods upon it for one brief moment, its "rays" would become so intense that it could penetrate and become effective in all regions.

The appearance of this "Star" upon the horizon of the Cause is deeply significant at this time of the sojourn of Abdul-Baha in Egypt. God willing, it shall lead many searching and expectant souls to Him!

The news of disturbed conditions in some of the cities of Persia, especially Mashad, will be received with regret by all the friends in the East and West. On behalf of all, we extend to our persecuted spiritual brothers and sisters, heartfelt love and sympathy,

and pray that these awful tests and ordeals will soon cease forever.

It is a cause of astonishment that there are still to be found those who could be incited by such a false and unfounded pretext that the Bahais are against the parliament, when it is so generally known that the Bahai Revelation is on the side of lawful government and has proclaimed these principles in its Books and Tablets for the past fifty years.

As to the misrepresentation that the BAHAI NEWS contained articles against the constitution and government: From the very first number, articles have appeared in the Persian section, devoted to the elucidation of the principles of the Bahai Revelation. Had the Mohammedan clergy, who confiscated our paper, read these articles they would know that everything expressed therein is in accord with the purest and noblest teaching of Mohammed, for we frequently quoted from his writings and traditions to demonstrate our point.

Permit us to ask a few questions of the clergy: Did Mohammed encourage ignorance? Did he teach men to kill their brothers? Did he instruct anyone to lay waste the homes of his countrymen? Are not these Bahais your brothers? Are they not your flesh and blood? Should not brothers live together in peace and harmony, and save the country from disunion and disruption? Even we in the West, who have come to believe in the Prophethood of Mohammed through the Teachings of BAHÁ'O'LLAH, are perplexed at such an interpretation of the teachings of the Prophet, and believe that were the spiritual insight opened you would behold Mohammed weeping at such injustice done in his name! What has caused the friends in the West to become the lovers of Persia? Is it not the Teachings of BAHÁ'O'LLAH? Could the Mohammedan clergy bring about this union? Only the Power of God can thus transform the hearts! And if it be the Power of God behind this Movement, nothing can prevent it from accomplishing its purpose, which is *"the good of the world and the happiness of the nations; that all nations become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men be strengthened; that diversity of religion cease and difference of race be annulled, and the Most Great Peace come!"*

In the light of these Words of BAHÁ'O'LLAH just quoted, it is evident that the BAHAI NEWS, which is the proclaimer of His Teachings, has as its motive the desire to serve and assist all nations and peoples in attaining this ultimate goal of the "Most Great Peace"—especially Persia, the dawning-place of the Light in this Great Day of God.

NEWS FROM THE ORIENT.

Continued from page 11

Eight copies of the same booklet were confiscated by the postal authorities and delivered to the head of the Mohammedan clergy; also, the BAHAI NEWS was taken to the acting governor. The clergy raised a great cry, saying that they contained articles against the constitution of the government and demanded that all Bahais should be expelled from the province; but the acting governor declined, saying, that if such a course were to be taken, thousands of persons would suffer from the consequences.

We have written a petition to the governor stating that if it is his desire that we leave Persia for foreign countries we will do it, but if he wishes us to remain in our native country, he should prevent these persecutions and put an end to such deplorable conditions of one day killing this one, another day expelling that one, another day pillaging the property of the Bahais, and then endeavoring to exonerate the perpetrators of such deeds; that these actions are against law and in contradiction to the fundamental principles of the constitution.

The head of the clergy has issued an edict, ordering that everything coming from America should not be delivered, and according to a report from Subsabzavar, the BAHAI NEWS No. 11 is confiscated. The conditions are so bad that we have ceased to hold meetings except the spiritual meeting and one for teaching. These difficulties, however, have increased the fire of enthusiasm and added to the zeal of the friends.

A certain man, who has instituted a small rebellion against the government and gathered around him a number of men, went, last week, to Faran, killed a policeman and sent a message to one of the prominent Bahais asking him to give him a thousand dollars or he would take his head and that of his son and send it to his chief as a gift. After much parleying, he agreed to accept four hundred dollars and spare the heads, but with the understanding that he extort fifty dollars from every Bahai. Such are the awful persecutions we are undergoing. They consider the killing of Bahais as the greatest worship of God, to pillage their property as lawful and to persecute them as just.

Regarding our schools, the following incident will illustrate the situation: We have lately heard that the Mohammedan clergy of this province are discussing the question of withholding books of geography from the children, claiming they will become too familiar with the existing conditions in other parts of the world, and this is harmful to Islam. There is, therefore, no modern school for boys, much less for girls.

NAJAF ABAD.—This is a town of twenty thousand inhabitants, situated about twenty miles from Esphahan. For years we have been a growing Bahai centre. Janabe Zain, the famous Bahai penman and disciple of BAHÁ'O'LLAH, who departed this life a few years ago and whose sons are the secretaries of Abdul-Baha, was a native of this town. Recently we received a copy of the BAHAI NEWS, which created great activity and happiness among us. In order to be in touch with the news of the Cause, our Assembly has appointed Mirza Abdul Vahlab as correspondent, that we may write you every nineteen days. He has agreed to go to Esphahan every

month to receive the BAHAI NEWS and bring it to us. During the past few months, two of the believers visited Abdul-Baha.

SEM NAN.—It was with great astonishment and happiness that we received copies of the *Star of the West*. We have wept tears of happiness for this great bounty and offer a hundred thousand thanks to God that the sun of prosperity from the East has appeared from the West, and that it has become the dawning-place of the diffusion of the commands of God. We hope that through the endeavor of the American brothers and sisters, the spirit of love and unity may be breathed into the body of the world, and the hosts of ignorance, blindness, pride and selfishness be discomforted. The signs of this hitherto unheard of victory are manifest, in that His verses are spread throughout the world to such an extent, that this means of communication became opened between the American cities and one of the smallest villages of Khorassan.

SHIRAZ.—Two hundred copies of the booklets concerning the second convention for the Mashrak-el-Azkar in America, were recently received and widely distributed throughout the surrounding villages. The *Star of the West* has been regularly received and some of the friends have subscribed for it.

There is great internal confusion and trouble. The Jewish quarters have already been pillaged and many killed—their loss reaching one million and a half dollars. After the persecution of the Jews the enemies started to molest the Bahais. We have various committees but these troubles have affected the workings of these committees. Three nights ago a thief entered the house of Gholam Hossein Mirza and stole eighty dollars.

Lately, we have heard from Neiriz, a quarter of whose inhabitants are Bahais, that an enemy has sent a man to gather revenues, without any reason. This man has hounded and taxed the Bahais there to such a degree that the majority of them have been forced to leave the city and roam in the desert. Worse than that, the desert held no peace and security for them, for as soon as they emerged into the open they were pillaged by bandits. This man killed and destroyed many Bahais last year; but this year when they fled into the mountains they were followed by the enemies, apprehended and brought back to the city. Being ordered to cut them to pieces, they found green grass in their stomachs. Thus, for days, having eaten nothing but grass, they became easy prey for these ruthless fiends. These are the conditions which many of the Bahais are enduring in various cities in this district.

Were we to write about the troubles and the vicissitudes of the friends in the villages and towns every heart would weep tears of sorrow and sadness. The pen and tongue are powerless to express the awful suffering your spiritual brothers and sisters must pass through. It is impossible for you who live in a country of freedom and comfort, to conceive, even faintly, how the believers bravely bear these hardships and trials. To an outsider these conditions are worse than Dante's "Inferno," but to the spiritual soul, endowed with spiritual insight, it is the bliss of Paradise.

TABRIZ.—We have just heard that Abdul-Baha has approved the publication of the *Star of the West*. Many believers were anxiously expecting to hear this news and they are delighted that such an organ has been started in the West.

The booklet concerning the second Mashrak-el-Azkar convention was received and circulated throughout all parts of Azarbayajan. Its glowing contents and eloquent expressions have stimulated us to greater activity and service. We pray that the foundation of the Mashrak-el-Azkar of Chicago will soon be laid, thereby making the heart of Abdul-Baha glad.

There are two commercial possibilities here. One is the desire for all kinds of photographic appliances, kodaks, films, etc.; the other is the need for looms and machinery for weaving cotton and silk. We hope that through the medium of the *Star of the West* the commercial relations of the East and West will be brought nearer together.

TEHERAN.—The Orient-Occident Unity\* committee are holding business sessions every week and practical results have been accomplished. We have had to remove the school of Tarbiat to larger and more commodious quarters, and have made a few changes and improvements in our methods of teaching. The department for girls will soon be opened. At a feast, recently held in the school, all the students were treated with a bag of candies—a present from one of the American friends.

According to news received from Egypt, Mr. Sydney Sprague will not return and we desire another American teacher. We are sad indeed to lose our dear brother, for his services to this school have been invaluable. It is essential for the progress of the school and the advancement of the Orient-Occident Unity to have an American representative here.

The library of the school is well organized, the books received from America are catalogued and anyone who so desires, may read them at the library or take them home for a few days. We need a series of primers and a few books of geography containing maps and descriptions of all countries of the world.

The girls school of Saar Gabri Aga is progressing finely. Through the kindness of an American friend a new sewing machine has been donated which will be used to teach the girls in sewing. This school is also looking forward to the coming of a woman teacher from America.

A committee has been organized in this city to take up commercial matters between Persia and other countries and to endeavor to bring about a greater economic and commercial interchange. This organization has written to Washington, D. C., to learn the plans and aims of the commercial department of the Orient-Occident Unity.

Mirza Habibollah has just arrived from Alexandria.

#### RUSSIA.

BAKOU.—The news of the troubles in Mashad has just reached us and they have asked us to communicate with the *Star of the West* so that it may take the necessary steps for the moral defense of our spiritual brothers and sisters. They look upon it as their defender and expect it will arise to assist at this crucial moment. There is great need of reforms in Persia, not only in the various governmental departments, but a higher reform is needed, which is the changing of brutal souls into human spirits, dogmatism into tolerance, religious formality into holiness, and enmity into love.

A drama of the history of the Bab and BAHÁ'Ó'LLAH has been composed by an eminent lady writer and dramatist. This book has created great interest among Russian poets and authors, and many people have been awakened by the call of this Great Revelation. After its publication several misrepresentations were found therein which Abdul-Baha requested her to correct. Having done so, she received permission to go to Alexandria to visit him. On November 20th she gave a public lecture on the Bahai Revelation before a noteworthy gathering of authors, writers, poets, philosophers, and a number of Russian princes. Her eloquent words and forceful utterances created among her listeners, a powerful effect. On the following day many articles appeared in the newspapers commenting favorably upon her speech.

We were much interested in an article recently published in the *Star of the West*, concerning a universal Bahai language, in which an exposition of Esperanto was made. We are anxious to take up its study, and wish you to send us some text books and general information regarding it.

BATOUK.—The eyes are brightened and the hearts are gladdened through the appearance of the *Star of the West*. We

\*Successor of the Persian-American Educational Society.

hope that it may increase its size and number of pages and become an active force in enlightening public opinion in regard to the Bahai Revelation. The news of the organization of the Orient-Occident Unity has reached us and we are all anxious to receive a copy of its constitution.

SAMARKAND.—Through the appearance of the *Star of the West* a new spirit has been infused into the hearts of the Oriental Bahais. Praise be to God! that the Words of Truth are promulgated, the friends and strangers become as one, and the principles of this Cause and the Teachings of this Universal Religion became known to all the inhabitants of the world. When this publication appeared among us we realized the foundation of the Bahai community had been laid, for a community without a literary organ is like an illiterate man, who cannot express the thoughts of his mind and the emotions of his heart. We hope that through it, the East and the West, the North and the South become united, and that unity and love be established among the children of men, that all the believers of the earth become like links of one chain and perfume the nostrils like until a bouquet of hyacinths and roses.

Although, in the beginning, some difficulties may arise, yet with firmness great services will be accomplished, the seed will produce a harvest and the branch will grow into a mighty tree. God willing, the organizers of this publication should not encounter many difficulties for undoubtedly all the Bahais will endeavor to support it, that it may become the first publication in the world.

We have four meetings every week, two for the public and two for the believers. Our women's assembly is composed of energetic and loving souls and they are very anxious to correspond with their sisters in the West.

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#### PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

Since the last report of the Society, published in the BAHAI NEWS, there has been considerable activity at headquarters. We desire to acknowledge the valuable assistance rendered by Mr. Frank D. Clark, of Buffalo, who submitted a proposed Constitution, carefully indexed, and from which suggestions were embodied in the proposed plan of the Orient-Occident Unity.

The sub-committee on new Constitution and reorganization met on Saturday, October 22d, at the apartment of Mrs. Coles. Following this, weekly meetings were held until the Constitution was ready. Copies of the draft have been mailed to various interested friends, for their suggestions.

Circular letters calling for books, etc., for the Library of the Tarbiat School, have been mailed broadcast, and all the friends are urged to contribute in this manner toward the library in Teheran. News comes from that city to the effect that they are receiving books from America, and are numbering and indexing them.

A weekly journal in Teheran, *Civilization*, recently devoted six pages to an account of the P. A. E. S. Also the newspaper *Tchere Nema*, of Cairo, in two recent numbers gives a complete account. The East is just beginning to realize the immense energy and dynamic force stored in this association.

As the "Temple Unity" Convention will be held during the latter part of April, 1911, it has been decided that the first annual meeting of the P. A. E. S. shall be called for the first Monday in May. At that time the new Constitution will be submitted for adoption, and the officers for the ensuing year will be elected.

The friends in Shiraz advise us that they wish to open a branch School of Tarbiat. The Society has promised to send them primary books on geography, mathematics, reading, etc., for twenty pupils. They have the funds for furniture, room, etc. All those desiring to help in this movement are asked to contribute small sums of money for these books, which

should be purchased and mailed as soon as possible. The funds from active memberships are, according to the Constitution, devoted to scholarships.

The new school for girls in Teheran is in the process of formation, and its doors will soon be opened.

Consideration is now being given to an important subject, concerning which we desire the opinion of the friends in general, and some assurances of co-operation. Reference is had to a plan of educating each year in America one Persian student, under the auspices of the Society. It will be necessary to provide a home for this student, and any of the friends who are willing to support a scholar will greatly facilitate our work if they will notify the Secretary. It is understood that the traveling expenses of the student will be defrayed by the friends in Persia. When we have the necessary assurance here, we can then draw up rules which will be a guide in choosing the holder of the scholarship. For example: (1) He should know his own language well. (2) He should be recommended by the Executive Committee of the Association in Teheran. (3) He should speak and write English sufficiently to have no difficulty in making himself understood here. (4) His traveling expenses are to be paid by the Persians friends. (5) He should be between 14 and 20 years of age. (6) He should have a fair knowledge in primary education. (7) When his education shall have been completed, he should return to Persia and serve or teach in the schools for a term of years, according to the decision of the Committee, etc.

It is desired to know in advance whether the active members of last year are willing to renew their scholarships. Information to this effect should be in the hands of the Secretary soon, so that preparations may be made accordingly. Mr. William Remy and Mrs. May Maxwell have already renewed their scholarships for 1911.

A new scholarship has been received since the last report. No. 56, from the Women's Assembly of Kenosha, Wis.

More Associate members are needed, to meet the increasing expenses of the Society, while active members are in urgent demand.

The commercial aspect of the Society is developing. For example, an inquiry has just been received from Esphahan concerning the installation of American telephones in the city; also concerning a typewriter having Persian characters. The Society is endeavoring to furnish this information and trying thus to open the door of commercial intercourse.

The inauguration of the Orient-Occident Unity, the successor to the P. A. E. S., in May, will necessitate some expense, and contributions for that purpose will be most welcome.

The return of Mr. Sydney Sprague, who is now in Alexandria, to Teheran, is much doubted, and the latest news from one of the members of the Executive Committee in Teheran is that they may call upon us at an early date to find them an American Bahai teacher who can fill the post. There is a salary attached to this position.

It is possible that Mirza Azizollah Khan, with whom Mr. Sprague lived during his stay in Teheran, may come to America as a Persian delegate to the P. A. E. S. General Annual Meeting, and also attend the Mashrak-el-Azkar Convention as a delegate from the Oriental Bahais.

The circle of activity and the influence of the Society is widening daily. It is assured that with the active co-operation of the friends and the assistance of all far-sighted men and women it will soon become what Abdul-Baha prophetically says: "The greatest Society of the world; produce inexhaustible results and benefits; become the tree of the oneness of the realm of humanity and cast its all-encircling shade over the people of the East and the West."

JOSEPH H. HANNEN, *Corresponding Secretary.*

جلد اول	کتاب حاضر	۱
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۱۹ ژانویه ۱۹۱۱	چاپ و توزیع میکرد	
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	۹۱۰۱۶	
	توسعه	
	تاساطن	
	سالیکه	

وقایع جانخواهش مشهور و ظلم فرشته روحانی عصر  
ادنا بر هر کسی معلوم بود که کهنانیان دوستانه استقدول و عاشق عدل و داد و حامی مشروط  
و محافظ دارالشورای ملی هستند و خوب است علماء و دانشمندان این امر که متصل در  
تزلزل انکار ملت میکنند و خود را در وطن پرست و ترقی خواه و شرایط طلب بنمایند و آنچه را  
بدانند که تمام این جور است که به بهانه این معلوم نطق خراسان داد آورده اند با آنکه پیش  
دین خودشان را خود بر سر آورند و نادانانه قیامت کیفر اعمال خود گرفتار خواهند شد. وقایع نگار ما  
از مشهد میگوید: - از صورت جلسه دوم محفل مشرق الاذکار شیکاگو ۸ جلد از ادبیستان  
برداشتند و نزد آقاخان پرهای فرزند کاظم خراسان معروف که رئیس و مشوق مشروطیت  
برند مشایخ پس از دیدن آن با شرح بسط نزد نایب الایاله میفرستند که این برخلاف  
شرطیت است و باید واسطه که بادی رسد اخراج شود (ما از هر عالم و جا ملی خواهش میکنیم  
که آن کتابچه را در اشت نمود و اگر کلمه بر ضد شرطیت و وطن پرستی در آن پیدا نمود انوقت  
ما را آفرود خان حساب نماید) چون سه چهارم روز قبل جناب کر بلانی رضای ذوقی که شب در روز  
بند کاری مشغول تبلیغ بودند ایشان را از باب اخراج نمودند این مرتبه که حکم اخراج مشرفین را  
دادند نایب الایاله پذیرفت که هر گاه این باب منقوح شود باید چیزی را اخراج نمود و بعد از آن  
وقوع جانخواهش تیر انداختن به حضرت جمیل فاضل فروری واقع شد و از جهت لب خون  
دانه کل گردید و حال آنکه در بر بهبودی هستند. بعضی اظهارات همی نزد آقاخان و نایب الایاله  
شد که تکلیف این حرب را معین کنید اگر میخواهید در ایران باشیم مگر نه بنویسد تا کل بخارج برود  
و اگر در روز یکم فرار اخراج کنید و بکشید و اموال را تاساج کنید انوقت هم از قاتل دفاع صحیح  
کنید که باید بجانهاست نشوند این وضع با مملکت ملی و اساس شرطیت منافات دارد حتی



کجماختر

خوابند که فاقین و مرکبین را بجزند مانع مشکند . آقا زان از این طرف سپردند که هر چه از امریک  
 بیاید توقیف کنند و حتی سینه بسند و در ابرام توقیف کرده اند . باری نمیدانیم چه خواهند کرد و تجدید  
 و حتی بی ترتیب هستند که بجزر بختند . اجاب کجماختر میروند امید مراجعت ششم بخارند و ما  
 با این حال شب و روز پروانه در بختد مات امر قافند و خان از رسیدن روزنامه کجماختر آفرینند  
 که بجزر بختند آنکجا است آنست که محمد علی نالی که حال دوخته ماه است یاغی دولت است دست  
 را در خود جمع کرده و الی حال نتوانسته اند دفع او را بکنند در هفت گدشته جناب شاه خلیل الله  
 از فرمان نوشته بودند که با جمعی وارد شده اول نظریه وزن ادا کشت و بعد کتیر میسیر کتیر  
 هر چه تفکک اشش لول داشته گرفت الوقت نزد جناب شاه خلیل الله پیام میفرستند  
 که باید بزوار تو مان بپی و بچنین بر تو در برت را برای معقب تصاری که قاتل بهائیان است هر چه  
 ببرم بجزر جمعی مردم التماس کرده اند تا آخر از کشتن گدشته . با لافه چهار صد تومان از او از امریک  
 اجاب بچاه توان بگیرد . این یکی از بیات است . ابتدا ادرسی نیست نه اجاب بل تمام خلق این  
 تعذبات و بیات بنمایند در اینصورت ملاحظه حال ما را بفرمائید که کشتان را انظمه تو سب  
 میدانند . ما نزارون اخور دن جلد قران سینه بدر میدانند و بجزر تو همین با اجاب سلو از بهائیان  
 هست و در این هنگام حرج و مرج که دولت از کار تو بازماند است چه بگذرد با اجاب او تا نه جمعی  
 عنوانات میکنند که از جمله جزایا نباید در مدارس درس داد که اطفال بر بعضی نکات آگاه شوند  
 شد و صبر برای اسلام داد . این بود خدشند از عدالت پندری آملی مشهور حال نوبت  
 چند دقیقه بشیر از توجه نمایم چنان معلوم میشود که پس از کتیر مردمان نادان بجزر یک باطنی دشمنان  
 خارجه ملن حمد بختد یهودی نامون و بیخ برادر نغز را غارت بل خانمان انغز را استول و  
 نغز را بحد بطلو یک باقی مانده گان در بد روی معاش گشته اند حال بقدر ظلم و جور بسیار این  
 دانایان و مردم سیاست بخون آگاهند که دول خارجه ما سلو چون اشکال تیار تر هر روزی ترس  
 در می آورند تا بهم بکجه حلقوم بیدگر ادرسل الوقت ملکات را انعرف کنند و ما اینقدر نتوانیم  
 حرکت این امور بشنوعه را در کتیر کنیم . کسی از وقایع نگران ادا میباید : " شهر شیراز سلو  
 هیچ اقباری نیست حاکم ندارد ادارات ندارد بقا اقله از بدیهه و عدلیه و مالیه و اخذ  
 ای بود انهم حال مزدک شده و نظریه کتیری پیدا شود تا امور است را اصلاح نماید یا مدینه  
 حافین در این شرق و غرب را من در شب سلو جلوی اقایان بگذارد یعنی اینها متصل است

تجربیات

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کنند و شخص سماوی بنا و غیر کند ولی بیرون شهرهای کوچک بطوری بی نظیر و نفوسشان  
که فحلت سکیم عرض کنم مشدوع یا بیشتر املی نیز بر اجانبه ایداً حاکم ندارند گنفر از طرف سنج  
ذکرهای نیز باقی طایفی آمد است و مایات یکسره و چنان نشر با جاب و ادانمود که اکثرشان  
برجوا گنداشته اند و بدتر از همه بیابان با محراب هم امن نیست شاید شرح قنار و حدال شیخ ذکر با  
را پار سال در لار و سبوع و نیز در فیس شنید با شنید. اسال خودش در حدود و میر و بندر  
جاس است و نیکی برای نیز در فست و مخصوصاً اجاب رضی پارس کشت مشکم پارس کرد  
بعضیها از اجاب است که در کوه و محراب میگرفتند و می آوردند و قطع قطع نمیدادند اغلب علف سبزه را شکم  
بزرگ بر نخت که از بی آذوقگی در محراب و درازا اهل و عیال علف بخورند اند و عاقبت در محراب آنها  
انان ندان گرفته و باشد مقوت میگشتند مقصد و ملاحظه فرمائید که چه انعقدب و اضطرار است  
بچنین صلهبانات بهرم در زیر شکنجه اهل ظلم میسوزند و بر سر سبب اراجه است این حال  
شهرهای کوچک اطراف است قرا و دوات و کوه و محراب که خود با نته که احدی نتواند نمورد کند مگر  
اکثر عریان با مقتول با مجروح شود است و حتی را از بس زدند عارض شده کاری را مبتدل باست جانایی  
نمودند فایده نکرد اناناست را نزد ک داشتند است و شکر بجا غذا و مر اسوات کردند فایده شکر  
قرا شد بسیار مر اسوات را بکول کشیده برد و امروز معلوم شد که قاصد بسیار سلام گرفته  
کاغذها را بعضی باب و بعضی بایرون و بعضی با رجوع دان اند گفتند نظام اسلطنه که حاکم کراکشان بود  
بخدمت فارس نامزد شده معلوم شد حال ملاحظه فرمائید که چه اوضاع غریبی است !!  
ای ایرانیان محرم! قدری در بیانات فوق تفرق فرمائید که آیا این ظلم است مشکم پارس کردن؟  
این جزیره کرفتن؟ این پست دزدی؟ این فتنش می تودد تو استقلال وطن شما را با حافظ  
خواهد بود؟ این غلیان با قوانین و پیشنها می شروطه تفاوت زیاد دارد دلیل اوضاع حاله ایران  
صد مقابل بدتر از ایام استبداد است پس آیا تعجب نمائید که در اینجا عیون خانه خراب است  
در میان پدید آمده اند؟ آیا این مواضع دینی این کشتارهای خونین و غارت اموال مظلومین  
شماره بر منزل ترقی و تمدن خواهد رسند؟ آیا با این کیفیت دل شما بقدر خردی برای ایران میسوزد؟  
آیا حضرت رسول ص شد اکتم بقتل و تاراج نمود؟ آیا انتم همی شمارا بر نفاق و جدال و دلاست گردانید؟  
ای علماء اسوه مشند! ای رگبان طبیعت که سفند ظاهر! شما با دست خود بچوب اطن ملا به  
دشمنان خارجه میفروشید و امشش را بدین دشمنان بطبی میگذرید. بهائیان را که سزای صحت

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بکلم باختر

کوآن شجاعت کوس؟ کوآن عدالت نویروان؟ کوآن جلال و سعادت شاه عباس که  
 کوآن بازرگانه امن نادرب؟ امروز شما که از نیش اختلاف و نفاق که در آن مانند زهر  
 مار و عقرب حیات قتان را بخاطر انداخته ضعیف و نحیف گشته اید و نمی فهمید این که این همه تفرقه و  
 کفری از پر تو فغاند شک و تارک شما است! ای ایرانیان! به یکجا گوید چه شب چراغ حقیقت  
 سوخته که بار در دل جز بخت شایسته و کبر نیست! اما از صمیم قلب شهادت و مسواری میماند و از رب  
 تعالی منت میگیریم که وقت نجیب مظلوم ایران از انوار حریت و آزادی و اتحاد و اتحادیت  
 روشن گشته در جوضه اعلی حیه در آید. بهینقدر از شما زجا میائیم که قدرهایمان مملکت خود را  
 برآیند اینقدر ظلم و جور با ما در دنیا درید. لی جهت اموال انهارا تاراج ننمائید. و خان  
 مطهر انهارا زیرید و الا بکثیر اعمال جثیه خود گرفتار خواهید شد. و همچنان بوشی گریزی  
 و آدم خواری در صفحیات تاریخ دنیا مشهور خواهد گردید. ما میگوییم که بهایمان را اقیادات  
 مخصوص بدید. ما تو عا می نمائیم که انهارا بر سر از اقوام ایران ترجیح بدید. بل ما توقع داریم  
 که با عدل و داد با انهارا رفتار نمائید و در این ایام که حکومت خود را مشروط نموده اید نگذارید  
 که حقوق رعایای بیگانه در زیر دست ستوران استبداد پامال گردد. اما اینکه بخواهیم  
 رادرسهد بسز در توقیف نموده این خیالی است خام. این ستاد در ارتش شما  
 زیاد در جلو و این دربار اموال کوه شکن در بر نرفتی آن حسی و یقین و بیخ و بدح آن  
 مانند قانون طبیعت مقدر است که این چنین محقره ملا توقیف نموده اندیش است میندیم  
 که از عید نوروز بزرگتر شد در صفحیاتش خواهد افزود. ای دشمنان بجزوید شرط خود را. ای  
 بولهان در شب غوغا کنید! ای سواد قلوبان سخا کتر نشین شوید! ای ذوالعنه عالم درها  
 و بر حکومت خود غرق گردید و بخونی برآیند هر یکم با خترتان طلوع نموده و افول کردی نیست  
 همیشه غرض و عدل برقی آن گوش دور و نزدیک خواهد رسید.  
 ای بهائیان وقت اتحاد و اتفاق کفایت! ای مشتعلین قرن محبت الفت است! ای قیدی  
 یوم روح در مکان است! ای سقطنین دوش جانباری و خدمت است! ای برودمانین زبان  
 رسوخ و استقامت است! ای متوسلین هنگام شهنار حکومت است! چه خوب  
 است که بگوئیم دگویی سبقت پیشرفت قومی را در انشا از علوم و فنون قرن جدید  
 از میدان بازرگانه برآئیم

# BAHAI NEWS

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## PROGRESS OF THE CAUSE IN ENGLAND.

*The following articles, "A Wonderful Movement in the East" and "Message from Abdul-Baha," appeared in the December 28, 1910, issue of THE CHRISTIAN COMMONWEALTH, published at 133 Salisbury Square, London, E. C.*

### A WONDERFUL MOVEMENT IN THE EAST.

#### A VISIT TO ABDUL-BAHA AT ALEXANDRIA.

To most of us the world consists of modern Europe, North America, South Africa, Australia, and since the Russo-Japanese war, in a lesser degree, Japan. Our daily newspapers keep us informed, more or less accurately, of movements social, political and religious, that occur within those lands, but of the rest of the world we are for the most part ignorant. In this there is a danger that we may fail to read the signs of the times, not because we are necessarily lacking in wisdom, but because we do not behold the signs. The Bahai movement is a good illustration of this. Not one Englishman in a thousand has heard of this religious and social uprising in the East, yet its adherents are estimated to number millions, and its power and influence are growing week by week! In order that our readers may be informed about this remarkable outpouring of the divine spirit, a representative of *The Christian Commonwealth* recently called upon Mr. Wellesley Tudor-Pole, who has just returned from the East, where he has been studying the movement at first hand.

"How did you come to be interested in the Bahai movement?" he said.

"I first heard of the movement when on a visit to Constantinople prior to the Turkish revolution in 1908, and I was very much impressed by the fact that Abdul-Baha could exert such an influence from within prison walls. When I returned to London I found that very little was known of the movement, and I determined to visit Abdul-Baha, known to the outside world by the name of 'Abbas Effendi,' on the

first available opportunity and discover for myself the secret of his power.

"And it is most extraordinary," Mr. Pole continued, "that so little should be known of this movement in England. There are said to be between two and three million Bahais at least in Persia alone, and many more in India, the Middle East, America, France, Russia, and elsewhere. There is no religious freedom in Persia; if there were it would be found that very great numbers of men would declare themselves disciples. No less than thirty thousand men and women in Persia alone are reported to have sacrificed everything for the movement. I met an old Persian Bahai in Alexandria—his name was Sheik Mahommed—who joined the movement when he was a young man, and he was publicly flogged and all his property was taken from him. He and his whole household were sent out into the mountains in the heart of winter without food or money. Many times he has been imprisoned, and it has been a miracle how he has escaped with his life. In many towns and villages he has been stoned and brutally treated. Hundreds of men and women have proved themselves ready to endure such treatment, to leave home and country, for the sake of their great ideal."

"What is the ideal which has inspired such heroism?"

"The fundamental principle of what has come to be called the Bahai Revelation is a belief in the underlying unity of religions and peoples. It stands for the harmony of all spiritual truths and all faiths, for international peace and goodwill. It asserts the equality of the sexes, the duty of everyone to serve the community, and the duty of the community to give opportunity for such service. It desires a social order where the brotherhood of man shall be expressed in all the relationships of life, and where the community shall be responsible for the sick, the aged, the infirm, and all who cannot obtain their own livelihood."

"What gave birth to this movement?"

"It arose in 1844, when a young Persian, Mirza Ali Mohammed, went about Eastern Europe prophesying that a great teacher would follow him. He called himself the Bab (the Gate), and stood as the John the Baptist of the new movement. He affirmed that the coming teacher would not only fulfil the proph-

ecies of the Koran, but also of the sacred scriptures of the Hindu and Hebrew peoples. Mirza Ali Mohammed was bitterly persecuted, and finally shot in 1850. By this time the movement had spread all over Persia, and in the early fifties Baha 'Ullah, the son of a noble Persian family, came forward and proclaimed himself the teacher who had been promised. Baha 'Ullah, by the way, had never met the Bab. In 1863, by an arrangement between the Persian and Turkish Governments, spurred on by the Mullahs, who were alarmed by the spread of the new teaching, Baha 'Ullah and his family were first sent to Constantinople, then banished to Adrianople, and finally, in 1868, exiled to Acca, a fortified Turkish town on the Syrian coast, where Baha 'Ullah was kept in more or less close confinement until his death, at the age of seventy-five, in 1892. At times he was treated in the most brutal way—chained to other men by the neck and subjected to torture. In spite of the imprisonment of the leader, the movement spread with tremendous rapidity throughout the Middle East. Pilgrims came from India and other distant parts to receive the blessing of Baha 'Ullah at the prison bars."

"What happened when he died?"

"He left a book of laws and many other works, and instructed his followers to look to his eldest son, Abdul-Baha, to carry on his work and to expound his writings. Abdul-Baha, which means the 'Servant of God,' was kept in prison at Acca until the time of the Turkish Revolution in 1908, when, along with all political prisoners, he was released. He went to live near Haifa, close to Mt. Carmel, but about two months ago he started on a journey, and is now in Egypt. That is a bare outline of the progress of the movement, but it gives no idea of the extraordinary power that lies behind it."

"Did you meet Abdul-Baha on your recent visit to the East?"

"Yes, I met Abdul-Baha near Alexandria, where he was staying with some of his followers. Let me try to give you a word-picture of him. He is sixty-five years of age, of medium height and of commanding presence; he has long silver-gray beard and hair, blue-grey eyes, a fine forehead, a wonderful carriage, and a sweet but powerful voice. He was dressed when I saw him, in cream white robes and a white

Persian headdress. You feel at once that here is a master of men and a marvellous spiritual personality. He seemed to me to focus in a truly divine manner the spiritual ideal of the coming age. When one has come in contact with Abdul-Baha's power, or rather the power behind him, one has no doubt that this movement will vitally affect the religious and social evolution of the whole world. At his table I met pilgrims who had come to receive his blessing from many parts of the world, and representing almost every faith the world knows. Jews, Mohammedans, Hindus, Zoroastrians and Christians sat around one table, all holding this one great belief—that God has again sent one of his messengers to earth, and that the great call that was focused in Baha 'Ullah is the call for the unity of nations, the brotherhood of man, the peace of the whole world, and the realisation of those fundamental truths that lie behind all faiths. Baha 'Ullah did not say to the Christian, 'Come out of your religious order,' nor did he say to the Mohammedan 'Turn your back on your faith.' He said to every man, 'Go and live out your faith in unity and brotherhood with all mankind, and thus show that behind all expressions of religion there is one religion and one God.'"

MESSAGE FROM ABDUL-BAHA TO "THE CHRISTIAN COMMONWEALTH."

November 30, 1910.

*To the Editor of The Christian Commonwealth.*

My Dear Friend:—I have received your letter, for the contents of which I am extremely grateful to you. I understand the aims of your movement, and hope that with the greatest spirituality and by the pursuit of truth, it will succeed in bringing about the unification of mankind.

Enclosed you will find some of the sayings of Baha 'Ullah: insert them in *The Christian Commonwealth*.

Be so kind as to accept for yourself and your honourable society my kindest regards.

(Signed) ABDUL-BAHA ABBAS.

*The extracts enclosed from the sayings of Baha 'Ullah illustrate the universality of the Bahai outlook. We quote the following:*

"Today the universal religion of God, the great Church of God, is divided into diverse faiths which are at enmity one with the other. All the powerful



religions have appeared in the East; their differences arise only from the necessities of epoch, time, or century. O people of Baha, therefore fasten securely the girdle of endeavour so that the discussions and strifes between the various sects of the world may be destroyed. For the love of God, I call upon you, His servants, to bestir yourselves, in this momentous matter!"

"Associate with all religions in reverence and with tolerance."

"O peoples of the world! Ye are all leaves of the same branch and plants in the same garden; live in love, concord, friendship and union. I declare by the Sun of Truth that it is the light of fellowship which makes the heavens full of brightness."

"If you possess a saying, a treasure, of which other peoples are deprived, tell it to them with affection. . . . The message of the prophets, the revelations of the sacred scriptures have no other aim but the knowledge of God, and the unity of mankind."

"O peoples, do not spill blood and do not seize the goods of others. By my life, the sword of good character and kindness is sharper than a sword of iron. Those men are truly wise who are decorated with the ornaments of science and character; these are the head of the body of mankind. The ruling of man has always been in their hands. I ask God to assist them to do what He wishes, what pleases Him. Truly He is the Master of creation, the Lord of the beginning and of the end!"

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EXTRACTS FROM LETTER FROM MR. WELLESLEY TUDOR-POLE.

*To the BAHAI NEWS:*

You may be interested in hearing of my recent visit to Abdul-Baha at Ramleh, near Alexandria. I spent nine days at Alexandria and Cairo during the second half of November, 1910. Abdul-Baha's health had very greatly improved since his arrival from Port Said. He was looking strong and vigorous in every way. He spoke much of the work in America, to which he undoubtedly is giving considerable thought. He also spoke a good deal about the work that is going forward in different European centres as well as in London, and he expects great things from England during the coming year. It may inter-

est you to know, however, that the Bahai Movement is beginning to take a more serious hold on public attention in this country, and that during the next few weeks a number of meetings are to be held in London, Bristol and in the North, which are likely to produce far-reaching results. A Bahai paper is to be read at the Universal Races Congress in London next July.

Yours faithfully,

*Wellesley Tudor-Pole.*

#### LONDON NEWS NOTES.

Saturday, Dec. 31st, at 10 Cheniston Gardens, Kensington High St., W., a meeting was called for Mr. Tudor-Pole to speak of his visit to Abdul-Baha in Egypt and "The Glory of God as Revealed in Persia." It was the largest meeting we have had in London and the seed sown is already bearing fruit. In the opinion of the speaker, "the year 1911 is undoubtedly to be one of very great importance, and London will be the focus point for great events." He expressed the hope that among the numerous congresses, conferences, and Imperial gatherings to be held here, there would be a Bahai Congress, attended by delegates from all parts of the world. He thought the time had come for an international residential and social club, open to all comers without distinction of race, creed, or sex, and urged his hearers to do all in their power to work together in harmony and joy for the great ideal of universal unity and peace. The January 7th issue of *Light*, published at 110 St. Martin's Lane, W. C., contains a report of this address of Mr. Tudor-Pole.

John M. Watkins, 21 Cecil Court, Charing Cross Road, W. C., has recently issued an abbreviated publication of Fariddudin Attar's version of "The Seven Valleys," which is the work that led to BAHAI'OLLAH giving His Explanation thereof. Price Threepence.

An address on the Bahai Movement given at the City Temple, London, Sunday, Oct. 10, 1910, by Tamadun ul Molk, has been printed in pamphlet form by the Bahai Press, 47 Vicarage Road, East Sheen, S. W.

*Arthur Cuthbert.*

Mr. William J. Patchin, aged 28 years, a native of London, England, died at Teheran, Persia, Dec. 31, 1910. He lived the Bahai life and was constantly serving in the Cause. He had resigned his position with the Indo-European Telegraph Co. that he might go to Egypt to see Abdul-Baha, when he was suddenly summoned to the Supreme.

*Susan I. Moody.*

THE MASHRAK-EL-AZKAR IN AMERICA.

TABLET FROM ABDUL-BAHA.

Through Zia Effendi, the son of Mostafa Effendi Bagdadi, to the maid-servant of God, Mrs. Corinne True, Chicago, Ill.

Upon her be BAHA'O'LLAH!

HE IS GOD!

*O thou attracted maid-servant of God!*

Verily I read thy letter which indicated thy steadfastness in the Covenant of God and evinced thy walking in the Straight Path toward the Kingdom of God.

Verily I entered in the country of Egypt, trusting in God, attracted to His Kingdom and enkindled with the Fire of His Love, hoping to arise in the Servitude of the Threshold of Baha, and I am always, day and night, serving. There is no rest, tranquility or composure.

I beg of God to encircle ye with the Most Great Bounty and confirm ye with the Most Eminent Grace which consists of building the Mashrak-el-Azkar of America in Chicago! This foundation will have the greatest effect in the hearts of the people of faithfulness. Therefore, endeavor ye with all your power and generosity so that ye may raise this first foundation in the Name of Baha on the continent of America.

I supplicate God to pour upon thee heavenly blessings and that thy family be protected from every sadness and sorrow in this world.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, January 11, 1911.

REPORT OF TREASURER.

On hand November 19th.....	\$4,164.36
Received since.....	2,545.54
	<hr/>
	\$6,709.90
Expended—	
Payment on land.....	\$5,150.00
Interest .....	375.00
Taxes .....	439.60
Stenographic services to Secretary.....	4.00
	<hr/>
	5,968.60
	<hr/>
	\$ 741.30

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to  
BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road,  
Washington, D. C.

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Vol. 1. Chicago, (Feb. 7, 1911) Malik No. 18

## BAHAI CALENDAR.

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

## TABLET FROM ABDUL-BAHA.

To the Editors of the STAR OF THE WEST:

Upon them be BAHAI'O'LLAH-el-ABHA!

HE IS GOD!

*O ye firm ones! O ye steadfast ones!*

The publication of the STAR OF THE WEST\* is conducive to the happiness and beatitude of the friends; for it is a clear mirror in which the pictures of the events and happenings in the Cause and the news

\* Continuing the BAHAI NEWS, after March 21, 1911.

of the progress of the Kingdom throughout the world are reflected and can be observed. Praise flows from the tongue of every growing and firm believer after reading it, for he becomes informed of the events and thoughts. Unquestionably, this publication shall serve the world of humanity. If it is continued, its arena shall become broadened and it shall attain to such a station as to bring about the unity of the East and of the West.

Do not become discouraged, nor yet dispirited! Show ye firmness and steadfastness, and, if possible, publish it in a larger size and more legible characters.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Jan. 26, 1911.

The Persian section of the BAHAI NEWS, No. 17, contained an exposition of the recent events in Mashad and Shiraz, calling the attention of the Government to stop the persecution of the Bahais and to deal justly with all their citizens so that other powers may not entertain the idea that they are not capable of self-government. The Persian section this issue contains (1) an article on Abdul-Baha's trip to Egypt, a few incidents relating to the trip, his promise to visit America, and the formation of an inter-assemblies' committee to prepare the way for his coming; (2) news of the death of Monsieur Lucien Dreyfus-Cardozo, father of Monsieur Hippolyte Dreyfus.

NEWS NOTES.

Monsieur Lucien Dreyfus-Cardozo, father of Monsieur Hippolyte Dreyfus, died suddenly the 4th of January at Paris, France. The family are all Bahais and this has enabled them to accept the separation with courage. *Laura Clifford Barney.*

Excellent presentations of the Bahai Revelation have recently appeared in the October and November issues of *The Journal of the Knights of Labor*, Washington, D. C., by Col. Archie C. Fisk, and in the November 13th issue of *The St. Paul (Minn.) Pioneer Press*, which contained an interview with Mr. Bernard Temple by their London correspondent.

During November and the early part of December, Mr. Louis G. Gregory of Washington, D. C., took a trip to several points south in the interest of the Revelation of BAHÁ'Ó'LLAH. Eight cities or towns were visited, and in the form of free public lectures the glad-tidings were heralded directly to about nine hundred souls. Indications are that the colored people of the south will be very deeply and vitally interested. The oppression of centuries having made many of them live very close to God, to them the Holy Spirit is a reality, and if the Message is presented with fragrance, their hearts respond and often yield.

## ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

## CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evenings at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

## ENGLAND.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

## GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26l.

## UNITED STATES OF AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CINCINNATI, O.—Meeting held Wednesday evenings and the Feast every nineteen days, in the homes of believers. Residence of the Secretary, Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, O.—Meetings Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHICA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—Meetings, first Sunday in each month, at 3 p. m., at the Art Gallery, fourth floor Blanchard Hall. F. B. Beckett, Secretary, Box 225, R. F. D. No. 5. Address of Thornton Chase, 405 Exchange Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evenings at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission avenue.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eighth Street, N. W.

جلد اول	بر حسب تاریخ انبانی هر نو زده روز	۱
شماره ۱۸	جای و توزیع میکند	Vol I
۷ فروردین ۱۹۱۱	۷ صفحہ المصنف ۱۳۴۹	۱۹۱۹
قیمت اشتراک	آدرس تلگراف: حکم دانشنگتن	۱۰ ملک
		سالیکه ۱۳۴۹

سند حضرت عبدالبها به بلاد مصر  
امروز یکی از بهترین و اعظمترین وقایع که در عالم بهائیه اتفاق افتاد و آثار شگفتی قلب برکت از  
بهائیان شرق و غرب شهرستان نورانی سرور فرج نموده همانا سند نیست سحر و حضرت عبدالبها  
به خط امیر است. از این سرور فرج جدیدی و اثر فریبی در ابدان اجنای الهی دید شد و در آن  
فوزانی کجاست امیر الله در اتفاق جهان افتتاح گردید زیرا چون خود وجود مبارک با قدرتی ملکوتی  
و قول آسمانی تمام بر سر باطراف فرمود پرچم وحدت عالم بشر را بلند کرد و بجامع عظمی ذکر کرد  
حضرت امیر را بگوش در در نزدیک رسانید و ناس را با دانه جان بخش و طوبی شریک فرمود و بگوش  
بیضا نمود و بجم بهائیان باید در آثار قدم او مشی بنایم و خود در صفات تجسیمه و فضائل  
کامله ادبیار ایم. در همان کلمه که در شایق و نقطه اشراق از میره ملکا خارج کردید و از در آن بسجین  
اعظم سیرین آمد بهائیان همی آن حقیقه آزاد شدند و زمان سکوت و صمت را در زاده نشانی  
اند و حقند و با اشتعالی جهاننوز و انگری عالم افروز و موحی دریا بسکن و همه و غلغله پرده و شوش  
به تبلیغ امر الله و ترویج دین الله در هر گوشه و کنار قیام نمودند و هر کس را بصیرت حقیقت من است  
بخون ادراک خواهد نمود که بهائیان امروز بهائیان یکسال پیش از این نیستند اگر ضعیف بودند  
قوت یافتند اگر ساکت بودند چون عجل بهشت برین شهنواز سرور سردند اگر کجای بودند  
تأیید و توفیق حاصل نمودند چه که حضرت عبدالبها آنها را بصدای جهان خطیب فرمودند -  
"ای یاران روحانی عبدالبها: - تا چند ساکتید و تا کی صامت هر چند ناطقید ولی در این دن  
نطق اجنای الهی باید ترانه ملکوت امیر باشد و آنگاه ملاحظه کنید که عبدالبها بصورت خفیف  
و ناله عزمین قناعت ننماید و لوله خود را در دود سر جوید و نعره بر آرد و فریاد زند تا حقایق امیر  
بحکمت آید و در سوخت در جهان آفرینش رخ بگشاید" این است که در اثر این

بیانات آتش روشن حیات جهان بهائی جوانی از سر گرفته و دوسه تجدید بیان آمد و مرکز نوکی  
 معنوی بانیان شرق و غرب تحقق یافته و اتحاد و اتفاق غریبی در میان اعضا پراکنده این جمع  
 نمودار شده و چون بیست جامعه بهائیه حکیم حاذق جمیع درود الهیهای انسان است و عقدا از آن  
 در برابری و برادری حقیقی بین اطفال بشر و داعی علوم و فنون و تقوی و ناسر و صحت و یگانگی  
 جهان بشر لهذا این اتحاد و اتفاق را فاعل نیک میزنیم. و این سرور و فرح بانیان در بعضی الواح  
 اخیر منعکس گردید که ذکر نمایم قوله تعالی: "اظهار سرور است دانی از سفر من باقی یوسف کهنه  
 نموده بودی این انشراح و بساط بسیار بجاست باید شما و جمیع امان رحمن و اجاسی الهی نهایت  
 شادمانی از این سفر داشته باشید که بعد از چهارده سال کشت در سجن حکم مین در آن  
 و تار و اقدار باین اظلم عظیم حلت نمود و یکپس را گمان چنین نبود که روزی آید که بزنجیر و سسکل  
 از گردن عبیدالهما بر داشته شود و بر گردن عبیدالحمید ظالم گذارن شود آن قدر را آرزو جان  
 که عبیدالهما در قریه چاه می و نا بود گردد حال آنکه او بقره چاه افتاد و البته عبیدالهما با روح با سر در  
 از این پیغمبرانته بیخون و خفایت جمال مبارک شمر نمی حاصل گردد." چهل و سه سال بود که  
 عبیدالهما در دین غلامی و دروش بسکلی نمود که جمیع بجا نکان معرفت بر آن بودند که در جمیع  
 شئون موافق رضای حضرت بیخون است محبت و اهربانی در خفایت و انسانی بیخون بدرجه  
 بود که بسبب بیخون طائف بود." حال در این کشور بخدمت آستان مقدس میفرستیم  
 و امید چنان است که از این سفر شمری متولد شویم و در میدان عبودیت جنبش و حرکتی نمایم  
 "یغیبی ابواب مفتوح نمود حکمت چنین اقتضا کرد که عبیدالهما با قدمش تا بد زرا از ایام آستان  
 بی نهایت نخل و مسامت که موفق بعبودیت نشد بلکه در سفر باین دیار در استقون  
 بادی خستی نهید شود حال در کشور که کفغان هستم شب و روز مثل پاکستان و کفغان نمایم. یاران  
 الهی را تا یید و توفیق طلبم تا کل در عبودیت بنده تقدسه شمر یکت و سهم گردم و شایسته بخدمت  
 موفق شویم" این بود چند نغره از خود قلم مبارک در باب حشمت آن بقره کفغان و اگر چه در  
 اینوقت که سفر حضرت عبیدالهما را برای یاران شرق نمودن زیره بکرمان بردن است ولی  
 چون بخواهم یکی از بزرگترین مسائل امری است شرح آن خارج از بحث است. خایه سید  
 اسد الله قلمی رو حیفه می نویسند:- "راذیکر حضرت من الله الله می نویسد سفر نماند اول  
 بزیارت مقام علی شریف برن و در راجعت توجه بکشتی نمودند در فاصله دو روز فانی و شوی"



حکم با حشر

افندی و نورالدین افندی و خسرور احتضار فرمودند و جزا میرزا نیز دیکس مسافر مصری که بمکه  
 بن محمد تقی اصفهانی کسی که در خدمت مبارک نبود مدت یکماه کمتر در پورت سعید تشریف داشتند  
 و اجاب مصر بنوبه می آمدند و شرف شد مراجعت نمودند . روز دوشنبه پورت سعید از عمارت پان  
 آمدند و فانی را صدا فرمودند و در کوچه های شهر مشی میکردند بعد فرمودند میدیدم که من علی الا اتصال  
 میگفتم این لغابت من منی بر کثرت مرض کدام می یاد دارم فرمودند بگفتش این بود که باید فقط  
 امر حرکت نمایم و من آنچه مخصوص با مر است آن تا آخر می اندازم لهذا این ایام اقتضای امر این بود  
 توجه با نیجات نمایم . و روزیکه از پورت سعید حرکت نمودند بعد از اظهار غایب است در دست  
 خدا حافظی در کشتی رویار آن کوف فرمودند با حجاب بگوئید ملاحظه نماید من در حالتیکه حال حرکت  
 از زمین شمال بدارم و از ضعف ظاهری تکلم نتوانم بجهت اعلی که تامل و تبلیغ امر الله و نشر نفی است  
 اختیار ترک دیار دیار را نمودیم و با نیجات قیام نمودیم امر و بذل تمت در تبلیغ امر  
 قدم جلت عظمت نمایم زیرا نمانده سخن بودیم و قلع بند دل خویش در سرش بودیم که در سبیل جمال  
 مبارک سخن و قلع بنیدیم بعد از ارتفاع سخن آوردی از قلع بندگی بیکه میتوان دل خویش نمود و در این  
 عالم فانی زیست کرد جز قیام بجان شاری و خدنگدازی و نشر نفی است حضرت باری . و تصریح این  
 تلویح این بود که اجاب نامی که حضرت عبد الهیاء نمایند شرق و غرب را از انوار سلطه الحق  
 اعلی روشن و نیز فرمایند : از جهت دیگر چون خبر سفر عبد الهیاء به پورت سعید اسکندریه رسید  
 در حسب غیر بعضی از دنیا این قسمی از نبوات کتب مقدسه تحقق یافت روزنامه های مصر مانند  
 معظم و علم الهدی و همه تا اخیر هر یک تعالذت مفصل بکفر خود در امر الله مرقوم داشتند  
 و بابت شایعین انگشتند و در بیان بعضی جرائم پس از شرفیالی بکفر مبارک خاضع و خاشع  
 گشته سان بچند شاگردند و همت های قبل را رها انگار کردند . یکی از یاران در خطبه  
 از اسکندریه بنویسد : مدت پنج ماه است که خطبه سعیده بقدم حضرت عبد الهیاء از من در شرف  
 و در آنوقت یقیناً آنها را همگی مبارک بنده لذاته با قوتی مکتوبی و قدرتی سبحانی و عظمتی بتانی بنشر  
 آثار داشت را انوار در این قطر مشغول و مغرب نتایج هر خطه آن چون شمشیر بر عالم و عالمیان  
 خواهد تابید" دیگری بنویسد : - "ضمناً باب تقابره در دست بیگانه مغرب و قریب  
 و اعلی و ادنی منقوح و از فتنه و علم شرف شد و منتقب و حیران میکردند و چنان بحر میان

حکم با حشر

موضوع که نفسی شرف می شود شیفته و مجذوب میگردد. صاحب روزنامه نویسنده مخصوص از مصر آمد  
و کفر و مشرف گشت و شرح شرفیابی را در روزنامه درج نمود و تکذیب اقراآت کرد چنانچه خود حضرت  
عبد البها میفرماید: ای ثابت پیمان قطعه از جرمینه نموده که اول روزنامه قطعه مسرست جها  
معروف آفاق ارسال میشود این شخص در سابق با غوای ایرانیان محترم مقاله چند بر ضد این امر  
مردم نمود و بهائیان را لاجرم تغییر نمود چون عبد البها با این اقدام رسید بیگت مدقات منقلب گردید  
و این مقاله سلاکتیست جمیع مقاله های سابق خویش مرقوم نمود انسان منصف چنین است: هم  
چنین چه نما این شرفیابی خواست مرف شد از نوشته جات خود پشیمان و تفصیل حضور  
و تکذیب آنچه در قبل درج نمود بود تعریفی در نرسد به سال هفتم درج نمود و در این خصوص حضرت  
سولی الوری میفرماید: - اما در هر چه تا این ایام نیز مقاله در روزنامه خویش منی لف حقیقت  
شکاست و اجای الهی در مقابل تزییراً و تحریفاً کلمه در افند نمودند زیرا کجلی از اہمیت ساقط نمودند  
اجازت حضور خواست دان شد و از مصر با سکن در تہ آمد و مدقات گشت و بیان حقیقت  
و دلائل بر این بر کذب بہتان کتب نجف اقام گشت و با کجی نہایت محبت و مہربانی انجام  
کرد و ابدان نظیر آن مقالات که در جرمینه خویش مرقوم نمودن نمایم بلکه بالعکس متعابد کنیم و ادا  
آزاد گردیم ہر نوع کہ میل دارد بکار با بموجب خصوص الہی نامور باینم کہ نظر نفوس نمایم بکلیت  
تعالیم الہیہ عمل کنیم خصوص الہی را با غیر خواہی و مہربانی با جمیع نفوس عالم امر میوراد حتی بعراستہ میفرماید  
باید بدخواہ را غیر خواہ باشد تا چہرہ ناپیچان گول روایات منفریہ ناس خورد و البتہ ثابت  
حقیقت امور بی رود کہ تکذیب روزنامه های دیگر بصف نخت زبان گویند و جان اولاد  
امر آنہ در نشر نفیحات در اینصفت شد کہ از وصف خارج است کہی از جرمینا المقلم مورخ  
۲۸ نومبر ۱۹۱۰ ارسال نمایم تا از قدرت و عظمت الہی آگاہ شوید کی گمان میرفت کہ در این  
نزدیکها آیات نزلت کتاب القدس در روزنامه های عربی درج شود: باری امر از نفسی  
در خطہ مصر از عرب و ایرانی و اروپاوی یافت نمی شود کہ قابل بر بزرگی نفس و جلد است  
حضرت عبد البها بنام شد چنانکہ در همین اواخر حضرات ایرانیان آنحضرت را برای حضور  
در مجلس صلحہ خوانی دعوت نمود و حاضر گشتند کہی از دستاں بنویسد: - ش  
مصر خوانی در اسکندریہ حضرات ایرانیان اینصفت از یکگل مبارک دعوت نمودند

لهذا این دعوت را قبول فرمودند و نفر خوانین و خانبه صاحبی بزرگوار و اینفانی در حضور مبارک  
 رفیق مجلس روضه خوانی از زمره باسکندریه و از انجمنی با عرابه مسافتی زیاده همیون تا به خانه میهمان  
 رسیدیم. آنکس فی الظاهر صنوع و خشوع نمودند و در اطلاق علیین کلمه طلعت مبارک شام همیون  
 و نیز راهت نمودند و صاحب خانه با دو نفر از نفوس محترم در حضور مبارک نشستند و پیرایه  
 می نمودند فی الحقیقه آن مجلس بوجوه مبارک شکوه و جلوه غریب پدیدار پس نفر شام دهم روضه  
 خوان با هی بنبرفته شروع بر روضه خواندن نمود بعد از ختم کلمت جبه خلعت بر روضه خوان عتاب  
 فرمودند و دهی بصاحب مجلس بعنوان اینکه بنیاب عبدالبهاء یک مجلس مهمانی در روضه خوانی  
 دیگری همیون نماید عطا فرمودند و پس از اتمام مجلس صاحب خانه و همیون تادریختن شایسته و احترام نمودند  
 این بود خلد صله از شرح سفر حضرت عبدالبهاء بر مصر و آما از روزیکه اینجرا چایزور در ممالک امریک  
 رسید انجذاب و اشتعال و دلون و عوفان در میان یاران و اما رحمن انداخته یکی مع شفا  
 عراض معضله و تنگنایان بجزور فرستاده اند و دعوت سفر بصفتی عرب نمون اند  
 و تا بحال الواحی در این باب بافتی بر بهایان نماند که وعده های هرچ سفر مبارک  
 منی بر تحقیق بعضی شرط میفرمایند و بعضی اقلید یاران چند جمله لذن الواح را در این نقطه  
 زرج بنمایم بقوله تعالی :- "خواهش در جای اجاء و اما رحمن معلوم گردید و آنچه شرط  
 آمدن عبدالبهاء با نضفیت است بواسطه شما اجاء و کیز ان الی مرقوم گردید و امید داریم  
 این شرط مجری گردد شاید وقتی با نضفیت سفری شود. یکی از یاران که قهری برای  
 پذیرائی وجود مبارک همیون میفرمایند :- "خانه و کاشانه دل سلاخالی و فارغ  
 تا و بهیاتی تا این مرغ آسمانی در آن لانه استیانت نماید" بدگری میفرمایند :- "نامه  
 که در خصوص فرج و شادمانی و طرب و کامرانی یاران امریک از سفر عبدالبهاء بکشور  
 بولیف کفغان مرقوم نمون بودید و همچنین استظان اب من بنفس امریک اما این  
 قطعه نامه شرط دارد از پیش نگاشته شد که قوه جابجاء لازم". در لوج دیگری میفرمایند  
 "از فرج در دراج با استعدادی حضور من با مرکب مرقوم نمون بودید عبدالبهاء مانند سب  
 است عندی بگش بر و از کند اگر شما آرزوی حضور من دارید باید امریکار کفغان  
 فرمایید یعنی ان کشور را بهر گلی از حضائل مدحانی و نفاثل انسانی مزین کنید این

خداوند کریم مکافات عظیم احسان نماید و شاید این عزیز مرد بهمان گمشدگان گشت  
 و در لوح دیگری نازل گردید: "در خصوص آمدن من بامریکت مرقوم نموده بودید که اجازت  
 بخدمت درود لایا کرده اند پیش نامه با تهنیت لواء اسطوخودوس شما مرقوم گردید که محبت و تقرب  
 مدبرم یعنی اجای امریکت باید در نهایت اتحاد و اتفاق بعوض و محبت و شورش و شورش تا طبع  
 عبد الهیاء گردد و بحال محبت و حرارت مغز با بریکاناید هر وقت نفوس معطی می باشد  
 البته غزمت گردد" پس از وصول و انتشار این الواح مقدسه بهائیان و دانشمندان  
 که همیشه در انجام خدمات جانفشانی نموده اند کتبه با اسم کتبه بذیرال عبد الهیاء متضمن از ۷  
 نفر رجال ثابت راسخ از ایشهر و نفر از شیکاگو و نفر از نیویورک انتخاب نموده که با سایر  
 ائمه ای بهائی امریکت با بر سر آمدن نگاری را مفتح نمود و در شرط کامله اتحاد و اتفاق با ازا  
 که سفر حضرت عبد الهیاء منوط باین است ذایم آورند و چون پس از دو سه ماهی این شرط  
 تحقق یافت و مشورات محافل در باب بذیرال بیگلریشاق باقتسام رسید و پروگرام منی  
 هویدا گردید الوقت یک هفته که بمضای جمیع اجای ضرب رسید باشد حاضر نموده و  
 کفزه مبارکت ارسال خواهند داشت و آن وجود مقدس را بقوه محبت و الفت  
 جناب به مالکت غریب خواهند نمود. سفر حضرت عبد الهیاء با ایالات متحد امریکت  
 یکی از بزرگترین مسائل مهمه تاریخی و نامحسوس ذی از این سفر تاریخ بسیار و فوائد کثیره  
 خواهد یافت فلهذا غریب بکفزه مبارکت شرف خواهند شد و بگوش خود بیانات  
 حکمت آمیز استماع خواهند نمود کلمه الله ارتفاع عظیم خواهد یافت و عمائد بزرگان و  
 را به غلغله در لزمه بزرگت خواهد انداختند انوار حقیقت طایر شد و ابراهیمی باطل خود گفت  
 از اخبارات حوزه اکثره در چهارم ماه ژانویه بدره برهان ستره بی پولیت در بعضی از این ارفاقی بملکوت الهی صورت  
 پذیرد و بعضی که سالان مشیت یکی از بهائیان ثابت است تاریخ باریس بود و در امر آنجند ما نظام خود مریه در کوی  
 امریکتی از بهائیان عالمین الهی است زیرا اقا بایشان که منی بر دین عمومی بهائیت در اول شهر یک  
 مشهور و قابل اعتماد تجسین عالمین است بشما ایبرای تبلیغ امر بهائی با ایران و هندوستان و امریکت  
 نموده و محافل کبری خطاباً ادا نمود و چندین نسخه عیدیه از گروه و در خواندن آگوشن در حرفه فی فارسی و عربی  
 مزایا حتمه را دارا میزند نجم باختر در نهایت غم و حزن ایشان از فوت بدره برهان نسبت نماید و امید  
 داراست که لوح رفیع ان ثابت بر همان در چو رحمت کوی منزل دردد آسمن نارت العالمین

# BAHAI NEWS

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## RECENT TABLETS FROM ABDUL-BAHA.

Through Mr. MacNutt and Mirza Ahmad to Madame Aurelia Bethlen.

HE IS GOD!

*O thou seeker of Truth!*

The letter which thou hast written through Mr. MacNutt was received. As he is a beloved channel, I will immediately answer your letter, although I have little time.

You have expressed your longing for my presence in that country. Although I, too, have infinite longing to meet the believers on that continent, yet that region must attain to the capacity of attracting the presence of Abdul-Baha. A harmonious and wonderful banquet must be prepared, at which every kind of heavenly food may be served: after which you may send me an invitation.

That heavenly food consists of deeds which are in accord with the Divine Teachings. The first food is the Love of God. The second food is the attraction to the breaths of the Holy Spirit. The third food is union and harmony among all the believers. The fourth food is sincerity, trustworthiness, kindness, purity of intention and service to all humankind.

Should ye prepare and serve such a delicious, sweet and tempting banquet unquestionably Abdul-Baha will hasten to America to partake of that food. Therefore endeavor ye with all your might that this Food be prepared.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Feb. 10, 1911.

Through Dr. Fareed to the near maid-servant of God,  
the daughter of the Kingdom, Marie Watson.

Upon her be BAHÁ-EL-ABHÁ!

HE IS GOD!

*O thou candle of the Love of God!*

Thy letter was received. Thou hast written that the daughter of the Kingdom, Aseyeh, is studying Persian, and that thou art teaching Mirza Faragollah Khan, English.

Turn to the Kingdom of ABHÁ, seek assistance and put forth effort so that all may soon learn Persian, and his honor, Mirza Faragollah Khan may also acquire the mastery of the English tongue.

Thou hast learned of the conditions of my coming to America. I beg of God that the beloved in America may become so enlightened that the lights of their love may flood the "Turk and the Tajik," and that an attractive magnet may be brought forth in that country, capable of attracting Abdul-Bahá with all power to those regions, and this is not far from His Mercy.

Regarding the meeting you have established in New York: I hope that through the Divine Confirmation it may prove to be a gathering of the Love of God.

Convey the utmost kindness from me to the daughter of Mr. and Mrs. Sheber, Marguerite, the daughter of the Kingdom, and say that the olive tree is an emblem of peace and concord, and the olive is the fruit and result thereof.

God willing thou shalt attain the delicious fruit of peace and concord and thou shalt place a bouquet of roses from the Garden of the Paradise of ABHÁ at the Heavenly Feast spread before Abdul-Bahá, i. e., God willing thou shalt attain such perfections as resemble a bouquet of flowers and thou shalt offer it to the heavenly table.

Thou hast written that in a house of a Theosophist thou prepared a feast of joy and a fête of gladness. This Society is ready for hearing the Word of God. Treat them with the utmost love, kindness, unity and oneness, so that the attractive power of the Word of God may draw them to the Sun of Reality.

Upon thee be BAHÁ-EL-ABHÁ!

(Signed) ABDUL-BAHÁ ABBAS.

Translated by Dr. Ameen U. Fareed, Feb. 20, 1911.

To Dr. Ameen U. Fareed.

Upon him be BAHĀ'O'LLĀH-EL-ABHĀ!

HE IS GOD!

*O thou who art unique!*

Thy letter dated January 19, 1911, was received. You have written of the good news from California and from Chicago. I hope that the news from these places may become better and that the glad-tidings may come of the Word of God becoming effective in all parts of the American continent; nay, rather, that it may move the whole of the western hemisphere.

If the beloved of God should unite and should agree as it is requisite, thou canst rest assured that in the shortest space of time the Sun of the Heavens (spiritual heavens) will so shine from the Kingdom of ABHĀ as to rend asunder all the veils of superstitions.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHĀ ABBĀS.

Translated by Dr. Ameen U. Fareed, Feb. 23, 1911.

CHILDREN'S COMMUNE.

Through Shahnaz Khanum.

Upon her be BAHĀ'O'LLĀH-EL-ABHĀ!

HE IS GOD!

O my God! O my God! Thou seest these children, branches of the Tree of Life, birds of the Garden of Safety, pearls of the shells of the ocean of Thy Mercy and roses of the rose-garden of Thy Guidance.

O Lord! Verily we glorify in Thy praise, sanctify Thee and supplicate to the Kingdom of Thy Mercifulness to make us candles of guidance, stars of the horizon of the Eternal Majesty among the creatures; and teach us from Thy Knowledge, O Glory of the Most Glorious!

(Signed) ABDUL-BAHĀ ABBĀS.

Translated by Zia M. Bagdadi, Feb. 23, 1911.

In a recent Tablet from Abdul-Bahā to Dr. Fareed, the following appears: "God willing, through the endeavor of the friends in America, may the Bird of Paradise be revealed in all its beauty in the Philippine Islands." This refers to a command received some time ago that the Cause would be served exceedingly if one or two of the friends would journey to the Philippines and convey the Message there.

## ABDUL-BAHA IN EGYPT.

*Fifth of a series of special news items pertaining to the sojourn of Abdul-Baha in Egypt.*

*Special.*—Word has been received from Cairo, dated February 21st, that Abdul-Baha will not journey to America this year.

*The following article concerning Abdul-Baha (Abbas Effendi) appeared in the January 19th issue of "El Ahram" (The Pyramids), an Arabic newspaper printed in Cairo:*

## ABBAS EFFENDI THE LEADER OF THE BAHAIS.

## STATEMENTS REGARDING HIS MORALS AND RELIGION.

Continually, the greatness of the Leader of the Bahais, Abbas-Effendi, is the topic of conversation, among the men of affairs and statesmen. The wise men of Alexandria, and the nobility of that city are paying him great respect and homage. Laterly he has received many letters from his numerous followers in the United States, requesting him to travel to those parts so that they may meet him. They have prepared a great house in New York in accord with his station and position amongst them. However, it is probable that he will not respond to their invitation, on account of the remoteness of the country and the length of the trip.

We have received a letter from the celebrated scholar, Schokry Effendi, who has just arrived from Syria, in which he praises Abbas Effendi, explains his religion and produces certain arguments in his favor.

He says: "The wisdom of Abbas Effendi, our respected guest, descends from a family which was noble in lineage and descent in the Kingdom of Persia. He is the son of the 'Dweller of Paradise,' BAHÁ'O'LLAH, the founder of the Bahai Movement, and he is the successor of his Father. In regard to his morality and character, he is the pattern of dignity and perfection. He is gracious, generous, noble-minded, philanthropic, charitable and full of benevolence. He is very kind to the poor and patient to the indigent. He does not make any difference between the followers of any religion, whether they be Christians, Jews, Mohammedans or Brahmans. To him all are the same, he looks upon them as part of the same family of humanity and not their particular religion. The aim of his movement is the unity of religions in the world and their equality among the children of men. He thinks that the differences of religions are impeding the progress of the world and he believes that the removal of these differences will benefit mankind.

"This religion has spread greatly and is carried to Europe and America so much so that today the number of Bahais has reached the number of fifteen million, men, women and children included. Many of these Bahais are in New York, Chicago and India, Persia, Egypt and Syria, and it is continually growing and spreading.

"The Tomb of BAHÁ'O'LLAH is in Acca, called Bahaji and every year the Bahais come from all parts of the world to visit it.

"Twice I have called upon Abbas Effendi while in Ramleh and have seen the poor and indigent gathered around his house waiting for him to come out and when he appears, they beg alms and he gives to them. This is just a short sketch of his generous qualities and I confess my inability to do it justice. His physical appearance is medium size, white hair, penetrating eyes, smiling face and wonderful countenance, courteous, and his manner, simplicity itself, disliking any ostentation and



show. He is a wise man, a philosopher and his knowledge of the Turkish, Persian and Arabic is unsurpassed.

"He knows the history of nations and understands the causes of their rise and fall.

"He is sixty years old and on account of certain nervous ailments he has come to Egypt for change of air. He personally reads all the articles and letters sent him from all parts of the world, and answers the most important of them in his Persian handwriting which is famous for its beauty. Many of the great men of this country and delegates from other nations have met him and he gives a personal interview to each one of them. No one has visited him without leaving him impressed by his presence and praising his qualities and wondering at his magnanimity and his astonishing mind.

"Concerning the reports of his leaving Acca and the statement that he is against the Constitution, this was without foundation and the proof of this is his endeavor to unite the religions in the world and establish equality among nations. If such were his qualities, working against religions and constitution, and on the other hand trying to bring union and harmony amongst them, how can we reconcile the two? This is indeed far from him, for he is a man who advocated the Constitution from the very beginning and before the Turkish people received their Constitution. But the real object of his coming to Egypt is for the change of air and his physical condition. This is the real truth we are proclaiming at the top of our voice and if there is any virtue in it, it requires no praise or blame."

This is what our correspondent writes and we thought it advisable to quote it as we received it.

## NEWS FROM THE ORIENT.

### INDIA.

BOMBAY.—A Convention of all the Religions of India was held during January at Allahabad, an ancient city in India, eight hundred miles from here. There were many activities centered there this year, including an Exhibition, a Congress and the Convention of Religions. The main purpose of the Convention was to spread feelings of love and unity among the different religionists of India.

The proceedings of the Convention began under the chairmanship of the Maharaja of Darbhanga, in the presence of another Maharaja, the ruler of Kasienbazar, and a number of learned people. Various papers on Buddhism, Modern Buddhism, Hinduism, Christianity, Zoroastrianism, Brahmo, Somaj, Arya Somaj, Judaism, Sikhism, were read by representatives of these various sects—about twenty-five in all—interspersed with a few prayers and music at intervals. It was a great Convention and an interesting one.

Regarding the Bahais, Syed Mustaffa offered a prayer in Arabic at the beginning of the afternoon session of the first day, and another prayer in Persian on the second day, and a Thesis,\* compiled by him, was read by Mr. N. R. Vakil. A short history of Bahai Faith was given orally, together with the reading of the whole of the second part, as there was not time to read the whole paper. Among all the papers read it would not be too much to say that ours appealed most powerfully to the hearts of the people and greatly impressed them.

*N. R. Vakil.*

\*Refers to a twenty-page booklet, in two parts, entitled, "A Short Thesis of Bahai Faith", compiled especially for this occasion and published by the Bahai Publishing Society, Rangoon, Burma. About one thousand copies were freely distributed at this Convention.

## PERSIA.

ESPAHAN.—The BAHAI NEWS is a great help to us in our work and its effect is beginning to appear in various ways. Many who are not Bahais are reading it, and the editors of a few newspapers are directing attention to articles appearing therein. We are happy in learning that with the New Year its pages will be enlarged.

We have received the proposed constitution of the Orient-Occident Unity and are now translating its contents. As soon as a branch of this Society is established here, we desire to have catalogs from manufacturers of textile machinery, agricultural implements, electrical apparatus, etc.

Haji Seyad Zainal Abedin, a most respected friend, who had been a Bahai for nearly fifty years, has passed into the ever-



میرزا یونس خان  
 میرزا زین العابدین  
 میرزا علی  
 میرزا محمد  
 میرزا حسن  
 میرزا حسین  
 میرزا احمد  
 میرزا علی  
 میرزا محمد  
 میرزا حسن  
 میرزا حسین  
 میرزا احمد  
 میرزا علی  
 میرزا محمد  
 میرزا حسن  
 میرزا حسین  
 میرزا احمد

lasting kingdom of Baha. He was a member of the Board of Council, and his likeness is seen in the photograph of that honorable Body, published herewith. He is the third one in the second row. This picture was taken just before his departure. We feel the loss of this saintly soul very deeply, for he has been a pillar of strength in our every difficulty. Everyone knew that he was a Bahai, consequently he was subjected at all times to persecution. In 1901 his house was pillaged by a mob and his belongings taken. Then for a year or more he was traveling and spreading the Glad-tidings. In 1905 he made a pilgrimage to Acca and visited Abdul-Baha, returning with added zeal. From that time until his death he worked unceasingly and devotedly in the Cause.

TEHERAN.—Doctor Youness Khan and Zarin Tadge Khanom Razarrouh were married Wednesday, December 21, 1910, in this city. Doctor Youness Khan is well known to many

Americans who have visited Acca, as he spent four years in the prison city translating and interpreting. Later, Abdul-Baha sent him to the Jesuit Medical College in Beirut, and to Teheran after his graduation. He is now on the staff of Hospital Sehat,\* and has recently been appointed Chairman of the Bahai Spiritual Assembly or Board of Council.

*Susan I. Moody.*

YAZD.—The *Star of the West*, the upholder of the Teachings of BAHÁ'O'LLAH and the joy-bringer to the hearts of the friends, has been received during the past few months. All the Bahais here pray for the progress of this publication and hope that it will become perpetual and everlasting. We believe it will accomplish a great service in dispelling darkness and ignorance from among the people and we request that the number of Persian pages be increased, so that the friends may express themselves through its columns. An article is enclosed to be printed at your convenience.

SYRIA.

BEIRUT.—The *Star of the West* has been received and we were delighted to read its contents and realize that at last the Bahai Movement is in possession of an official organ. We are sure that all the friends in the Orient, by word and deed, will arise to assist this publication, which is the herald of the Most Great Peace and the spreader of the fragrances of the Covenant, so that it may not be discontinued because of lack of financial assistance. Indeed, one dollar a year is not a large amount and nearly every one should be able to subscribe for it.

LETTER FROM PARSEES OF SHARAZ.

Shiraz, Persia, Dec. 2, 1910.

Through the Editors of the BAHAI NEWS, to our beloved Western Bahai brothers and sisters:

We, the Zardushtees of Shiraz who have fortunately realized the Light of El-Baha, with very great pleasure send our overflowing love to you, and long with a great desire for the time when we may come to see you and you may come to Persia to visit us. The love which the Word of Hazrati BAHÁ'O'LLAH has created in our hearts for one another cannot be expressed with any physical means, but needs an opportunity of seeing one another face to face so as to express it. As long as we have not that opportunity we must express it with material means, i. e., pen and paper, though there is a great difference between that which is made by the hands of men and the spiritual tongue which the Word of God has made.

Before realizing the Light of El-Baha, our hearts were darkened with the hatred we felt towards those who were not Zardushtee, but now our hearts are enlightened with the light of love and brotherhood towards all the people of the world. What a great bounty and heavenly gift our Merciful Savior has given us? How can we ever thank Him for such a blessing?

Dear friends, we do not know whether our Zardushtee brothers in the West, realize the Light of the Sun of Love or not. If they have not yet been honored with that blessing, kindly tell them on our behalf that "Shah Bahram," whom Hazrati Zardusht has foretold and He whom we have been

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Continued on page 10.

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\*See photograph in No. 11 issue BAHAI NEWS. He is in center of second row.

# BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to  
BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

*Persian Editor.*—MIRZA AHMAD SOHRAH, 1800 Belmont Road,  
Washington, D. C.

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Vol. 1. Chicago, (March 2, 1911) Ola No. 19

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### BAHAI CALENDAR.

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

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Our Persian section this issue contains (1) three Tablets, the two recently revealed for the *Star of the West* and one regarding the necessity of preparing a Feast of Spiritual Foods to attract Abdul-Baha to America; (2) progress of the Cause and Mashrak-el-Azkar in Chicago (by Dr. Ameen U. Fareed); (3) Congress of Religions in Allahabad, India, and the presentation of the Bahai Revelation before it; (4) promotion of the Cause among the colored race in

America and the assembly established in Washington, D. C.; (5) news items telling of proclaiming of the second coming of Christ in a church in Washington, D. C., by Mrs. E. C. Getsinger, and progress of the Cause in England and Russia.

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THE MASHRAK-EL-AZKAR IN AMERICA.

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CALL FOR THE 1911 CONVENTION.

*To the Bahai Assemblies,*

*Greeting:*

At a meeting of the Executive Board of Bahai Temple Unity, held in Chicago, February 11th and 12th, the date of the annual Convention was set for April 29th to May 2d, inclusive. The visiting delegates and friends will be entertained by the Chicago Assembly at a Feast to be held Saturday evening, April 29th, and a unity service in Corinthian Hall, Masonic Temple, Sunday morning, April 30th. The regular session of the Convention will be called at 10 a. m. Monday, May 1st.

All Assemblies are requested to choose their delegates and forward the names to the Secretary of the Executive Board, Mr. Bernard M. Jacobsen, R. F. D. 35, Kenosha, Wis., on or before April 15th, in order that they may be placed in the hands of the Reception Committee in ample time to provide for their care and comfort.

In an endeavor to have as representative a Convention as possible, it has been deemed wise not to have proxies; neither are alternates to be chosen from among the Chicago friends. Any Assembly, however, may send an alternate. All regular delegates are to be elected for one year.

It is our earnest hope that every center will strive to send a representative, and that by the hearty cooperation of the friends, our unity and the progress of the Cause may be manifest in this Convention.

The Executive Board of Bahai Temple Unity.

*Bernard M. Jacobsen, Secretary.*

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The Executive Board of Bahai Temple Unity held its quarterly meeting in Chicago, February 11th and 12th, Messrs. Mills, Wilhelm, Jacobsen and Agnew and Mesdames Parmerton and True being present.

Many matters of business created by the Conven-

tion of 1910 were reported upon and disposed of. The trustees reported all papers drawn up and signed, giving absolute and clear title to the land according to changes made in streets and alley. All bills were reported paid to date, notes met, including interest, and a surplus shown of \$791.19. The only debt upon the Mashrak-el-Azkar land is the mortgage of \$12,500, with its semi-annual interest of \$375. It is the earnest hope of the Executive Board that this mortgage may be raised by next interest day, June 24, 1911.

So encouraged have we been by the loyal support of the Bahai world in this mighty work that we feel sure no sacrifice will be too great for the friends to make and no words can express the joy they will experience when, by united striving, each according to his or her ability, the land is absolutely owned by Bahai Temple Unity and funds can then be collected to begin the building.

Being delegates from the Convention city, it was deemed expedient to appoint Mr. Agnew and Mrs. True the Reception Committee of Bahai Temple Unity, to act in conjunction with the committees appointed from the Chicago Assembly, which were chosen at a delightful unity gathering of the organized bodies of that Assembly, held at the home of Mr. and Mrs. Charles H. Greenleaf, Sunday evening, the 12th.

*Corinne True, Financial Secretary.*

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#### LETTER FROM THE PARSEES OF SHIRAZ.

Continued from page 7.

expecting to come, has come with a great glory and has already established the Faith of Godliness, from the East unto the West. Why should they deprive themselves of that bounty which they have been expecting for about four thousand years?

The friends at Shiraz hold about ten regular meetings every week and intend to institute a branch of the Farbiat school now established at Teheran.

The door of correspondence, which is the best means of conveying our love to one another, is always open to strengthen the bond of unity. This is the wish of Abdul-Baha.

Love from all to all,

Your loving Bahai brothers,

THE PARSEES OF SHIRAZ.

*By M. Azizollah Khan.*

*Address: Tir Andazi Kai Khusrow, Sara-I-Mushiri, Shiraz, Persia.*

۱	نجم باختر	۱
Vol. 1	بر حسب تاریخ بهائی هر نوزدهم روز	جلد اول
No. 19	جاب و توزیع میگردد	شماره ۱۹
ماه خلاصه	تصحیح و تصحیف ۱۳۲۹	۲۴ رجب ۱۹۱۱
سالیکه	ادرس نگرانی: نجم باختر ۱۰۰ اشنگین	قیمت شش آن

در این ایام شمس مکتب ایی اوان نجم باختر را بانوار مستند و دلوح مبارک کاشن فرمود که درج نمایم

ای نجم باختر  
 شاد باش و ناداش که اگر نبات در دایم نبات اختر خاوند نیز گردی و فرشته در هر کشور شوی اول در دنیا  
 بهائیان که در قطع هر یک تالیس شد هر چند حال طالبان قلیل و هجت صغیر و صحت ضعیف  
 ولی اگر استقامت کنی و منظور نظر بداران کردی و مشمول تمت بزرگواران بائیان بر میان کنی  
 طالبان فوج فوج موج نهند و هجت مزاید و میدانت اسح و صحت و صحت بر تنوع و جا گیر گردد  
 و عاقبت اول جریه عالم گردی ولی شرط استقامت است استقامت است استقامت است ع ع  
 هوایه

ای ثابت راسخ مشور نجم بخرت بس فوج در روز یاران است زیرا آئینه صافیت که صورت جواد است  
 و وقایع امریه و حوادث و قانع ملکوتیه انگشور در آن مقصود است هر ثابت بانی چون بخواهد تکلیف بزرگان  
 راند در بد و قانع و انکار اطلاع باید این نامه ابقه خدمت بعالم انسانی نماید و اگر در دام کند و اثره است باید  
 و بدرجه رسد که بسبب ارتباط شرق و غرب گردد البته کلال و حال مبارک شهنش استقامت کن و اگر ممکن  
 مکتب و فخر و قطع بزرگتر است ع ع و علیک البهائم ع ع  
 چون در شمال قبل فرجی در باب نور حضرت عبد البهائم با بریکت نوشته شد تا آن لوح مبارکی باقی  
 یکی از بهائیان غرب نازل کردید و ما نحن اجمال بنیستند در این مشور ثبت میکنیم :-  
 هوایه

ای طالب حقیقت اظهار اشتیاق از ظهور من بان جلا و نمودن بودید هر چند من نیز نبات است  
 بملاقات اجای اندیارددم اما باید اندیاری استعدا و حضور عبد البهائم را حاصل نماید و میهنان مکتب  
 مفصل بشود که از هر مائت آسمان در آن موجود باشد الوقت مراد طوت فرماید آن مائت





امروز قائم جیش محبوبیت هر چه در کمال حضرت و عزیزش مدیا و حضرت بکورت با میداد  
 و ما که عذر او هستیم باید پیروی باو کنیم و وقت سعادت شکریم و حضرت را با این نام  
 در یک از اراج مقدس حضرت من طرف سوره آمده است میفرماید: " میدان در کس است گوی  
 لدرم دارد گوی حدوت لدر بر است و چون گفتی کلمه اینتر " و غیره  
 و این عرصه عوالم فریبده بیگانه از قصیده هارینه حضرت است برین و غیره که  
 مرده که سوار شده بود عالم شطوق که - شعر را افکار زد عوالم رافاق که  
 رخصل روحی برین نذل عشاق که - رسحن عظیم سفر بکمال عشاق که  
 شیکه های آینه ک بونف کنعان روح مصر شد بسیار ازین عوالم آهید

جمع ادیان در آله اباد هندوستان

در شب دو ماه گذشته محفل ادیان در آله اباد هندوستان افتتاح گردید و جلسه ای ان دو روز  
 طول کشید و شاهزاده گان و بزرگان و علمای هند از هر صنف و طبقه از جمیع اطراف آن مملکت در  
 آن آنجن حضور یافتند و هر یک از نطقین ادیان مختلفه خطابه ای خواندند و از بهانه اش  
 جناب سید مصطفی از رنگون و بزرگان یکی ازین حاضر بودند و خطابه در امر حضرت بهاء الله در حضور  
 ان آنجن خواندند و ان خطابه بسیار موثر واقع گردید و بسبب تقصیر و تخمین جمعی از نمایندگان  
 شد است . قبل از افتتاح محفل ادیان یاران ان خطابه را بلسان انگلیسی چاپ در میان  
 حضار توزیع نمودند .

انتشار امر بهاء الله در میان سیاهان امریکه

سه چهار سال است که امر حضرت بهاء الله تحت دوشه نفر از دوستان خالص در میان سیاهان  
 امریکه نشر گردید و جمعی از آنها برف ایمان فائز شده اند چنانچه چندی است دوا سنگین  
 محفل منفکی برای آنها افتتاح شد و بر تبلیغ نژاد خود شب و روز مشغولند و بکلفت همی تبلیغ  
 میگردند . جناب مستر گرگوری که یکی از دانشمندان و علمای نژاد سوداست در طلقات سن  
 و اظهار حج و در این اقواله ایمان باین امر مانند شعده طور سیناست در این اواخر سفری در جنوب  
 امریکه نمود در میان سیاهان که عدد آنها در امریکه برین میزان برسد امر آله را تبلیغ  
 کرد و نزدیک به هزار نفر بنا و عظیم را شنید و طالب حقیقت گشته اند . جناب مشاهیر

تآن این حضور حاصل نمود و رودی بخته حقاقت حضرت عبدالمطلبی برزخا تا ابد  
 جانب کسرتی جمع است نزد هر فرزند و استغناء شریف آرد و نطق بشیرین بازاری در حدی  
 مجلسی که از همان سبب و سعید معتقد است که اولاً بود

ندای رحمت انوی حضرت سید کلبی باشد

در سه هفته قبل که آنحضرت مسکن کسرتی از قدامت و سلفه ای مشهور در حبس است نشین بجای  
 در یکی از کلبی های استغناء حاضر شد و در حضور جمعی از اعضاء آن کلبه در میان بیست و هفت  
 ملائمت تبلیغ ساء اعظم نمود و حضار را از دعوت انوی حضرت مسیح و اب اسماعیل نگاه کرد  
 و جمیع این مطلق فیروزه های اوقات گوشش دان و پس از اتمام اظهار تشکر و اذعان  
 خود را یک یک نمودند

ترقی امراته در انگلستان

در ماه بهر سال گذشته بواسطه استراحتی که یکی از بهائیان ثابت لندن است در حضرت  
 عبدالمطلبی شرفیاب گردید پس از رحمت خطابه مستی در خطبه حضرت بهائیه در ایران در حضور جمعی  
 در لندن ادا نمود و طلب زیادی در میان مردم پیدا شد است پس از آن واقع نگار یکی از روزنامه  
 های لندن ستادیه ملاقات نمود و جمعی سؤالات در باب امر نماید و خلدسته اظفای است  
 خود او آن درج است را رسید به بهائیان لندن را امید چنان است که در این سال ۱۹۱۱ در آنجا  
 جدیت به تبلیغ امراته مشغول گردند و مجلسی متعلق برای ادا خطابه بهائیه کنند اعضای بجز ماخر  
 از سعی و جهد آن باران تا نهایت مشغول و مردار شده و توفیق و تأیید آنها را از پیشگاه حضرت  
 قادر متعال خواهند که انشاء الله به بیجاخ و فلاح کلی منتهی گردند

نبأ عظیم بهائیان در گان دهر سهند

یکی از بهائیان شهر لاکوه میباشد. از او است این صفت و مملو امراته در شهر لاکوه جو باشد  
 در محفل معلومی در هفته یک روز در روز جمعه محفل اقصای تشکیل که به تبلیغ نفوس در قرآنت الدعوات  
 کرامت امراته میگذرد و نفوس از هر قبیل از بار و افسار حاضر میشوند و مجلسی که عقیمات و بیانات  
 حج و بیانات منقضی میگردد بگذرد اجای این سالان مستعد و بخدمت بقدرت در خدمت

بجمله باختر

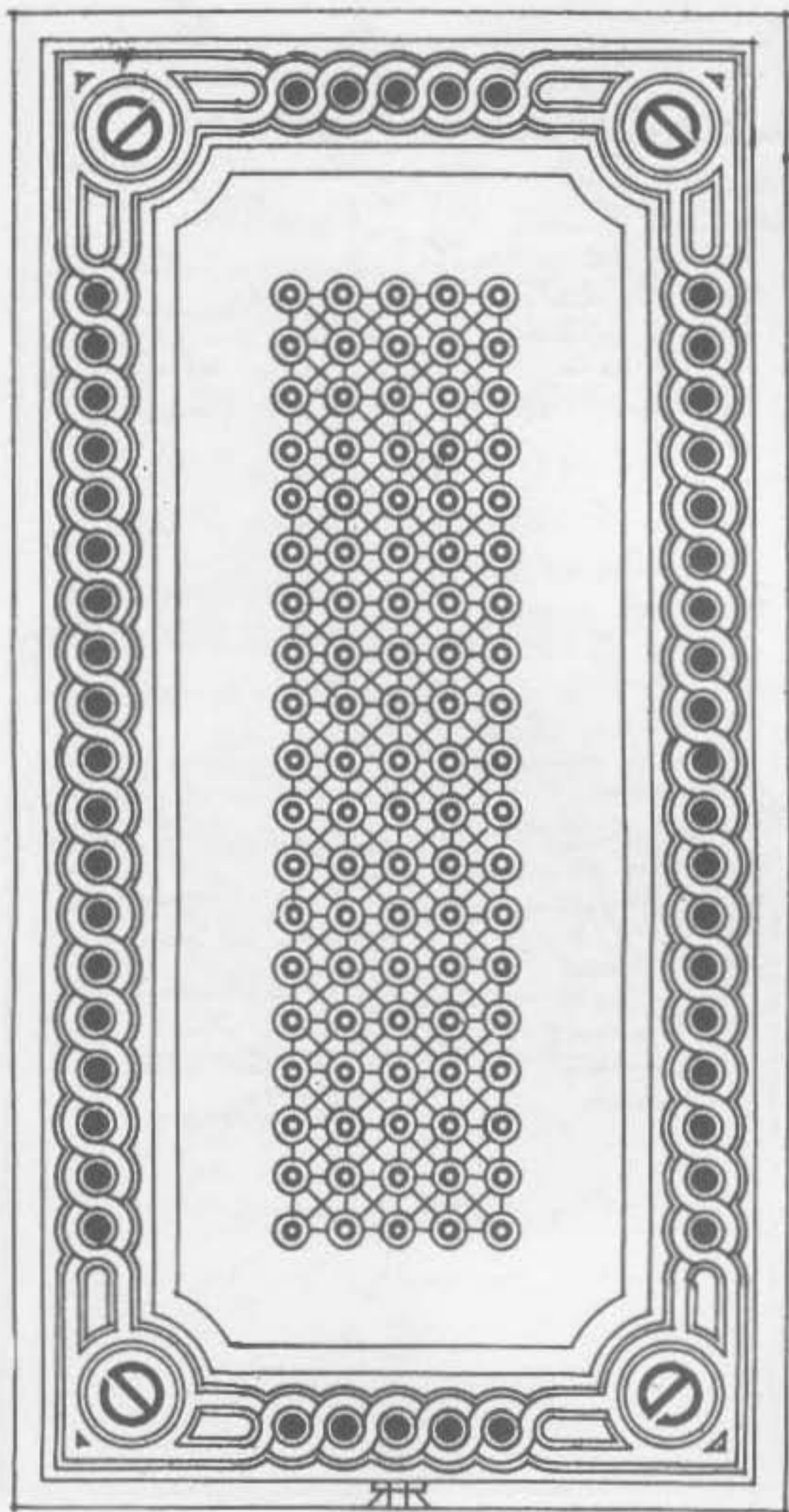
ساعتی و مجاهد . گنجینه از ماداهای کیمیایی مسی به ایزدبلا کرونوسکی در چندی قبل کتابی در خصوص  
حضرت باب اعظم و جمال اقدس الهی مرقوم داشته اند و از قرآن معلوم طبع و نشر این کتاب همسره  
عجیبی و لولوله غیبی در میان شعراء و حکمای بطرز بویغ انداخته و اتمت می نماید حاصل نمود و بعد از آن  
جراشه در سیاه و قفقازیه بعضی مذکور داشته چون در مرضی با یقظه و ابتاه نفوس مشغولند . این دو علم  
روسی در ۱۹۲۰هـ شماره مجله عمومی تشکیل نمود و از اشراف و شعراء و حکما و جمعی از بزرگان  
ایران در آن انجمن حاضر بوده اند و نقطه های دلبرانه و بیانات پیچیده و خطابه های حکیمانه در آنجا  
و فی الحقیقه لولوله افتاد است و از باب جراثمه مقادیر ادرا در روزنامه نا طبع و نشر در آن گذ  
و چون تان اذن شرفیانی بخصر حضرت عبداله با حاصل نمود در این ایام از بطرز بویغ حرکت کرد  
و همراهی جناب . . . . . بقصد زیارت هیکل مشایخ عزم سفر نمود است و مقادیر  
را که در همین حرکت از اودس نوشته و جراثمه چاپ کرده اند ترجمه نمود و با اصل آن

که بجز روسی است ارسال میدادم :-

ترجمه مقاله که ایزدبلا کرونوسکی در جریده زانفان نشریات طبع و نشر است  
کتاب بیاتر تان و ایر بر معیشت مسلمانان

از زمان حرکت بر ادوس است فلسطین سوریه فاجو نویس شور و معروف و شلو و کله ایله  
کرونوسکی ثمة حرکت و مقصد خود را از تحررات اخیر خود جهان اظهار میدارد :- در عالم اسلام  
دینی و فلسفه و تعلیماتی مان موجود گردیده است و معنی این دین و عقاید حضرت باب است  
این شخص یعنی باب عموم نوع بشر را بدون تفاوت مذرب وقت و زمان با قوت محبت  
و یگانگی دعوت میکند و وصیت بنماید و حضرت مسیحی و حضرت محمد و حضرت بودا و سایر  
انبیاء بزرگت میسارند . از برای خود و مؤمنین خویش راهی اوسح از اسلام انتخاب نمود  
و منت اسلام در صورتیکه غیر مؤمنین بقران را کافر و نجس میدانند تمام این عادات را از بیان  
اسلام برداشته روز بروز در ترقی است و مؤمنین با این امر بلا بهائی میگویند و بواسطه آن عقاید  
بهایشان و نقطه نظر آنها بسیار عالی و در قله جبرلائق افتاده است لذا مدت زمان است که  
که نظرها جلب و افکار را جذب کرد . در زمان قبل کتاب باب را بعنوان قیامت





جمهورية الهی الاهی

ایالت متحدہ امریکہ

ازشیکاگو

الی ممالک شرق

۱۹۱۰

مورخہ ۲۰ اگست

از جانب نمایندگان و دکلا، مجالس ہائی ان امریکہ و کانادا  
 کہ از ۲۴ الی ۲۷ ماہ آوریل ۱۹۱۰ در دوم مجلس عمومی شرق  
 الذکار شیکاگو محض شور و شورت جمع شدہ اند۔  
 الی حضور رحمت جہور یاران تحقیقی و برادران معنوی و خواہرانی  
 روحانی مرآتین دین اللہ و مشتعلین بند محبت اللہ اپنا ہونا  
 ملکوت اللہ اعضاء محرز مجالس ہائی ان شرق اردو اخباراتہم فی  
 امر اللہ فدا! شرف باد۔

اللہ الہی!

فصل بہار است خیر با تماشادیم : تکیہ بر ایام نیست تا دیگر ایام  
 خیر و غنیمت شمار جشن باد بیع ما نالہ موزون مرغ لوی خوش ناز  
 بلبل جنت الہی و ہدیہ ملکوت لقی با آرزوہ دلکش شہنازی و کربا

بفرمایید :-

" راه آزادی باز شد بشاید چشمه دانان جوشید از او  
 بشاید بگوید استان سرپرده یگانگی بند شد چشم بجانگان  
 بیدار بیدار ببینید . همواره بیدارید و برگت یک شاخته برای  
 میگویم آنچه از نادان بجا بود و بردانان افزاید او پسندید آفرینند  
 بون و هست . امروز بهترین میوه درخت دانان چیزی است که  
 مردمان را بکار آید و نگاهداری نماید . "

اسی برادران روحانی و ای خواهران بهال ! چون انسان  
 بصیر و شخص ناقد بر صفتی که تاریخ ادیان بطور بی غرضی نظر اندازد و  
 وقایع حقیقی هر دینی و مذهبی را مطالعه فرماید ملاحظه خواهد فرمود که اعظم  
 سدی که ملل جهان را از مشی در راه آزادی و آتش سیدن مایه دلال  
 دانان محروم نمود و از دخول در سرپرده یگانگی و فرزانگی دور داشته  
 همان است مسنده مهم بون که عبارت است از غرض بینی و غرض  
 و غرض سیاسی . و هر یک از این سه دیو سیاه سیرت است  
 فطرت دین الفکر در هر قرن و دور خود را بشکلی بس در با و طلوع نمیکند  
 بس ظاهر پسند در میان مردم باغزه و کاشیده خوامان گردانند و طفل  
 بشر را بیدار انداخته بسبب خونریزیهای هولناک و جنگ و جدال  
 بامی دلخواش شده است .

بعدها چون در قرون ماضیه مان جهالت و ظلمت بر سادج علم بود

غلبه داشته و همیشه این سه دیو بر جم خونخوار بر کرسی سلطنت  
 و اقتدار جاسوس بودند و مردم را در چنگال اسارت و رعب سخت  
 نگاه داشته سران مملکت و رؤسای دول که در بادیه خود پرستی  
 و نفس پرستی سرگردان و حیران بودند گهی به بهانه حمایت دین  
 و نصرت امین شمشیرهای آبدار را از قبضه بردن کشید چون هر  
 صلیبتین دو سست سال زمین را از خون گرد و باغی گنایان رنگین  
 داشتند و شهرها را خراب و قرا را ویران نمودند و دومی به دست  
 آذینهای وطن پرستی و ملت خواهی چون حرا خیره روس و ژاپون  
 کوه ها از اجساد مجروح و مسلوله ساخته و دریاهای را از دما، جوانان  
 غیور عزیز قزمز کردند و ساعتی به عذرات اشاع حدود مملکت  
 و غضب شهرها چون ناپلیون اول صحراهای مصر و تبرشام دارد  
 در دستیه را از ابدان صد هزار تا نور سیده گان باغ جهان پوشانید  
 و آخر الامر خود به تنهایی تا آید و دل شکسته در کنج زندان جزیره  
 سنت مینا جان به جان آفرین می سپارد! این است سرماییه  
 افتخار ملل! این است وسیله مبادات دول!

ولی در این قرن ابی و عصر اعلی خداوند یکتا و دست بهمتار  
 شکر و ثنا لائق و نزاوار است که باجمالی روشن و طلعتی چون  
 گلشن پس از وجود هزاران سال از پس حجاب مجدد و جلد  
 خارج گردید. نقاب از وجه نور او بر انداخت. عالمین را از



غفلت و بیهوشی بیدار فرمود . بند را جدا گیر راه کزادی را انکار است .  
 تعالیم روحانیه چون نهر فرات از فم مبارکش جاری گشت . اراضی  
 لم یزرع قلوب ظلمانی پر از زغل در یگان گردید . ارواح پرتو آفرین  
 را به نغمات دادوی بهیمان در سرور آورد . طیبوربال در پر شکسته  
 را در هوای قدس جبروت پرواز با سوخت . اشیا از غرض  
 دینی دلی و سیاسی را از ریشه بر انداخت . بغض و ضغنه از  
 راقلع و قلع نمود . تخم شقائق محبت و نثرن الفت ابدی را  
 در زمین روحانیت بپاشاند . عالم را خلعت جدیدی در بر کرد .  
 صفحہ آخرا را پشت غلبا فرمود . روح اخوت و داد حقیقی در قلب  
 بدید . شمس وحدت الهی و اتمار یگانگی ادیان را  
 در آسمان سلطنت و قدرتش روشن نمود . سلاطین جهان  
 و شهنشاهان ارض را قوانین عدل و داد بنمود . طریق هدایت  
 و شاهراه غایت را صاف فرمود . نوامیس تقنه که نجات  
 ملل ارض بر اجزای آن منوط است توضیح کرد . گمراهان  
 علم و عرفان را بگلهای گوناگون مطرز و مزین نمود . کتب علم  
 مقدسه ادیان را به حکمت لدنی تفسیر فرمود . برقع انزوی و جو  
 گلخندار عروسان معانی و اسرار الهی بر آنکند . در ایام حیات پیش  
 عبادی تربیت فرمود که سرداران افواج وحدت عالم انسان گردیدند و  
 با شمشیر دلایل و برهان بر شیخ مدائن قلوب مشغولند .

ای برادران عزیز و ای خواهران محبوب! چون در سال گذشته  
 عریضه منقصل عموم از جانب بهائیان غربت بکشمور آن مخموران  
 بان است عرض گردید و در جمیع آفاق شرق انشاء ریافت در  
 قلیل مدتی جوابهای روحانی از اکثر مجامع انممالک دریافت گردید  
 و عیون این عباد از زیارت ان معالمت روشن شد زیرا  
 هر یک از ان تعقیبات از محبت و الفت الهی گفتگو نمود  
 و از اتحاد و اتفاق باین بار ان شرق و غرب سخن های بلوغ فصیح  
 می راند. بر در ایام ترجمه مکاتیب در انجمن ما و محافل غرب  
 خواند میشد و بر درجه اشتعال و انجذاب اجناسی الهی می افزود  
 قلوب از نهایت سرور پرور از بود در روح از غایت شغف  
 در وجد طرب. هر یک از ان رفیق جات آن قدر است  
 پروردگار بود و درق سبز و خرم از جنت قدس آموزگار. روحانی  
 بخشید و مشور و دلواره عطا فرمود. هر یک را مست بان کرم  
 کرد و هر نفسی را سرشار از راج قدم. خواست از اطاعت  
 سان عنایت نمود و خاکستر نشینان را با روح عزت سرمدی  
 صعود داد. لب ایان منکرین گردید و باعث شش نفعی الهی  
 گشت. لوار وحدت و اخوت خاور و باختر را بلند نمود  
 در چم جلدل و سیادت امر حضرت شان را بر قلیل آفاق  
 موج ساخت. بساط پیش روحانی گسترانید و باران

رحمت ایزدی بریزانید

مانستوانیم حق حمد تو گفتن ، یایمه کترو بیات عالم بالا  
 عیا انخصوص در این سال گذشته مکاتیب نفعده را حایه ارت  
 حوا بران عزیز روحانی ایران ما با اینصفت رسید و ترجمه و انتشار  
 ان رقه جات بسبب الشراح قلوب و انبساط نفوس و اطمینان  
 از روح گردید و امید داریم که این مراسم نگاری ما بین نسوان  
 در مملکت ماه به ماه ترقی نماید تا هر یک بر احیای حیات و مانع از  
 اطلدع تام یافته نتیجه اش روشنایی عیون و اتساع افق افکار  
 گردد .

سنة که مستم و از بیدیهیات است انکه سال بسال رفته  
 مجبرات و مراسلات روحانی و جسمانی ما بین ایران و آمریکا  
 زیاد میگردد و رفت و آمد مسافران و سفیرین و تجار و اهل صنعت  
 و علم بیشتر میشود . در هر قدر این ارتباط شرق و غرب بیشتر گردد  
 فوائد و نتایج محسوسه زودتر آشکار گردد . امروز حضرت عبدالبها  
 جنابای جهانگیر بهائیان را خطاب نموده میفرماید :-

شما باید حزب ترقی باشید تا شکر جات گردید و خود بهجت  
 شوید . پس بهائیان جنود تمدن اند نه سپاه تقهتر جهش  
 عزم علم و فنونند نه جوقه اشکت خورد نادان و ظلوم دور  
 محل دیگر تکلیف یاران را با این عبارات علیا بیان مینماید :-

"باید اجزای الهی بحال حکمت در حکم دعائم امر الله . و تائیس و تدریج  
 شریعت الله . و نشر نجات الله . و اعدا کلمه الله . و ترقی نفوس  
 در جمیع مراتب وجود . و تربیت اطفال . و تعلیم فنون نافع بنور سیدگان  
 و تدریج در مدارج مدنیّت . و تکریر صنایع و طقوس . و ترویج تجارت .  
 و تحسین زراعت . و تعلیم معارف . و تعلیم سلاطین . و تکریم درقات  
 در رعایت امام الرحمن . و الفت و اتحاد اجزاء بجان و دل بگوشند  
 این است طریق روشن اجزای الهی ! و چنانچه در قاضی مهدی سیر این  
 " اینست موهبت کبری ! اینست رحمت عظمی ! اینست جنت  
 ماوی ! اینست فردوس اعلی ! اینست سلطت ارض و سماوا  
 اینست شرف باذخ ! اینست مقام شایخ ! اینست فضل عظیم !  
 اینست فوز بین ! اینست للفائزین ! سقی اللقائین روحیا  
 للظالمین ! "

پس بهائیان را در اینجهان مقامی رفیع است و تکالیفی بس عظیم  
 و بانجام این خدمات موفق نخواهیم گردید مگر بتأییدات ملکوت  
 الهی و تحریکات حضرت مولی الوری . چون ناموس تعاون و تعاضد  
 از نوامیس اولیه عالم انسانی است . چون یاران اردیپ و اریک  
 بسی تعالیم روحانی از ایران اخذ نموده اند حضرت عبدالبهائیم  
 از کثرت رأفت و محبت باین خدمت جزئی برای این  
 بیچارگان باز نموده تا قانون تأیید و استمداد بهدیکر تحقق یابد

در یکی از الواح که گوید دوازده یا چهار سال قبل نازل شده میفرماید:-  
 "مکتوب برادران از اروپا و امریکای با ایران خواهند  
 آمد و تأسیس صنایع بدیعه و بنا، آثار مدنی و انواع کارخانه  
 و ترویج تجارت و غیر فلاحت و تحمیل معارف خواهند نمود و  
 بهیچدراسن و امان بهمت حکومت بحد کمال رسد خواهند آمد  
 و ایران زارتگ جهان و غنطه اقالیم سائمه خواهند نمود."  
 و اینست که امروزه پیش از کم تحقق واقعی یافته و امیدواریم که رسال  
 سال کاملتر تر گردد و البته هر قدر مطلب مرامند نگاری قدرت گیرد  
 شرطی که در لوح مبارک ذکر شد زودتر بعالم وجود قدم خواهد گذارد  
 و حضرت عبدالهبار در الواح کثیره است که باین مسئله مهم فرموده اند  
 و ثمرات و نتائج آنرا واضحاً بیان نموده اند چنانچه میفرماید:-  
 "مکتوب بایران عرب بایران شرق ملاحظه گردید مضمون مشیون  
 معانی گوناگون بود و دلالت بر نهایت محبت و شجاعت و استقامت  
 مینمود و یقین است که در این طوفان اعظم که شرق را احاطه نموده  
 این نامه بسبب سرور و جویباران گردد." و در لوح دیگر نازل شده:-  
 "مکتوب مطبوع که از بهائیان غرب به بهائیان شرق مرقوم شد  
 بود ملاحظه گردید. مضمون مشیون بقتل و اسرار حضرت شیون  
 بود یقین است که اجتناب از اسباب روح در میان گردد."  
 یکی از ذائق مهم امری که در سال گذشته اتفاق افتاد و آثارش

در اینکه معلوم خواهد گردید بهمانا سفر دور جهان بواسطه جناب مستشاران  
 یاسن ربی و مستر هو و ارد استردون است که مدت یک سال  
 در اطراف عالم در ممالک دور و نزدیک نداء یا بهاء الله الاهی سل  
 بلند نمودند . چون از شهر واشنگتن حرات نمود جمع مجامع شهرهای  
 امریکه ملاقات کرد و بایاران و اخبار صحت فرمود تا خود را  
 به شهر سانفرانسیسکو که آخر نقطه امریکه است میرسانند و از  
 آنجا در کشتی نشسته از دریای پاسیفیک عبور نمود در جزائر هونولولو  
 و ممالک ژاپون و چین و هندوستان سفر نمایند و پس از  
 اسفار در هندوستان دادا خطابها و ملاقات یاران خود را با  
 مقصود رسانیدند و پس از زیارت جمال جانان از راه اردب  
 مراجعت بامریکه نمودند . مشایخ بهم بهر شهری که رسیدند  
 به نشر نجات الله و تبلیغ دین الله و ایفاظ نفوس مشغول میشوند  
 شرح و توفیق این سفر بهائی بدور عالم خارج از این عریضه است  
 زیرا احقرات بر حسب امر مبارک بزودی کتابی در شرح و قانع سفر  
 خود تألیف و چاپ خواهند نمود و امید است که بواسطه یکی  
 از جوانان بهائی انگلیسی دان انتخاب محض انتشار در شرق بدین  
 فارسی ترجمه گردد تا هر کسی بر غنمت و جلال امر در اطراف جهان بخواند  
 آگاه گردد . حضرت مولی الهوی در باب این سفر میفرماید :-  
 " از سفر ستر ربی و مستر استردون مرقوم نمودن بودید این

سفر تاج و ثمر بی حصر . در جمیع اعصار و قرون آتیه تذکوره خواهد بود  
 و بعد از رجوع این سفر البته شرح مفصلی مرقوم و منتشر خواهند نمود .  
 و در لوح مبارکی که به سس استر لینگت یکی از بهائیان نیویورک  
 نازل شد میفرماید :-

" ای بنت مملکت ! حضرت مستزیمی چون از سفر چین و ژاپون  
 و هند بارض مقدسه وارد و با بهائیت بشارت در سرور حاضر شد  
 از شدت محبت یادیاران نمود و در استان مقدس طلبی چون  
 و غایت حضرت احدیت کرد . فی الحقیقه این عزیز عبد الهی است  
 وطن خویش نمود و از راحت و نعمت خود بگذشت مشقت سفر  
 اختیار نمود و دریای آتلانتیک و پاسیفیک قطع کرد تا در  
 جزایر هونولولو بشارت مملکت دهد و در ژاپون انتشار  
 تعالیم حضرت بچون کند نفوس را به هدایت بگری همدی نماید  
 و تمشک کانزال چشمه ایوب نبوشند چینی را از طلوع نور  
 همین خبر دهد و هندوستان را بشیخات حدیقه رحمن معطر نماید  
 الحمد لله موفق و سؤید شد و در اندیاری ندای مملکت بنگاشت و سرار  
 لاهوت آشکار شد بنیانی تائیس کرد که تا ابد الابد باقی  
 و برقرار است و سراجی بر افروخت که روشنائی ابدیت  
 در خشی بنشانند که ثمرش بی پایان است . "

و در لوح اقدسی که با در محترمته مستر بهو وارد استرودن نازل گشته میفرماید :-

ای کز غریز الهی! شکر کن خدارا که چنین پیری تو عطا فرموده عاقل و صبور  
 و کامل و صبور مدای مملکت شنید و بدشگرتت انجمن و پیوست  
 نور مدی در جبین برافروخت و نشان بشرت تعالیم الهی بگشود رحمت  
 وطن بگذاشت و بدیاری بعید در شرق شتافت بشرت بظهور  
 مملکت داد و بسبب هدایت نفوس گردید لهذا تا جی از عزت  
 ابدیه بر سر نهاد که جوهر زواهرش بر قرون و اعصار بنا بدیاریت  
 ابدیه فائز گردد. تو که مادی خوش خوش که چنین پیری داری.  
 و در لوح دیگری که از سما قدرت بافتی را اجای با تیمور نازل کردی بنویس  
 ای انجن رحمانی استر آمدون منادی مملکت شد و بر جبین دهند  
 و زایون شتافت توفیقات ربانیه مد کرد تا بچنین موهبت آسمانی  
 فائز گردد بسبب افتخار اجای با تیمور شد و غلت برورد و جوهر باران  
 و بار رحمان گردید در سبیل مملکت جانفشانی نمود و بسبب  
 حیات ابدیه بعضی نفوس گردید نتایج این سفر عشق ربانیه مانند  
 شمس در قرطاب هر و آشکار گردد و توفیقات عظیمه پدیدار شود.  
 از مطابقت نقل الواح مبارک بچون واضح میگردد که الحمد لله امرای  
 در جمیع اطراف و کفاف جهان رو بترقی و بسیاری از مردم از اعلی و  
 به نایب اعظم گوشه دار اند. از مملکت الهی و علا اعلی خبر گرفته اند  
 و ادان روح افزای حاتم قدس را شنیده اند و در حقیقت تحقق  
 و تفحص تعالیم روحانی بر آمده اند و جبین را بنور هدایت بگری روشن



نمودند و این کتاب را شیخ و علامه دلجوئی تبریزی درین الله و نشر نموده  
از تعلیق جات یاران شرق عموماً و جستجوی انالی عرب خصوصاً  
و عیان است .

امروز سند ساختن شرق الدکن در شیکاگو در انظار باری  
و اغیار اجمیت خارق العاد پیدامون و هر یک از اجای الهی  
در نهایت جانفشانی سعی نمائید که این بنا بهائی بزودی مبارزت  
کرد و اساس ان گذارد شود و کاخ منوی آن به فلک اثر رسد  
و این مطلب اگر چه در این دو سه ساله قبل نمایان گردید و اعلان  
ولی هفت سال قبل در ۱۱ ماه می ۱۹۰۳ اعضا بیت روحانی  
شیکاگو لوج مبارکی دریافت نمودند که در ان این بیانات در  
ذکر شده :-

" یا اجا عبد البهاء و سهماة و شرکاة فی عبودیتہ رب مجتود ان  
اعظم الامور و اہم شروع ایوم تالیس شرق الدکنار و بنیات  
معبدہ یرتفع منہ صوت التہلیل الی ملکوت رب المجید طلبا  
لکم بما اقدرتم و نوتیم تالیس ہذا البناء و سبقتم الحفل فی منزل اللہ اول  
لہذا المقصد العظیم و المشروع الکریم سترون ملائکة التائید متابع  
علیکم و جنود التوفیق تتہاجم ایاکم و عند یاتم شرق الدکنار و تواقفہ  
الانوار و بحضریہ الابرار و تقوم الصلوة تظرفاً الی ملکوت الاسرار  
و یرتفع صوت التمجید للرب المجید ہنا لک یفرح المؤمنون و یشرح

صدر امتلاً بحجة أمتي القيوم ويهيمون الناس الى البتل في ذلك  
 آية المعمور ونشر نجات الله وتعلو كلمة الله وتمكن تعاليم الله  
 من القلوب تمكّن الروح في النفوس ويستقيم الناس على  
 امر ربهم الرحمن ."

چون پارسال در فصل عید نوروز مجلس عمومی در باب مشورت  
 بنا، شرق الذکا در شیکاگو منعقد گردید و اثرات بزرگ از آن  
 تراوش نمود لهذا بر حسب نظامنامه کمیته اجرائیه قرار بر این گردید که  
 مجلس عمومی دیگری در همان تاریخ فراهم آرد تا نمایندگانت  
 اینکتهای بهائیان آمریکا دوباره در هم جمع گردید روحی تازه نمایند  
 در ترقیات امر محبت کنند و در مسئله بنا، شرق الذکا روح نمودن  
 اعانهجات مشورت و نگاشتن نمایند و کمیته اجرائیه در تهیه  
 و تدارک انعقاد مجلس و حضور نمایندگان در ایام نوروز بود که بعثت  
 لوح مہارت ذیل در ۲۴ فرایر ۱۹۱۰ رسید تاریخ اجتماع محفل به  
 یک ماه بعد افتاد قوله تعالی :-

"ای یاران و امانت داران ! اگر مقصد شما که در نوروز محفل عمومی  
 در شیکاگو بیارید و از جمع اطراف نفوس حاضر گردند و مذاکره  
 در خصوص شرق الذکا گردد و وحدت عالم انسانی استیلا شود  
 و تعالیم الهی مذاکره شود و وصایای جمال مبارک شرح و بیان گردد  
 بهتر آن است که این قضیه در عید رضوان واقع گردد زیرا عید

رضوان اکبر است و هوا در غایت اعتدال پس هر طرف  
اعتدال کنید که هر کس عزم حضور شیکاگو کند در آنجا یوم مبارک  
باشد.

اما از قضایای اتفاقیه چون برب لوج قبل تغیر وقت بجهت اعتدال هوا  
گردید و در ایام نوروز هوا در غایت طایمت بود در آن دو سه روز  
عید رضوان چنان هوا سرد گردید و بپنج برف دبورانی نازل شد که مثل  
و مانندش را کسی ندیده و نشنیده بود درختهای باغها و گلها سیب آنها  
را کل سرمازد ضرر زیادی به زارعین اطراف خورد راهها بند گردید  
و در وسط بهار دنگش بیست و پنج روزستان هویداشد اما چون  
پس از دوروز دوشب برف و باران هوا صاف گردید و آفتاب  
نمایید و نسیم روح پرور و زیدین گرفت معلوم شد که در پس پرده این  
تغیر هوا چینی مخفی بود.

باری قبل از آنکه مجلس عمومی رسمی منعقد گردد شب شنبه جمیع  
نمایندگان و اجای شیکاگو در یکی از مهموئل های بزرگت پایین شهر  
بضیافت یاران جمع گردید و همگی در امتدقات نمودند و بهمدگر معرفی  
گشتند و در این مجلس روح اتحاد و اتفاق غریبی مشاهده گردید پس از  
خواندن الواح و مناجات جناب مستر و دکاک دسته همورس  
بر تنیگام و سن بوین و سترمال و سترهن خطابه های مختصر فرمودند  
که داد نمودند و هر یک از هم قلب سرور و مخلصان شد پس از صرف

شرفی و شربت و گفتند، ای روحانی مجلس به انتهای رسیدن  
 صبح پیشینه اجنای ای دو کلاه محترم مجلس بهائی در تالار بزرگ که  
 مخصوص انعقاد انجمن باسی عمومی عظیم است حاضر گردید و دو بار محفل  
 بسیار روحانی منعقد شد و اگر چه در آن مجلس از طرف بیگنوی  
 که خود را ظاهر بهائی نامید ولی شرا طالب ریاست و بزرگیت بود  
 قدری آثار ضدیت و خودپرستی ظاهر گردید و موقتا حزن و اندوه در  
 وجه یاران هویدا گشت ولی قوه کلمه الله و تائیدات روح القدس  
 چنان عظیم بود که جمیع اشکالات بر طرف شده انجمن مهم به نفع  
 سرور و جوهر دشمنان از فرج و شغف افتتاح و اختتام پذیرفت  
 و فی الحقیقه انجمن صبح پیشینه از جهات قوه وحدت و یگانگی امر را  
 بخوبی عیان ساخت و امر الله از امتحان شدید منظر و منصور خارج  
 گردید که تشکر و له الحمد که عباد ثابت خود را در مواقع بیات  
 عظیمه از مکر مکرین حفظ و مصون بنمایند و در سر ابرو فضل و رحمت  
 در سراق قدس انس و الفت داخل میفرماید! اوست ناصر و

و بحسب عظیم ربیم!

خدا صه القول حله عمومی رسی در صبح دوشنبه ماه آوریل ۱۹۱۰  
 افتتاح گردید و جناب ستر منتزت سید رئیس اتحاد شرق  
 الذکار بهائیان حاضر بود و چون جمیع نمایندگان و یاران بر  
 کرسی های خود نشستند مشارالیه از مقام خود برخاسته در آنجا

وقار وروحانیت مناجات ذیل که از قلم حضرت مولی الوری جاری  
شده تداوت نمود :-

" الی الی نحن عباده <sup>اخلاصاً</sup> وجوهنا لوجهک الکریم وانقطعنا عن دذنبک  
فی هذا الیوم العظیم واجتمعنا فی هذا المحفل الجلیل متفقین الاراء والنوا  
متحدین الافکار فی اعلاء کلمتک بین الوری رب رب اجعلنا آیات  
الهدی ورايات دنیک البینین بین الوری وخدمتک وخدمتک  
العظیم یا ربنا لا علی ومظاهر توحیدک فی ملکوتک الابهی ولو اکب  
ساطعة النجر علی الارجا رب اجعلنا بحراً تتلاطم بامواج فیضک  
العظیم ونهوراً دافقة من جبال ملکوتک الکریم واثماً طیبه علی  
علی شجرة المکرک الجلیل واشجاراً مترتمة بنعم لم موهبتک فی  
کرمتک البدیع رب اجعل اردا حنا معلقة بابایت توحیدک  
وقلوبنا مشرحة بفیوضات تفریدک حتی نتحد اتحاد الامواج  
من البحر الموج وتفق التفاق الأشعة الاطول من السراج  
الواج حتی تصبح افکارنا وآرائنا واحسانا حقیقة واحدة تبعث  
منها روح التفاق فی الدفاق انک انت الکریم الواب بک  
انت المعطى العزیز الرؤف الرحیم "

پس از تداوت این مناجات روحانی به اثرش در وجه نمایان  
بود لوح مبارک ذیل که بواسطه جناب دکتر امین آفرید علیها الله  
مخصوص این مجلس از سما قدس الی نازل شده بود امه الله مس

ایوا دبسترسل قرائت نمود :-

امریکا اجای الہی

علیم ہبار اللہ الہی

ہو اللہ

ای ابناء و بنات مملکت الحمد للہ بفیض نامنا ہی الہی آفاق یا ہتر از آید  
 و شرق و غرب ہندای حق ارتباط یافتہ امروز در جمیع اقالم عالم ہندای مملکت القس  
 بسمع دور و نزدیک رسید و علم وحدت عالم انسانی بقوۃ الہی بلند  
 گردید نغمہ شرق است کہ عالم غرب را بوجد و طرب آوردہ است  
 غرب است کہ گوش زد اہل شرق گشتہ . از بدایت عالم تا الی الان  
 ارتباط در میان ایران و امریکا نشد و ابدأ باہن ساکنین این  
 دو قطعہ مجاہرہ و مکاتبہ نگردید . حال ملاحظہ نماید کہ باندک مدت  
 چه وجد و طرب در میان این دو اقلیم افتاد و چه ارتباط حقیقی معنوی حاصل  
 گشتہ و چه مجاہرات روحانی در میان آنک . حال بدایت طلوع  
 صبح و نتایج سحر است غریب کوکب این وحدت چنان اشراق  
 نماید کہ آفاق را روشن و نیز کند و ارتباط ہم و وحدت حقیقی  
 بین جمیع قطعات حصول یابد . اما سرعت حصول این آمال  
 بستہ بان است کہ یاران غرب لکمال ہمت و قوت  
 کہ خردست برسند و سعی بلیغ مبذول دارند و می آرام نگیرند  
 و نفسی راحت بنجوید بلکہ شب در روز بکوشند و بکوشند و بکوشند

. تا بزودی بختی این بخت را در دست شما خواهد بود .  
 او بخت بیخبر است در آنجا که شما بختی دارید و خبری از او ندارید  
 در حالی که او را خبری از شما نیست و شما خبری از او ندارید .  
 بختی که در آنجا است و بختی که در آنجا نیست .  
 بختی که در آنجا است و بختی که در آنجا نیست .  
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 بختی که در آنجا است و بختی که در آنجا نیست .

اجتای شرق بجان و دل میکوشند که بقدر امکان اعانه نمایند با وجود  
 آنکه اخلیه ایران چند سال است در نهایت افشاش است و در  
 نه صنعتی نه تجارتی بلکه در جمیع ولایات جدال و نزاع بین حزب استبداد  
 قدیم و حزب شروط جدید واقع و بنحو مشغولند با وجود این بقدر امکان  
 میکوشند که بشرق الذکا رشیکاغوا اعانتی نمایند و ابداً قصد نخواهند  
 نمود اگر ایران انتظام یابد اجتای ایران اعانتی نمایان خواهند  
 نمود و من تضرع بملکوت الله بنیام و از برای شما تائید و توفیق عظیم  
 و علیکم و علیکم البها، الابهی ع ر ع

تلاوت این لوح غزآ که در ای نصایح در تیره دیانات روحیه است  
 بسب سرد و شغف قلوب یاران گردید و هر یکت بدرگاه حضرت  
 رب الارباب سجده کرد که خداوند او را موفق بر حضور در مجلس  
 نمود است . سپس ستر میز خطاباً ادا نمود و از خدمات  
 و جانفشانی یاران شرق و غرب که برای مشرق الذکا را اعانه و ستان  
 و خدمت کرده اند تحسین و توصیف نمود و اظهار داشت که مشرق  
 الذکا حقیقی الآن در قلوبمان ساخته میشود و این مشرق الان  
 بنیان عظیمی خواهد بود که در آتیه بر اتحاد و اتفاق یاران خاور و باختر  
 شهادت خواهد داد در روز بروز این اتحاد روحانی بر حسب ترقیات  
 و جدائیه ما زیادتر خواهد گردید .  
 بعد از آن حضار جناب ستر اکبرت مال را بریاست مجلس انتخاب



نمودند و پس از محبت های کثیرت را این بیانات ذیل را اظهار داشتند :-  
 " خداوند ضعف را بجهت شکست قوی پیغمبرگان انتخاب فرماید. شما اله  
 ضعیف برای ریاست این مجلس انتخاب نمودید. من خیلی ضعیف  
 و ناتوان هستم و اگر بر فقر و عجز و بیچارگی و نادانی خود قائل نبودم  
 این مقام مسئول را نمیتوانستم قبول کنم و روح نایب و وقت و حکمت  
 از پروردگار مسئلت فرمایم. امروز انوار افتتاح این مجلس در قلب  
 هر یک از شما که توجه بشرق نمودید پدید بخشید و اگر در آن وقت  
 بشارت محبت و اتحاد حقیقی را کاملاً درک ننمودید معانی روحانی  
 آن در وقت تلاوت لوح مقدس بر شما کشف گردید. امروز  
 موقع کلام و سخن سخنجانانیت بل باید احوال را در زاویه نشاند  
 انداخته فی الفور مشغول بر ترقی و رفیع و مشورت در امر گردیم  
 ما که نمایندگان مجامع بهائیان امریکای و کانادا هستیم در این  
 مقام جمع شده که هدایا و تحف جانف اینهای خود را در امر اله در  
 طریق بنای مشرق الدکار اظهار داریم بدون اغواق و دلف  
 همه گیر را از بیان راهوت های مجامع مختلفه تشویق و تحریص کنیم  
 پس بایستد در همه گیر جمع شده باجری خدمات پردازیم زیرا از زمان  
 حقیقت ما را از یاد خواهند نمود که علم را با انوار آن جستجو نماییم."  
 مستر برنارد جاکبسن مستی منشی و مس جرتزودلو کمانایب  
 منشی مجلس انتخاب گردیدند و دفتر اسما، نمایندگان از قرار ذیل

قزاق کردی

اسم شهرهای آمریکا

میلواکی

راسین

دنور

بالتیمور

سینسیاتی

{ لانسین

{ شوکارگرد

منتریا

ریکسن

بستن

اسپوکان

پرتمند

فیلادلفیا

زدت پرت

سنتال

نیویورک

"

"

اسم نواحی و ایالت‌ها

مستر شارلت موتن

مستر ناگنوس پسین

مستر سیدیا مارین

مستر ادوارد استرلان

مستر اتی پارترت

مستر ماری داسن

پر دسرهزی آرم استرنگ

مستر ماری مایر

مستر مارلن ادور

مستر ا. ب. کیلیس

مستر سوفیا انگل هورن

مستر ایزابلا برتنهام

مستر جان درمو

مستر جان فنج

مستر اتی بویلین

مستر متفرت میلز

مستر پرسی ددکاک

مسس امبروزیا سانفرد

ستر با یرن لین

ستر روی دیلم  
ستر ژوزف بن  
مسس کلودی اکوز

ستر ویمیم هور

مسس بیللا شون  
ستر چارلز هاجیس  
مسس چارلر نیلسن

مسس آلا کوانت

مسیگان

بنگور  
لانس

ایاکا

واشنگتن

"

نور شهن

جوسی سیتی

نیو آرک

سوفت کلر

بروکلین

اوکلند

جنوا جکشن

بروکلین

چوستن

پرسن

یوتیکا

کیفتن

بوفالو

اسکو

اسم شهرهای امریک	اهم نمایندگان مجلس سنا
بنیا پویس	مستر آبرت مال
نیویورک مینز	مستر اولدف پری
شیکاگو	مستر کورین ترو
"	مستر ارتور اگنو
کینوشه	مستر برنارد جاکسین

پس از خواندن اسامی و کلمه و قبول آن بواسطه جمع مجلس مستر جاکسین راپورت مفصلاً از امور شرق الذکار که در سال گذشته رونق و فتوح کردید خواند و خلوصه این راپورت آنکه زینتی و باقیمت سی و دو هزار تومان اتیاع نمود و قرار کردند اندک هر شش ماه شش ماه پنج هزار تومان با منفعت صد در شش ادا نمایند و تا بحال تقریباً نصف این مبلغ را داده اند . هم چنین خریطه های قشنگ بسیار ظریف بواسطه معماران چون ستریمی و ستر پوینگتن و ستر بریش و ستر لینگتن و ستر دودارد و ستر تاکول و یک نفر دیگر که در ایام رفته هفت خریطه میشود با تمام پذیرفته ولی بچکدام از این خریطه ها هنوز انتخاب نگردید زیرا معماران مشهور دیگر اظهار داشته اند که نقشه ها بکشند و بنویسند و تا بحال عکس جمیع خریطه ها را برداشته و بجز در مبارک ارسال شده است . اما حضرت عبدالبهادر افغانی امر فرمودند اند که با جمیع

اقتضا دادا نشود بنای سبب فتن نگردد . قوله تعالی :-

در خصوص شرق الذکار استفراغ نمودن بودید در ابتدا باید زمین  
را همیای نماید بعد مباشرت به بنان نماید و از استقراض اقرار کنید  
باید بقدر امکان قسطهای قرض داد شود اما در ترتیب و هندسه  
شرق الذکار و نقشه آن هندسه و نقشه ای متعده جمع نماید  
و بواسطه محفل روحانی به نقشه که مطبوع واقع گشت و مقبول افتاد  
انرا اختیار نماید ولی باید شرق الذکار نه رکن باشد و اجتماع  
کلی در مرکز بنا یعنی در وسط میشود .

خواب ستر زورف بن دکیل و اسکنتن از جای خود بر گشته  
و ترجمه لوح مفصلی را که از افق عنایت بافتخار حضرت امین در  
معانی تعاون و تعاضد مابین عالم اشیا و انسان نازل گردید در  
نهایت قوت و نفوذ قرائت نمود و از آنجمله در این لوح هست  
حضرت غفر الله له عظم میفرماید :-

یاران عرب را نهایت آمال و آرزو بنای شرق الذکار است  
و چون در آن خطه و دیار بنا اگران و قیمت کار مبلغ موفور باید تا تاسیس  
بنیان خانه و قصور گردد تا چهر رسد به بنیان شرق الذکار که باید  
در نهایت عجز و ستم و اقتدار باشد پس یاران الهی باید از هر کناری  
با عنایت برخیزند و بجان و دل در این مورد انفاق نمایند تا در جمیع  
مشایخ و عیان گردد که بهائیان شرق و عرب هم یک خاندان دارند

دروا بطریک دودمان ترک و تاجیک و روس و امریک و هندو و ترک  
 حکم یک چند و یک جیش دارند و بدون طیش مجادلت و معاضدت  
 یکدیگر بر خیزند و این عمل مبرور در درگاه رب غفور مقبول و محبوب . در  
 تالیس شرق الاذکار در عشق آباد فی الحقیقه یاران بنیاد و صدر انسانی  
 گذاشتند تا ان بنیان بند گردید و همچنین حال المحدثه از جمیع اقالم  
 عالم بقدر امکان اعانت پیاپی بمشرق الاذکار امریک ارسال میکرد  
 شما جمیع یاران الهی ممنونیت عبد البهار ادر انحصار ابلاغ دارید فی  
 الحقیقه این همت یاران شیامان شکرانیت است زیرا از نظر  
 و خراسان و شیراز و هرم و اطراف اصفهان حتی دماست  
 و قزاقی خراسان و شیراز ویزد اعانت ارسال گردید این انفاست  
 در سبیل تیر آفاق بسبب سردی قلوب روحانیان است  
 و از نیوم آدم تا بحال چنین امری واقع نشد که از اقصی بلاد آسیا اعانت  
 بجهة اقصی بلاد امریکا ارسال گردد . از رنگون اعانه بشکراغو  
 و از هرم شیراز و خیر القزاقی ترشیز اعانه بمشرق الاذکار در قطب  
 امریک میشود این نیت مگر بعون و عنایت جمال مبارک  
 و توفیق ان شمس حقیقت و نصرت و معاضدت آن تیر اشراق  
 که آفاق را ارتباط عطا فرمود .

کس از انام لوح قبل آتیه استعد مسس کورین ترو  
 منشی خزینه دار را پورست خود را از اقرار ذیل امرائه نمود :-

" در آخر مجلس عمومی پارسال در خزینه مشرق الذکر است <sup>دولت</sup> ۳۴۴۶۶۶۶  
 (توان) حاضر بود و از ۲۱ مارچ ۱۹۰۹ الی ۲۳ آوریل ۱۹۱۰  
 مبلغ اعانه جات به <sup>دولت</sup> ۹۵,۳۹۷,۴۰۰ رسید است. جمع  
 اعانه جاتی که در یکسال از ممالک شرق چون ایران و هندوستان  
 و عثمانی و برشام و اورشیم و روسیه و مصر دریافت گردید  
 به <sup>دولت</sup> ۸۵,۹۲,۷۰۰ (هفت هزار و نود و دو تومان هشتاد و پنج شاهی)  
 در صورتیکه اعانه های ممالک اروپا و ایالات آمریکا و کانادا  
 به <sup>دولت</sup> ۶۶,۶۳۸,۷۰۰ رسید است. بهائیان محترم شرق اعانه  
 های خود را اول بارض مقصود فرستاد و بعد حضرت عبداله  
 از انجا با بریکت میفرستند و باینوضع این اعانه های برادران  
 و خواهران شرقیمان چون رود ما، زلدل از حقیقت روح حیات  
 متصل بجانب غرب جاری است."

فیه الحقیقه اجتهاد شرق در فرستادن اعانه و فداکاری چنان  
 همی ظاهر نمودند که کوشش فلک شبیه دشتش را شنید چشم  
 روز کار نظیرش را مشاهده نمود و بسبب حیرت و تعجب و خجالت  
 و شرمندگی کل عباد گردید و از این سخاوت بی همتا جمع بهائیان  
 غرب را الی الدبد ممنون و متشکر خود نمودند و جانفشانی  
 ان یاران از یکت نقره کرده لوح مبارک حضرت ایادی امرالله  
 جناب ابن البر نازل شد بخوبی معلوم میگردد. قوله حل و علاء -





کل نماینده گان بجنور اعضای مخالفین بهائیان شرق نوشته شود  
 و در آن امتنان و تشکر اجمالی غرب یا در فرستادن اعانه های  
 سخاوت منش دوستان خاور برای مشرق الذکا را شکیبا  
 اظهار گردد و نکته که عبارت از مسترال دمس کولوز میز  
 احمد سهراب باشد بجهت نوشتن چنین مکتوبی انتخاب گردید  
 در مجلس آخر که بعد از ظهر منعقد گردید بعضی امور مخصوص مشرق  
 چون اصلاح نظامنامه و فرستادن تلگراف بجنور مبارک و چاپ  
 راپورت مجلس غیره غیر بیان آمد و با انجام رسید و غضا  
 نکته اجراییه بجهت امور سال آینده اقرار ذیل انتخاب گردید  
 مستر البرت آل . مستر مؤتمن مرت میز . مستر برنارد جان  
 مس کورین ترد . مستر اورتورگنو . مستر ویمیم هور  
 مس انی پارترن . مستر جوزف هنن . مستر ردی ویمیم  
 و چون این امور اختتام پذیرفت مستر آل مناجات ذیل را  
 تلاوت نمود قوله و قوله الا صلح :-

" الی الی ترانا من ملکوت غیب احدتک قد اجمعنا فی هذا المصل  
 الروحانی مؤمنین بک موقنین بآیاتک وثابتین بشارتک  
 و میثاقک منجذبین الیک مشتغولین بآیاتک مخفیین  
 فی امرک خادمین فی کریمک ناشرین لدینک ساجدین  
 لطلعتک خاضعین لدجالتک متذللین بآیاتک متضرعین  
 الیک

ان تویدنا علی خدمتہ اصفیائیک و تجذنا بجنود فیک و تشدد  
 از زنا علی عبودتیک و تجفنا بعیداً رکعاً سجداً موفقین بعبادتیک  
 ربنا اناضعفنا و انت القوی القدیر و نحن الموات و انت الروح  
 الحی العظیم و نحن عجزاً و انت القوی المتین ربنا وجه وجهنا  
 الی وجه رحمتیک و ارزقنا من مائتة السماء بفضل صدقیک  
 و انصرنا بجنود ملائک الاعلی و انجذنا بملائکة مملکتک الالهی  
 انک انت الکریم الرحیم ذو الفضل العظیم و انک انت  
 اللطیف الجلیل ع ع

بعد از این مناجات پر روح در یگان جمع نمایند گان و در آن  
 در نهایت سکوت حلقه زن و دست در دست هم بگیرد ان  
 در نهایت سرد نردنغ اسم اعظم الله الہی را بلند بر زبان جاری  
 نمودند و مجلس در نهایت جدل و از ادگی و اتحاد بانتهی رسید  
 ای برادران محبوب و ای خواهران عزیز! آثار استقبال این نوع مجلس  
 عمومی را فقط حضرت من اللہ شرح تو ان داد زیرا اوست  
 واقف بر اسرار و عالم برقیات قلم از بیان عاجز است  
 از تقو بیان خارج ولی عبد البہاء در باب محفل عمومی پارس چنین  
 مفرماید :-

"ان تحقیقہ محفل معوشین در شیکاگو مجمع آسمانی بود و نمودن تبادلات  
 الہی پر لوسی از مملکت الہی تجلی نمود و نسیم جانپر در از لہت غنایت

بوزید جلوه از اشراق شمس حقیقت بود که یاران الهی در نهایت  
 محبت و اتحاد و یگانگی در آنمحل روحانی مجتمع شوند و مقاصد کمال مقبوله  
 تائید الهی خدمت بامر الله و عبودیت درگاه کبریا و تائید مشرق  
 الذکاء آنمحل را در مستقبل نتایج عظیمه محقق و آثار باهره مسلم است  
 چون اول اجتماع عمومی بود در آمریکای هند اهمیتی عظیم داشت  
 و بدون قوه عهد و میثاق الهی در زمانی قلیل اجتماع در آنمحل نورانی  
 مستحیل بود و لکن میثاق راقوتی که محیر عقول است و در هر نقطه  
 آثار تائید میثاق واضح و ماهره.

آنکه گفته که در این یوم مبارک شمس میثاق در نهایت اشراق است  
 و از تائیدات عهد بامر الله انعقاد این نوع مجامع عظیمه ممکن است  
 و الله صد سال سنواست میگردد و مردم مشرق و غرب در ایام این  
 انکار عالییه و مهم سایه نمیکردیدند. پس خوش بجا آن برادران  
 و خواهران محترم که شب در روز در سایه شجر رحمانیتش مشی منور شد  
 در گذار عنایت قدس او ساکنید بر ضلالتش متوفیق و در بحر رحمت  
 و فضلش مستغرق! چه قدر خوشن بخت و پر سعادت هستید که در  
 سبیل الهی زجر و مدست می کشید و در سینه سینه و آنچه بهر  
 ارواح خود در ادرک حال سرد در فدا نمائید. این غیاسی است مخصوص این  
 شیراز همیشه شجافت اناجی است که الی الابد بر در اسرار  
 فدایان درخشند و تابان خواهد بود.

فی الحقیقه در سئو اعانه بشرق الدکار شیخ کانو سخاوتی ظاهر فرمودید  
که عالمیان را بکثرت انداختید و جانفشانی نائی در این امر نمایان نمودید  
که بهائیان سائر ممالک را بخل و ترساکردید . چنانچه ستر البرت  
ایل میگوید :-

" کشف و هدایای عظیم و اعانه قابل ملاحظه شما برادران و خواهران  
شرق سبب تعجب و تحیر اهل عالم گردید . از ما بخواج و ما ملزم بودیم  
خود با سخاوت شما نه مارا کمک و تائید فرمودید و اعانه نامی بی  
دری فرستادید . با چشمهای گریان و قلبهای آتش بارگوش  
به حکایات جانفشانیهای شما اعانه شما نمودیم . شما کلمات " اعانه  
و سخاوت " و اتحاد " را بروح جدید عالیه و معانی لطیف سایه  
زنده وحی فرمودید و در جانفشانی که در شرق نمود اید مانند تجلی بون  
که در ارضی قلوب یاران گشته شده و به نفقات روح القدس  
شغال و حقائق نویسد و مشام اهل عالم را بنفحات روحانیه  
مغطر خواهد نمود . " و جناب ستر زوزف نیز میگوید :-

" ما در حالت حزن و الم از جانفشانیهای دلیرانه شما در دست  
اعانه به شرق الدکار امریکت اطلاق یافتیم و بجهت اظهار امتنان و تشکر  
صحیح اجناسی این دنیا را باین چند کلمه جارت میبخشیم . در عالم روح  
که مقدس از بون و مکان است در نهایت محبت شما را  
در آغوش الفت درمی آوریم . ان یاران بواسطه جانفشانیهای

عظیم تر شوق مجیدی برای مآب ایجاد فرمودید و چنین امیدوار که هر  
یک نفر از این مجلس با قلب مشتعل از نار موقتاً اعمال شمار تحت  
نمونه دلربا انجذاب و تخریب سائرین در خدمت امر گردد لهذا  
با قلبی سرشار حضرت پروردگار را مجدداً شناسیدیم که چنین برادران  
و خواهران روحانی با عطا فرمودن است . صفیات تواریخ  
محل این زمان بسیار اعمال و امور عجیبه دارا خواهد بود ذلی بزرگترین  
و امجدترین آنها همانا سخاوت ان یاران شرق خواهد بود که چون  
شمس روشن در قرون و اعصار خواهد درخشید . "مس کوز سیکو"  
"در هر قلبی جهانی سرور و شرف ظاهر و در هر دهی آثار اتحاد و اتفاق  
میویدا . نفوس در حالت دعا و مناجات بدرگاه قاضی الحاجات  
تا ابواب بسته مفتوح و نعمات ملکوتیه نازل گردد ! هر جا نکت  
که یاران شرق در فرستادن اعانه بجهت شرق الدذکار نمونه اند  
ان تجلی است که بید قدرت الهی در قلوب با آگشته شده  
و امید داریم که خدمات یاران غرب بسبب سرور قلب عبدالمبارک  
گردد و شرق و غرب چون دو دست در آغوش هم دیگر نمایند"  
در این ایام بهمت چند نفر از یاران و خادمان امر محله بهائی موسوم به پیام  
بر باختر "مجلس فارسی و انگلیسی بر حسب تاریخ بهائی که هر سالی به نوزده ماه  
و هر ماهی به نوزده روز تقسیم می شود ماهی یک نسخه چاپ و انتشار میگردد  
و نقداً ادا می گردان انگلیسی در شیکاگو و مدیر فارسی آن در واشنگتن موجود

قیمت اشتراک این مجله بهائیان سال پنج فرانک یا یک تومان خواهد بود  
 و چنان امید است که اجای شرق در این مجله شرکت خواهند نمود زیرا  
 فقط به کمک و تأیید ان دوستان الهی قادر توان گردید که ادوات  
 انرا بتدریج بوسعهم دان و مقاصد و آمانی که در شمار اول چاپ و انتشار  
 یافته بنصه شهود بیاوریم . و امیدوار هستیم که مبلغین محترم  
 شرق گاهی پیام بر باختر را که روزنامه خود آنهاست بمقاله منصفه و  
 بیانات شیرین و بیخ سرافراز فرمایند تا در صنعت آن چاپ  
 و در عالم ایجاد نشر گردد و هر کس که میل آگونه این مجله دارد به آدرس  
 ذیل مرسله نمود در نهایت وقت رسیدگی خواهد گردید -

*Payam Bare' Bakhtar*  
 1800 Belmont Road  
 Washington D.C.  
 U.S. America

از حق جن جنانه سئلت میمائیم که جمع ما را بر رضای خود موقوف فرماید  
 و در ملکوت انس و سادات قدس داخل کند و امید داریم که  
 رشته انجیبرات و ارتباط ما بین ایران و آمریکا بل شرق و غرب  
 لازم بر دوز سخنگو گردد و نامش محبت الهی قلوب را مشتعل نماید زیرا  
 هر خطی که از آن برادران و خواهران با این ممالک میرسد مانند بمبیل  
 و حقیقت الهی نفوس را به نعمت دلکش سرور و بهر چه نماید

پس چه بهتر از آن که در اینموقع آخر این عریضه را به بیانات رسید  
 که از غم مبارک حضرت عبدالهبار در حق دوستان ایران نازل  
 شد مشون دسترزنمائیم قوله و قوله البدیع :-  
 "ایدوستان جمال قدم اعرصه انجذاب است و قرن قرن حضرت  
 رب الارباب . شرق و غرب در جوش و خروش است و جنوب شمال  
 در شوق و شور . امکان در ترقی است و کیهان در نشوونما ابدی .  
 آفاق چون طفل شیرخوار از مادی غایت  
 در پرورش است و جهان چون نهال تازان در آغوش کیهان از پیش  
 باران فیض در طراوت و لطافت و نمودنمایش . هر چه هست بیشتر  
 مبذول شود فیض بیشتر رسد و آنچه رد و صعود بیشتر باشد ترقی از  
 جمیع جهات بیشتر حاصل گردد ! پس ای یاران جمال قدم و ای مومنان  
 اسم اعظم بجزشید تا در جمیع مراتب چه از معنوی و چه از صوری  
 ترقیات عظیمه نمائید . عون و غایت حضرت احدیت با ماست "  
 لمعات جهک اشرف و شعاع طلعتک اعتدا  
 ز چه رو است برکم نرنی بزن که ملی بی  
 از جانب دوم مجلس عمومی نمایندگان محافل هائی آمریکا :-  
 کمیته انشاء ستر البرت مال . مسس کلودیا کولز . میرزا احمد کربانی

الله ابھی

April 26 1890 Chicago

Marie Suzanne Hopper	Frances Roe
Emma L. Parmenter	Gertrude Burkema
Isabelle D. Crittingham	Roy Cecil Baker
Charlotte Norton	Bernard W. Jacobsen
Annice H. Lincoln	Albert H. Heese
Claudia Susan Coker - C.	Annie J. Boylan
Lowell R. Wate	John H. Hamlin
Ella C. Cook	
Ambrosia R. Sanford	Chas. A. Hargis
Marie W. Watson	Wm. H. Hoar
Eva Webster Russell	Maguire Poulson
Fannie G. Leech	Harlan F. Ober
Margelene D. Mummel	B. S. Lane
Anna Belle Kelfuss	Mrs. A. E. McKing
Helen E. Towdell	R. L. Brooker
Leta & Shuey	
Frances J. Clapp	J. Bonds
Epheie E. Harrison	Ernie Davis
John Nasson	Elizabeth R. Fremley
Hennella M. Naylor	Zia M. Bagdadi
Luella M. Kirschner	Honori J. Jaxon
Sophia Engelhorn	Albert R. Wm. duct in
Mrs. Sarah W. Paay	Corinne True
John A. Finck	Mountfort Mills
Edwin W. Woodcock	Olaf Parry
Fred Woodcock	Arthur Honan
Wm. J. Armstrong	
Edw. L. Stone	