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Vol. III July 13, 1912 No. 7

STAR OF THE WEST

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ABDUL-BAHA AND ROUHIEH

See article, "Abdul-Baha with the Children of the Friends in Chicago."

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#### STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations: that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (July 13, 1912) Kalamat No. 7

#### **ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.**

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT NO. 327 WEST END AVENUE, NEW YORK, RESIDENCE OF MOUNTFORT MILLS, APRIL 15, 1912.

From Stenographic Notes.

IT IS a few clays since my arrival in New York; but before coming to New York, on another trip I went to Europe, visiting Paris and London. I found the city of Paris to be a beautiful city as far as appearance went. The material civilization was very great; but the spiritual civilization was very far behind. The people were drowned or submerged in a sea of materiality. All their conversations and discussions terminated in the natural; but no mention of God. I was greatly astonished.

I found them to be erudite professors, well informed men, scholars, but the majority of them were materialists. I said

to them: "I am surprised and greatly astonished that men of this caliber, of this perception, with their great knowledge should still be captives of nature and negligent of the self-evident Reality."

The phenomenal world in its entirety is subject to nature. That is to say, it cannot transgress the rule of nature. These myriad planets, these great satellites and heavenly bodies in this endless space are all captives of natural law. They cannot transgress one iota the mathematical rules laid down by nature. The sun with its immensity cannot go beyond the law of nature. The ocean in its vastness cannot transgress the law of nature. All phenomenal beings, in brief, are subject to nature; the planets are captives of nature; even the animals are captives of nature. All of them are within the bounds of natural law; and nature is the ruler of all, except man. Man is not the captive of nature, for although according to natural law man is an animate being of the earth, yet he can sail vessels over the ocean, fly through the air in an aeroplane, descend in a submarine;— therefore he has overcome natural law. For instance, such a colossal natural energy, such a tremendous power as electricity, such a great volume of material force which can cleave a mountain in twain, which can destroy many things.—man, little man, has been able to arrest and imprison it in an incandescent lamp saying to it, "Sleep here." He can take the human voice and confine it in the phonograph. According to the natural power, man should be able to communicate the distance of one mile, but by breaking the laws of nature he can banish space and send a telephone message to remote points. All the sciences, arts, discoveries are mysteries of nature, and according to natural law these mysteries should be latent; but man has broken this law, freed himself from this rule, and brought them forth into the realm of the visible. Therefore he is the commander of nature. Man has intelligence; nature has not. Man has volition; nature is minus. Man has memory: nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. Hence, it is well proved that man is nobler than nature.

If we accept the supposition that man is but a part of nature, we are then confronted by an illogical statement, that is to say, it is possible for the part of a whole to be endowed with qualities which are absent in the whole. Thus man, who is a part, has perception, has intelligence, has the thought faculty, has memory, has susceptibility, while nature is quite bereft of them. How is it possible for the part to be possessed of certain qualities or faculties which are absent in the whole? As a matter of fact, God has given to man certain powers which are supernatural. Why then should man be considered a captive of nature? How is he treating nature? How is it that he is acknowledged to be the very divinity of nature? Shall we say nature is blind, nature is not perceptive, nature is not volitional, is not alive, and then relegate man to nature? How can we answer this question? How will these materialists, these scholastic atheists treat such statements? As a matter of fact they themselves break the laws of nature. Therefore it is proved that in man there is a power beyond nature; through which power man is nobler than nature;—and that power is the bestowal of God.

But having come to New York, I find that the people are more endowed with spiritual susceptibilities; they are not mere captives of nature: they are rising out of the burden of captivity. For this reason I am very happy, and hopeful that, God willing, in this country which is so well peopled,—in this vast continent of the globe, the virtues of the world of humanity shall become resplendent, that the oneness of human world power, the love of God, may spread through the hearts; and that international peace may hoist its banner, influencing all other regions from here. This is my hope.

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INTERVIEW OF W.H. SHORT, SECY, N.Y. PEACE SOCIETY AND HUDSON MAXIM WITH ABDUL-BAHA AT HOTEL ANSONIA, NEW YORK CITY, APRIL 15TH, 1912.

Notes by Howard MacNutt.

INTERVIEW WITH MR. W.H. SHORT.

ABDUL-BAHA: "You are very welcome; I am most happy to greet you. I have looked forward with much pleasure to this meeting. Welcome! Welcome!"

Mr. Short: "It gives me great happiness indeed to meet Abdul-Baha. I too have looked forward to this meeting. The New York Peace Society extends him greetings and welcome to our city and our country."

A. B. "You are indeed a servant to humanity. A servant to humanity is a servant to God. Your mission is a high, holy

and sanctified one; there could be no greater, no holier mission than that of bringing peace to this warring world. Therefore I have waited for you with the greatest longing.

"In this day the majority of mankind are endeavoring to destroy the foundations of the happiness of the world. How many are engaged in the invention of means for the destruction of human kind; how many are employed in the science and practice of war; how many are occupied in various kinds of strife and antagonism; how many stand ready to shed the blood of innocent men, their brothers! So it is that history is blackened with this record of human intention and accomplishment. Every hour war is threatened upon some new pretext; today patriotism is its basis, tomorrow religious prejudice, racial egotism, territorial greed, commercial selfishness—it matters little what the excuse may be—blood is shed and human beings torn to pieces upon battlefields. Political interests clash; a great war follows; sadness, gloom and cruelty envelop the world.

"But you are endeavoring to uplift the standard of peace in the world. You must continue to work until the world is released from these prejudices which are bringing about such inhuman conditions. For the clouds of war will surely vanish from the horizons. There is no doubt that your work is the greatest work and its outcome certain."

Mr. S. "All the members of the New York Peace Society feel the truth and inspiration of what you have said."

A. B. "You must rest assured and let there be no traces of doubt in your souls that God is your Assister and Helper. The Heavenly confirmations will descend upon you more and more. God will protect you and give you new strength continually. Your world-motives will conquer the world of men; all obstacles will disappear before your advance; no earthly power can resist the onrushing power of Peace. For this power is assisted by the Power of God and that which is divinely assisted must prevail. Consider how the Cause of Christ was confirmed. How many resisted it! What mountains of obstacles were raised against it! What hostile forces sought to destroy its foundations! Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the onflow of the Spirit of Truth. If earthly kings and kingdoms come in its way, it will conquer and they will be overthrown, always. For your cause is Truth itself and Truth is Omnipotent. If all nations arise to prevent, they will be vanquished and you will be victorious. [Visitor much impressed.] You are a servant of God, not a servant of this world. A servant of God is he who gives some benefit to the world of man."

Mr. S. "We belong to a race [Anglo Saxon] which has wielded the power of oppression. We have been the oppressor, not the oppressed. The whole matter of World Peace presents a different aspect to the western mind.

"Justice, human rights and religion are controlling motives of the men of the New York Peace Society. We must confess that hitherto Americans have not felt the welfare of Eastern countries to be as important as the development of our own interests. We have not known enough of the ideals of other countries. As a rule we meet only immigrants and discontented wanderers from foreign lands. But recently this has been changed and the aspect is wider. Our press is not the reflector of foreign news. Our people travel in distant countries: but few important and influential foreigners come to visit us. Our purpose in the Peace Society is not only to establish the doctrines of peace but to defend the principles of human brotherhood; to acquaint the people of this country with foreign matters and provide opportunity that they may meet and know foreign men. Therefore we take advantage of every opportunity to introduce such men to our people. We will be very glad and greatly honored to arrange a reception under the auspices of the New York Peace Society at which Abdul-Baha can address a large assemblage, meet our friends and exchange mutual sentiments. I have just come from the home of Mr. Carnegie. He is not able to go out owing to a throat affection, but will be glad to receive Abdul-Baha at his home. Mr. and Mrs. Carnegie will attend the Peace Conference at Lake Mohonk in June. As I understand Abdul-Baha will be there also, the meeting with Mr. Carnegie might be mutually arranged then. Acquaintances and friendships begun at Lake Mohonk will be most pleasant at a reception thereafter."

A. B. "I go to Washington next week. Is there time enough before my departure to arrange the plans suggested?"

Mr. S. "It would be better if we had more time. Something could be arranged, but it is doubtful."

A. B. "How many days in advance would be necessary?"

Mr. S. "There should be at least two weeks. Almost any date would be suitable except Friday, May 10th."

May 13th finally decided upon.

INTERVIEW WITH MR. HUDSON MAXIM.

*Mr. Short remaining.*

Mr. Hudson Maxim, scientist, inventor and expert upon explosives, was then announced. He entered.

Abdul-Baha. "Welcome! Welcome! Very welcome!"

Hudson Maxim. "I am glad to hear you speak English."

A. B. "My life has been spent in the Orient where foreign languages are seldom used. Otherwise I would have acquired English. Language is the great barrier between nations. When thoughts are interchanged destinies become one. All languages are difficult of acquirement for the real language is deeper than the outer words."

H. M. "Are you speaking in Turkish?"

A. B. "In Persian. I also speak Turkish and Arabic; Turkish is very difficult. In the East it is thought that acquiring Turkish is equivalent to the study of three other tongues."

H. M. "I understand you are a messenger of peace to this country. What is your opinion about modern war? Shall the great nations maintain armament and defenses as a guarantee or warrant against war? [presenting papers]. Here is an article I have written upon this subject. Shall the nations have an international police navy which protects and insures peace in the world, or shall they disarm and have no navies?"

A. B. "Everything that prevents war is good."

H. M. "Christ said He came to make war. Caesar was great in history because he was great in battle and military skill."

A. B. "We have the history of the world for nearly six thousand years. Before that there is no record. During these six thousand years there has been constant war, strife, bloodshed. We can see at a glance the results, achievements and outcomes of war. The history of warfare and strife is known, the effect apparent. Have we not a sufficient standard of experience in this direction? Let us now try peace for awhile. If good results follow, let us adhere to it. If not let us throw it away and fight again. Nothing will be lost by the experiment."

H. M. "Evolution has now reached a period in the life of nations where commerce takes the place of warfare. Business is war, cruel, merciless."

A. B. "True! War is not limited to one cause. There are many kinds of war and conflict going on, political war, commercial war, patriotic and racial war; this is the very civilization of war."

H. M. "Do you consider the next great national war necessary?"

A. B. "I hope your efforts may be able to prevent it. Why not try peace for awhile? If we find war is better, it will not be difficult to fight again ; but if we find that peace is the

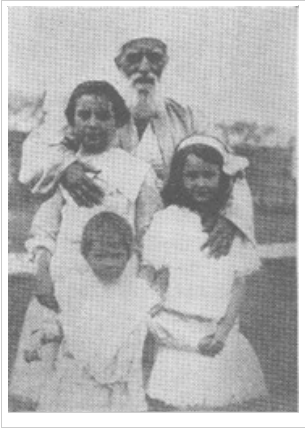
(Continued on page ten)

### **ABDUL-BAHA WITH THE CHILDREN OF THE FRIENDS IN CHICAGO.**

From Notes Taken By Ella Goodall Cooper And Ella M. Bailey

Photographs by Muriel Jones and A. C. Killius.

ABDUL-BAHA'S meeting with the children of the friends in Chicago on Sunday morning, May 5th, was an event that



shall ever be remembered by all who were present.

Although many lived considerable distance and found it necessary to arise as early as five o'clock, yet promptly at the appointed hour of eight, about thirty-five children were on hand to greet him and receive the spiritual baptism in store for them.

They were gathered in a circle in the middle of the beautiful parlor of The Plaza, the parents and friends making another circle behind them. When Abdul-Baha entered all arose. While he took the seat prepared for him, the children sang without accompaniment, "Softly His Voice is Calling Now."

Then followed the scene that is indelibly stamped upon the minds and hearts. He called each child to him in turn, took them in his lap, petting and stroking the hair and hugging and kissing the little ones, pressing the hands and embracing the older ones, all with such infinite love and tenderness shining in his eyes and thrilling in the tones of his voice, that when he whispered in English in their ears to tell him their names, they answered as joyfully and freely as they would a beloved father. To each child he gave a little different touch, patting some on the breast, some on the back and some on the head. He blessed them all. There was no suggestion of haste and a hush fell upon the group—a quiet, vibrant, eloquent silence—making many to feel that it was just such a picture Jesus must have made and which has touched the hearts of all child-lovers for these two-thousand years.

The children's joy and his own happiness seemed to culminate when one dear little tot ran to him and fairly threw herself into his arms. When he let her go she stood for a second and then suddenly laughed aloud with perfect joy, which found its instant echo in a ripple around the whole circle.

Abdul-Baha then stood and spoke as follows: "You are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHÁ'O'LLAH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

"You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed."

Abdul-Baha then divided a bouquet of flowers which was upon the center table, and also gave to each child an envelope full of rose petals. He then walked slowly around the circle, laying his hand in blessing upon each little head, his face beaming with divine love as he murmured a tender word to each one.

The children thought they were dismissed, but he made them still more happy by taking them all into Lincoln park to be photographed with him.

Abdul-Baha then expressed a desire to walk alone and strode majestically away, with his hands clasped behind him. All eyes followed him. He walked over to the noble Lincoln statue nearby and for a few moments stood gazing up at it, making a remarkably impressive and significant picture—the lonely figure of our immortal Lincoln gazing down upon him who is today giving to the world spiritual emancipation.



"You are all my children, you are my spiritual children."

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Many of the children lingered under the trees or played upon the grass in the glorious spring sunshine, seemingly reluctant to leave the place where Abdul-Baha had so abundantly blessed them, or, perhaps, with the hope that some further expression of his love for them might be forthcoming ere they returned to their homes; nor were some of them disappointed, for, as he came toward a group of little ones under the trees, he gathered them in his arms and submitted to another photograph.

This glimpse of Abdul-Baha with the children of the friends in Chicago, would not be complete without reference to the beautiful photograph of him and little Musette Jones, reproduced on page 2 of this issue. It was taken in his suite of rooms at The Plaza. A copy of it was later presented to him and over her heart he wrote the word "Rouhieh," meaning Spiritual.

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#### **TABLET FROM ABDUL-BAHA TO THE FRIENDS IN CHICAGO.**

Translated by Mirza Ahmad Sohrab, May 13, 1912, New York City.

O YE beloved friends of Abdul-Baha! Two days ago, through the protection and providence of the Blessed Perfection, I reached New York. Since my arrival I have met the friends of God and associated with them.

The minister of the Unity Church in Montclair, New Jersey, repeatedly invited me to address his congregation. Therefore, yesterday I went to Montclair and spoke before an audience composed of many hundreds of people. Truly, I say, the minister, the deacons of the church and the officers exercised the greatest love and consideration. In introducing the Cause of God and Abdul-Baha the minister gave an address in the utmost eloquence and fluency of tongue and instead of reading from the Old and New Testaments, he said: "I will read from the new Scriptures." He then read extracts from the Words of BAHÁ'O'LLAH and Abdul-Baha. (Extracts from the address of the minister, Rev. Edgar Wiers, will be sent to you by Mirza Ahmad Sohrab.) [See page 12.]

I addressed them on the subject of Divine Unity, the oneness which exists among the Manifestations of God, such as His Highness Moses, His Highness Abraham, His Holiness Jesus Christ, His Holiness Mahomet, His Highness the Bab, and the Universal Manifestation, His Holiness BAHÁ'O'LLAH. The audience listened with utmost attention and joy.

Last night by the invitation of the International Peace Forum, I appeared in the Grace Methodist Church, New York City, and delivered a detailed address before an audience composed of nearly two thousand people. Irrefutable proofs and incontrovertible evidences were expounded, demonstrating the absolute necessity of establishing the Most Great Peace and International Arbitration. I proclaimed that His Highness BAHÁ'O'LLAH had upraised this ensign fifty years

ago in the Most Great Prison in Acca.

With utmost longing Abdul-Baha traveled to Chicago to meet the Friends of God. Praise be to God! he found the beloved rejoiced by the glad-tidings of God and attracted to the Kingdom of God. In churches and gatherings, while in Chicago, he spoke and scattered the seeds and raised the most glorious mention of the Kingdom of ABHA. You have seen with your own eyes that not one soul met him with opposition. Every soul who appeared in the presence of Abdul-Baha returned happy, rejoiced and assured. This became possible by the inexhaustible Bounties of the Beauty of ABHA and the victory and confirmation of His Highness the Almighty.

Having returned to Washington, we met very important personages, and all that was expressed was listened to with profound attention no soul hesitated in belief; we spoke with everyone according to his merit and capacity. Many questions were asked by different important seekers on religious, political, socialistic, civic rights, scientific problems and deep spiritual subjects. Answers to every one of these questions satisfied the interrogator. No soul hesitated in the acceptance of truth.

In Chicago you had a like experience when all questioners were equally satisfied. Now Abdul-Baha scattered the seeds of Truth in Chicago and the "Breeze of God" was wafted over that city. The friends of God must water those seeds and through the power and confirmation of the Kingdom of ABHA must labor so that those seeds may grow and develop in that field, become verdant and green so that many harvests may be gathered. This result will be attained through unity and harmony and the love and communion of the hearts. Therefore, the friends of God must first ignite this lamp of unity in their own gathering and afterwards hoist the tent of the oneness of the world of humanity.

His Highness BAHÁ'Ó'LLÁH, addressing the children of men, said: *"Ye are all the fruits of one tree and the leaves of one branch."* The only difference lies herein: Some are ignorant—you must bestow upon them knowledge; some are heedless—you must make them mindful; some are asleep— you must awaken them; some are sick—you must heal them; some are children—you must educate them; so that the world of humanity, through the power of God, may attain to maturity. Man must exercise kindness toward those who are sick and immature and not be impatient or displeased. The shepherd must gather together the scattered flock and not disperse them. These are the principles of the people of Baha'. You must live and act in accord with these teachings.

Abdul-Baha is always expecting to hear wonderful news from you. He is ever anticipating that, through the power of confirmation of the Kingdom of ABHA, the world of human thought may be stirred with tremendous exhilaration in Chicago. This will be attained through the excellent conduct, the unity, the magnanimity and the spiritual utterances of the friends of God. In that time the radiant faces of the beloved ones will become illumined in the Kingdom of ABHA, the fame of their union and concord will be spread throughout the east and the west and their spiritual victories will embrace the north and the south.

If, at any time, an unimportant and ignorant soul arises in opposition, do not heed him nor consider his objection of any importance. We have had in the past opposers who have been among the world's celebrities; we have had enemies like Nasser-Ed-Din and Abdul Hamid, two powerful kings; but all of these people, through the power of the Kingdom of ABHA, have vanished and disappeared from the face of the earth and today the Banner of the Covenant is unfurled and waving over all the races.

Upon ye be BAHÁ-EL-ABHÁ!

(Signed) ABDUL-BAHÁ ABBÁS.

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### **ABDUL-BAHÁ, THE CENTRE OF THE COVENANT.**

BY CHARLES MASON REMEY.

ABDUL-BAHÁ, the exponent and leader of the Bhai movement, who is now in America, arrived in New York on the eleventh of April of this year.



Never before has any Eastern teacher received such a warm welcome in America as has been accorded to Abdul-Baha. Not only have the hearts of Abdul-Baha's followers and friends in this country gone out toward him in the greatest of love, but a multitude of people have arisen and have warmly and heartily espoused the principles of international, interracial and interreligious brotherhood which Abdul-Baha is teaching and demonstrating to the world.

During Abdul-Baha's recent visits to New York, Boston, Philadelphia, Pittsburgh, Cleveland, Chicago, Washington and other cities, thousands have crowded to see and to hear him, and these people have been gladdened by the joy of the Lord which Abdul-Baha radiates so bounteously to all who allow themselves to come within the magnetic field of his great love for all humanity.

In these days of the foundation of the reign of Peace upon earth, the hearts of the people in general are being subconsciously awakened and spiritually drawn to seek the spirit of unity and harmony. Therefore when the Lord's Messenger comes with the glad tidings of Peace it is to be expected that the souls of the many who are seeking that Peace should be attracted by his spirit, joyfully receive his teachings and follow in his path.

Abdul-Baha has received no greater hospitality than that accorded him by the clergy in America. Pulpits in so many churches have been opened, to him that on account of the time it has been possible for him to accept comparatively few of these invitations to address religious congregations. The doors of various secular societies and associations have also been opened to Abdul-Baha and in many conferences he has voiced the message of the Peace of the Covenant of which his life of service is the Center.

Only four years ago Abdul-Baha was completing his fortieth year in the prison of Akka in the Holy Land, where he had been incarcerated by the former despotic Turkish government because of this progressive Bahai Message of Peace and Brotherhood. Now all this is changed. In Turkey Constitutionalism has taken the place of despotism, and Abdul-Baha has come out from his prison to the West to establish the Unity of the Covenant of God.

Many people have been drawn to Abdul-Baha by a spiritual force which they could not explain: a force which affected them so deeply as to make them observe that a change had been produced in their very souls. These people are now realizing the reason why Abdul-Baha's presence and words have a spiritual effect that no other man's presence nor words have. This is because he stands in his mission, quite distinct from other men. In his life of service to mankind is centered the great power of the Divine Covenant.

The Covenant of God has ever been the source of man's spiritual enlightenment in past ages; it is the source of his spiritual enlightenment in this present day, and it will be the source of his spiritual enlightenment during the ages to come.

Through Abraham God made a Covenant which was fulfilled and renewed by Moses, and in like manner by the Christ, Mohammed, and the Bab who was the immediate forerunner of BAHÁ'O'LLÁH the founder of the Covenant of this present day.

All of the prophets and mouth-pieces of God heralded the coming of the great latter day Messiah, "*The Ancient of Days*," who would found and establish God's Kingdom of Peace and Unity upon earth. BAHÁ'O'LLÁH is that Promised One. He is the fulfillment of the Covenant made through the prophets of the past. He has brought the Kingdom of Peace upon earth, and as the point of guidance for the further establishment of His Kingdom, He appointed His beloved son Abdul-Baha to be the Center of His Covenant, the establisher and promoter of His Kingdom and Peace in the world.

Abdul-Baha's life of service is the Center of the life of the Kingdom which is the Bahai cause. His servitude to God and service to mankind is the heart from which the life force of the Kingdom is flowing to all the members of that growing spiritual body. He is the interpreter and the expounder of Holy Writ. BAHÁ'O'LLÁH commanded all to turn to Abdul-Baha, who is the Greatest Branch— branched from the Pre-existent Root—the Center of the Covenant of God.

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#### **ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.**

(Continued from page five)

glorification of humanity, the impulse of true civilization, the stimulus to inventive genius and the means of attainment to the goodpleasure of God, we must agree to adhere to it and establish it permanently."

H. M. "There is much newspaper talk about the United States fighting Japan. There is no prospect of it whatever. We don't want to kill good customers. Commercial energy is more profitable to us. Competition of commerce is as severe, trying and as cruel as wars of olden time. Science has made war expensive; so expensive it don't pay to fight. We make more money by being peaceful, so long as the other fellow keeps quiet and sticks to business. If an English navy came over here and bombarded New York a week they would injure themselves more than us. The expense of ammunition and equipment would cost a great deal more than the damage inflicted by their guns and shells. You are right in advocating peace. I am an advocate of peace from another standpoint. I would make war so expensive that the nations could not afford to fight and therefore would agree to maintain peace."

A. B. "The product of human invention, genius and the outcome of human disposition to kill and fight have well-nigh reached their limit. It seems as if the art of war could not be carried further. In ancient times when nation fought against nation, probably one thousand would be killed in battle, the expense would not be great, the outcome of victory decisive and final; but in modern times the science of war has reached such a stage of perfection that in twenty-four hours one-hundred-thousand could be sacrificed, great navies sent to the bottom of the sea, great cities destroyed in a few hours. The possibilities are incalculable, inconceivable, the after effects even more dreadful than the initial shock. In Egypt, the fellaheen who till the Nile banks, gather four or five harvests from the soil. Suppose they are called away from their peaceful pursuits, take up arms, expend their possessions for powder and go to war. The first consequences are grievous enough, but the after-results are even more deplorable. The country suffers beyond all power of estimation; agriculture is crippled, abandoned, sustenance fails, poverty and suffering continue long afterward. Furthermore, how many wars there have been in the Orient during past centuries; war and peace in constant succession; but your country America remained unaffected by them or their consequences. The news of war might reach Europe and America long after it had happened. But all this is changed in the present century. As soon as war is declared in any part of the world, all human attention is directed toward it; commerce and the machinery of nations are paralyzed: the whole world thrown into a condition of grave uncertainty. Therefore it is evident that the time has come to end war and establish peace. This is an exigency and requirement of the present century."

H. M. "Fewer are killed in modern engagements than in the battles of ancient times; the range is longer and the action less deadly."

A. B. "How about the war between Japan and Russia?"

H. M. "Less men are killed in war in a year now than are killed by our industries through preventable accidents."

A. B. "War is the most preventable accident."

H. M. "The short sword was more deadly in battle than the quick-firing gun, for the reason that massed men come together in hand-to-hand conflict and the slaughter was fearful. At Mukden two-hundred and fifty-thousand soldiers retreated without loss. In ancient times many thousands would have been overtaken and killed. War is no more dangerous now than automobiling."

A. B. "History shows that in war between the Roman and Persian Empires extending over a period of twenty years, in which one-hundred thousand men were engaged upon each side, only five or six thousand were killed. In modern warfare there are bombs which kill men like stripping leaves from a tree. An Egyptian general who had served in war against England was accused of cowardice at a meeting in Syria. He asked those present, 'Have you ever seen an English shell? When you see one explode among troops you will be excused for defeat and cowardice.'"

H. M. [Making diagram.] "The effect of a bomb is not so great as expected. Most of its force is expended upward into the air. It is impossible to mass men close enough to it for a full utilization of its energy. If its explosive energy could be expended in the right direction, it would do plenty of killing."

A. B. "The greatest intelligence of man is being expended in the direction of killing his fellow-man. The discovery of high explosives, perfecting of death-dealing weapons of war, the science of military attack, all this is a wonderful manifestation of human intelligence; but it is in the wrong direction. You are a celebrated inventor and scientific expert whose energies and faculties are employed in the production of means for human destruction. Your name has become famous in the science of war. Now you have the opportunity of becoming doubly famous. You must practice the science of peace. You must expend your energies and intelligence in a contrary direction. You must discover the means of peace; invent guns of love which shall shake the foundations of humanity.

The guns you are now building cause the death of man; you must build guns which will be the cause of life to humanity. Henceforth your life and energy should be given to this blessed purpose. You must work and experiment along this line. This work and accomplishment will be more wonderful than all you have done heretofore. Then it will be said by the people of the world, this is Mr. Maxim, inventor of the guns of war, discoverer of high explosives, military scientist, who has also discovered and invented means for increasing the life and love of man; who has put an end to the strife of nations and uprooted the tree of war. This will be the most wonderful accomplishment of any human being. Your name will glow with mention throughout the history of ages and ages. Then will your life become pregnant and productive with really great results. Consider this: the inventor of high explosives has discovered the means of universal peace; an active worker in the science of war has become a factor in the assembly of love! Then will your name be recorded in the pages of history with a pen of gold. No man in history will equal you in fame and greatness. You will be doubly renowned. God will be pleased with you and from every standpoint of estimation you will be a perfect man."

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ADDRESS BY ABDUL-BAHA AT BOWERY MISSION, 227 BOWERY, NEW YORK CITY, FRIDAY EVENING, APRIL 19, 1912.

From Stenographic Notes.

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

You must be thankful to God that you are poor, for His Holiness Jesus Christ has said, "Blessed are the poor"; He never said: Blessed are the rich. He said too that the Kingdom is for the poor and that it is easier for a camel to enter the needle's eye than for the rich man to enter God's Kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. His Holiness Jesus himself was poor. He did not belong to the rich. He passed His time in the desert traveling among the poor, and lived upon the herbs of the field. He had no place to lay His head; no home. He was exposed in the open to heat, cold and frost; to inclement weather of all kinds, yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared, it was the poor who accepted Him first, not the rich. Therefore you are the disciples of Jesus Christ; you are His comrades, for He outwardly was poor, not rich. Even this earth's happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death, their souls are filled with remorse, and worst of all, their hope in the mercy of God is less than ours. Praise be to God! our hope is in the mercy of God and there is no doubt that the Divine compassion is bestowed upon the poor. His Holiness Jesus Christ said so; His Holiness BAHÁ'O'LLAH said so. While BAHÁ'O'LLAH was in Baghdad, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them, and gloried in being one of them. He chose for one of His names the title of "The Poor One." and often in His writings refers to Himself as "Darweesh" which in Persian means "poor"; and of this title He was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them, for thereby we may inherit the Kingdom of Heaven. God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions

prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the Threshold of God and His Throne.

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

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

[At the end of this meeting, Abdul-Baha stood at the Bowery entrance to the Mission hall, shaking hands with from four to five hundred men and placing within each palm a piece of silver.]

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ABDUL-BAHA AT UNITY CHURCH, MONTCLAIR NEW JERSEY (REV. EDGAR S. WIERS, PASTOR), SUNDAY, MAY 12, 1912, 11 A.M.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. EDGAR S. WIERS.

*Reading of Bahai Scriptures.*

NINETEEN HUNDRED years have passed since the birth of Him whom the Western nations acknowledge as the Master, and yet in these Western lands a constantly increasing amount of the wealth of field and factory is expended for instruments of destruction, for engines of warfare. Europe is a great armed camp, and the Christian nations confront one another armed to the teeth. Where there was one soldier in the time of Jesus, there are hundreds now. We need some great impelling message of peace. Within the nations, class is set against class. The employer and employee, the capitalist and wage earner confront each other with hatred, and such are the conditions of these relationships that many a man believes there is revolution. Our own attitude of the white race toward the negro of the South and the red men of the West is anything but that which is inculcated in our religion or any religion. In that highest endeavor, in what we call religion, we are absolutely divided into little sects. Toleration in religion is the only visible fruit of four hundred years. We have not progressed beyond toleration. We need some great word that will bring us to the realization of brotherhood, unity and love. Here in the Western world, where we are drunken in the pride of our inventive powers, with the development of our industries. We need to have our thoughts turned to the deep things of the spirit; to the things that do not pass with the passing of the centuries.

Fortunately for us there comes now a great Word from the East, a Word from Asia—the mother of religion throughout the history of man—a reconciling Word. Just when we need the message of spiritual truth, the message of peace, this new religion has appeared. It has already had its ten thousand martyrs. Its history is a series of heroic deeds. It is the new Acts of the Apostles. In some slight way we have been in touch with this religion for five years. Never have we found aught in it but good; never has there been one false note; never one thing of self seeking. Wherever it has gone, it has shattered the chains of prejudice and ignorance. It has given to the women of the East a larger life. It has given to the men of that Eastern country larger possibilities, and now it is spreading through this land of ours. We have its leader here this morning. To stand in the presence of the prophets of old is great, but to stand in the presence of the prophets of our own generation is far greater. One of the succession of men who has brought forward this religion

—Abdul-Baha—will speak to us now through an interpreter.

#### ADDRESS BY ABDUL-BAHA.

I wish to touch upon the subject of the Divine Unity,—the Oneness of God,—before this revered assemblage.

It is a self-evident fact that the phenomenal reality can never grasp nor comprehend the Ancient or Essential Reality. Utter weakness cannot grasp absolute strength. When we glance at the phenomena of the world, the world of genesis, we discover various differences which make it impossible for the lower to comprehend the higher. For example, the mineral kingdom no matter how much it shall advance can never comprehend the vegetable kingdom. The vegetable kingdom no matter how far it shall develop can have no message for, nor can it come in touch with the animal kingdom. No matter how great shall be the growth of a tree, it cannot realize the five senses, hearing, seeing, smell, taste and touch: —these are beyond its comprehension. Although in the world of being it is the possessor of existence, yet a tree has no knowledge of the animal kingdom, because the animal kingdom is a superior degree. Likewise no matter how far the animal shall advance, it can have no idea of the human reality; of intellect and spirit. Of these it can have no knowledge. Difference in the degree is a hindrance to this comprehension. A degree beneath a superior degree, a lower degree, cannot comprehend a higher, although all are upon the plane of genesis, whether mineral, vegetable or animal. For difference of degree is a hindrance to this comprehension. We can say,—this product of the vegetable kind exists; we have knowledge of its kingdom. Why? Because our degree is superior to the vegetable; but it has no knowledge of us,—no information of us. No matter how far this flower may advance in its own sphere in the vegetable kingdom, it can never grasp hearing and sight. Now inasmuch as in the creational world, which is a phenomenal state, the difference of degree is an obstacle or hindrance to comprehension, how can the human reality which is a created exigency, comprehend the Ancient or Divine Reality which is essential? That is why it is impossible for man to comprehend the Divine Reality, for the Reality of Divinity is sanctified beyond human comprehension. Furthermore that which comes within the human grasp is finite, and man to it is as infinite. Is it possible for the human to be infinite and the Reality of Divinity to be finite? On the contrary, as a matter of fact, the human reality is finite, while the Essence of Divinity is infinite. Therefore whatsoever comes within the human grasp, whatsoever fact or reality you bring within the sphere of your comprehension is finite. As the Essence of Divinity which is infinite cannot be comprehended;—therefore God brings forth certain Manifestations, and upon those Holy Manifestations does He bestow certain effulgences causing them to be the media between humanity and Himself. These Holy Manifestations who are the Prophets of God are as mirrors, and the Essence of Divinity is likened to the sun. The sun has shone forth upon these mirrors, and these mirrors have acquired illumination from the sun, but the sun does not descend from its high zenith and does not effect entrance within the mirror. At most it is this:—that this mirror has attained the greatest polish and purity. The utmost capacity of radiance has been developed in it, therefore the Sun of Reality with its fullest effulgence and splendor has become revealed or reflected therefrom. These mirrors are earthly whereas the Reality of Divinity is in its highest apogee. Although its lights are shining and its heat is manifest in them; although these mirrors are telling their story, nevertheless the Sun keeps its lofty station;—it does not descend; It does not admit entrance, because it is holy and sanctified.

The Sun of Divinity and of Reality has revealed itself in various mirrors. Though these mirrors are numerous, yet the Sun is one. The bestowals of God are one; the Reality of the Divine religions is one. Consider how it is the same light;—the one light which reflects itself in the numerous mirrors. Now there are certain souls who are lovers of the Sun; they perceive the effulgence of the Sun from every mirror. They are not fettered or attached to the mirrors. They are attached to the Sun: they adore the Sun no matter from what point it may shine. But those who adore the mirror become deprived of witnessing the light of the Sun when it shines forth from another mirror. For example, the Sun of Reality revealed itself from the Mosaic mirror. The people who were sincere accepted it, believed in it. When the Sun of Reality shone from the Messianic mirror, because the Jews were fettered with the adoration of the mirror, because they were not lovers of the Sun, therefore they did not see nor perceive the lights and effulgence of the Sun of Reality when it became manifest through the Messianic mirror; hence they became deprived. Yet the Sun of Reality shone forth from the Messianic mirror through the wonderful channel of Jesus Christ more fully and more wonderfully. Its lights were manifestly resplendent, but even today, even now, the Jews are holding to the Mosaic mirror. Therefore they are bereft

of witnessing the lights of eternity in Jesus. In short, the Sun is one Sun, the light is one light, the heat is one heat, which shines upon all phenomenal beings. Every existent being has a portion thereof, but the pure mirror can reveal the narrative more fully, can tell the story more completely. Therefore we must adore the light of the Sun no matter through what mirror it may be revealed. We must not be prejudiced, for prejudice is a hindrance to realization. Inasmuch as the effulgence is one effulgence therefore the human realities must become recipients of the same light;—recognizing one light as the compelling force that unites all, that gathers all;— for all are illuminated thereby.

Inasmuch as this century is the century of lights, I hope that the lights of the Sun of Reality may illumine all humanity. May the eyes be opened, may the ears become attentive;—may souls become resuscitated, and all consort together in the utmost unanimity,—for all are and shall be recipients of the same light of the Sun of Reality. The lights of the Sun of Reality shall shine upon all. Perchance God will remove this strife of six thousand years. May this bloodshed pass away; may this oppression and tyranny cease; may this warfare be ended. May the light of love shine forth and illumine all hearts, and may human lives be connected and cemented together until all of us beneath the one tabernacle find peace and composure, and beneath the Standard of the Most Great Peace move steadily onward.

I shall pray now.

*Prayer.*

O kind Lord! Thou who art generous and merciful! We are the servants of Thy threshold and we are all beneath the protection of Thy mercy. The Sun of Thy Providence is shining upon all and the clouds of Thy mercy shower upon all, Thy favors encompass all, thou providest for all, thou protectest all and Thy glance of favor encompasses all. O Lord vouchsafe to us Thy infinite bestowals and let the light of guidance shine. Illumine the eyes, make joyous the souls, and confer a new spirit upon the hearts! Give them eternal life. Open the doors of Thy knowledge, let the light of faith shine. Unite and bring all into one great shelter beneath the banner of Thy protection, so that all may become the waves of one sea, the leaves and twigs of one tree and may be assembled beneath the shadow of the same tent. May they drink from the same fountain; may they be refreshed through the same breezes; may they acquire illumination from the same source of life. Thou are the Giver, the Merciful!

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ADDRESS AT METROPOLITAN TEMPLE RECEPTION, SEVENTH AVENUE AND 14TH STREET, NEW YORK CITY, MAY 28, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. J. WESLEY HILL, PRESIDENT INTERNATIONAL PEACE FORUM.

THIS is a great occasion. It is graced and honored by distinguished guests, representatives of the great International Peace Movement, who have acquired fame at home and abroad.

We are living in a wonderful period; time and distance are well nigh annihilated. Science has out-generaled the forces of nature. The spirit of Nationalism has been overtaken by the larger spirit of Internationalism. The nations of the earth are strung on one telegraph wire. We are living everywhere at once, international visitations constituting one of the glowing hopes of International Peace. When we become better acquainted there is less of prejudice and of traditional hostility, more of charity brotherliness, mutual good will and fraternity; and this makes for peace.

Messages of peace are moving all through the world. A few months ago it was my privilege to visit the Orient. I found Japan on tiptoe of expectation; all eyes were turned toward Washington. The uppermost question in Japan was this: "Will your Senate ratify the peace treaties?" And I was assured by the representatives of the present government that with the ratification of that treaty Japan was ready to become a party and to enter into this plan to arbitrate all international differences. In China I found the same spirit: the representatives of the new republic interested in international amity. All the world is interested in it. We have had enough of warfare, enough of bloodshed, enough of national humiliation and abasement. We are ready for a new era, an era of peace and universal good will, an era in which universal brotherhood shall be recognized, and in which the misunderstanding of the countries will be settled in

court rather than on the field of bloodshed and war.

I am not here to speak; I was invited to preside. I am glad to be here, not only as the former pastor of the Metropolitan Temple, but as one who, in his humble way, has contributed all in his power toward the advancement of industrial and international peace.

ADDRESS BY REV. FREDERICK LYNCH.

I do not intend to discuss any phases of the Peace question. I don't want to stand here and take your time when I know you want to listen to one who comes from the East. As in ancient times, wisdom comes to us from the East again.

I have been exceedingly interested in the visit of Abdul-Baha to this country. I have had the pleasure of hearing him and meeting him several times. It may interest you to know where I first saw him. It was at Charles Grant Kennedy's play, the "Terrible Meek," a play to show us that we are not in this world to kill but to love each other, and that we are not to go about in this world with the smell of blood upon us, but we are in this world to carry blessing to mankind. I was interested to see that this Leader, this Prophet, should have been at this great play. I had the pleasure next of seeing him at Lake Mohonk and hearing the most remarkable address I have ever listened to. The address of the evening was full of this one thing, the unity of mankind. We are in this world,—one. When you get beneath the different languages, different nationalities, different races, different colors, different temperaments, after all, we are one. The minds may vary but the human heart is one.

It seems to me that the great note of the twentieth century is its universality; we have gotten away from provincialism; we have gotten away from boundaries; we are getting away from nationalism; it is universality which is the great note of this century. It is true in politics. The last century, the nineteenth century, was the time of upbuilding. Our own nation during this century built its States into one compact whole. We established a parliament at Washington where all the States' representatives make laws for the nation, and we established a court at Washington where disputes may be settled. That was the great task of the nineteenth century, the task of nationalism. It is internationalism—world politics—that we are entering upon in this century. Now we are going to put a world parliament at the head where the nations shall take their disputes to be settled as the States have taken theirs.

We are signing arbitration treaties. In the last century hardly any treaties were signed at all. In the first twelve years of this century (twentieth century) one hundred and one arbitration treaties have been signed.

I don't want to continue this theme, but to throw this out to show how the great things pertaining to national universality is the twentieth century note. The same thing is true in religions. The last century was the century of denominations. The last century was the century of nationalism of religion, but this twentieth century is the century of universality of religion. All our great religions are beginning to spread throughout the world, and we are beginning to find that which is good in them all. All that is good in the religions of the world, take it and use it, and out of it will arise one great universal religion which will be made up of all that is good and truest and best in all the others.

Now I welcome this great man today because he stands for all these things. He has come to this country modestly. His modesty has impressed the country greatly. He has taught that one lesson of the oneness of mankind—that we are all children of the one Father. He comes here only in the cause of religion and has raised up a great following, a following which stands for these great truths: the universal love of God, brotherhood and good will to man. I am glad to say Abdul-Baha will speak.

ADDRESS BY ABDUL-BAHA.

Among self-evident subjects is the Fatherhood of God. For it is as clear as sun at midday that there is no one kinder than God, no

(Continued on page nineteen)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

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.*

Vol. III Chicago (July 13, 1912) Kalamat No. 7

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH NAME FIRST DAYS

1st..... Baha'..... (*Splendor*)..... Mar. 21

2nd..... Jalal..... (*Glory*)..... Apr. 9



3rd.....	Jamal.....	(Beauty).....	Apr. 28
4th.....	Azamat.....	(Grandeur).....	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.....	Ezzat.....	(Might).....	Sept. 8
11th.....	Masheyat.....	(Will).....	Sept. 27
12th.....	Elm.....	(Knowledge).....	Oct. 16
13th.....	Kudrat.....	(Power).....	Nov. 4
14th.....	Kowl.....	(Speech).....	Nov. 23
15th.....	Massa'ulk.....	(Questions).....	Dec. 12
16th.....	Sharaf.....	(Honor).....	Dec. 31
17th.....	Sultan.....	(Sovereignty).....	Jan. 19
18th.....	Mulk.....	(Dominion).....	Feb. 7
19th.....	Ola.....	(Loftiness).....	Mar. 2

(Month of fasting.)

The following days and seasons are observed by the Bahais:

*The Feast of Naurooz*—the Bahai New Year—March 21st.

*The Feast of Rizwan*—(Paradise)—commemorating the Declaration of BAHÁ'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

*The Anniversary of the Declaration of the BAB*— May 23rd. (1844).

*The Anniversary of the Departure of BAHÁ'O'LLAH*— May 28th. (1892).

*The Anniversary of the Martyrdom of the BAB*— July 9th. (1850).

*The Anniversary of the Birth of BAHÁ'O'LLAH*—November 12th. (Born in Nur, Persia, 1817.)

*The Feast of the Appointment of the Center of the Covenant*—ABDUL-BAHA—Nov. 26th.

*Intercalary Days*—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

*The Month of the Fast*—March 2nd to 20th, inclusive— during which no manner of food or drink is to be taken between sunrise and sunset. The nights are to be passed awake and in prayer. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

*THE CENTER OF THE COVENANT*

The time has come when the Bahais of the West should understand what is intended by "The Center of the Covenant;" therefore we are pleased to publish in this issue the article from the pen of Charles Mason Remey, " Abdul-Baha, the Center of the Covenant." A tablet regarding this important subject was recently revealed by Abdul-Baha through Mr. Remey. We publish it herewith:

*Tablet to Mr. Remey.*

To his honor Mr. Remey—Upon him be BAHA'O'LLAH-EL-ABHA !

HE IS GOD!

O thou who art firm in the Covenant!

Thy letter was received and I was informed of its contents. Explain the matter according to the following Teachings, and do not add one word thereto:

His Holiness Abraham—Upon him be Peace! —took the Covenant of His Holiness Moses and gave the glad-tidings of His appearance. His Holiness Moses took the Covenant of the Promised One, His Holiness the Christ, and gladdened the world with the glad-tidings of His Manifestation. His Holiness the Christ took the Covenant of the "Paraclete"—which means His Holiness Mohammed—and announced the glad-tidings of His Appearance. His Holiness Mohammed took the Covenant of His Holiness the Bab, and the Bab was the Promised One of His Holiness Mohammed, for He gave the good news of His Coming. His Holiness the Blessed Perfection— BAHA'O'LLAH—was the Promised One of His Holiness the Bab. The Blessed Perfection has prophesied of the coming of a Promised One after one thousand years, or after thousands of years. That Personage is the Promised One of the Blessed Perfection, and He will appear after one thousand years or after thousands of years. Likewise with the trace of the Supreme Pen He has taken a great Covenant and Testament from all the Bahais, that after His Departure they must obey the Center of the Covenant and must not deviate one hair's breadth from obedience to him. He has commanded in the most explicit term in two instances in the Book of Akdas and He has appointed most unmistakably the interpreter of the Book.

In all the Tablets, especially the chapter of "Branch." whose meanings are all Abdul-Baha —that is, "the Servant of Baha"—everything that is necessary is revealed from the Supreme Pen. As Abdul-Baha is the interpreter of the Book, he says that the chapter of "Branch" means Abdul-Baha, it refers to the servitude of Abdul-Baha and nothing else.

In brief, one of the special favors of this dispensation of His Holiness BAHA'O'LLAH which is not seen in past Manifestations is this:—that He has left no place for difference. For in His own Day, with the Trace of His own Supreme Pen He has taken a Covenant and a Testament. He has pointed to the one who should be looked upon as authority by all. He has shown the interpreter of the Book and has closed the doors of outside interpretation.

Everyone should thank God that in this Blessed Cause He has tranquilized all and has left no place for hesitation. Therefore obedience and submission must be shown and the face turned completely to him (the Center of the Covenant).

Restrict discussion to this and do not exceed thereto, so that it may become the cause of fellowship and the remover of differences.

Upon thee be BAHA-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmad Sohrab, Montclair, N. J., June 24, 1912.

Notwithstanding that BAHA'O'LLAH pointed to the one who should be looked upon as authority by all and named the

interpreter of His Words, leaving no place for difference and misunderstanding, yet it is known that shortly after the departure [death] of BAHÁ'O'LLAH difficulties arose. The following interview between Badi'u'llah [brother of Abdul-Baha] and Howard MacNutt at the home of Abdul-Baha in Akka, Syria, January 10, 1905, is a presentation of this important subject of "The Center of the Covenant" from another standpoint. It is printed in the STAR OF THE WEST at the request of Abdul-Baha:

*Interview with Badi'u'llah.*

Another afternoon, Badi'u'llah, came in to see us. Our conversation had been upon "loyalty to the Covenant." After the interpreter had explained our views, Badi'u'llah listened gravely for a while, then said: "Nine days after the ascension of the Blessed Perfection, [BAHÁ'O'LLAH] the Kitab-el-Ahd [Book of the Covenant] was read. After a few days Mohammed Ali Effendi [brother of Abdul-Baha and Badi'u'llah] and a part of the family withdrew from Abbas Effendi [Abdul-Baha]. The other members of the family were instigated by words of Mohammed Ali to the effect that the Blessed Perfection had written in the Kitab-el-Akdas [Book of the Laws] that no Manifestation should appear for one thousand years and that Abbas Effendi was taking the title of "Manifestation" to himself. This was the cause of the breaking away of part of the family, including myself. Afterwards I saw some of the actions of Mohammed Ali and realized that the reason he had withdrawn from Abbas Effendi was not on account of the words of BAHÁ'O'LLAH in the Kitab-el-Akdas but that it had been occasioned by his own feelings. And I saw too that these actions were not consistent with the commands and writings of the Blessed Perfection. From this I saw and knew clearly that the cause of his withdrawal had been hatred of Abbas Effendi. The brother of the wife of Mohammed Ali, Mirza Majded-din was sent by Mohammed Ali to Damascus with a letter for the Governor of Damascus. In that letter Mohammed Ali wrote a complaint against Abbas Effendi. This messenger was also instructed to tell the Governor by word of mouth certain things which would injure the Cause further for Abbas Effendi. The letter and messages were duly delivered to the Governor-General of Damascus. In twenty-five days the messenger returned. Just about that time a telegram came from the Sultan to the Governor-General of Beirut who telegraphed it to the Governor at Akka: "Abbas Effendi and his brothers shall not be allowed to go outside the city." I was deeply grieved by these happenings. After thinking over the matter carefully I concluded that the best course would be for Mohammed Ali and all the family to come here to Abbas Effendi and reach some understanding so that discord and disunion might no longer exist. I thought they should come themselves and ask for the truth of these rumors set afloat by Mohammed Ali concerning Abbas Effendi. I myself came first to Abbas Effendi and told him what I wanted to accomplish. Then I went to Mohammed Ali and said "Do come with me to Abbas Effendi so that all the terrible trouble may cease." All the family were happy about this proposal of mine, except Mohammed Ali himself. I spoke a great deal to him and tried to persuade him to follow my advice but without success. I have written out in detail all the conversations I had with Abbas Effendi upon these matters. What I am giving you today is but a brief synopsis of them. After hearing my words Mohammed Ali spoke a great deal to his family and those who followed him, uttering falsehood and thus driving them further and further away from the prospect of unity. When I finally realized that reconciliation and harmony were impossible I was so deeply grieved that I became very ill. When I recovered I wished to leave Akka and determined to do so if I could secure permission. I wrote to the Governor-General of Beirut asking that I "might be removed from this prison to another prison as the conditions were so distasteful to me here." I took a copy of this letter. Although this prison was the best of all homes to me on account of the Blessed Perfection's life here, yet I was so miserable I wished to leave at any sacrifice. By the way, all I ever heard Abbas Effendi say proved the rumors set afloat by Mohammed Ali to be false and untruthful. After I had written to the Governor-General of Beirut, I wrote to the Sultan, copying this letter also. There is a prison on the Island of Rhodes where criminals and offenders are sent. In my letter to the Sultan I asked that I might be sent to it. I forwarded this letter to a man in Constantinople asking him to present it to the Sultan. Afterwards I saw Abbas Effendi and learned that he did not sanction this action, so I wrote immediately to the man in Constantinople, saying, "Do not deliver the letter." I also wrote to the Governor-General of Beirut countermanning my wish to be removed from Akka. If the letter had been delivered to the Sultan it might have been too late to change the result. The prisoners at Rhodes are mostly Jews and Turks. As time went on I found it impossible for me to remain with Mohammed Ali. Finally I went to talk with him again. Accompanying me as a witness to the conversation was Seyd Ali, a brother of a son-in-law of Abbas Effendi. I said to Mohammed Ali, "If you will go with me to Abbas Effendi, come and go with me now." He said, "I will not go." I then took my family and left the house. I have written two accounts regarding this matter,—one brief,

another in full detail, beginning at the time of the Ascension of the Blessed Perfection. The short one has been translated into English: the long one is not yet translated (January, 1905). The latter account explains everything fully and clearly shows that Mohammed Ali's action and behavior was not on account of his love for the Blessed Perfection but on account of his personal feelings and jealousy. Since I came to Abdul-Baha with my family, fifty men and women have come back to him in love and loyalty. Five or six returned after a few days; and only day before yesterday five others came to him,—about fifty in all. The adherents to Mohammed Ali do not number fifty all told. In Akka there are two, in Haifa three, in Teheran one and in other places a few. Only this small number remain in support of him. And why is this so? Because it was not for the Glory of God but for his own personal motives that Mohammed Ali acted so. The Blessed Perfection said, "My Cause is to unite men and bind them together: and those who violate this command step away from the protecting Shadow of My Word." He commanded that we must sow the seeds of love in our hearts, not the thorns of hatred. Therefore if any of the sons of the Blessed Perfection follow His Word they are under the Shadow of His Command and Protection; and if not, they are afar off. For example, if the Sultan has a Governor who obeys the Sultan it is the duty of the people to love and obey him because he himself is obedient. I wish this explanation to be perfectly and clearly understood in America. In the Persian Hidden Words, BAHÁ'O'LLAH says: "O Friend! In the garden of the heart plant only flowers of love and cling to the Nightingale of Love and yearning." All must know and realize that he who says that which is not in accordance with the Words of the Blessed Perfection or speaks that which causes discord to arise in human souls is assuredly not one of the servants of God and a follower of the Blessed Perfection. It is impossible for a true lover to desire to harm his beloved. If he does that which injures his loved one it is evident that his love is not true. The sign of a true lover is that all his actions aim to please his beloved. The first quality of a real lover is that he sacrifices his own desire for the wish and desire of his beloved. Mohammed Ali has followed his own will and desire and has left the Will and Desire of the Beloved. This is why he failed and fell.

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The English section of the next issue of the STAR OF THE WEST will be largely if not entirely devoted to the Addresses delivered by Abdul-Baha in New York City and vicinity. A beautiful full page illustration of the Unity Feast given by Abdul-Baha for the Bahais of New York City and vicinity, in West Englewood, N. J., Saturday, June 29th, will also appear in our next issue.

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The STAR OF THE WEST is indebted to Miss Muriel Jones and Mr. A. C. Killius for the photographs used in this issue. Originals of the picture on page 2, may be had of Miss Jones, 6231 Drexel Ave., Chicago. Originals of the group picture on page 7 may be had of Mr. Killius, 124 Fifth Ave., Spokane, Washington—unmounted, 55c; in folders, 65c.

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Word has come to us that Abdul-Baha has stated that booklets and leaflets pertaining to the Bahai Cause should not be distributed indiscriminately, but only to those who ask for them or to those whom we believe are spiritually thirsty; in other words to use wisdom in distributing such literature.

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Our Persian section this issue contains: (1) Poem by Mirza Mahmood, regarding Abdul-Baha's arrival in America; (2) outline of Abdul-Baha's travels in America; (3) Abdul-Baha's address on Science, in Clark University, Wooster, Mass.

### **ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.**

(Continued from page fifteen)

father so beneficent to his children. Consider how He nurtures all. According to His merciful attributes He provides fully and amply for all, and if any of His creatures, any soul sins, He does not suspend His bounty. All created things are perceptible manifestations of His Fatherhood, mercy and heavenly bestowals. Likewise human brotherhood is as clear and evident as the sun. There is a fraternity among mankind because we are all the servants of one God. There is

brotherhood among mankind because all are submerged in the sea of His mercy. There is brotherhood among mankind because all belong to human kind. There is brotherhood among mankind because all inhabit the same globe. There is brotherhood among mankind because all are sheltered beneath the overshadowing dome of heaven. There is brotherhood among mankind because mutual helpfulness and co-operation are the two necessary principles underlying human welfare. This is the physical brotherhood as regards humanity. But there is a brotherhood greater and superior to all other brotherhoods, and that is the spiritual brotherhood, the heavenly brotherhood—the brotherhood of the breaths of the Holy Spirit—the brotherhood of the effulgence of the merciful attributes—the brotherhood founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

From the day of Adam down to this present time every one of the Holy, Sacred Manifestations who have appeared have founded this spiritual brotherhood. They have striven to unite humanity to such a degree that all may be accounted as one soul. Consider that the purpose or function of the shepherd is to gather together the sheep and not to disperse the flock. The more capable the shepherd, the greater is his power to gather together and unite the flock. The purport is this: that the Prophets of God, the Manifestations, have all been Shepherds, and they have gathered together the divine sheep. They have established a bond for the unity of mankind. They have established love among humanity. They have made scattered peoples one nation; wandering tribes as one strong people. They have laid the foundation of the Unity of God, and summoned all to universal peace. All these Holy, Divine Manifestations are One. They have served one God; they have promulgated the same truths; they have laid the same institutions; they have reflected the same light; they have all been linked together; each one has praised the other; each one announced the glad tidings of the one who was to appear afterward, and all laid the foundation of Reality. They all summoned and invited the people to love, and all have made the human world a mirror to reveal the Word of God. These divine religions have one basis for their foundation; their teachings are one; their proof is one; their evidences are one: nominally they differ, but in Reality they are one. Consider how these Holy Manifestations have been as spring seasons. Although the springtime of this year has another name, a distinct name (for example we say "this belongs to the calendar of 1912"), yet this spring is precisely the same as the spring of last year if we observe it as regards its phenomena. If we look at it from the standpoint of recreation, this spring is the same as that of the year past, for its foundation is one, its effects are one, its bestowals are one, its perfections are one, its vivification is one; but as regards names springtimes are multitudinous. This is the spring season of the year 1912; last year's was that of 1911; the year previous was 1910. Therefore as regards names they differ, but as regards reality this spring is precisely that of the year past. The sun is one but the dawning points of the sun are numerous. The ocean is a body of water, though there are various seas. There is the Atlantic Ocean; there is the Mediterranean Sea; there are Eastern seas and Western seas, but they are all one water. If we consider the names, we call this the White Sea, the other the Red Sea, or the Black Sea, or this is the Ocean, but when we regard all concerning the water, they are all the same. Likewise the Divine Religions of the Holy Manifestations of God are in reality one, though in name and nomenclature they differ. Man must be a lover of the light, no matter from what day-spring it may appear. Man must be a lover of the rose, no matter in what soil it may grow. Man must be a seeker of the truth, no matter from what source it may come. Attachment to the lantern—to the glass—is not loving the light. Attachment to the earth is not befitting, but attachment to the rose which grows out of the soil is worthy. Attachment to the tree is profitless, but attachment to the fruit is to be commended. Luscious fruit, no matter where it may be found, or upon what tree, must be accepted. The word of Truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be acquired. If you harbor prejudice, that prejudice will be the cause of deprivation, the cause of ignorance, the cause of not knowing. The strife which exists among religious systems, the strife which exists among nations, the strife which exists among nativities, the warfare separating nations and countries arises from nothing else but misunderstanding. If religions investigate the reality of Religion, that is, find out what are the principles which underlie the foundations of religions, they will surely agree, for by investigating the Reality they will find that Reality is one and not multiple. Most surely by this means they will unite and become agreed. Then they will ascertain the truth that the purpose of Religion is the acquisition of praiseworthy virtues, improvement in morality, the spirituality of mankind, the life real, the lordly bestowals. All the prophets have been the promoters of these principles; none of them have been the promoters of corruption; none have been the promoters of vice. They have summoned all people to all good. They have united people by the Love of God. They have invited all people to the Religions of the world of humanity. They have invited all people to unity and amity. For example, we mention Abraham and Moses. We do not mean by this mention the limitation implied in the mere names. By mentioning them we mean at once that we intend

the virtues which these names embody. When we say "Abraham" we mean thereby a Manifestation of the Divine Guidance, the center of the virtues of humanity, the source of the bestowal to mankind, a dawning point for divine inspiration and perfections: these perfections and virtues are meant. They are not limited to any boundaries. When we see these virtues, these qualities and attributes in any personality, therein we see the same Reality, and there we shall bow because we have seen the Abrahamic virtues. In Moses we bow thereto and adore him. But there were souls who were the lovers of the name Abraham, who loved the lantern and not the light, who when they saw this light transferred to another lantern, and because they were attached to the former lantern and not to the illumination, did not recognize its later appearance. For example, those who were attached or held tenaciously to the name Abraham and adored Abraham—when the Abrahamic virtues became apparent in the Mosaic center—were deprived. The Jews were believers in His Holiness Moses, expecting the appearance of the Messiah. Those virtues of His Holiness Moses, those perfections of His Holiness Moses became apparent in His Holiness Jesus Christ most effulgently, but the Jews were holding to the name Moses, and not adoring and gazing at the virtues which were manifest in Moses. Had they been adoring those virtues in Moses, seeking the perfections of Moses, when they saw the same manifestations of perfections and virtues in His Holiness Jesus, they would most assuredly have been believers in Him. Now when we are lovers of the light, we adore the light in whatsoever incandescent lamp it may become manifest, but if we are lovers of the lamp itself, and the light is transferred to another lamp, we will not accept it nor sanction it because then we are not lovers of the light, but lovers of the lamp. Therefore we must follow and adore the virtues which have become manifest in the Manifestations of God. Those virtues which became manifest in His Holiness Abraham, those virtues which became manifest in His Holiness Moses, those perfections and graces which became manifest in all the prophets, those must we adore, but we must not adore the lamp. We must adore the Sun, no matter from what dawning point it may appear, be it an Abrahamic orientation, be it Mosaic, be it any standpoint of orientation whatsoever. We are lovers of the Sun and not lovers of orientation. We are lovers of the Light and not lovers of candles. We are seekers for water from whatsoever rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We are seekers for rain, no matter which cloud pours it down. We must not be fettered. If we forego these fetters, we shall all be agreed, for we are all seekers of Reality. Now a certain kind of counterfeit or imitation has crept in, and the foundations of the divine religions have been lost sight of. The differing of these imitations has caused strife and enmity and produced war and bloodshed. And now this glorious, brilliant century has come and the Divine Bounty is in the utmost radiation. The Sun of Reality is shining, giving forth its greatest heat. This is verily the century when these imitations must be forsaken; in which these superstitions must pass away and God alone must be adored. We must look at the Reality of the Prophet; we must look at the teachings of the Prophet in order that we may agree.

Praise be to God, the springtime of God has arrived. This century is verily the spring season. The intellectual world and the world of the soul have become verdant thereby. It has resuscitated the very world of existence. On the one hand, the Lights of Reality are shining forth; on the other, the clouds of God's mercy are pouring down the fulness of His Bounty. On the one hand we have progress of the material type; on the other great spiritual discoveries are being realized. Truly this can be called the miracle of centuries, for it is the manifestation of the miraculous. The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all religions shall be one religion. The day has dawned in which no racial conditions shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of human kind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light. Therefore we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and West may become radiant; that all the nations of the world shall embrace one another, and the real spiritual brotherhood, like the sun of the heavens, may shine upon all the nations. This is our hope, this is our inclination, this is our desire. We hope through God's grace and bestowal that we may attain thereto. And I am very happy to be present at this meeting, which has innate radiance, intelligence, perception and longing to investigate Realities. Such meetings are the glory of the world of mankind. And in your behalf I ask God's blessing.

ADDRESS BY RABBI JOSEPH SILVERMAN.

My friends, does it not seem to you this afternoon that we have had a demonstration of the saying, "A light from the East"? We are accustomed to see the sunlight come from the East. We no longer regard it as a miracle; still it is a daily

miracle that strikes our vision, a supernatural event that comes over the universe every day providing light and warmth, this wonder-orb of nature sending forth its rays to revivfy the whole earth. So it seems to me that we have had a spiritual light from the East. It came originally from the East, and it has come from the East again and again, traveling Westward. This visit of Abdul-Baha to our country seems to me to be another exemplification of that ancient proverb which has done service so long. The world needs light. The light is the source of the world's redemption. It is the source of the world's resurrection. The light that comes from the mind and from the heart brings to us a revelation of Truth. There is nothing new in this doctrine of universal peace. It was written in the scriptures three thousand or more years ago, was reiterated by the prophets, was heralded forth by teachers time and time again and still it is left for this twentieth century to introduce a movement that shall give life to that ancient doctrine. It seems a commonplace thing to tell people to live at peace with each other, and yet it is the only doctrine that deserves to be preached. Now this man comes to us in his simplicity, in his oriental garb, in his oriental speech; he has a fascination about him, not because of any new thing that he preaches, but because he brings a message that is true, a message that appeals to our minds and our hearts. We Western people have been living at war with each other all these ages. We have built up a wonderful civilization. We have established great nations in Europe and America. We have built up monarchies, we have created republics, and we have exhausted all the arts and artifices of modern civilization. We have built churches which send their steeples towering to the very sky. We have built institutions of learning, and with all our building we are far behind the simple Orientals, who know nothing of our civilization and care less for it, but who do know the wonder, the greatness, the majesty, the sublimity, the world-entrancing force of that only religion which is to them real, the religion of Peace. When you think of it, my friends, there is no other religion, there is absolutely no other religion: there are only forms of religion. I do not care what the name is or what the church, whether you call it Zoroastrianism, Christianity, Mohammedanism, Judaism or Christian Science, they are only forms; they are shells which enclose the kernel. The shell is the means of carrying the kernel from place to place, but don't mistake, as so many do, the kernel for the shell; don't mistake the form for the reality; as the prophet Abdul-Baha said this afternoon, "don't mistake the lantern for the light." Seek the kernel. It is the light we need. Seek the kernel; it will bring illumination to the mind; it will bring purity to the heart; it will bring brotherhood to all mankind.

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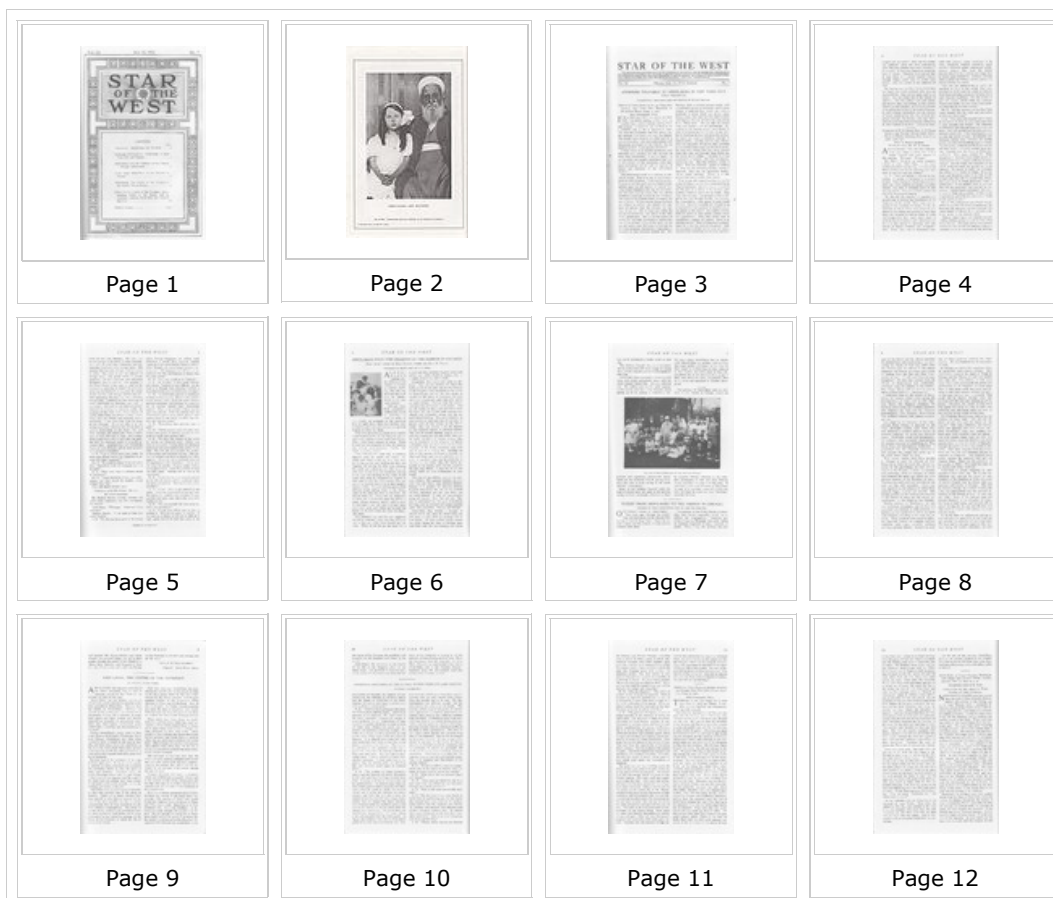
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Rouhieh met 'Abdu'l-Bahá, as a child, at least 19 times. She was named by Him. As an adult, she worked for Ahmad Sohrab, in the New History Society (NYC), before he broke the Covenant. In conversation with me, she referred to his personality defects, that he wanted to have his own way, but she said that he was not difficult to work for.