

colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of divine virtues and that is the merciful bestowals. That is the eternal life. That is the baptism through the Holy Spirit. Therefore, let it be known that color is of no importance. Man, who is the image and likeness of God, who is the manifestation of the bestowals of God, is acceptable at the threshold of God, whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not. Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore, let that be the only criterion. That is the image of God. If man's temperament is white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blonde, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God is dearer. Inasmuch as God has endowed man with this bestowal, such a favor, that he is called the image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.

From the Hidden Words by Baha 'O 'Llah:

O children of men: Do ye know why we created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since we created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness. This is my counsel to ye, O people of lights. Therefore, follow it that ye may attain the fruits of holiness from the tree of might and power.

The national government is at fault for not having unity before this, in not enforcing the laws that were passed to protect the colored population. The change in the Constitution giving them all the privileges they were entitled to. It is now up to the national government to enforce those laws so that there will be unity of the races. Then it would be in this country as described by Ezekiel 36-24: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." With all the handicaps thrown around the race, the world can see their progress, if the U. S. cannot.

Is this country going before the nations of the world to sue for a world peace? How will it look to the other nations, where we have here 88,000,000 against 12,000,000, when we should be one we are divided. And for why? Simply color. When we are all created by the same God and from the same clay. "We desire but the good of the world and the happiness of nations; that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease. And differences of race be annulled. What harm is there in this? Yet, so it shall be. These fruitless strifes. These ruinous wars shall pass away and the most great peace shall come. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on the means for the destruction of the human race than that on which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.

Let not a man glory in this that he loves his country. Let him rather glory in this, that he loves his kind." Baha 'O 'Llah (Glory of God).

O thou who art waiting,
Tarry no longer, for He has come;
Behold His temple;
The glory dwelling therein.
It is the ancient glory
With a new manifestation.

PRAYER:

O thou kind God; to me thou art kinder than myself, and thy love is more abundant and more ancient. Whenever I am reminded of thy bestowals I am made happy and hopeful. If I have been agitated I obtain the ease of heart and soul. If I am sick, I gain eternal health. If I am disloyal, I become loyal. If I have been hopeless, I become hopeful. O thou, Lord of the Kingdom; cause thou the rejoicing of my heart; empower my weak spirit and strengthen my exhausted nerves. Illumine thou my eyes; suffer my ears to become hearing, so that I may harken to the music of the Kingdom and attain to the joy and happiness everlasting. Verily, thou art the generous, the giver and the kind.—Abdul Baha.

The Principal Cause That Led to the Civil War and Freeing of the Slaves and How Their Education During the Past Fifty Years Is to Lead to UNITY.

By THOMAS MAXWELL

The principal cause that led to the Civil War and freeing of the slaves: In the year 1817, a son was born in Nur (meaning light) near Teheran, Persia. He was of ancient royal lineage, a son of an ex-vizier. From his youth although uneducated, was held in high regard. He spoke as one having authority. In 1862 he declared himself as God. Between the years 1864 and 1868 he sent messages by special courier to all the rulers and crowned heads of the world, saying who and what he was. To Queen Victoria he sent a beautiful message, to which she replied "If he were God nothing could overthrow him or his teachings, but if he were not he would come to naught." In reply he wrote saying she would have a long and glorious reign, and no crowned head of England reigned as long as Queen Victoria.

To the President of the United States (Abraham Lincoln) he sent a most wonderful message, as follows:

A Tablet to America.

O rulers of America and presidents of the republic therein: Harken to the strains of the dove on the branch of eternity, which are vocal with the melody of, "There is no God but me, the everlasting, the forgiver, the generous."

Adorn the temple of dominion with the embroidered garment of justice and virtue, and its head with the diadem of the celebration of your Lord, the Creator of the heavens and the earth; thus doth the day-spring of the names command you on the part of the all-knowing and wise.

The promised one hath appeared in this exalted station, wherewith smiled the mouths of existence, of both the seen and the unseen.

O people, avail yourselves of the day of God; verily, to meet Him is indeed better unto you than that upon which the sun riseth, were ye of those who know.

O concourse of statesmen, harken unto that voice which is raised from the day-spring of greatness that "there is no God but me, the speaker, the all-knowing."

Assist with the hands of justice the broken-hearted (oppressed) and crush the great oppressors with the scourges of the commands of your Lord, the powerful, the wise.

The war was started, the emancipation proclamation was issued, the war ended with the slaves freed. Then came the beginning of the education of the Negro. In the 50 years since the freedom of the slaves, no race throughout the world has made the progress that has been made by the Negro. As 50 years ago being as a class uneducated, today they stand as shining lights as to what education in 50 years will do. The arts, sciences, music, literature and medicine. Look at the difference where their former masters after 3,000 years of education have stood still, if anything, have gone backward. Where the former slave has steadily advanced, and now an uneducated Negro is a rarity. It is through their untiring efforts that we have a new South, through the cultivation of the ground and education. It is their efforts that have made it, not the former slaveholder. During the past 50 years their advancement in education is only to prepare them for what is their just dues, having earned all but unity. Now the time is ripe to lift the color ban, and for all to proclaim unity of the races.

In 1844 there was a son born to this son of the ex-vizier. Who is called Abdul Baha (Servant of God), who in 1912 spoke at Hull House as follows regarding the colored race: I wish to discuss for you a philosophic subject, a subject of divine philosophy, which is abtuse in its nature, and I want your closest attention for its consideration. Now the question of the colored and the white is one in which both, as regards the material, are one and there are certain points of distinction. These points of contact are numerous, for the colored and white are both human of body, and both have what is known as the body vegetative, both have the tangible properties. These are the points of partnership. It has become evident, therefore, that the points of contact between the two are four, both are

material, human, both the same as the vegetable, have that property augmentative, both as the animal, have the tangible senses, and both are endowed with intelligence. And as regards you here in this country, there is another point of importance, namely, patriotism. That is common to both, and from the standpoint of language, you share that both of you speak the same tongue, and you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference, which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you? All the five senses and tangible properties of man, you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the point of language there is a point of contact. Your civilization is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is color. Is it meet, is it becoming, with all these points of contact, for this least point of distinction or difference, should there be any separation or difference? Indeed not. God is not pleased, nor is any intelligent man pleased. Nor is any reasonable man willing to have any difference because of that. But there is need of a great, powerful agent which can overcome all these prejudices. A power which nothing in the world can withstand, and which may overcome all other powers, and that power is the love of God, which power can overcome all forces, and I hope that that one power may eradicate this one point of difference and may unite you all, so that hereafter there shall be no distinction. His Holiness, Baha 'O'llah, has proclaimed to the world the oneness of the world of humanity. He has declared that the difference in color in the human kingdom is similar to the differences of the flowers, the variegated flowers in a garden. If you enter a garden, you will see yellow flowers, white flowers, black, variegated flowers, the red flower for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends charm to the other. Hence this difference in the human kingdom is similar to that. If you were ushered into a garden where all the flowers were of the same hue or color, how monotonous it would be!

Therefore, He has said that the various colors of the human kind, one white, one black, one yellow, one red, lend a harmony of color and beauty to the whole. Therefore, all must associate with one another, even as flowers consort harmoniously together in a given garden.

Part of address by Abdul Baha at the fourth annual conference, the National Association for the Advancement of Colored People, Handle Hall, Chicago, April 30, 1912, God has stated in the Bible, the Old Testament. "We have created man in our image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; therefore, every man who is imbued with the divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply the color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore in the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color; supposing we say a colored man is, after all, the image and likeness, just because of his color, or the red-skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation, and therefore an image and likeness of God? Hence we come to the conclusion that