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title: 1912, Ella Coopers Notes From California notes: ...

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Ella Goodall Cooper

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(“Star of the West”, Vol. III No. 12, Oct. 16, 1912)

### ‘ABDU’L-BAHÁ IN SAN FRANCISCO, CALIFORNIA

BY

FRANCES ORR ALLEN

These are wonderful days which we are living with ‘Abdu’l-Bahá in our midst. Our longing to see him was great, but much greater is our joy that our prayers were answered.

A house was taken for ‘Abdu’l-Bahá at 1815 California Street. As our Assembly is composed of the friends in San Francisco, Oakland, Berkeley and several adjoining towns, each day has been filled to the utmost — receiving the friends and others interested in the movement, speaking to large audiences, giving talks in the parlors to groups of earnest seekers, and giving personal interviews to others. All, alike, are recipients of his favors.

The afternoon of the day of his arrival he crossed the Bay to Oakland where he met the friends at the home of Mrs. Helen S. Goodall. For twelve years this home has been a meeting place, but on the afternoon of October 3rd it became a memorable place — blessed by the presence of ‘Abdu’l-Bahá. After a beautiful address he took the children in his arms, kissed them and blessed them; they felt his love, even following him into the adjoining room, and one dear baby of four wanted to know if she “might pet the God-man.”

Friday evening, October 4th, he received many people at his home — people from all the cities about the Bay, and after a short address, he greeted them, welcoming them to his home. Saturday from early morning he met the friends, and in the evening attended the regular Assembly meeting held each Saturday night at the Lick building, Montgomery street, where a most wonderful talk was given — only the immediate friends being present.

Sunday, October 6th, two public addresses were given — in the morning at the First Unitarian Church in San Francisco, and in the evening at the First Congregational Church in Oakland.

Monday was also a busy day, with interviews, talks in the parlor, and in the evening an address before the Japanese Y. M. C. A. of Oakland, in the Japanese Independent Church (formerly a branch of the Congregational Church). The meeting was opened by the president of the society, Mr. Toga, reading a Scripture lesson in Japanese; this was followed by the singing of “Nearer My God to Thee” also in Japanese, then prayer was offered by the pastor of the church, Reverend Kazahira, to which all present said “Amen” in English. Following this a short address was given by Mr. Kanno, a Japanese poet and philosopher, at the close of which he read a poem in honor of ‘Abdu’l-Bahá. Then ‘Abdu’l-Bahá spoke, and it was a most interesting occasion, for the words were spoken in Persian, translated into English by Dr. Faríd, then from English into Japanese by Reverend Kazahira. It was a marvelous mingling of the East and the West and the Islands of the Sea. In the audience were Japanese students and philosophers as well as those who serve in the humbler walks of life. As ‘Abdu’l-Bahá passed down the aisle, mothers held out their babies for his blessing and smiled most happily as he said in English, “Good baby; Japanese baby.”

Early Tuesday morning, October 8th, ‘Abdu’l-Bahá, accompanied by the Persian friends and fifteen others, went to Leland Stanford Junior University, where an address was given before the student body. He was enthusiastically received by the 1,500 students who listened attentively to his address, the theme of which was “The Oneness of All Phenomena.” At the close of the address ‘Abdu’l-Bahá was given a perfect ovation by the students, who thus showed their appreciation of his wonderful knowledge, not alone of religious and philosophical subjects, but of scientific as well. For the remainder of the day he was a guest of Dr. David Starr Jordan, with whom he drove in the afternoon, going later to the home of Mrs. Merriam[a1].

In the evening ‘Abdu’l-Bahá spoke at the Unitarian Church. The impressive service opened with soft music as ‘Abdu’l-Bahá entered accompanied by the pastor, Mr. Reed, who introduced him in the following words: “It is a great privilege to have with us tonight one who calls himself a Servant of God; one who also is a great lover of mankind.”

The theme of ‘Abdu’l-Bahá’s discourse was “The Reality of Divinity.” Mr. Reed closed the service by saying:

“I feel that a man of God has spoken to us tonight. I know no better way to close the service than with a prayer; not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion, the religion of love, the religion of peace — a religion of the fullness of life.” There was a moment’s silence, then the pastor said in quiet tones, “You are dismissed.”

An interesting incident in the day at Palo Alto and the University was the attendance of Professor Rogers and the boys of his school, which is located near Los Gatos. They came a distance of thirty miles by train and walked five miles each way to the station. But Professor Rogers said as they took the late train

home, “We are well repaid — more than repaid, and all very happy.”

‘Abdu’l-Bahá and the Persian friends spent the night at the home of Mrs. Merriam[a2], after a most joyous day in which he expressed himself over and over as having been made so very happy.

Early the following morning ‘Abdu’l-Bahá and party returned to San Francisco. (From *Star of the West*, Vol. III, No. 13, 11/4/12)

### **‘ABDU’L-BAHÁ IN SAN FRANCISCO, CALIFORNIA.**

#### **Continued from last issue of *Star of the West***

By FRANCES ORR ALLEN.

The only public address of ‘Abdu’l-Bahá in Berkeley was given the evening of October 9th at the High School Auditorium before a large and representative gathering. He had been invited by Mr. J. Stitt Wilson, the Mayor of Berkeley, to be the guest of the city. In the Mayor’s absence, he was introduced by Mr. H.I. Stern, of the Public School Department.

The next morning, ‘Abdu’l-Bahá made quite a different visit — not to one of the great universities, but to the humble home of one of the friends, Charles Tinsley, a colored man, who was confined to his bed on account of a broken leg. During this visit, ‘Abdu’l-Bahá told a beautiful story of a ruler who trained the subject he loved best in order to fit him to hold the most important place in his kingdom — told how he scourged him, and maimed him, and caused him all manner of sorrow and suffering that he might know for himself what these conditions were in reality, meanwhile assuring him that he loved him and that only through this training could he be fitted for the great place he had destined him to fill.

The evening of the same day, October 10th, ‘Abdu’l-Bahá gave an address before the Open Forum, an organization for the discussion of economic and kindred subjects. His discourse was scientific, contrasting the philosophy of the East with that of the West.

Friday evening, he spoke before the Theosophical Society and their friends, being introduced at length by the President of the Society, who presented ‘Abdu’l-Bahá as one of the Enlightened.

The most remarkable public address given during the visit to the Coast was on Saturday morning, October 12th, at Temple Emmanu-El. It was a wonderful sight, ‘Abdu’l-Bahá standing in the pulpit of that magnificent synagogue, between pillars of palms. The morning sunshine came dimly through the beautiful colored windows, descending as in benediction and approval of the call to righteousness, once more being given to the chosen people of the Lord. In their own synagogue, he proved to the congregation the validity of Christ. He called upon them to investigate Reality, — not to be bound by dogma. He urged them to

respect the name of Christ and of Muḥammad, and, above all, exhorted them to be kind.

From the synagogue ‘Abdu’l-Bahá was driven to Mrs. Goodall’s Oakland home, where Children’s Day was to be observed. The afternoon was especially for the little ones, whom ‘Abdu’l-Bahá loves so tenderly. The spacious parlors were filled with the children and their parents and friends, and the rooms were sweet with the fragrance of many flowers. The children greeted him with the beautiful song, “Softly His Voice Is Calling Now.” Calling them to him, he gave them candy and flowers, and then went to each one, child and adult, and gave an envelope, containing rose leaves. He named the children “radiant children.” They followed him about and he took the little ones in his arms. Later the children gathered on the steps, where a photograph was taken. It was a beautiful afternoon. Truly one who has not seen ‘Abdu’l-Bahá with the children has missed a great deal.

At 3:30 o’clock of the following day, Sunday, ‘Abdu’l-Bahá spoke in the reading room of the blind, at 1665 Jackson Street, San Francisco, where during the week instruction is given in manual training. To this meeting were invited, also, the blind from the Adult Home in Oakland, and the children and youth from the State Educational Institution in Berkeley. The service opened with a beautiful song by a child. ‘Abdu’l-Bahá first paid a tribute to Mrs. Rowan, through whose efforts the teaching at this place is made possible. Then he spoke of how, in receiving education, the blind are being endowed with sight. He told them — even though deprived of sight, having insight — they must not sorrow. Sight is only for a time, but insight is divine and discovers the Kingdom, sees the beauty of God. Though deprived of a drop, they possess the ocean, for insight comprehends all the other senses. He closed by saying, “May you not see dust, but purity — see the beauty of Christ, of Bahá’u’lláh and all holy souls.”

In the evening, many of the friends gathered in the parlor and ‘Abdu’l-Bahá told them of his visit to the beach. He likened humanity to a sea, — at times smooth, at other times in motion. The sea in motion is most like life, even when tempestuous; when in motion, each hour brings results. He said: “Seek to dive in the spiritual sea and bring up pearls; seek to find that sea.”

At the conclusion of the talk, he spoke of musical instruments, saying all are imperfect, but that BAHÁ’U’LLÁH brought to earth a heavenly, divine instrument where each soul could find and strike his note and the music would be a heavenly chorus, and eternal. At this gathering there were Persians, Swiss, Hindu, Holland, Canadian, French, English, Japanese and Americans — all in love and fellowship.

Wednesday, October 16th, ‘Abdu’l-Bahá and party returned from a short visit to the country. To the nine Portland friends, who had arrived, he said, “Be happy, no tears! no tears!” Some of these friends had come at great sacrifice. One little boy said to his mother, “Why do you cry, mother? It is silly to cry here.” In the afternoon ‘Abdu’l-Bahá addressed the Century Club on Equality

between men and women. He spoke of woman's superiority in kindness and tenderness, and, when necessary, in valor and courage.

The evening of October 16th will never be forgotten, because of the memorable feast, held at the home of Mrs. Goodall, in Oakland. The beautiful rooms were filled with tables, adorned with yellow chrysanthemums and pyramids of fruit. The friends gathered quietly and talked in low but joyous tones. All seemed to feel the evening to be one set apart from all other evenings, for at this feast it was our great privilege to have 'Abdu'l-Bahá with us. There were one hundred and ten present, friends from the Bay Cities and also from Portland and Seattle.

When all were seated at table, 'Abdu'l-Bahá requested that we partake of the food so bountifully provided, while he walked about speaking words of wisdom and love, giving us the spiritual food, for which we hungered. Then, from the stairs, he pronounced a benediction upon all assembled, and soon the friends quietly withdrew. It was the most spiritual meeting. Gathered under one roof were people of different nations and various nationalities, the young and old, all meeting in love and fellowship, and in devotion to the Servant of God in this day.

Thursday passed in the usual way, with private interviews and talks. Friday, 'Abdu'l-Bahá and party, accompanied by several of the friends, left for Los Angeles, returning early the following morning. During the day, friends from Seattle, Tacoma and Spokane arrived, and were welcomed and made very happy.

Tuesday evening, the farewell meeting of the friends was held at the home of Mrs. Goodall in Oakland. This was another especially memorable occasion. All realized that at this meeting would be given final words of exhortation and farewell. There was a reverent hush as 'Abdu'l-Bahá told of BAHÁ'U'LLÁH and of the two years He passed in solitude. At the close of this narrative, 'Abdu'l-Bahá arose, and, in no uncertain terms, declared himself to be the CENTER OF THE COVENANT; and exhorted all believers to firmness, calling upon them to spread the message of the Kingdom both by deed and word. In farewell, he took each one by the hand, giving to each the Greatest Name.

Wednesday and Thursday went all too quickly, filled with the usual interviews and talks. The friends spent as much time as possible at the house of 'Abdu'l-Bahá, realizing that the days of great privilege were swiftly passing. All the public discourses were well received and will bear much fruit; but it was through the more intimate and personal talks that the friends received greatest quickening and instruction.

From the University at Berkeley many of the East Indian students came to visit 'Abdu'l-Bahá, and to them and to the Japanese friends he showed great favor. It was most interesting and gratifying to witness the beautiful spirit of love and kindness in the friends who gathered to meet 'Abdu'l-Bahá.

'Abdu'l-Bahá expressed himself much pleased with San Francisco and greatly enjoyed his visits to Golden Gate Park. He took especial interest in the flowers

and would often leave the automobile for a walk along the shore of some one of the small lakes. But even on the drives and during the walks he dispensed blessing — giving many wonderful lessons to those whose great privilege it was to be with him at those times.

Early Friday morning, the friends gathered at the house to say good-bye. The admonition to be happy was given, the last words were said, the wonderful days were ended. Our cups have been filled to overflowing with blessing and it is for us now to give out to others some of the light and love we have received.

(Star of the West, Vol. III, No. 13)

### **“THE PALO ALTAN”**

Friday, November 1, 1912, The Palo Alton, edited by H. W. Simkins, devoted its entire sheet to a presentation of the visit of ‘Abdu’l-Bahá to California. On the first page, under a six-column heading, appears an excellent half-tone portrait of ‘Abdu’l-Bahá. An introductory article telling of the visit to Leland Stanford Junior University — which we reproduce in this issue of the STAR OF THE WEST — is followed by a sketch of the life of ‘Abdu’l-Bahá, under the heading, “Bahá’ism and Its Prophet.” Page two contains an editorial, “The New Evangel,” and the Address delivered by ‘Abdu’l-Bahá at the University — published in our last issue. Page three contains the “Message to the Jews.” Page four, Address delivered in the Unitarian Church, Palo Alto; also a reproduction of the original Tablet and translation of same to Mr. H. W. Simkins. We quote it as follows:

### **TABLET TO THE EDITOR OF “THE PALO ALTAN”**

To his honor Mr. H. W. Simkins — Upon him be Bahá-O-llah-El-Abhá!

At the time I met you and felt the susceptibilities of your conscience my heart and soul became greatly attached to that dear friend (i.e. yourself) and the utmost love was produced, and the spiritual emotions were obtained. Your visit gave me the utmost happiness. The address delivered in Stanford University and published completely in your paper was observed today — and on account of it I became both pleased and grateful. In order to express my pleasure and appreciation for this service of yours I am writing you this epistle.

I shall never forget your cordiality, and as long as life lasts I shall remember you. I beg of God, that that dear friend (yourself) may become like unto a shining star in the horizon of Reality, and become the cause of bestowing spiritual life upon the world of humanity.

The address delivered at the Jewish temple establishing the validity of His Holiness Jesus Christ and inviting the Jews to believe in Him is enclosed herein. From its powerful contents you will realize that though there were many conservative Jews in the audience, yet in the most dauntless manner the validity of Christ was proven. After reading its contents should you think it best you may print it fully without abbreviation in the columns of your paper that others of

the Jews may read it. Perchance this may prove an impetus for their respect for, and belief in Christ, that this strife and contention that has lasted between the two nations for two thousand years may disappear, and the oneness of the world of humanity be unveiled.

Upon thee be greeting and praise!

- ‘ABDU’L-BAHÁ ‘ABBÁS. \*

On behalf of the Bahá’ís in America, the STAR OF THE WEST not only congratulates the editor of The Palo Alto in that he became the recipient of such words of commendation from ‘Abdu’l-Bahá, but that he was assisted to render such excellent service through the medium of his newspaper — a service that shall be effective in these great days and remembered throughout the coming years. We take pleasure in reproducing his editorial herewith:

## EDITORIAL FROM ‘THE PALO ALTO.’

THE NEW EVANGEL.

Wednesday morning at the University assembly and in the evening at the Unitarian Church in Palo Alto appeared and spoke the leader in a world movement for unity in religion, international peace and universal brotherhood. This is ‘Abdu’l-Bahá, a native of Persia, who has devoted his life to the mission handed down to him by his father. This mantle of inspired evangelism was consecrated by the persecution of forty years of imprisonment imposed by the Sultán of Turkey upon BAHÁ’U’LLÁH, the elder.

As the stone that was rejected may become the head of the corner, or like the prophet’s dream expand until it fills up the whole world, so may be the mantle of the wise men of the east, who rediscover a glorified star shining over the birth of a world movement toward idealism.

This idealism is the further perfection of the ideals of all the great religions of the world. In the science of photography there is a process by which any number of images of different faces may be composited together to produce the dominant type. What is truly representative leaves its impress upon the final result. What is vague and non-intrinsic surpluses into the shadow and disappears. Such a scientific process to arrive at the true composite of religious truth may be likened to the aim of the Bahá’í movement.

It seeks the true common denominator of all religions, rejecting nothing which is good and afraid of nothing which is true.

The spiritual kingdom is full of clashes and contradictions, just as the political and industrial worlds are full of contention and strife. And just as in the latter fields volunteers are spending their lives to pave a better way, so in the spiritual kingdom we have the dawning of a more perfect light. This light will shed its peaceful rays over

all contentious factions and will show them the form and substance of truth, which may have been obscured by the dust of strife.

To build a structure by taking a plank from here and plank from there and a stone from hither and a stone from yonder, as some vague fancy might dictate, would result in an architectural monstrosity that would violate all the rules of unity and proportion. In no such way is the temple of true light to be founded. It is to be brought together in one focus of rays forming an image of all the elements which stand the searching test. This temple may be surrounded on all sides by the images of those beautiful non-essentials which have not gained entrance to the inner structure, but which the true spirit within may yet see as outer landscapes unfolding before the temple windows.

This is the task of the Bahá'í. It is a true ideal. Truly catholic and universal, it provides a meeting ground for Christian, Jew, Moslem and Buddhist. There is one God who is the God of all religions. His will is the law of all harmony and good. He stands revealed in the last analysis of universal truth. His truth is a gospel of love which surrounds and comprehends all things. In this there is no room for strife and discord, no place for darkness or deceit, and no beginning for bitterness and woe.

Whenever science discovers any great truth, that truth is not the property of science, but it is the heritage of the whole world. We do not refer all the marvels of electricity to Edison nor worship his laboratory at Menlo Park. We use the blessing and pass it along. It matters little, in the long run, who made the discovery. If the founders of Bahá'í arose from the ancient plains of Persia and sent out the true message, it matters little whether Persia is of the east or of the west. From the cradle of the human race and the oldest nation of the world comes a voice reaching down the centuries, to bring a message of peace to the strong young giant of the west, bidding America to usher in the dawn.

H. W. Simkins.

(From Star of the West, Vol. III, No. 13, 11/4/12)

#### **‘ABDU’L-BAHÁ AT THE GRAVE OF THORNTON CHASE.**

**Los Angeles, Calif., Oct. 19, 1912.**

‘Abdu’l-Bahá, in speaking of Mr. Chase, told the friends in San Francisco and Los Angeles to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause. ‘Abdu’l-Bahá said that Mr. Chase’s station was not known while he was alive but in the future years it will be known. Among the friends are many whose stations are not known while alive, but after their death, in the course of time their station becomes manifest. Annually the friends will visit the grave of Mr. Chase on the day ‘Abdu’l-Bahá visited it.



Upon our arrival in San Francisco, Oct. 4, 1912, when one of the Bahá'ís gave the news of the departure of Mr. Chase, 'Abdu'l-Bahá said: "This revered personage was the first Bahá'í in America. He served the Cause faithfully and his services will ever be remembered throughout future ages and cycles. He has written many books in this Cause and they will be studied carefully by the coming generations. He traveled once to 'Akká and there we associated with each other for several days. Indeed he became free from the troubles of this world. No matter how long he might have remained here, he would have met nothing else but trouble. The purpose of life is to get certain results; that is, the life of man must bring forth certain fruitage. It does not depend upon the length of life. As soon as the life is crowned with fruition then it is completed, although that person may have had a short life. There are certain trees which come to fruition very quickly, but there are other trees which attain to fruition very late; the aim is fruit. If the tree brings forth its fruit young, its life is short; it is praiseworthy. How regretful it is that a man may live a long life and yet his life may not be crowned with success, like unto the cypress tree which does not give any fruitage. Praise be to God! the tree of Mr. Chase's life brought forth fruit. It gave complete fruit, therefore he is free. He attained to eternal rest. He is now in the Presence of Bahá'u'lláh. His Holiness Jesus Christ lived only thirty-three years, but the world is filled with the fruits of his life. Others have lived a hundred years, with no result and no fruitage from their lives. There was a rabbi in Tiberius who lived 120 years, but the tree of his life was fruitless. He had great enmity against Jesus Christ. He often used to argue: 'The ephemeral life is subject to many trials and vicissitudes; there is no enjoyment in it.' The life of Mr. Chase was spiritual in character; his services will ever be remembered and he has already attained to the desire of his heart."

On Saturday, Oct. 19th, at 1 p.m., 'Abdu'l-Bahá and about twenty-five Bahá'ís of Los Angeles arrived at the cemetery Inglewood. The place is charming, the meadows are green and there are many trees. 'Abdu'l-Bahá silently walked ahead of the friends and he was followed reverently by them. There are many flower beds and the fragrance thereof reached the nostrils. Most of the friends carried bouquets of flowers in their hands. After arriving at the grave, 'Abdu'l-Bahá scattered his flowers and then one after another of the friends gave him their bouquets and he divided them and scattered them over the grave. Then 'Abdu'l-Bahá, standing at the head of the grave and raising his hands toward heaven, uttered the following prayer:

#### PRAYER

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave

unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy Name amongst the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou are the Merciful, the Precious, the Omnipotent!

Then after the prayer he spoke as follows:

“Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could — he never failed — until he witnessed the lights of the Kingdom of Abhá, and he was guided by the lights of Guidance. He summoned the people to the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestations of Bahá'u'lláh. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten.”

## **MÍRZÁ AḤMAD SOHRAB**

### **Portion of Tablet from ‘Abdu’l-Bahá ‘Abbás**

#### **To Ella Goodall Cooper, San Francisco, California.**

Thou hast written concerning the death of the believing and assured maid-servant of GOD, Mrs. H..... This news grieved me deeply, but my consolation lies in the fact that that respected soul has been freed from the prison of this

earthly abode and has hastened to the divine court. She was a drop that attained the ocean, she was a ray that returned to the sun; she was a bird that flew to the divine rose-garden and a star that gained admittance into the solar system. A prayer supplicating forgiveness for that respected one, has been written and is herewith enclosed. Publish it among the firm friends that it may perpetuate her memory. Although at present it is not known, yet in the future her name shall be uplifted and her fame shall spread abroad. Mary Magdalene was, during her lifetime, destitute of any fame or position, she was a peasant, but now consider what has happened!.....

Praise be to GOD, that in the last hours of the respected maid-servant of GOD, Mrs. H....'s life, thou hast been enabled to meet her, and hast been the cause of her uttering nine times the Greatest Name and turning her face to the Abhá Kingdom. In the utmost of faith and assurance she hastened from this mortal world to the immortal realm. Her face, therefore, like unto a star, shall shine at the horizon of the kingdom of GOD and her spirit shall fly in the limitless realm, and her memory shall live throughout cycles and generations. It was highly favorable and fitting that thou didst meet her; it was indeed providential.....

Translated by Shoghi Effendi

**Haifa, Palestine, June 2, 1919**

**Points to ask Shoghi Effendi**

**Has L. A. friends sent [unreadable] of [unreadable] Bahá'ís 2 days there? 18 to 20th 2. OCT?[a3]**

‘Abdu’l-Bahá’s farewell words to the friends gathered around him, October 25, 1912, 8 A. M., 1815 California Street, San Francisco. Interpreted by Dr. Faríd; stenographic notes by Miss Straun.

I am to say farewell to you. It is the last meeting of ours. It is the last quaffing of the chalice. It must indeed be very effective, because those who drink wine say the last of the cup is the sweetest.

How grateful I am to Bahá’u’lláh for anointing you at this time. This is an indication of the fragrance of the paradise of Abhá, which proves that the fragrance of Abhá is indeed most centered.

I feel sad indeed at parting with you. I do not know how to express my sadness at parting. Howsoever I may express the feelings of my heart at present, they are beyond description, — they cannot be expressed. It grieves me excessively to leave you and I have sensed the fragrance of the love of Bahá’u’lláh from you and I have witnessed the light of the love of Bahá’u’lláh in your countenances, and I have ever longed to sense this fragrance and to behold this light; hence I am unable to express my feelings of regret and remorse and I let your hearts sense them. Refer the matter to your own conscience and you will know how deeply I feel the parting.

Although I am going away from you a separation seemingly takes place, nevertheless you are in my heart. Your abode is in my heart. You will never be without<sup>[a4]</sup> it. Be assured of this. When I reach the Holy Tomb, there I shall lay my head at His Threshold, supplicating, invoking, seeking for each and all of you <sup>{{p2}}</sup> (Farewell).confirmation and assistance. Have no doubt whatsoever as to being aided and assisted.

Another thing of which I will speak to you is that some of you have endeavored and have assisted the school of Tarbíyát, in Ṭihrán, in Persia. The more you cooperate with the East, — the Easterners assisting you Westerners, and you assisting them, — this will be the cause of increase of love. I wish you to feel this. May God aid you and confirm you. May He ever keep you joyous and under His protection and favor. I will ever look forward to receiving joyous news from you. Wherever I shall be, know you that I shall supplicate and invoke, seeking for you confirmation and aid. You will never be forgotten and I feel very sad at parting. I cannot speak more than this.

The days passed here were most happy, and my association with you was most pleasant. Daily did I meet with you, commemorating Bahá'u'lláh. There could not have been better days than the days we spent here, for all them were passed in the commemoration of God; all the hearts were set aglow; all the eyes were perceptive; all the spirits were exhilarated. No better days could have been imagined. Forget not these days. I shall ever remember them and seek from God that the results of these associations may come to pass. The results of these associations are the illumination of the world. The results of these associations are the spirituality of the world. The results of these associations are the unification of men. I hope that these results will come to pass. Let not our meeting be like those of people who come together in a certain place, who convene, expressing affiliation and love toward each other, and when they disband they <sup>{{p3}}</sup> (Farewell)forget it all, — nay, rather, even erase it absolutely from their mind. But our meeting being as assemblage of God, I hope it will never be forgotten. It will ever remain fixed in memory. Whenever it shall come to mind an exhilaration shall overtake us, a fresh joy may encompass us, a great motion may set up in the hearts. This is what I wish.

(On leaving the house).

I leave you as trusts in the custody of Bahá'u'lláh. You are my trusts in His kingdom. He will ever protect you.

(On the [unreadable] A. M. ferry to Mr. Ralston.)

We are traveling for you, I travel that you may travel too. I came from Syria to this part in order to make you leave here and travel to the kingdom.

(FROM STAR OF THE WEST, Vol. III, No. 13, 11/4/12)

## TRIBUTE TO THORNTON CHASE FROM BROOKLYN, N.Y.

The report of the illness of Brother Chase reached us after his spirit had ascended to the Supreme Concourse. Not aware of his departure, a number of the friends met at 935 Eastern Parkway to pray for the descent of the Divine Confirmations upon this blessed and faithful servant of the Heavenly Kingdom. It was a holy gathering, sanctified as we now know by the spirit of the attained one, forever free from the prison of the mortal body. Truly the benediction of his life, words and works haloed the meeting. Verily his spirit is still moving, his voice still upraised in the Cause of God.

On October 16th, the Nineteen Day Feast of Ilm was celebrated at the same Bahá'í home. Fifty of the heavenly companions were present and services commemorating the beloved brother were held. Tablets of Bahá'u'lláh and 'Abdu'l-Bahá were read and the invocation from Kitáb-el-Aqdas offered in behalf of the attained one.

The readings included the Tablet written by 'Abdu'l-Bahá in memory of another brother:

“O Beloved! O Faithful Brother! Where is thy beautiful face? Where is thy eloquent speech? Where is thy serene brow? Where is thy radiant beauty? Where is thy flame enkindled by the Fire of the Love of God? Where is thy attraction to the Perfumes of God? Where is thy discourse in praise of God? Where is thy determination to serve in the Cause of God? Where are thy beautiful eyes? Where are thy smiling lips? Where is thy noble countenance? Where is thy graceful form? Thou hast abandoned the human world and ascended to the Kingdom. Thou hast attained to the Divine Grace. Thou hast reached the Threshold of the Lord of the Celestial Kingdom. Thou hast abandoned the bodily lamp, the mortal garment, the earthly elements and the life of this world. Thou hast kindled thy flame in the Lamp of the Supreme Concourse and thou hast entered the Paradise of El-Abhá. Thou hast taken shelter in the shadow of the Tree of Life and attained the Meeting with God in the Abode of Paradise. Thou wert a divine bird which has forsaken its mortal nest. Thou hast flown to the Garden of the Divine Kingdom and attained thy brilliant station. Thou hast already sung the verses of the Mercy of the Lord the Clement. Thou art a grateful servant, and thou hast entered into the joy of thy Lord. Verily thy Lord hath chosen thee for His Love; — hath guided thee to the side of His Holiness, caused thee to enter into the Garden of His Nearness and permitted thee to behold His Beauty. Thou hast laid hold of Eternal Life and attained to Everlasting Well-Being, — to the Good-Pleasure of God, — to His Delight — and His All-Sufficient Favor. Thou hast become a star in the Highest Horizon, a light among the Angels of Heaven, and a living soul in the Exalted World, resting upon the Throne of Immortality. I ask God to enable thee to attain to His Nearness and His Union; — to rejoice thee by His Presence; — to increase thy brightness and thy beauty; — to grant thee honor and glory. We remember thee continually and never forget thee. We pray for thee night and day. We see

thee in the Supreme Horizon of El Abhá!

“O Beloved! O Faithful Brother!”

## **HOWARD MAC NUTT**

### **History of the San Francisco Bahá'í Assembly.**

The Bahá'í Message was first brought to California in the early summer of 1898 by Dr. and Mrs. E. C. Getsinger. They met Mrs. Phoebe Hearst who, becoming interested, gathered a few friends at her country home in Pleasanton and Lua Getsinger became their teacher.

Shortly afterward Miss Helen Hillyer (now Mrs. Philip King Brown) a member of the class, brought the Cause to the attention of Mrs. Helen S. Goodall and her daughter Ella F. Goodall, (now Mrs. Charles Miner Cooper), who became so deeply interested that they went to New York to receive further teachings as Mrs. Getsinger was leaving California. She accompanied Mrs. Hearst to New York in order to make the pilgrimage to ‘Akká with the first American group of believers.

Mrs. Goodall and her daughter arrived in New York in November only to find that Dr. Khayru'lláh had also joined Mrs. Hearst's party and was on his way to the Holy Land. Fortunately, however, Anton Effendi Haddad, a Syrian Bahá'í, was living in New York and was able to give them the lessons they were seeking. He was engaged in translating Dr. Khayru'lláh's book and taught them from the manuscript which he read without comment. He afterward confirmed them with the Greatest Name. At this time the only literature available in English was the First Commune and the Morning Prayer which the new believers were instructed to memorize. The effect of these creative words only deepened their first profound impression.

At the end of January 1899, Mrs. Goodall returned to her home in Oakland, where she began immediately to teach, and in February the way was opened for her daughter to accompany Miss Hillyer to ‘Akká. During the Winter of 1899-1900, meetings were held at regular intervals at the home of Mrs. Goodall. This tiny group became the nucleus of the first Assembly in California, known for many years as the Oakland Assembly.

There were very few of the writings translated into English for them to study. In 1900 they received the first translation of the Persian Hidden Words. A little later followed the booklet, “Tablets Revealed by the Blessed Perfection and ‘Abdu'l-Bahá ‘Abbás” which was brought to this country by Ḥájí Mírzá Ḥasan Khurasání, Mírzá Asadu'lláh and Mírzá Ḥusayn. Then came the pamphlet, “Tablets from ‘Abdu'l-Bahá ‘Abbás to Some American Believers in 1900”, which was published in 1901.

In the Spring of 1900 one of Persian teachers, Dr. Rafael Sadri with his servant Nassim, was sent to San Francisco by ‘Abdu'l-Bahá. They both attended the

meetings on Oakland, but they did not remain long in California.

In 1901 Mrs. Emogene Hoagg returned from her first pilgrimage to ‘Akká, bringing many instructions. She invited the friends to her hotel rooms in San Francisco which was the first Bahá’í meeting ever held in that city. A year or two later she held another meeting and still later a group of enquirers — Theosophists — were given the Message by Mr. Thornton Chase at the request of Mrs. Mary Bell, but an Assembly was not established until the Spring of 1911.

In the Spring of 1904 Mr. and Mrs. George T. Winterburn arrived from ‘Akká with full notes of their visit with ‘Abdu’l-Bahá. Due to this, fresh, inspired regular weekly meetings were soon established.

In the Fall of 1905 there was a demand for ever more frequent meetings, therefore Friday afternoons were given to the devotional service and Tuesday afternoons to study. These two forms of meetings continued for some months.

In February 1907 Mrs. Brittingham in accordance with special instructions from ‘Abdu’l-Bahá came to California, her contemplated visit of the year previous having been postponed on account of the great earthquake and fire of April 1906. She gave several lectures for enquirers at the home of Mrs. Goodall.

In this quiet way the Message was spread, members being drawn from San Francisco, Alameda and Berkeley, the home being always open to visiting teachers or returning pilgrims.

In 1907 Mrs. Goodall and her daughter were given permission to make the pilgrimage to the Holy Land. During their absence the meetings were transferred to the home of Mrs. Emogene Hoagg who has moved to Oakland in the meantime, and she assumed charge of the work, being especially interested in the study meetings. In 1908 the meetings were resumed at the home of Mrs. Goodall in Oakland and continued there until 1918 when she and her family moved to S. F. In 1909 the meetings residence passed out of her hands, according to definite instructions received from ‘Abdu’l-Bahá.

In 1906 an appeal was sent out from Chicago for funds for the Temple. Due to the efforts of Mrs. Goodall, Oakland was first among the Assemblies in America to send a contribution.

In 1910 Lua Getsinger came again to California, in San Francisco and vicinity, and in cooperation with Mrs. Goodall planned quite a teaching tour for the state. Mrs. Goodall and her daughter accompanied her to Southern California to begin the work in San Diego. This work was later carried on by other devoted friends, among them Mrs. Brittingham serving in connection with Mrs. Laughlin, an old-time friend of Mrs. Goodall, and the first Bahá’í there.

By this time Los Angeles boasted its own Assembly, Pasadena also, ably assisted by Mrs. Winterburn, Mr. Chase. Mrs. Haney, Miss Wise, and other pioneers. Santa Barbara came later still, the tiny Assembly being started by Mrs. Flora

Clark, aided by Mrs. Brittingham, Mrs. Goodall and her daughter, Mrs. Frankland, and others, followed up the work, up to the time of their last pilgrimage to the Holy Land in 1920.

In the Spring of 1911, the "Assembly of 'Abdu'l-Bahá" was established in San Francisco. Confirming this action 'Abdu'l-Bahá sent a Tablet addressing the friends as "The Members of the Assembly of 'Abdu'l-Bahá" and saying, "This assembly was organized at the right time. It is my hope that it become the magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the horizon of everlasting glory".

In April 1912 when 'Abdu'l-Bahá arrived in America, Mrs. Goodall and her daughter went to Washington to meet him. After spending some weeks with 'Abdu'l-Bahá, they returned to California, but early in July they received a telegram from Him summoning them to New York, having special instructions to give them before sailing for the Holy Land. His plans were changed, however, and much to the joy and surprise of the California friends, he decided to visit the Western Coast and arrived in San Francisco early in October.

'Abdu'l-Bahá was accompanied on this trip by Mírzá Maḥmúd Zarguani, Mírzá 'Alí-Akbar, Mírzá Aḥmad Sohrab, Dr. Faríd and little Fugeta. He and his party were the guests of Mrs. Goodall at 1815 California Street in San Francisco and at her Oakland home whenever He had engagements across the bay. It was at this home in Oakland that the memorable Feast of October 16th was held.

'Abdu'l-Bahá was invited to speak at the First Unitarian Church, the Temple Emanuel, Stanford University, the Japanese Congregational Church, as well as many other organizations of widely differing interests, in San Francisco and vicinity.

In addition to these public meetings, He gave many talks to the constant stream of visitors who gathered at His home daily to do him homage, to learn of His Message and to bring their personal problems for His kind counsel. A number of these visitors were believers from the North Western States which 'Abdu'l-Bahá was unable to visit.

On October 19th, 'Abdu'l-Bahá went to Los Angeles, the purpose of His trip being to visit the grave of Thornton Chase.

On Oct. 15th, He spent two days at Pleasanton with Mrs. Phoebe Hearst who, as before mentioned, was the first person to become interested in the Bahá'í Cause in California.

Leaving San Francisco for New York where He was to embark for the Holy Land, 'Abdu'l-Bahá remained two days in Sacramento, the capitol of the state, where he gave several public talks. He was accompanied this far on His trip by a number of the Bahá'ís who were eager to remain with Him as long as possible before bidding Him a last farewell. It was at this time that 'Abdu'l-Bahá gave us warning concerning the member of His party who was secretly unfaithful,



commanding us to protect the Cause in California against Covenant breakers as He was leaving all the affairs in our hands.

When it was first proposed that the Panama-Pacific International exposition should be held in San Francisco, Mrs. Goodall and others were inspired to write ‘Abdu’l-Bahá asking if He would approve of a plan to call the annual Temple Convention in San Francisco at that time and to prepare for an International Bahá’í Congress in connection with it. Upon receipt of His affirmative answer, Mrs. Goodall and her daughter journeyed east to visit some of the Assemblies and interest the friends in this plan. Thus the first International Bahá’í Congress was instituted conjointly with the Temple Convention in San Francisco beginning April, 1915 and, notwithstanding the World War proved to be a surprising success. It has since continued to be a regular feature of the Annual Conventions in America. At this Convention the Feast of Ridván was held in Mrs. Goodall’s Oakland home, the photograph taken of this representative gathering of the friends being sent to ‘Abdu’l-Bahá.

In 1916, Mrs. Goodall invited Mrs. Brittingham to come again to California to assist the friends in spreading the Message of Unity. She remained in the Western region until August 1921, working constantly and effectively in the Cause.

The next important event in the annals of the San Francisco Assembly and its branches was the commemoration of the one hundredth anniversary of the Blessed Perfection, Bahá’u’lláh, November 10, 1917. It remained memorable for another reason also as it proved to be the last gathering of the friends in the Oakland home.

New work was accordingly started in cooperation with the friends up and down the Coast, and teachers were sent throughout the Western States Region. Among those who responded to the call to spread the Message in this field were Mrs. Brittingham, Mrs. Ella Bailey, Mrs. Martha Bullock, Mrs. Latimer of Portland, Mrs. Charlotte Sillen, Mrs. Littleby of Seattle. ... Kennedy [?] and Mrs ... [?] made an interesting water trip through ... five western states. In November 1922, the first Teaching Conference was called in the west. This Conference was a gratifying success. The teaching work was greatly stimulated and a second Teaching Conference was held in San Francisco in 1924.

Following the disposal of the Oakland home, the meetings were held in San Francisco. A little later, however, a small group was formed in Berkeley under the guidance of Mr. and Mrs. Frankland who had come there from Southern California to live.

The five great Teaching Tablets in 1916, aroused the San Francisco Assembly to a realization of the vital importance of teaching.

For many years the San Francisco Assembly meetings were held in various places, but in 1924 the friends were enabled to rent a house that was suitable for all their activities. This house was dedicated to the Bahá’í Cause during the Western

States Teaching Conference, Mr. and Mrs. Grundy were in San Francisco and were the first guests to be entertained there.

At the beginning of the year 1918, Mrs. Goodall suffered a nervous breakdown from which she gradually recovered enough to continue to act in the capacity of consultant and counselor, but was forced to give up much of her active work.

In 1920, Mrs. Goodall and her daughter with Mrs. Frankland and Mrs. Ralston received permission to visit ‘Abdu’l-Bahá at Haifa and, although Mrs. Goodall was very frail, the anticipation of seeing ‘Abdu’l-Bahá again gave her sufficient strength to make the journey.

Shortly after her return from Haifa in 1921, Mrs. Goodall had a relapse and, after the ascension of ‘Abdu’l-Bahá, failed rapidly and passed away February 10, 1922.

In 1910 Lua Getsinger has developed into a remarkable teacher, came again to California, while responding to many calls to give The Message in San Francisco and vicinity. [?] been the call to a larger work and Mrs. Goodall cooperated with her in a plan for a teaching tour of the [?] state. Mrs. Goodall and her daughter accompanied her ... [?] California to begin the work in San Diego.

In Geyserville, north of San Francisco, Mr. John D. Bosch, also a “spiritual child” of Mrs. Goodall, began early to spread the Message, mainly by lending and giving away a large number of the Bahá’í books. He likewise made a point of entertaining all visiting teachers and returning pilgrims at his ranch home. A few years ago he married Mrs. Louise Stapfer, and together they established an Assembly there, and carried the Glad Tidings by automobile trips to Santa Rosa and a wide radius of country towns.

To the Believers of God and the Maid-servants of the Merciful in the West

Upon them be Bahá’u’lláh El Abhá!

Mrs. Helen Goodall Mr. and Mrs. Ralston O. O. Wolcott Cora E. Ditmars Annie Boyle Leon Lehman Mary Leslie O’Keefe Annie Belle Killius Mrs. M. C. Wolcott Isabelle M. Campbell Mrs. Clara Davis Mr. and Mrs. English Mrs. Mabel F. Geary Blanche E. Hillman D. G. L. Jackson E. H. Harmon D. D. Babcock Mrs. Adelaide Alderson F. O. Bristow Ellena M. Southard Mrs. R. H. Smith J. N. Geha (?) Ione L. Bush Lydia Rainy Dr. H. M. West Mrs. Clara D. Challer Dora. A. Dunbar Leonne Lathrop Olivia H. Case J. W. Latimer Hattie B. Latimer Anna Fitch Jesma Adams Catherina O’Reilly Frances Butler David Cable Hunt W. H. Blackett Mrs. Thomas Hawkes G. D. Buchanan Emma M. Wold Constance Ladd L. B. Nash E. B. Rabb L. Heller Mrs. Ella Cooper Miss Harriet Wise R. Mabel King Nellie Raney Evelyn K. Moore Frances O’Keefe Mrs. Esther McCarg Albert C. Killius Mrs. N. C. Luiks Mr. and Mrs. J. C. Cauvel Ethel E. Winans Mrs. W. H. Jones Suremta Nath Claur Dr. Lydia A. Lathrop Ruth Harmon Mrs. Lydia Tyler Mrs. Annie Libby Miss Zuriel Libby L. E. Lamon Mrs. Emily Woods J. A. Finch Ida A. Finch Agnes L. Bush Adelaide Lang Bertha B. Corvan Christine Monroe Laura A. Johnston Edurn Lathrop

D. R. Sutton G. W. Latimer Theodore Gibson Burrell E. Guild Edwina Clough  
Daisy Amory Hunt W. Ralph Leslie Kapp Mrs. Nettie Nash D. G. Logeman  
Mrs. Anna Hair Dr. H. E. Wood Mary M. Rabb Alec Nowlin Angie Parsons

• HE IS GOD! \*

O ye friends and maid-servants of the Merciful!

Your letter was received. Its perusal conveyed the utmost supplication and communion. Your lamentations and cries in reality affect the hearts, especially the heart of ‘Abdu’l-Bahá. If you could realize what an effect your letter produced, undoubtedly you would feel assured that the heart of ‘Abdu’l-Bahá has the utmost attachment to you, and day and night He is supplicating toward the Kingdom of ABHÁ and begs for you confirmation, for you are firm in the Covenant and are the heralds of the Testament.

To-day the greatest of all affairs is firmness in the Covenant. This Covenant is the Covenant of GOD, and this Testament is the Testament of the Lord of Hosts. If you consider that any soul shows the slightest weakness in the Covenant, undoubtedly counsel him and guide him so that he may become firm.

To-day no soul has any station or enjoys any title except the soul who is firm in the Covenant and steadfast in the Testament, who entirely forgets himself and is released from the world.

I have the utmost longing to meet you, and I am hopeful from the Bounties and Favors of the Blessed Perfection that the meeting be destined with the utmost joy and fragrance.

Upon you be Bahá El ABHÁ.

(Signed) ‘Abdu’l-Bahá ‘Abbás.

Translated by M. Ahmád Sohrab July 27, 1912

Dublin, New Hampshire

For history of Cause & beginning of Coast work, see black book “S. F., vol 2”

First one to be etc. Reaching Paris, the first one to be dispatched to ‘Akká, was Dr. Khán who was to make accommodation ...[?] ask act as interpreter for the party. The second unit ...[?] Getsinger arrived at Haifa on Dec. 8, and remained by special permission of A. B. while March [unreadable handwritten text]

The Bahá’í Message was brought to California in the early Spring of 1898 by Mr. and Mrs. Edward C. Getsinger. Shortly after their arrival Mr. Getsinger called upon Mrs. Phoebe Apperson Hearst at her country estate at Pleasanton, not far from San Francisco.

Mrs. Hearst was so greatly moved by Dr. Getsinger’s dramatic recital of the rise of the Bahá’í Movement that she proposed bringing together a few of her immediate family and friends for a private class. Dr. Getsinger’s wife, Lua, who was given charge of that little group, taught them for about three months.

Among those students was Miss Helen Hillyer, whose keen and increasing interest led her to take into her confidence an intimate friend, Miss Ella F. Goodall. Miss Goodall, in turn, told her mother, Mrs. Helen S. Goodall. However, when they expressed a desire to attend the class they found they were too late, as Mrs. Hearst was on the eve of leaving for the Holy Land, taking with her, among others, Dr. and Mrs. Getsinger, as her guests. Mrs. Goodall and her daughter therefore determined to go East for lessons, and as Miss Hillyer had already left for New York they joined her there about the middle of November. They were fortunate in soon securing a competent teacher in Anton Effendi Haddad, a Syrian Bahá'í whom they met at the home of Mr. and Mrs. Arthur P. Dodge.

In the meanwhile Mrs. Hearst and her party had sailed for 'Akká.

(Toward the end of the year) In January, 1899 Miss Hillyer received a word from Mrs. Hearst to meet her in Cairo at once. Mrs. Hearst had already returned to Egypt from 'Akká (completed her visit to 'Akká), and she having been so deeply impressed by her rare experience that she was eager for Miss Hillyer to have the same privilege. Miss Hillyer urged Miss Goodall to accompany her, and accordingly a cable was sent asking 'Abdu'l-Bahá's permission, for Miss Goodall also to make the pilgrimage. Upon receipt of the reply, granting permission, "Yes, but secretly," the two young ladies, early in February, 1899, sailed from New York. Three weeks later they met Mrs. Hearst in Cairo and heard the story of her visit to the "Most Great Prison," listened to the absorbing details far into the night.

Mrs. Getsinger — Lua — was asked to take charge of that small group and for a period extending over three months she taught them by means of 12 preparatory lessons leading up to the appearance of the Manifestation.

Among those students was Miss Helen Hillyer, whose keen and increasing interest led her to take into her confidence an intimate friend, Miss Ella F. Goodall, hoping she might feel inclined to attend the class with her. In turn, Miss Goodall consulted her mother, Mrs. Helen S. Goodall, who sensing the import of the subject, suggested that they join immediately. However, they found they were too late as the course had been finished and Mrs. Hearst was on the eve of leaving for the Holy Land, taking with her Dr. and Mrs. Getsinger, among others, as guests. Mrs. Goodall and her daughter therefore determined to go East for the lessons. About the middle of November they left for New York, Miss Hillyer having preceded them.

Previous to the overthrow of the old Turkish regime in 1908 the utmost secrecy had to be observed, owing to the suspicion and surveillance of the government officials, consequently it had been necessary to separate the visitors into small units that they might be less conspicuous. The second group of Mrs. Hearst's guests were on their way back to Cairo as Miss Hillyer and Miss Goodall departed for 'Akká, which they reached on the 5th of March. Before returning to Cairo they took opportunity to visit believers at Nazareth, Beirut and Port Sa'íd, and also made a trip to Damascus (Baghdád). Upon reaching Cairo, on

the 6th of April, they remained there, at ‘Abdu’l-Bahá’s suggestion, for a time, studying with Mírzá Abu’l-Faḍl.

That first party to make a pilgrimage to ‘Akká from America was composed of the following persons:

1. Mrs. Phoebe Apperson Hearst;
2. Mr. and Mrs. Edward C. Getsinger;
3. Dr. Ibrahim Kheiralla and his wife Mariam;
4. Miss Anne Apperson (Mrs. Hearst’s niece, now Mrs. Joseph Marshall Flint);
5. Miss Julia Pearson (governess in the family);
6. Robert Turner (Mrs. Hearst’s faithful servant, the first Negro believer in America);
7. Emily Bachrodt (Mrs. Hearst’s German maid);
8. Mrs. Thornburgh-Cropper (American-born but then living in London);
9. Miss May Bolles (an American then living in Paris, who later married Mr. William Sutherland Maxwell of Canada);
10. Mrs. Thornburgh (Mrs. Cropper’s mother, London);
11. Miss Helen Hillyer (now Mrs. Philip King Brown), (now deceased);
12. Miss Ella F. Goodall (now Mrs. Charles Miner Cooper);

In the meantime Mrs. Goodall had returned to her home in California from New York and had begun to teach her own close friends. In December of 1899 her daughter rejoined her (from her trip to ‘Akká to Oakland) (and co-operated with her) and together they laid the foundation for the first Bahá’í assembly on the Pacific Coast.

In the beginning, there being no Bahá’í books available in English, the believers were dependent for their teaching upon some of the communes and an occasional tablet from ‘Abdu’l-Bahá. The receipt of a tablet caused the greatest joy and the friends would be called together at Mrs. Goodall’s home and many hours would be spent in making long-hand copies to share with one another.

In this quiet way the Message was spread, and for many years Mrs. Goodall’s home at 1537 Jackson Street, Oakland, was always open to visiting teachers and pilgrims.

(In the same way a meeting would be arranged for any visiting teacher or pilgrim, and for many years Mrs. Goodall’s home at 1537 Jackson St., Oak., was the scene of these delightful informal gatherings. In this quiet manner the Message was spread.)

(The first of) Among such teachers was Dr. Rafael Sadri, who, with his servant Nassim, was sent to San Francisco by ‘Abdu’l-Bahá. They arrived in the spring 1900. Dr. Sadri attended the infrequent meetings held in the Oakland home and, in addition, offered his services as a teacher of Persian to those who cared to learn the language of Bahá’u’lláh. Miss Hillyer and Miss Goodall during their pilgrimage to the Holy Land had made a special trip to Nazareth to meet Dr. Sadri, and they had found him such a winning personality, with such a spirit of Bahá’u’lláh, that they were more than glad to welcome him to California. But circumstances cut short his stay and he was obliged to return to ‘Akká, where he died soon afterward.

In 1901 Mrs. Emogene Hoagg, returning from her first pilgrimage to ‘Akká and bringing authoritative instructions, invited the friends to meet her at the old St. Nicholas Hotel in San Francisco where she was stopping. This was the first Bahá’í meeting ever held in San Francisco.

Mr. and Mrs. George T. Winterburn, travelers from California who for several years had been studying art abroad, heard the Message in Paris from Mr. Charles Mason Remey, and they made a trip to ‘Akká in 1904. Arriving home with notes of their visit with ‘Abdu’l-Bahá, a meeting was arranged for them in Berkeley, it being the first Bahá’í gathering ever held in the university town. There the Winterburns made their abode for a short period, but were nevertheless considered members of the Oakland group or “assembly” as it was called when regular meetings had been established.

The small group which met at Mrs. Goodall’s home was the nucleus for the Oakland assembly, which then drew its members from San Francisco and other Bay communities.

Following Mrs. Brittingham, Mr. Thornton Chase of Chicago whom ‘Abdu’l-Bahá called “the first believer in America,” was the next visitor. Early in 1907 business began to require his presence on the Pacific Coast quite often and on such visits he was ever a welcome guest at the Oakland home. Referring appreciatively to those happy occasions, he once wrote: “It is in those home meetings that listeners are found and one is able to speak from the heart.”

Mírzá ‘Alí Kuli Khán was the next teacher of note to pay the West a visit. He made a hurried trip in February of 1909, and on several late occasions came again for longer periods, when he gave a series of lectures on the Cause.

During the same year, 1909, Mr. Charles Mason Remey of Washington, D. C., and Mr. Howard Struven, of Baltimore, were sent by ‘Abdu’l-Bahá to India via San Francisco and Honolulu. Several meetings were hastily arranged for them in Oakland and Berkeley.

The second trip of Mrs. Lua Getsinger to California was in 1911, when she came in company with Dr. Ameen U. Faríd, son of Mírzá Asadu’lláh, who had been one of the first Oriental teachers sent to America by ‘Abdu’l-Bahá. With Mrs. Goodall’s assistance a teaching tour of the state was begun to supplement

courses of study being carried on in the Bay Region.

All these traveling teachers and pilgrims were the means of attracting many new souls to the Cause. Gradually assemblies were formed in Northern California, Oregon and Washington. However, it was not until January of 1911 that a permanent assembly was organized in San Francisco. Concerning the consummation of this long cherished desire the following tablet was received from ‘Abdu’l-Bahá:

Through the maid-servant of God, Mrs. Helen S. Goodall,

To the Members of the Assembly of ‘Abdu’l-Bahá, San Francisco, California.

HE IS GOD!

O ye, faithful friends!

The maid-servant of the Kingdom of Bahá’u’lláh has written the joyful news that the friends in that region have established an Assembly, have engaged in the spreading of the teachings of God and have arisen with the utmost endeavor, sincerity of intention, and enkindlement with the fire of the Love of God so that that country may become a main-spring of the signs, and that city become illumined, and a number of souls like stars of the Horizon of Holiness may shine in the assemblage of the Kingdom of man (humanity).

This Assembly was organized at the right time. It is My hope that it may become a magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the Horizon of everlasting Glory.

Report and write to Me the services which are accomplished by this Assembly so that they may become the cause of spiritual happiness and joy to the heart.

Upon thee be Bahá-el-Abhá!

(Signed) ‘Abdu’l-Bahá ‘Abbás.

Translated by Mírzá Aḥmad Sohrab, Washington, D. C.

July 11, 1911.

By the time it was certain that ‘Abdu’l-Bahá would visit America, the believers in San Francisco were prepared for and anxiously awaiting his arrival. He reached New York April 11, 1912, and among those who met him there was John D. Bosch of Geyserville, California, representing the San Francisco and Oakland assemblies. Mr. Bosch was one of the first believers taught by Mrs. Goodall.

(and among those who hurried to New York to see him was Mr. John D. Bosch of Geyserville, California. He carried greetings from the S. F. and Oakland assemblies.)

After a short stay in New York, ‘Abdu’l-Bahá went to Washington, D. C., escorted by a number of the friends, Mr. Bosch being among them. Mrs. Goodall

and her daughter and Miss Ella Bailey had already arrived from California, and at the end of a week's visit accompanied 'Abdu'l-Bahá to Chicago for the Bahá'í convention and dedication of the Temple site.

Mrs. Goodall's party, Dr. Frederick W. D'Evelyn and Mr. Bosch were fortunate in being accommodated at the Plaza Hotel where 'Abdu'l-Bahá was domiciled. They were joined by Mr. and Mrs. J. W. Latimer and their son George from Portland; Mrs. Ida Finch from Seattle; Mrs. H. Emogene Hoagg, Mrs. Cordie Cline, Mrs. Grace Lamb, Mrs. Henrietta Wagner, Mrs. Georgia Ralston from California; Miss Elizabeth Muther from Honolulu; also Mrs. Lua Getsinger, who had been teaching in California for more than a year.

All these believers brought 'Abdu'l-Bahá beseeching messages from the western friends, supplicating him to extend his journey, as otherwise so many (they) who so longed to see him would be unbearably disappointed.

At those meetings tea and refreshments were always served, which helped to foster sociability and good fellowship. This pleasant duty was the special province and pride of Kwanichi Yamamoto, an employee of the household since May, 1904. He was the first Japanese believer having received the Message from Miss Elizabeth Muther in Honolulu in 1902.

In the fall of 1905, as the need was felt for more frequent meetings, Friday afternoons were set aside for regular devotional readings and Tuesday afternoons for study.

Among other teachers who came prior to 1912 was Mrs. Isabella D. Brittingham of New York, who in 1907 made a western circuit at the special command of 'Abdu'l-Bahá:

“ ... Go thou to California and enter the meetings of the maid-servants of the Merciful with a heart attracted by the fragrances of God, a spirit pure and holy, and with a tongue expressing the commemoration of God. Become thou a heavenly angel, and be thou the candle of the meetings of the Merciful. This is my counsel. Hold thereto.”

Mírzá 'Alí Kuli Khán was the next teacher of note to visit the West. In February, 1909, he was invited to deliver a lecture on Persia at the University of California, and the Assembly had the pleasure of entertaining him at that time. Later on he came again for a longer stay and favored the friends with a series of talks on the Bahá'í Movement.

During the same year 'Abdu'l-Bahá sent Mr. Charles Mason Remey, son of Rear Admiral Remey of Washington, D. C., and Mr. Howard Struven, of Baltimore, to India via San Francisco and Honolulu. Although they had spent but a few days in San Francisco before the sailing of their steamer, several successful meetings were hastily planned for them in Oakland and Berkeley.

Another was Mr. Roy C. Wilhelm of New York who also made occasional business trips to the Pacific Coast. His genial personality and simple yet convincing



presentation of the Cause won for it many friends in the West, especially among the younger generation for whom he had a special appeal.

Very early one morning ‘Abdu’l-Bahá granted an interview to the California group (coterie). Dr. D’Evelyn had addressed a note to him saying: “The people of the Golden Gate yearn to greet the advent of the Golden Branch on his mission of establishing the ‘Most Great Peace’ in this Golden Age.” Smilingly ‘Abdu’l-Bahá replied: “This age is not the Golden Age. It is the Diamond Age, and I hope that California will become the Diamond State, that souls may arise in it who will represent precious gems — not mineral gems but the gems of the Kingdom. The jewels of the mineral world are stonelike, whereas the jewels of the Kingdom are spirit. The light of the diamond symbolizes the light of the spirit. And I, God willing, will go to California for I am longing to see the friends.”

The western party (contingent) dispersed after a few weeks, some returning to California jubilant over the (their) supposed success of their appeal. But notwithstanding A. B.’s willingness to make the long journey westward, his time proved too limited and he telegraphed to Mrs. Goodall and her daughter saying that as he would be obliged to leave for the Orient he desired them to go to New York to say good-by. They went immediately, taking Miss Harriet Wise of Pasadena, and bearing with them the heart-breaking lamentations of the Western friends to fulfil their longings. Regardless of ‘Abdu’l-Bahá’s decision such a stream of petitions and telegrams continued to be dispatched to him that in the end he responded to the appeals and postponed his departure in favor of the memorable trip to California.

Mr. Thornton Chase had taken up his permanent residence in Los Angeles a short while before and he, too joined in importuning (importuned) ‘Abdu’l-Bahá at the same time, extolling his praises in a rhapsodical ode (This ode at ‘Abdu’l-Bahá’s direction has been preserved in the *Star of the West* (Volume IV, page 188.)) Unhappily, Mr. Chase did not live to see the fruition of his yearnings as he succumbed to sudden illness and passed away three days before ‘Abdu’l-Bahá’s arrival.

‘Abdu’l-Bahá with his suite reached San Francisco in the wee small hours of the morning of October 3rd. He was met at the ferry by Dr. D’Evelyn and escorted to the residence prepared for him by Mrs. Goodall at 1815 California Street.

There a surprise awaited him for at the door he saw Mírzá John Buzurg from whom he had not heard for years. Mírzá Buzurg was a Bahá’í, formerly of Tíhrán, and had come to America in 1900 (or 1902) as interpreter for Mírzá Asadu’lláh (or ‘Abdu’l Kerim), afterward drifting to California, and finally becoming a member of the S. F. Assembly. Upon hearing that A. B. was coming he offered to serve in the kitchen in order that A. B. might have Persian food while in S. F. sojourn. In this service he was cheerfully assisted by Marie, his little French wife.

One who came with ‘Abdu’l-Bahá from Chicago was Haritsu S. Fugeta, a young

Japanese who had received the Message while working as “school-boy” in the home of Mrs. Kathryn Frankland in Fruitvale, California. Afterward at ‘Abdu’l-Bahá’s command he had gone to Chicago to study. He was living with the family of Mrs. Corinne True. ‘Abdu’l-Bahá, as he passed through Chicago, attached Fugeta to his party (retinue).

‘Abdu’l-Bahá was immediately in demand. In fact, his entire sojourn was divided between pre-arranged public meetings and interviews granted the hundreds of callers who had read in the newspapers of his arrival with dozens of impromptu gatherings for the Bahá’í friends, interspersed between. Notwithstanding his time was so fully occupied, he made a point of motoring nearly every day in Golden Gate Park, where he could enjoy the trees and flowers and walk around the numerous lakes watching the birds. He also walked frequently in the neighborhood parks (plazas), sometimes with his secretaries, but often alone. October is such a beautiful month in San Francisco and ‘Abdu’l-Bahá was very appreciative of the Indian summer weather.

In the afternoon of the day of his arrival ‘Abdu’l-Bahá crossed the bay to Oakland to greet intimately the assembled friends at the home of Mrs. Goodall.

The next afternoon he met some of the friends who had called at the San Francisco house, but it was not until evening that he met the entire assembly at the Bahá’í headquarters in the Lick Building. After expressing his happiness at finding himself in such a well organized assembly in the distant West, he compared the spread of the Cause to the growth of early Christianity and spoke of the small number of Bahá’ís at the time of the exile from Persia. There were thirty stages on the way from Tīhrán to Baghdád, he said, and in those thirty stages they did not find one Bahá’í, and yet now in each one of them there are great numbers of Bahá’í friends. Despite the fact that the governments of Persia and Turkey united in tyranny and oppression to extinguish the lamp of God, yet its radiance extended throughout the world, even as far as San Francisco, half way around the world from its birthplace. He exhorted the believers, few though they might be, to strive day and night to give forth the summons of God, inviting the souls to the Kingdom; otherwise God would create those who would hoist the standard and conquer the cities of the hearts.

These meetings were for the Bahá’ís and were quite informal.

His initial public appearance in San Francisco was at the First Unitarian Church where he was the guest speaker at the morning service Sunday, October 6th. Before presenting ‘Abdu’l-Bahá, the minister Reverend Bradford Leavitt, read an account of ‘Abdu’l-Bahá’s travels from the “Contemporary Review” of London and the “Boston Congregationalist”, and at the conclusion of ‘Abdu’l-Bahá’s address invited him to pronounce the benediction.

In the evening of the same day ‘Abdu’l-Bahá occupied the pulpit of Congregational Church in Oakland. Reverend Herbert A. Jump, the pastor, spoke quite at length on the rise of the Cause and then introduced A. B. as a “prophet of

God.” At the close, he, too, requested ‘Abdu’l-Bahá to pronounce the benediction.

The next day Oct. 7th ‘Abdu’l-Bahá talked to the friends in San Francisco after his early morning walk in the garden nearby. He said: “You have many parks here. They are all very delightful, but the heart must be open to that delight and charm. If the heart be not cheerful and happy, if it have not ease and serenity, if it be agitated, when one enters these parks, one will be more agitated; but if the heart be happy — like unto my heart — then even in prison it is as a rose garden.”

Continuing, he told the story of the time when ‘Abdu’l-Ḥamíd, the Sultán of Turkey, threatened to exile him to Fezzan in the African desert; and how he had changed the Sultán’s intentions by writing him a poem lauding the beauties of prison life and the happiness to be attained if he should be sent to Fezzan. The Sultán decided that it was dangerous to send such a person where he could spread his seditious ideas among the Arabs and the negro tribes in the interior of Africa, and it was therefore better to let him remain in Syria.

The evening he spent in Oakland at the Japanese Young Men’s Christian Association in the Japanese Independent Church. This was a unique event as ‘Abdu’l-Bahá’s address in Persian was translated into English by his interpreter and then into Japanese by the Reverend Kodahira, pastor of the church, and was later published in full in the Japanese newspaper.

Another interesting feature was the reading of an original poem dedicated to ‘Abdu’l-Bahá by the famous Japanese philosopher and poet, Takishi Kanno.

A very happy day for ‘Abdu’l-Bahá was the 8th of October when he visited Leland Stanford University as the guest of its president, Dr. David Starr Jordan who, in addition to being a great educator, was also a famous scientist, being a naturalist of world-wide reputation.

‘Abdu’l-Bahá was met at the train by Dr. Jordan, and at ten o’clock he addressed the student body and faculty in the Assembly Hall. His topic was “Universal Peace”, a subject very dear to the heart of Dr. Jordan, who, an earnest advocate of international peace, was at that time chief director of the World Peace Foundation. The audience of two thousand students and faculty present gave ‘Abdu’l-Bahá a rising vote of appreciation, and then the cheer leaders led [unreadable text, meeting? visiting?] in the college yells, at which he was very much amused and congratulated them on their lusty voices. Scores of Palo Alto residents attended the lecture and many others came from a distance, even as far away as thirty miles, as in the case of Professor Ernest A. Rogers and his students from the “Montezuma Mountain School for Boys” at Los Gatos.

Then for an hour Dr. Jordan drove ‘Abdu’l-Bahá about the grounds to see the campus buildings, especially the beautiful Memorial Church, at the entrance to which was a plaque bearing the all-inclusive inscription:

After luncheon ‘Abdu’l-Bahá was driven by Dr. Jordan to 925 Waverly Street,

the home of Mrs. Isabel C. Merriman's daughter, where Mrs. Merriman had prepared a tea and dinner in honor of 'Abdu'l-Bahá's presence in Palo Alto. The dinner followed a special service that had been arranged for eight o'clock at the First Unitarian Church. The Reverend Clarence Reed conducted 'Abdu'l-Bahá to the church and the entire congregation arose spontaneously as he entered. At the conclusion of 'Abdu'l-Bahá's discourse on "Unity the Fundamental Basis of Divine Teachings" Reverend Reed very impressively said: "I feel that a man of God has spoken to us tonight. I know no better way to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion; the religion of love, the religion of peace, the religion of the fullness of life."

At the dinner there were present among other guests the Reverend Reed, Professor Samuel S. Seward, Jr., and Professor H. D. Gray, both of Stanford University, Mr. H. W. Simkins, editor of "The Palo Alto", with the latter of whom 'Abdu'l-Bahá had a long talk after the other guests had left, and as a result of which Mr. Simkins issued an edition of his paper entirely devoted to 'Abdu'l-Bahá's visit to Palo Alto.

#### **Reed's closing. Original**

I feel that a man of God has spoken to us tonight. There is no way I know to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion the religion of love, the religion of peace, a religion of the fullness of life.

"Whosoever thou art that enterest this Church, leave it not without one prayer to God for thyself, for those who minister, for those who worship, and for those you love."

Professor Seward's impressions are recorded in a letter written to Mrs. Cooper, which may be of more than passing interest:

"... 'Abdu'l-Bahá came down to Stanford to give an address at a general student body assembly. It was very well attended and very well received, and I should have known no more about him had it not been that Mrs. Merriman had invited him to take dinner and spend the night at her house. She belonged to the Winchester family, lived alone, and devoted herself with tremendous energy to the work of protecting children and animals from abuse. The dinner was held at her daughter's house, her own being too small. When I arrived it appeared that 'Abdu'l-Bahá had brought down a large train of admirers with him, all of whom looked for hospitality, and the good will of the hostess met the requirements.

"I found myself at 'Abdu'l-Bahá's right hand, and could have conversed easily were it not for the fact that his lack of English and mine of Persian made such a thing impossible. With the help of an interpreter, however, I asked a couple of questions. Knowing the intolerance and passionate bigotry with which he had

had to struggle at home, I asked him whether he felt that the open welcome he received here was more encouraging than the reception he met with elsewhere. I felt in my heart that our reception meant very little, rather an easy curiosity than an eagerness for light, and I wondered whether he would set a higher value upon it. To my delight I found that he had anticipated my attitude, and did not set an undue importance upon our good-natured welcome. The only other question that I asked escapes me in detail, but I remember that I had the wicked intention of testing his alertness. There was, therefore, a meaning behind a rather innocent remark that I made. When the interpreter passed the question to him he paused for a moment thoughtfully, and then looked at me with a shrewd twinkle which I reciprocated; and then he interpreted his twinkle with an understanding comment that showed alertness and humor and grasp. I was delighted, and felt more than ever that the restriction of free intercourse prevented what might have been a most interesting give and take, and we established in the shortest time a friendly sense of understanding.

“[a5]The rest of the story may amuse you. Our hostess and her daughter managed, with great ingenuity, accommodations for the whole party. After midnight, when the last one was disposed of, Mrs. Merriman balanced a chair back among the overcoats in the hat closet, and in that position closed her eyes and got such rest and warmth as the night was to have for her. It would take more than that to affect her resolute sporting spirit, and she was a reasonably aged lady at the time ...

“So there is the story. It simmers down to very little, and I doubt whether it can really serve you, but at any rate you have whatever is there.

Very truly yours,

(Signed) Samuel S. Seward, Jr.”

Early the next morning, October 9th, Reverend Reed called to escort ‘Abdu’l-Bahá and the party to the train returning (bringing them back) to San Francisco.

The evening of the 9th ‘Abdu’l-Bahá was guest of the City of Berkeley, at the invitation of the Mayor, Mr. J. Stitt Wilson. He addressed the citizens in the High School Auditorium, members of the Board of Education being present (Interview?)

‘Abdu’l-Bahá made (went on) quite a different visit on the morning of the 10th — not to a great institution, but to the humble home of Charles Tinsley, a negro believer who was confined to his bed on account of a broken leg. ‘Abdu’l-Bahá told him the story of the Prime Minister and left him comforted and happy despite his pain.

In the evening ‘Abdu’l-Bahá did not feel very well, but he insisted upon keeping an engagement to speak before the Open Forum of San Francisco, a club devoted to the consideration of economic and kindred subjects. His lecture was along a scientific line, contrasting the philosophies of the East and the West. Although it was their custom to have an open discussion following the speaker, yet on this

occasion, in deference to ‘Abdu’l-Bahá’s indisposition, the regular procedure was waived and he was permitted to leave immediately upon the close of his address.

Friday morning, October 11th, at the morning meeting ‘Abdu’l-Bahá announced that he had received from the Orient a letter which made him very happy, for it contained the good news that the Persian believers were on fire with enthusiasm, at the same time he was saddened because it also told of the pilgrims who had traveled under great difficulties to ‘Akká only to find him gone, and they were beseeching him to turn his face homeward. On the other hand many cities on the Pacific Coast were imploring him by telegraph to visit them. So he was perplexed and said: “Let us consult together. What shall I do? Which call shall I heed? Let us consult together. Point out the way to me.” In the afternoon he returned to the same theme when walking through Sutro Heights, the beautiful gardens on the cliffs by the ocean, belonging to the estate of an early settler. He went over the subject with Mrs. Goodall and her daughter, asking again for consultation, and the following conversation took place:

(Mrs. Goodall) “‘Abdu’l-Bahá asks for my opinion. The Persian believers have suffered and sacrificed so much. I feel that if the Western believers were to realize the situation it would mean far greater spiritual development for them if they would forego their desires and [unreadable text] ‘Abdu’l-Bahá to leave.”

(‘Abdu’l-Bahá) “Very good. I want you to write this exactly to the believers, giving the details ... if they do sacrifice themselves to this extent it will mean their spiritual development and attainment. Whoever can may come from the North to visit me. While I am here I will see them. Send this word to all the Northern cities ... You may write it in my behalf. Say that the Master says so and so, that he is longing to see them, excessively longing, but he is compelled to go.”

In the short house talk he gave in the late afternoon he again dwelt on the beauty of the Sutro Gardens and the capacity of San Francisco to achieve great spiritual progress.

That evening when ‘Abdu’l-Bahá spoke before the Theosophical Society he was not so fatigued as on the previous evening, and he granted the audience the privilege of asking questions a number of which he answered at length. He then repaired to 2115 Baker Street where Mr. and Mrs. William T. Grosse had prepared a Persian dinner for him and his party.

## NOTES

‘Abdu’l-Bahá on the morning of the 10th went on quite an unusual errand, not to visit a great institution, but the humble home of  
Mrs. Phoebe Apperson Hearst  
Mrs. Helen Hillyer (now Mrs. Philip King Brown) Early spring 1898  
Mrs. H. Emogene Hoag June 1898

Mrs. Helen S. Goodall  
Miss Ella F. Goodall (now Mrs. Charles Miner Cooper) Nov. 1898

Approximate date: Early Helen

Bay Region

4. From Feb. 1, 1899, the group met in Oakland, Calif., until the organization of an assembly in San Francisco in Aug. 1910. (handwritten: permanent meeting place was secured and [unreadable text, perpetual?] organization. Jan 1911 both [?] had existed as a small working committee since 1905)[a6]

5. Dr. and Mrs. Edward (Lua) Getsinger early in 1898

Dr. Rafael Sadri 1900  
Thornton Chase ???? 1910 or earlier 1909  
Mrs. Isabella Brittingham 1907  
Mason Remey - 1924  
'Alí Kuli Khán - 1922?  
Howard Struven  
Dr. Ameen U. Faríd  
Lua Getsinger  
Mr. and Mrs. Howard McNutt and "Feathers"  
Louis Gregory  
Mrs. Corinne True  
Mrs. Mary Hanford Ford  
Martha Root 1915

6. Sadri, Khán Faríd, Mr. Hoar

7. Yes. Yes. Yes. Yes. Yes.

8 Yes. ???? quite a few (will look up) Not yet. (handwritten[a7]:  
and an additional one addressed "S. F.: To all the friends of God")

9. Jan. 1911.

No. 12 Portland, Berkeley, San Mateo, Burlingam, Geyserville,

1898 13 1911 Albert Vale, Harlan Ober, Dreyfus Barney, Ford, Gregory,  
Wilhelm, Waite, May Maxwell, Florence Kahn, Schopflochler, Allan McDaniel  
[a8]

3. (For Oakland questionnaire) The first Oakland Bahá'is were Mrs. Helen S. Goodall  
and Miss Ella F. Goodall (Mrs. C. M. C.) from Nov. 1898

3. (For San Francisco Questionnaire) Mrs. Henrietta Emogene Hoagg from June 1898.

3. (For Berkeley Questionnaire) Mrs. Anna B Munro.

3. (For Fruitvale Questionnaire) Mr. and Mrs. Alexander (Kathryn) Frankland

Meetings at Dunn's Burbank after 1915 Humbert [?[a9]]

"Peach Tree" classes

Names of believers attending first nawruz 1903 E. C. M. - 400 & 402 Lick Bldg.

\$32.50 from June 1, 1912 - permanent quarters for the assembly of A. B.

Santa Clara Hall (Native Sons Bldg.) Jan. 1/22

Frank Carroll Giffen

AB talk assembly rooms S. F. Oct 5/12

Read p. 37, Lit. Digest July 7/17 (about exemption from war)

165 Post. St. July 28, 1917

Nathan Ward Fitz. Gerald Oct 19, 1905 Seattle, Wash

J. D.'s letter to AB December 1910 when Lua Getsinger was in Geyserville

House on Scott St "Bait-ul-Núr" Oct 28/1924

NW Calif + Brod. cancelled Mar 25, 1912 \$60.00

Bahá'u'lláh's dreams when a child Luṭfu'lláh S. Ḥakím Dec. 16/19

Copy this

Find picture of Festival Hall to attach to our copies[a10]

## SECTION II

### INFORMAL TALKS

Re-write all L. A. talks

Use corrections in this carbon for final copy

Jan 19 (1918)

### INFORMAL TALKS



OCTOBER	TIME	PLACE	TRANSLATOR
3	3 P. M.	Mrs. Goodall's, Oakland	Faríd
4	8 P. M.	California St., S. F.	Faríd
5	Morning	California St., S. F.	Sohrab
5	4 P. M.	California St., S. F.	Sohrab
6	7 P. M.	Mrs. Goodall's, Oakland	Notes of Sohrab
7	10.15 A. M.	California St., S. F.	Sohrab
10	Morning	California St., S. F.	
10	Morning	California St., S. F.	Sohrab
10	Afternoon	California St., S. F.	Faríd
10	Afternoon	California St., S. F.	
11	Morning	California St., S. F.	Sohrab
11	Afternoon	California St., S. F.	Sohrab
12	8.30 P. M.	Mrs. Goodall's, Oakland	Faríd
13	Evening	California St., S. F.	
14	Morning	California St., S. F.	
14	Morning	California St., S. F.	
14	Afternoon	California St., S. F.	Sohrab
16	1.30 P. M.	Sohrab	
16	9 P. M.	Mrs. Goodall's, Oakland - Feast	Faríd
17	Morning	California St., S. F.	Faríd
17	8 P. M.	California St., S. F.	Sohrab
19		Inglewood Cemetery, Los Angeles	

Grave of Mr. Chase

19	Afternoon Lankershim Hotel, Los Angeles	Faríd
19	4 P. M. Lankershim Hotel, Los Angeles	Sohrab
19	5 P. M. Lankershim Hotel, Los Angeles	Faríd
19	Evening      Bahá'í Assembly Room 519 Grosse Bldg., Los Angeles	
20	Morning      Los Angeles	
20	Afternoon Los Angeles	
20	Afternoon Los Angeles	
20	Afternoon Los Angeles	
21	Morning      California St., S. F. Sohrab	
21	6 P. M. California St., S. F. Faríd	
22	California St., S. F. (Only a portion of this talk on teaching)	
22	8 P. M. Mrs. Goodall's, Oakland	Faríd
23	9.15 A. M. Mrs. Goodall's, Oakland	Faríd
23	9.30 P. M. California St., S. F. Faríd	
24	Noon      California St., S. F. Faríd	
24	Afternoon California St., S. F. Faríd	
25	8 A. M. California St., S. F. - Farewell	Faríd
25	7.30 P. M. Hotel Sacramento, Sacramento	Faríd
25	9.15 P. M. Hotel Sacramento, Sacramento	Faríd

**Oakland, 3 P. M., October 3, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I am going to say “Welcome!” to you, instead of your saying “Welcome!” to me. I am most happy to be here with you. I am exceedingly joyous, and I offer thanks to His Holiness Bahá’u’lláh that the potency of his word has been instrumental in bringing about such a meeting.

There are many people in the world who travel from one country to another. Perchance some may go from here to the Orient, others may come from the Orient here; but these journeys are undertaken in the interests of commerce, politics, or science, or for the sake of travel, or simply to meet friends. All such meetings are accidental (non-essential) because they are concerned only with the exigencies of the world of nature. But I have come from the Orient to the Occident — that vast distance have I journeyed — with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet the friends of God. Though the meeting of others is generally accidental, our meeting is real, essential, because the hearts are connected, the souls are attracted, and the spirits are exhilarated. Our meeting is spiritually significant, and great will be the results therefrom; they will be everlasting.

Consider bygone times: there occurred a meeting like this one; that is to say, it emanated from the attractions of the conscience; it was due to the spiritual bond; it was due to the heavenly fraternity. Consider the results which later became evident, superstitions that animate them along the lines of prejudice, hatred and rancor, and these various traditional superstitions, having no foundation in reality, are the cause of warfare. The fundamental basis of all the divine religions is reality, and the revelation of Bahá’u’lláh, because it is reality, will be the cause of creating love among the hearts of men and uniting all humanity.

The teachings of Bahá’u’lláh are concerned also with good conduct, good conduct being the greatest effulgence of the All Glorious. The ethics of the world of humanity must be improved that morality may keep pace with material advancement. Real advancement is dependent upon the world of humanity becoming a center of divine morals, a mirror that will reflect the bestowals of God and the effulgences of the Merciful. Thus will mankind show forth the image and likeness of God. Until divine virtues become revealed in the world of humanity real progress and advancement will not be possible.

His Holiness Bahá’u’lláh addressed all mankind, saying, “You are the fruits of one tree and the leaves of one branch,” which signifies that the world of humanity is symbolized by a tree, mankind being likened to its leaves, blossoms and fruits. Hence, all the inhabitants of the earth have grown through their attachment to this blessed tree, and all have been nurtured and reared through the shower of divine mercy. It is self-evident that this teaching is the very spirit of the age. It is life-giving, because through love it animates the people, casts hatred utterly aside, and brings all into friendship and unity.

Among the teachings of Bahá'u'lláh is the one requiring man under all conditions and circumstances to be forgiving, to love his enemy and to consider an ill-wisher as a well-wisher; he should not consider another as an enemy and merely put up with him or simply endure him; nor should he consider another as inimical and yet be forbearing toward him. That is hypocrisy. On the contrary, man must regard an enemy as a friend, an ill-wisher as a well-wisher, and treat him accordingly. That is, his kindness must be real; his well-wishing must be real; his love must be real, not merely forbearance, because forbearance is hypocrisy. The people of reality will not accept it.

Among the teachings of Bahá'u'lláh is one on the station of sacrifice. Man must strive at the station of sacrifice, which means complete severance from the things of the world. His possessions, his comforts, even his life, must he sacrifice for humanity. Until man arrives at such a station he deprives himself of the effulgences of God, the bestowals of the Merciful, and the breaths of the Holy Spirit, which in this radiant century have become apparent and resplendent.

Among the teachings of Bahá'u'lláh is one to the effect that God has created man to yield some fruit from his existence — an eternal fruit, an everlasting result. The life of this world is short; the blessings, virtues and happiness of the world of nature are temporary, hence relatively useless. Therefore when man devotes his energies to the accomplishment of results in the material life only it cannot be called fruitage. Man must be a blessed tree bearing eternal fruits in order that everlasting spirituality may be his. The real fruit of the human tree is eternal. It is the love of God, the knowledge of God, service to the world of humanity, kindness toward all mankind, and endeavoring and striving for the material and spiritual, or ideal, development of the world of man. This is the everlasting fruit. This is the divine effulgence. This is the divine bestowal. This is the everlasting life.

The teachings are lengthy, but I have stated them briefly, and from my brief statements of the fundamentals you must learn the full teachings.

Praise be to God, we are assembled here through the love of God. Praise be to God, the hearts are kind toward one another, and heavenly radiance is resplendent.

I am hopeful that hearts will be moved, that souls will be attracted, and that all will act in accordance with the teachings of Bahá'u'lláh.

This is a blessed day because the love of Bahá'u'lláh has gathered us together. It is a blessed day because it attracts the bounties of God. It is a blessed day because it is illumined by the heavenly light. It is a blessed day because the breaths of the Holy Spirit are being wafted from the Kingdom of Abhá. It is very blessed. Its results will be most wonderful. Its praises will be never-ending. You will see later on!

**San Francisco, October 4, 1912, 8. P. M.**

**Dr. Ameen U. Faríd, Interpreter**

All phenomena excepting man, whether major or minor, are possessed of one aspect. For example, consider the vegetable kingdom. One piece of ground is fertile, producing fruits and flowers; another produces only thorns and thistles, while another is sterile or desert-like, producing no plants. So also with a tree. It may be a fruitful tree, bearing either sweet or bitter fruit; or it may be a fruitless tree. It is either a good tree or, prophetically speaking, an evil tree. Consider the animal kingdom. Animals may be classified as the ferocious (wild) and as the blessed (domestic), but each class is possessed of but one aspect.

Man, however, has two aspects: the aspect of radiance and the aspect of darkness, the aspect heavenly in character and the aspect animal in character, the aspect representative of virtues and the aspect representative of defects. Good and evil, virtues and vices, perfections and imperfections, are potentially possible in man. In man there are present the faculty of reason and also the spiritual faculty, both belonging to the superlative world. In man there is also the ego, which is animal in character and which belongs to the world of nature.

Hence in the human world men have appeared who have presented the most virtuous aspect, and men have appeared who have presented the most defective aspect. Divine men have appeared, likewise satanic men. Certain men have appeared who have proved to be the very light of guidance; others have been absolute darkness. Certain souls have contributed to the welfare of humanity; others have been a menace to society. Certain souls have appeared whose lives become examples of adoration among men — human temples; and some have been so degraded as to worship stone, the lowest of phenomena. Consider the difference in degree between the man who becomes an object of reverence among men and the man who is so degraded as to worship a stone, or a mountain, a sea, a tree, or a plant. There are certain sects in India who worship plants. There are certain people who worship monkey. Consider how degraded is the man whose object of worship is monkey. On the other hand, consider how His Holiness Christ and the other manifestations of God in human temples have proved to be examples of humanity worthy of adoration.

Therefore it becomes evident that in the world of humanity there are present two aspects. One is the merciful aspect, and the other is the satanic aspect. One is the aspect of virtues, the other the aspect of vices. There are present two forces in man. One is a force appertaining to the kingdom; the other consists in certain energies and powers that man shares in common with the animals. But man's intellectual faculty and spiritual capability are the effulgences of the Merciful and are the bestowals of the heavenly realm.

When the heavenly forces overcome the satanic or animal forces in man he then becomes angelic, and he is then worthy of presenting the image and likeness of God. That is to say, the divine virtues become resplendent in the world of

humanity, like unto the light of the sun, which shines upon all objects, making radiant that which was dark. When this aspect of spirituality, this force of the kingdom, overcomes the natural forces, it is the process of rebirth, or second birth. This signifies baptism through the Holy Spirit, because divine radiance has overcome the darkness of animalism. For this reason His Holiness Christ declared that man must be born again.

The first birth is from the matrix of the mother, but the second birth is from the matrix of nature; that is to say, the forces of the kingdom overcome the animal forces and man ceases to be a captive of nature. He will then no longer act in accordance with the tendencies of the realm of nature, but will conduct himself in accordance with the teachings of the Holy Spirit. If man be not educated, be not guided, receive not the radiance of divine light, be not reborn by the breaths of the Holy Spirit, he will become like unto the barbarous people who inhabit Central Africa, or like the animals, or even lower than the animals.

Hence it is evident that the attainment of virtues is possible through the teachings of God, the bestowals of religion, and divine inspirations. This is possible through the baptism of the Holy Spirit — through rebirth.

When the natural or animal forces in man overcome the spiritual tendencies and satanic darkness overcomes the merciful radiance, then the dark aspect becomes dominant and man lingers in the world of darkness and ignorance; he becomes a center of defects, a captive of vices; he becomes ferocious, bloodthirsty, degraded, covetous, lazy, and completely enchained by the forces of his lower nature. He is then baser or lower than the animal.

God has sent the prophets, or divine teachers, in order that man may be educated, so that through the breaths of the Holy Spirit his physical forces may be dominated by his spiritual forces, that his radiant aspect may flood with light the dark recesses of his animal nature. When man reaches this supreme state he attains unto life everlasting; he attains to the image and likeness of the Lord; he becomes a reflector of the light of the Sun of Reality and the attributes of the Merciful. Otherwise he will remain in a state of ignorance, inadvertence and despair.

The prophets of God endured all hardships, all ordeals, and all difficulties, sacrificed self and forfeited their lives, in order that man might rescue himself from the darkness of such defects and reach the highest plane of attainment.

The world of existence has been likened unto a circle. It possesses two arcs: the arc of descent and the arc of ascent. In this circle, the circle of human existence occupies the middle station, or the meeting point of the extremes of the two arcs, which comprehends the last degree of the arc of descent and the first degree of the arc of ascent, or the darkest stage of the night of human ignorance and the dawn of human enlightenment. Hence man is possessed of these two aspects. The station of the animal man is in the arc of descent; it is the world of nature. When man chooses to remain in this station he is the lowest of existent beings, but when he progresses from this station he is the most

noble of creatures. Therefore the manifestations of God have come to educate souls and to uplift them from the arc of descent into the arc of ascent. What does the arc of ascent represent? It represents divine guidance, the knowledge of God. It represents all the virtues of human attainment, sciences and arts, the perfections of the kingdom, faith, assurance, praiseworthy deeds, the process of regeneration through baptism by the Holy Spirit, entrance into the kingdom of God, and life everlasting.

Therefore we must act in accordance with the teachings of God. We must strive to rescue ourselves from the last stage of the arc of descent and begin ascending the arc of ascent. Thus shall we be enabled to attain to our utmost desires, which are the promulgation of the principle of the oneness of mankind, achievement of deeds beneficial to all humanity, service in the path of international peace, entrance into the kingdom of God, and the acquirement of life everlasting.

I hope that you may attain to this great bestowal and this beneficent grace.

**San Francisco, Saturday Morning, October 5, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

We have been driving in your lovely park. I found it so charming that I alighted from the automobile and walked along the pathways. It is a very beautiful park.

This is a good city. It is a new city; that is, newly built. One does not often see a city like this. Most cities are old, but this is new. If in this city the teachings of Bahá'u'lláh be promulgated — that is to say, if the inhabitants act in accordance with the teachings of Bahá'u'lláh — this city will become matchless, peerless. It will become like a paradise of Abhá. Its outward appearance is radiant, and its inward life should become brilliant. Everything about the city is good. The human body is beautiful, but it requires life. When a body is endowed with life it is good, but when it is devoid of life, no matter how beautiful it may be it is only an image of clay. This city should become alive. It should be quickened by means of a new spirit. It should be rejuvenated by the infusion of new susceptibilities. It should become a city with eyes and ears; it should become eloquent. Then it would be a wonderful city. And so it shall be!

In truth, the American people have capacity, greater capacity than the Europeans. I have pondered over the condition of the masses of the people of Europe. They are like machines that work day and night unconscious of their motive power. They seem to be divided into two classes. The religionists are submerged in superstitions and prejudices, and those who are not religious are materialists.

The people of America are noble, energetic, spiritually susceptible and keen. That is why the Bahá'í cause has spread here. Europe is nearer the Holy Land, but America was first to accept the message. No matter how distant a mirror may be from the sun it will reflect as though it were near, but a stone, no matter how near it may be, can never reflect the sun. Therefore distance is of

no importance. Europe was near but did not see the sun. America was far but received illumination because of its capacity.

As soon as a spark is applied to dry wood that is soaked with oil or alcohol it is at once ignited. Why? Because it is combustible. But stone, though it remain a long time in the fire, would not be ignited. Rain descends throughout the land, but only the pure soil is fertile. In that soil hyacinths and other flowers will bloom, but sterile soil will not be benefited by the rain. Hence capacity is necessary. Unless there be capacity the bounties will not be effective. Therefore strive to obtain capacity.

The bounties of the kingdom of Abhá are successive; the effulgences of the Sun of Reality shine gloriously. But capacity is necessary. The soil of the hearts must be receptive and pure so that it may be benefited by the downpour of rain. The mirror must be clear, delicate and polished to reflect the light; then the light of the sun will be revealed therein. But if the sun shine forever upon a black stone its rays and heat will not be effective and there will be no result. Therefore man should endeavor day and night to obtain capacity. The bounties of the kingdom of Abhá will then become manifest, and the light of the Sun of Reality will dawn.

Upon what does capacity depend? It depends upon sanctity, purity of heart, attentiveness to the kingdom, detachment from the world, and the glorification and praise of God. Unless this capacity be obtained the bounties of the kingdom of Abhá will not be resplendent, and the light of the Sun of Reality will not be effective in us.

We sometimes hear the questions: "Where are the bounties of the kingdom of Abhá! Where is the radiance of the Sun of Reality? Where are the heavenly blessings?" The heavenly blessings continue to descend, but sterility is without capacity to comprehend or to receive.

I hope all of you will acquire capacity and ability, and that the bounties of the kingdom of Abhá will become manifest within you.

**San Francisco, Saturday Afternoon, October 5, 1912 4 P. M.**

**Dr. Ameen U. Faríd, Interpreter**

You are welcome, most welcome.

We have come here to be your guests. Do you accept a guest? This guest has come from a far distant land. He has traveled over nearly half the globe to reach this point, which is the farthest West on this continent. Consider how much this guest of yours has longed to see you to travel all that distance. I have come from afar, although in the pathway of love this point is near, for love makes the distance short. I should have been exceedingly joyous if I could have made this long journey on foot. Then I should have been much happier, for in the pathway of true love every difficulty is mercy, every hardship is easy, and every



catastrophe is a blessing. Hence I hope that this meeting of ours may produce results great in proportion; that it may be akin to the meeting of the shower and the meadow; that it may be similar to the meeting of the zephyrs and the trees; that it may be like the gentle breeze in springtime. May its results be great!

What should be these great results? The ignition in America of the fire of the love of God and the encompassing of all the souls by the heavenly radiance. May the hearts become attracted. May the spirits be exhilarated. May the eyes become radiant. May the ears hearken to the melody of the kingdom of Abhá.

I hope that you will strive for these great results.

### **THE BAHÁ'Í ASSEMBLY**

**San Francisco, Saturday Evening, October 5, 1912**

‘ABDU’L-BAHÁ

I have the utmost joy that in the distant West I find such an organized Bahá'í center, where the friends of God have assembled, associating with each other in the utmost love. This affords me great joy, and I ask God that this revered assemblage may be made the cause of illuminating the East and West. This is my wish, and with the utmost of happiness I am grateful on account of the susceptibilities of your conscience.

To-day the people of the world in general are self-occupied. They are either engaged in warfare, or in commercial pursuits, political pursuits, industrial pursuits, or agricultural pursuits. The interests of all are of a personal nature. They are thinking of self-aggrandizement, no desire save the destruction of the world, no purpose save the thoughts which are directed to the acquisition of their worldly possessions.

The assemblage in the world which to-day is thoughtful of God, the assemblage which is occupied with the thought of illuminating the world of humanity, the assemblage which is thoughtful of the oneness of the world of humanity, the assemblage which is occupied with the mentioning of the kingdom of God, the assemblage which has its main motive the good pleasure of the Lord of Hosts, is verily the assemblage of the Bahá'ís, for they (the Bahá'ís) have no intention, aim or purpose save the attainment of the good pleasure of God, and entrance into the kingdom, and being the promulgators of the religion of God they are the spreaders of the fragrance of God. These are the desires of the assemblage of the Bahá'ís. That is why all the sects of the world are on the wane and destruction, except the Bahá'í assemblages, which day by day are achieving ideal progress, for they are confirmed by God's assistance.

I hope that many such assemblages may be founded in America, and that from all the centers of the world may people come to the Bahá'í assemblages, and thereby manifest the oneness of the world of humanity, for the people are all

asleep, they are all inadvertent, they are all slumbering, because their thoughts are confined to materialism. They are not at all thoughtful of God's thoughts, except ye who are thinking of God. Verily ye are the spirit of the world. Ye are the cause of the light of the world. Ye are the salt of the world.

Do not look at your limited number now. Ere long you will see that the divine radiance has flooded all regions. All the peoples are decreasing, whereas the people of God are constantly increasing, progressing, developing, day by day growing stronger and greater, day by day becoming more effective.

Consider how the assembly of his holiness Christ which was limited or confined to eleven souls, has given birth to innumerable assemblies. How many denominations are sheltered beneath it! What efficacy it has come into possession of! Its efficacy is evident in all the world, and it evidently becomes the dominant factor.

Now, praise be to God, your assembly is a great one. You are about one or two hundred, and judge thereby of the future. And it is not in one place. In most parts of the world you will find Bahá'í centers, and they are daily increasing and daily spreading.

You must rest assured, knowing for a certainty that the confirmations of the kingdom are yours, that the favors of Bahá'u'lláh are with you, that the power heavenly is with you, that the assistance of God is with you. If all the inhabitants of the earth should gather they will fail in withstanding you, for they are on the wane, whereas you are waxing greater. They are being degraded; you are progressing.

When they exiled us from Persia, from Tīhrán, to Baghdád, there are thirty stages — in these thirty stages we did not find one Bahá'í. We did not meet one. And now in every one of these stages there are great numbers of Bahá'í friends.

Notwithstanding that the government of Persia and the government of Turkey — 'Abdu'l-Ḥamíd the Sultán arose against the Cause so severely, they strove so violently, they exercised tyranny and oppression, thinking of extinguishing the lamp of God, but this lamp day by day grew in radiance, its power became greater, its illumination became greater, until it reached this degree, that now the lights are spread throughout the world, even as far as San Francisco, which is very far from Persia, which completes an arc of the circle, and it cannot be any further. See what it will mean in the future.

After his holiness Christ there were eleven disciples who were confirmed and even they were doubting, Peter heading them, until Mary Magdalene, that lioness of God, confirmed them, and was the cause of confirming them. Then consider what occurred. And now his holiness Bahá'u'lláh, when he ascended he had half a million of souls who were all self-sacrificing and all of whom were perfectly firm and staunch. Regard what a marvelous potency this will exercise.

Rest assured in the favor of God and know that God is your assistant, and with

great power, with great confidence, strive that the lights of God may be spread and in this country from East to West the light may be shining, be confident, have no doubt about it. The banner of Bahá'u'lláh will be unfurled, waving towards all regions. The lights of the kingdom will illumine all these climes, and the call of God will reach the hearing of all the American Republic. Hence ye must be in the utmost of love, in the utmost of spirituality, in the utmost of detachment. In the utmost of sanctity must ye strive, night and day, that ye may be the cause of spreading this light. This spreading will grow. If we are not the instruments in it, others will be instrumental, but let us strive so that this crown may be placed upon our heads, that we may be the promulgators of the lights, that we may be the resuscitators of the souls, that we may be sight-givers to the blind, that we may be the remedies for the sick, that we may guide the people. Otherwise, God will create a people who will hoist the standard of God, who will ignite the lamp of God, who will conquer the cities of the hearts, who will show forth the potency of the Word of God. But for us the desire is that we may be instrumental and thus we may be crowned there. Otherwise, God is able to create instruments whereby his Cause shall be spread, whereby his Word shall be published broadcast. If this does not happen to-day, and if not on the morrow, then on the day after the morrow. But the desire is that to-day the Word may be spread, that our motion shall be beneath this banner and standard, that we shall be the cause of giving forth the summons of God, that we may invite the souls to the kingdom, that we may be the guides of the souls. Thus may this be the cause of illuminating the countenances in the kingdom of God and which will win the praise of all the manifestations of God. This is our hope. This is the utmost of our desires. And I ask God that he may aid you all, that he may aid me, that together we may be occupied in the service of the kingdom of God.

This is a very blessed gathering. It is the source of great joy. It is a source of great potency in the world. This very gathering has its effects. The assemblage here and the fellowship exercised is a magnet attracting the confirmations of God. Just now the confirmations of God are surrounding such a gathering as this. Ere long you will see its signs and your joy will reach the superlative degree.

**Oakland, 7 P. M., October 6, 1912**

**Translated by Mírzá Aḥmad Sohrab from his Persian notes**

Last year I went to Europe. After a few months I returned to Alexandria. When I was ready to start for America, many people advised me to go by the way of Europe and take the steamer Titanic, but I came directly on the steamer Cedric. Bahá'u'lláh was with us. We are always confident that he is with us, no matter where we are. Although the trip was fraught with a great many troubles, yet God guided us to take the direct line. We were fifteen days on the sea. We might have gone by the way of Europe and might have taken the Titanic for America. On the steamer from Alexandria to Naples Mr. and Mrs. John Jacob

Astor were with us. I delivered an address on the occasion before the passengers and they were somewhat interested. They told us that they were going to take the steamer Titanic, as it was the greatest passenger steamer in the world and which was on its maiden trip, so they left us at Naples. God protected us. God assisted us. The providence and protection of Bahá'u'lláh were with us. God has protected us under all circumstances.

‘Abdu'l-Ḥamíd, the Sultán of Turkey, was the greatest despotic monarch of Turkey. He dealt with us very unjustly. He was so cruel that in the middle of the night he did away with people who displeased him. He tied very heavy stones to the feet of his victims and cast them into the sea. At one time a steamer sank near the scene of these awful crimes. The company to which the steamer belonged desired to salvage the cargo. When divers went down they found, to their amazement, what seemed to be a tangle of trees, but which, on closer examination, proved to be human bodies floating erect in the water. There were so many of them they resembled a tangle of trees. For forty-five years God protected us from the tyranny of such a man!

To-day a newspaper reporter came to see me and asked some very irrelevant questions. One of his questions was, “Where do you get the money to travel with?” This was a very unnecessary question. I answered that the same power which had supported me while I was at home is taking care of me while I am traveling. Another question was, “Have you come here to convert the people to your religion?” I answered, “I have come to interest people in the establishment of universal brotherhood and international peace.”

While I was in Alexandria a very sagacious man from Ireland came to see me. He was a professor. He said, “I heard of you when I was in Cairo, and I have taken this trip to see you.”

I asked, “Why?” and he said, “Because all my religious opinions are disturbed and in a state of agitation.”

I asked, “For what reason?” and he replied, “Because I do not believe in God.” I said, “You are a Catholic; why do you not ask of the priests who God is, and where he is?”

He replied: “I have been with the priests. I have been two years in Vatican. I have spoken repeatedly with the Pope himself. Neither the Pope, nor the cardinals, nor the grandees of the Vatican could explain to me these religious problems. They could not prove satisfactorily the existence of God. I asked the Pope, ‘How can we know that there is a God, and how can you prove it?’ He said, ‘Because it is recorded in the Bible that God created the earth and heavens.’ I said ‘I desire evidences in regard to the existence of Divinity. First prove to me that there is a Divinity. Then you can speak of the Bible.’ I desire proofs, first of the existence of God, then of the necessity of inspiration, then of the revelation of God to man through the prophets. But simply to state that Moses was a prophet of God, that God inspired him, and that he recorded in the Bible such and such a statement, is not satisfactory. I do not believe in the

Bible. I do not believe in God. I do not believe in Christ. You must prove to me first that there is a God, then that God inspired the prophets to reveal the Torah and the Gospel. Our philosophy denies the existence of God. We deny God according to certain scientific reasons. We do not merely say that we do not believe in God, but we substantiate this assertion with intellectual proofs and evidences.”

If one takes the Bible out of the hands of these priests they know nothing else. They cannot say anything. They know only how to manage the ceremonies of the church, and the knowledge of the Pope consists in the ceremonies and rituals of the Vatican.

I asked, “What are your proofs and evidences?”

He answered: “You say these endless phenomena and infinite objects are created by God, and that he is the creator of the whole world and that these phenomena are evidences of his existence, just as a work of art is the evidence in regard to the existence of the artist. A house connotes the existence of the architect, and a rose garden proves the handiwork of the gardener. But we prove, scientifically, that nature is independent of any creator, that these endless images of life are nothing but the variations of the productive power of nature.”

Then I asked, “How can you prove all these things?”

He answered: “These contingent elements are nothing but the composition of various single atoms. The individual atoms appear from time to time in various forms. Therefore composition is the sign of life, and decomposition is the sign of mortality. With this principle well established, where can you prove the necessity for the existence of a creator? There is a natural law which impels the various single atoms to come together involuntarily and to form a composite object. When these various segregated atoms are brought together then the result will be a flower, a human being, or any other given object. One can see the working of this natural law throughout all the different kingdoms of existence.”

I said: “Very well. There is no doubt that the infinite phenomena are the result of the composition of the different elements. Every composition is the aggregation of various individual molecules, but let us ascertain to which kind of composition it belongs.”

He said, “There is only one kind of composition.”

I answered: “That is where you are mistaken. There are three kinds of composition: the accidental (or involuntary), the essential (sometimes called compulsory), and the voluntary. Every composition of atoms is in these three divisions. Now let us investigate as to whether or not the composition of certain atoms is accidental — whether or not these elements have come together involuntarily to compose a given object.”

He said, “Certainly they have.”

I said: "That is a mistake, because every effect is the result of a cause, and as the affinity of these atoms depends upon a higher power, impelling them to come together, there must be a cause behind this kind of composition.

"Again, we may say that the composition is an essential composition. What is an essential composition? An essential composition is one wherein every cellular element seeks the association of other elements so that a composite object may be revealed. This longing for affinity is in the very nature of the atoms. For example, the essential nature of fire is heat; the essential nature of water is moisture; the essential nature of the sun is light. This is what we mean by essential composition. In case we consider this an essential composition, that is, the various atoms having been brought together with an inherent desire for mutual association, just as there is an inherent heat in the fire or moisture in the water then there will be no disintegration afterward, because these attributes are in the very innate nature of the object, and according to science an inherent attribute of an object will not separate from the object itself. Therefore, inasmuch as involuntary compositions are subject to decomposition and disintegration, we can clearly see that it is unscientific and untenable to say that they belong to the essential division.

"The only one that remains is the voluntary composition, and that is through the will of the Creator or self-subsistent Law."

It is strange that these philosophers do not consider that the Divine Will is the creator of life. Had you been in Dublin (New Hampshire) you would have heard how I spoke at the gatherings of these noteworthy thinkers and scholars.

These professors labor for many years to acquire scholastic virtues. They go through colleges and universities, try to inform themselves of sciences and arts, master minutely the various theories of life, and when they leave college they say: "We deny God. We have become free from all superstitions. We do not have any spiritual susceptibilities. Where is God? What are ideal realities? We believe in the evidence of the senses and we do not believe in the ideal verities. Spiritual susceptibilities are superstitions. God and the prophets are for the ignorant. Revelation and divine teachings are for the weak-minded. All these are the creation of human imagination. That which is tangible is real. We are the people of reality. Everything except that which is tangible is superstition."

If such should be the case, these philosophers have labored in vain for years to attain unto this station, for the animals have reached it without any labor. They are entirely free from spiritual susceptibilities. They are ignorant of God, the kingdom, heavenly attractions, divine bestowals. His highness The cow is the greatest philosopher. These professors should go to the cow school, and sit at the feet of the great professor emeritus to learn the minute lessons of philosophy and materialism. As an example of this "natural" philosopher consider the cow, for without any labor, or study, the cow is ignorant of divine philosophy, and of the existence of the prophets.

One day in Dublin (NH) we were driving with some of the ladies who had

attended the meetings at which I spoke on these subjects every day. Suddenly there appeared in the field a herd of cows. The honk-honk of the automobile made them afraid and they began to run away. One of the ladies pointed to them and said: "Look at the philosophers. They are all running away!" Since that time, whenever I think of this incident, I laugh, and laugh, and laugh.

**San Francisco, Monday Morning, October 7, 1912, 10.15 A. M.**

**Mírzá Aḥmad Sohrab, Interpreter**

I have been walking in the garden. There are many parks and gardens here. They are all very delightful, but to enjoy them one's heart must be receptive in order to possess that delight and charm. If the heart be not cheerful and happy, if it have not ease and serenity, if it be agitated when one enters a garden the heart will become more depressed; but if the heart be happy — like unto my heart — even a prison will become as a rose garden.

While I was in the barracks of 'Akká, than which there is no worse place — I know, for I was incarcerated there, — I was in a state of perfect happiness. That prison was like unto a real rose garden. And I was still happy, even when threatened with exile to Fezzan, which is among the blacks in the desert region of Africa. It is a journey of about one month by camel from Tripoli. No news whatever is received by any one sent there, and no one hears anything from the exile. He is lost to the world. And 'Abdu'l-Ḥamíd, the Sultán of Turkey, wanted to send me there! Upon receipt of the telegram stating that a steamer would arrive at the port to take me from 'Akká, I wrote a verse in Turkish to 'Abdu'l-Ḥamíd, and according to the poetic custom of the East I first expressed sentiments of love and kindness before proceeding to the real subject matter of the letter. Among other things I wrote the following:

"I wish those who desire to investigate reality to know that this is not my prison. This is my rose garden. Here I am intoxicated with the wine of love, and am ever happy and rejoicing. This is not a barracks. This is an orchard. This is a theater. This is a banquet hall. I rejoice in the greatest happiness and serenity."

Toward the end of the poem I wrote: "People of every community desire happiness and recreation, but when the people of light desire recreation or sight-seeing they go from 'Akká to Fezzan. Their place of recreation is Fezzan. They are happy to go there."

When 'Abdu'l-Ḥamíd received this poem he said: "What a strange person is this! He is not defeated by threats to kill; he is not defeated by imprisonment; he is not defeated by threats to send him to Fezzan. Nothing defeats him! We gave orders to send him to Fezzan, and he writes to us that Fezzan is his park, his paradise, and that he wants to go there to enjoy himself. Why, then, should we send him there? He would go into that desert and sow the seed of sedition among the Arabs. Let him stay where he is. Let him stay with his sedition in Syria. That is enough. If he should go to Fezzan the sedition would spread. He

might flee away from there into the heart of Africa and accomplish great things among the negro tribes. No, there is no need of sending him to Fezzan!"

The purport is that the heart of man receives happiness through the fragrances of the paradise of Abhá and the breaths of the Holy Spirit. Mundane things do not bring any lasting happiness. Earthly happiness endures but for an hour or two. A poor man who becomes rich will be happy for a few days only. After a time he will forget his good fortune and will again be a captive of sorrow and sadness. A prisoner set at liberty will be happy because of his freedom, but from other points sorrow will attack him. He may become sick, he may fall into the hands of enemies; one of his loved ones may pass away from life. In brief, many events may occur that will bring him sorrow. But nothing will affect that happiness which is obtained through the breaths of the Holy Spirit.

One of the believers of God in Persia was taken into custody and was thrown into prison. Thereupon he said: "How fortunate it is that I have at last found rest. Formerly, when I arose in the morning, I commenced to plan to do this or that work. I was constantly planning. Now I am free from all that. I am perfectly at ease."

When the news was brought to him that all his properties had been confiscated and that his possessions had been taken away, he said: "O, how delightful! What glad news you have brought to me! My possessions were always a care to me. One house was in need of repair; the lease of another house had come to an end and would have to be renewed; the harvest of one piece of land was not good, consequently something would have to be done so that the following year there would be a better harvest. I was continually thinking of all these things. Now, praise be to God, I am at rest, perfectly at ease."

In a day or two he was told that his son had been killed. He said: "This is the acme of all my happiness, because I have always been afraid that this son of mine might waver in the cause, might fall in the love of God, might fall into trials and vicissitudes, and might not be able to withstand all these tests. Now my heart has been set at rest. Praise be to God, he left this life illumined and while he was supremely happy. He has been freed from the darkness of this mundane world. He was like a bird that flew high, and he has been released from this cage. The end of his life was perfect. On this account I am very happy."

More sad news was brought to him, but it had no effect upon him, for he became more and more happy every day. His enemies were astounded, saying: "Why is this man so happy? Why is he so exhilarated? Why is he so attracted? He was surrounded by loving friends, now he is without them. He was living in a mansion; now he is below in a dungeon. He had only one son, and that son was killed. Notwithstanding all this, he is happy. Notwithstanding all this, he is attracted. Notwithstanding all this, he is most cheerful. What a calamity it is to be a Bahá'í when it causes one to attain to such a degree of happiness!"



**San Francisco, Thursday morning, October 10, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I have received a letter from the friends in Persia, who send greetings to you. They long to see you, and their greatest desire is for the day to come when the way will be opened for them to visit you. May this association be a bond that will unite the East and the West. My desire is that only love may exist, and that the East and the West may become united through this ideal bond.

The Persian Bahá'ís are very sincere. Each one longs to endure hardships, to suffer ordeals, and to offer his life for the world of humanity. Many have forfeited their possessions; many have suffered imprisonment; many have been killed. The Persians are steadfast and firm. They are ever ready to sacrifice life for humanity's sake. At all times they have been self-sacrificing, and I hope the results of their self-sacrifice may be the removal of foreignness and warfare from the world of humanity, so that no hatred or animosity will linger and that all will become as one family.

Differences are the result of thoughts and imaginations. Human thoughts have only an ideal, not a tangible existence, yet they have become the cause of enmity and dissension. Though the thoughts of man have only an ideal existence, man himself has both an ideal and physical existence, and his different personalities or variations of form and physiognomy have been made the basis of estrangement and strife. However, these differences have not proved to be worth the struggle of war. No man should hate another because his image is different, or because his habits and customs are different. Man is possessed of intelligence, and he should know that such differences do not constitute a reasonable cause for war. What thoughtlessness, what inadvertence! God created all to be friends. He bestowed upon man freedom of thought, the power of idealization, understanding and intelligence. Therefore man should not fight with his fellow-men because of thoughts, or beliefs or racial prejudices.

The bestowals of man belong to the realm of idealism, and is[a11] in the hands of God. All that concerns man is the necessary bond to bring about the happiness of humanity. This bond is for attraction, fellowship, love, self-sacrifice and unity.

Man must exercise fellowship and love in order to prove that he is distinguished above the animal kingdom. If he engage in strife and warfare he is no better than the animal. Strife is an animal tendency, an attribute of nature, for nature is dominated by the law of the survival of the fittest, which ever causes enmity, rancor and warfare, and when nature is left to itself corruption prevails. Man must be educated according to the teachings of God in order that the natural or animal tendencies may be eradicated, and so that he may be enabled to acquire spiritual virtues, attractions of the conscience, fellowship and love. Nature is aggressive. Nature tends to oppression. Nature tends toward tyranny. Nature tends toward monopoly. These are natural tendencies that must be trained. Man should live in union, harmony and love, for the honor of man depends

upon the intellectual possibilities overcoming natural susceptibilities.

Intellect judges according to justice, nature according to force. Intellect judges according to equity, nature according to aggression. Intellect judges according to solidarity, mercy and love. Nature, on the contrary, is governed by the law of the survival of the fittest, whereas the distinction of man is to be sanctified above such a law.

Therefore the world of humanity should live as one, according to the law of love, for the honor of man is in the attainment of those virtues which constitute the image and likeness of God. This is the eternal honor of man. This is the sublimity of man. This is the life everlasting of man.

**San Francisco, Thursday afternoon, October 10, 1912**

**Dr. Ameen U. Faríd, Interpreter[a12]**

Since the beginning of the world there have been a number of philosophical thoughts and theories. When we glance at history we find no end to these concepts. Some of these concepts have been considered useful, others imagined to be the visions or spiritual inspirations, whereas most of them emanated from superstition. Inasmuch as such thoughts were various and contradictory they could not belong to the matter of reality because reality is one and does not permit of multiplicity.

Inasmuch as these thoughts are various and contradictory, how can we judge regarding them?

There are many religions in the world today each one claimed to its adherents to be the true one and that all other beliefs are false. The same is true of sects, philosophies and other schools of thought. Hence how can we know which is reality and which is imagination? We want this made clear.

Thoughts must correspond with science and reason. Any thought that presents reasonable proofs leaves no ground for doubt, and thereby proclaims itself as reality. But mere conception without decisive proof is like a wave in the ocean of imagination. The sea of thought has its waves every hour, and imaginings are like these waves — from one side they come, to another they go, and pass away. But one who presents proofs, decisive arguments and conclusive evidence — evidence that is permanent and lasting — sets forth reality. Mere imaginings are not acceptable. Therefore all questions must be compared with science and reason. If they prove and mature reasoning, has expounded every question, leaving no ground for refutation or denial.

The majesty and divinity of God are inconceivable. God is holy and sanctified, lofty and great. Human thought is not capable of forming any conception of the divinity of God.

In the world of phenomena there is no conception of God, because every inferior degree is entirely out of touch with the degree superior thereto. For example, the

mineral kingdom, howsoever it may advance, can never conceive of the vegetable kingdom, although both are accidental or created. The vegetable kingdom, howsoever it may advance, can never have any knowledge of the animal kingdom, and can never conceive of the human kingdom, because the animal grade and the human kingdom are above the vegetable kingdom. For instance, a flower can have no knowledge of mind, reason or spirit. The animal, howsoever it may advance, cannot know consciously the human kingdom, cannot conceive of the intellect or of the processes of reason, because the human degree or kingdom is above it, though both are accidental or created.

Therefore, since difference in degree is a hindrance to comprehension, how is it possible for man, the accidental, to comprehend God, the eternal reality? How is it possible for the accidental to comprehend the grandeur of God, or the divine attributes and virtues of God? It is utterly impossible. The proof is evident and conclusive.

The bounties of God are continuous. The effulgences of God are never-ending. The lights of the virtues and attributes of God are ever shining. Man can comprehend these. Man can comprehend qualities such as the mercy and the power of God. But the reality of divinity is beyond human comprehension.

All that comes within human conception is man's own creation. That is to say, it is surrounded by the human mind and is finite in relation to man. But the reality of divinity cannot be surrounded or encompassed. Were the reality of divinity to become finite or limited it would not be divinity but a creation of the human mind, and man would therefore be greater than his own creation.

Which is greater — the infinite or the finite? Without doubt, the infinite is greater. That which comes within human grasp is finite. Therefore God, being infinite, is undoubtedly greater than the finite.

The reality of divinity has never been comprehended by the human mind. Everlastingly has it been in its holy state, sanctified above comprehension.

In brief, the human mind can comprehend only the names, attributes and bounties of God. Man can comprehend the effulgences of God, and can attain to the divine favors and guidance, which are the evidences of God's love toward man.

Praise be to God you have been rescued from imaginings and false conceptions.

Every assertion must be proved. Do not accept anything without conclusive proofs.

**San Francisco, October 10, 1912**

**Interpreter —?**

You are all welcome, exceedingly welcome.

I have journeyed a great distance to visit you, having longed to see you, for Bahá'u'lláh has created a marvelous love in the hearts, and a wonderful bond

among the souls. He has caused the hearts to be attracted to one another. I have traveled far to see you. Bahá'ís journey long distances to see one another. His Holiness Bahá'u'lláh has said: "My comfort, my ease, my life, my honor, my family, my household, all have I sacrificed in order that blessed and holy souls may appear, souls that will become the centers of the virtues of mankind. Thus may they be souls of the kingdom, heavenly, lordly, free from attachment to this world, sanctified above all the vices of human nature, and qualified to acquire beauties from the perfections of God." Bahá'u'lláh endured every difficulty. He suffered every ordeal. He sacrificed himself for all mankind.

**San Francisco, Friday Morning, October 11, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

Praise be to God we are in receipt of good news from the Orient. The Orient is exhilarated. The fire of the love of God is ignited everywhere. The Orient is moving, just as tree moves in the way of a breeze, and the breeze of the love of God is now setting the Orient in motion. All the people there are truly seeking, and are either becoming believers or out and out enemies. Throughout Orient there is now a great commotion. The believers are on fire with enthusiasm, and we shall see the results. They are begging me to return to Syria, for many pilgrims have journeyed to 'Akká, enduring great hardships, and must return disappointed.

In the Orient one travels under great difficulties. It is necessary to go on horses, or mules, as there are no railroads there, and some even go on foot. The Bahá'í friends traverse long distances in order to visit the Holy Tomb and to sense the fragrances of holiness. If they should arrive at the threshold and find the guardian away they would become sad and disheartened. So I wonder what to do. On the one hand, many cities on this coast are telegraphing and writing, "We are waiting for you to come." On the other hand, from beyond the seas the believers are imploring me to return. Consequently I am perplexed. What shall I do? Which call shall I heed? Let us consult together. Point out the way to me.

The Persian Bahá'ís have endured excessive hardships. Their ordeals cannot be described. They have been imprisoned, some of them not once but many times. They have been bastinadoed. They have been persecuted. Their possessions have been confiscated. Many of them have been obliged to pay exorbitant tributes. They have endured great ordeals, but praise be to God they have remained steadfast and firm. In the arena of tests they have not been found wanting. On the contrary, they have proved to be most staunch, and their faith has shone even as the sun. Recently, in the city of Jawakan, near Shíráz, two Bahá'ís were martyred while proclaiming in the utmost of firmness, "Ya Bahá el Abhá!"

Notes of a "Consultation," — 'Abdu'l-Bahá, Mrs. Helen Goodall, Dr. Faríd, present.

**Friday, October 11, 1912, Sutro Heights, San Francisco,**

Dr. Faríd to Mrs. Goodall: “‘Abdu’l-Bahá asks for your opinion as to whether he should go to visit the Northern cities or return to the Orient!”

Mrs. Goodall: “‘Abdu’l-Bahá knows best what to do.”

‘Abdu’l-Bahá: “I want consultation — this is not the way to consult (laughing). I ask your opinion — If it were my will I would not have asked you.”

Mrs. Goodall: “‘Abdu’l-Bahá asks for my opinion. The believers in Persia have suffered so much. I feel that if the western believers understood the situation, (their sacrifices) it would mean far greater spiritual development for them if they would sacrifice their desires and give ‘Abdu’l-Bahá to the Persian believers.”

‘Abdu’l-Bahá: “Very good. I want you to write this exactly, to the believers, giving the details. Tell them I have many letters from the orient — all stating that the believers in the Orient have travelled long distances and they are disappointed that I am not there. They are constantly coming there from afar, from great distances to see me. They feel disappointed and very sad. The believers in the Northwest will realize greater development if they sacrifice themselves to have me go to those pilgrims. Write that exactly — state that: If they do sacrifice self to this extent it will mean their spiritual development and attainment. Whoever can may come from the North to visit me here. While I am here I will see them. Send this to all the Northern cities, Seattle, Portland, all the Northern cities. Tell them the believers have gone to ‘Akká, some of them taking three months journey on mules or horses, and some walking, and they do not find me there.

“You may write it in my behalf — say that the Master says so and so — that he is longing to see you — excessively longing — but he is compelled to go. The winter is before us and how can I cross the Atlantic. It would be arduous — and then the Master’s health. He cannot endure excessive cold. Send a night letter in which you say that a lengthy letter will follow.”

(To Mrs. Goodall and Mrs. Cooper) “You are the one to confer life to them and whenever you have the time and inclination, make a trip to those cities. Your cities should associate one with another. For instance, they should come from Denver and Chicago and you should pay them visits.”

Upon seeing a steamer that was once owned by Mr. Goodall passing in through the Golden Gate, ‘Abdu’l-Bahá said: “Captain Goodall never thought that his daughter was to be an Admiral.”

Dr. Faríd: “Dr. Cooper should have been at last night’s meeting (At the Forum).”

‘Abdu’l-Bahá: “Let him have an account of it. Let him read it.”

Mrs. Goodall: “When the man who was to follow ‘Abdu’l-Bahá, got up to speak, some one in the audience said, ‘There goes the first cow.’ The Professor said, ‘I

would not criticize anything he (meaning ‘Abdu’l-Bahá) said because he was in prison for so long a time — everything was so clear, etc.’”

‘Abdu’l-Bahá: “Be very kind to Mrs. Kanno because she is the wife of a Japanese. She has been persecuted for marrying a Japanese. It is well to become the wife of a Japanese. This is a bond, uniting the East and the West.”

Mrs. Cooper: “Mr. Latimer is a splendid young man. I would like to adopt him.”

‘Abdu’l-Bahá: “Do so.”

Mrs. Cooper: “What shall I do with his mother?”

‘Abdu’l-Bahá: “Make her your sister. He is an exceptional young man — splendid, perfectly truthful, perfectly sincere. I love him very much. Such young men are rare, and he is always smiling.”

Dr. Faríd: The Master goes to meetings and often does not mention the name of Bahá’u’lláh. What necessitates the mentioning of a name? You can discuss a subject without mentioning any name.”

‘Abdu’l-Bahá: “We do not do like Dr. Campbell did in a certain meeting. He commenced to speak in such a way that nobody would listen to him.”

## **San Francisco, Friday Afternoon, October 11, 1912**

### **Mírzá Aḥmad Sohrab, Interpreter**

We have just been for a short drive and a walk through the Sutro Gardens, which are very beautiful.

San Francisco has capacity — capacity for many things. It has both material and spiritual capacity, and is progressive. Just as this city is achieving material progress I am hopeful that it may also achieve ideal progress, and that through the divine illumination heavenly civilization may be established here. Thus it may become a center of light and of the Most Great Guidance, a city of freedom, happiness and honor, joy and tranquility, a paradise of Abhá, a heavenly Jerusalem on earth.

You remember it is prophesied in the Gospel that the New Jerusalem will descend from heaven, and if the supplications of the friends of God should ascend heavenward, and if the lights of God should shine upon it, then you should know that the New Jerusalem had descended upon this city.

God should be commemorated in every city; the lights of guidance should be diffused; the souls should be attracted to the beauty of God; the doors of knowledge should be opened; the teachings of God should be practiced — and the tongues should be eloquent in the praise of God. When these virtues become apparent within a city, the heavenly manna will descend, and that city — wherever it may be — will become a New Jerusalem.

## MEETING FOR THE BAHÁ'Í CHILDREN

**Oakland, California, Saturday Afternoon, October 12, 1912**

‘ABDU’L-BAHÁ: What radiant children these are! How radiant! What radiant and beautiful children! These will become very good, because they will receive Bahá’í education. They will be reared beneath the shelter of Bahá’u’lláh.

They are just like fresh plants which have been sown in the Garden of Abhá and they receive the water of the teachings of Bahá’u’lláh. They will be reared through the heat of the sun of reality.

Assuredly, amongst them there will appear souls — most blessed souls — each one of whom will be a radiant candle in the world of humanity, souls who will shine from the eternal horizon even as stars shine.

They are very, very pleasant indeed — exceedingly pleasant!

There is a difference in the development of a tree which is nigh unto fruitage, which comes under the education of the gardener when a fresh plant, from the very beginning to be reared and cultured by a skilled gardener, because the latter — the fresh plant — can be educated according to the wishes of the gardener, and the gardener can train each branch just as he wishes it to grow.

Such a tree, when reaching fruition, will reveal the handiwork of the gardener, showing full well the care given it by the gardener.

Now, these children are fresh plants which have fallen into the hands of the gardener. Therefore, they will be very well educated; they will become fruitful trees; they will become very blessed trees; they will become most delectable trees. The gardener is blessed, and the skill of the gardener will become manifest in them.

(‘Abdu’l-Bahá then distributed among the children candy and envelopes containing rose leaves)

‘ABDU’L-BAHÁ: You are all my grandchildren!

I feel the utmost joy to be present here with you, especially to be surrounded with such radiant children. They are the very flowers of the Paradise of Abhá.

Surely, a man in a rose garden is to be happy, and now I am happy in a rose garden. On one side, trees most fruitful and delightful do I see, and on the other hand, or across, I see my children who are flowers and most delightful to look at, and assuredly they give joy to be in such a place.

In San Francisco, through the hand of the gardener of God, who has appeared in the Orient, to see such a garden as the result of his handiwork in the West — this is a source of great thanksgiving in the East. Hence, I am hopeful, through the favors of that real gardener, that He may ever care for these trees and water them; that He may ever refresh, through His holy dewdrops, His flowers; may shower upon them from His clouds of mercy. May the sun of His reality shine

upon them all. May they bask in the sunshine of His praises. May, day by day, this garden become more green and verdant, its trees become mightier and more beautiful, its flowers become more delicate and fresh, in order that the delightful fragrance of this garden shall refresh the nostrils of the longing ones both in the East and the West.

An Oriental personage, having come from the most remote part of the Orient, were he to breathe there, were he to inhale the fragrances which are wafting from the distant parts of the West he would say: "How fragrant are they! Evidently the rose garden of the West is most beautiful. Its flowers have blossomed delightfully. The fragrance thereof is reaching even this remote district."

May this cause the rose garden of the East to be proud of this, that, praise be to God, the rose garden of the West, in a short space of time, has assumed most delightful freshness. Most magnificent flowers have become apparent therein. Variegated flowers can be seen there. White flowers have grown in it; colored flowers have grown in it; red flowers can be seen in it; and yellow flowers can be seen in it. All of these together are in the utmost of freshness and verdure, and each lends a charm and harmony to the others. Each one is a cause of the adornment to the others.

This is my hope and so do I hope, through the favors of Bahá'u'lláh, may he bless these children.

(Going to each child separately) "May He bless this child!"

**Oakland, 8.30 P. M., October 12, 1912**

**Dr. Ameen U. Faríd, Interpreter**

This morning we spoke in the pulpit of the Temple Emanu-el, at the invitation of Dr. Meyer who is a most broadminded man.

In Persia there are a great many Jews who have become followers of Bahá'u'lláh. Thus they believe in the Báb as the "Gate of God," and likewise in His Holiness Christ as the Word of God, the Spirit of God. They acknowledge the Gospel as the Book of God. And believe that the disciples were the servants of God even as were the Israelitish prophets. They are capable of advancing rational, conclusive arguments concerning the prophethood of Christ, citing proofs and quoting prophecies that are not known to the Christians. These Bahá'í Jews acknowledge Muḥammad also, and are able to offer rational and traditional proofs regarding his prophethood. Religious tolerance of this kind would have been hitherto impossible and inconceivable but during this century of radiance such progressive thought is made possible by the dispensation of Bahá'u'lláh.

There were once some missionaries in 'Akká who felt exceedingly grieved whenever they observed that the people of many nationalities who visited me were satisfied with the Bahá'í principles. Especially sad were they when the visitors



were Americans. They used to say: "We strive to usher other people into the religion of Christ, but here we see the Christians becoming Bahá'ís!"

Among these missionaries was a woman who always exhibited great displeasure whenever she saw me. One day I chanced to meet her in a merchant's shop when a certain Jewish Bahá'í happened to be there. I said to her, "You are very much displeased with me, but do you know how much I love you?"

"How much do you love me?" she queried.

I answered: "I love you as much as you hate me. That is the ratio. The amount of love I entertain toward you is equivalent to your hatred for me."

She laughed. Then I remarked: "You have no right to be displeased with me, because I am doing a good work. Through rational proofs I make those who deny God, such as atheists, believe in God and in His Holiness Christ. Therefore you should be very happy. As you are displeased, suppose I send them all to you, that you may do this work. Will you convince them concerning God? If you will convert them to Christianity I shall be very grateful to you. Here is a Jew whom I have caused to become a believer in Christ. You may question him."

Thereupon she asked him, "Are you a Christian?" He answered, "Yes, and I have greater faith in Christ than you have."

Then I suggested that she ask him what he meant by that and how he could prove it. So she asked him, and he straightened himself and said, "Do you want rational proofs?"

She answered, "I want rational proofs."

Then he cited many verses from the Bible, and quoted many prophetic words of which the Christians are ignorant. He elucidated and expounded them, and proved that Christ was the Word of God, the Spirit of God.

She was well pleased and said. "Now let me have your rational proofs."

Then he talked, and talked, and talked, until she was tired. She was quite convinced, then she said to me: "If you had caused this Jew to believe in Christ, and had been content with that I should be forever grateful to you. But you do not leave him there. You make of him a Bahá'í! That is what we do not like. When you have converted a Jew to Christianity is that not enough? Why do you then make of him a Bahá'í?"

Consider what a vast difference there was between the teachings of Moses and those of Christ. The teachings of Moses were severe and rigid laws, whereas the commandments of Christ were fragrance, spirituality and love. Hence what injustice and inadvertence it was for those who believed in Moses as a prophet of God to apply the opprobrious term Beelzebub to His Holiness Christ. What inadvertence!

Inadvertence causes man to see the sun as darkness, to consider a most beautiful countenance as ugly, to regard a source of absolute good as evil itself. Inadvertence caused the people of Egypt to regard the Pharaohs as the godhead. Inadvertence so blinded the people to the light of Christ that they crucified that glorious personage who had been the cause of life to man.

We should seek shelter in God's protection lest we become deprived of the mercy of God through inadvertence, prejudice, the desires of the animal world, bad conduct and immorality.

Through inadvertence one who is dear in the kingdom of God may become degraded, one who is radiant may become benighted, one who is merciful may become satanic. Inadvertence may cause one who believes in the prophethood of Joshua to become so unjust as to deny the prophethood of Christ. Through inadvertence one who acknowledges a star will deny the sun!

**San Francisco, Sunday evening, October 13, 1912**

**Interpreter —?**

This afternoon we drove out to the sea-shore. We looked upon the beautiful sea with its high waves, and pondered over the time when the Sea of Love will be set in motion.

When the waves of the sea are high there is a tempest, vessels are sunk, and ports receive injury. But when the Sea of Love shall be set in motion its tempest will be life, ports will be adorned, ships will be saved, happiness and composure will prevail, pearls will be cast ashore, everything will become brilliant, and great will be the results.

It is my hope that the Sea of Love may be set in motion. The Sea of Love is the sea of sanctity. It is the sea of knowledge. It is the sea of peace and reconciliation. When that sea shall be set in motion new results will appear every hour — results that will be age-abiding. It is our great wish to dive into that sea, to swim in that sea. Therefore, let us strive to find that sea that we may swim therein. Thus may we be enabled to recognize truth in any form, wherever it may be.

Our aim should be to promulgate reality, not our own opinions. We should strive to promote the truth regardless of what our opinions may be. In this way the divine confirmations will surround us.

In the estimation of the people of Turkey, Arabia and Persia there is nothing worse than Buddhism. The Buddhists are shunned as makers of images, and Buddha is considered a founder of heathenism. As you know, the Muḥammadans are iconoclasts to such an extent that they regard a painting as blasphemy and a painter of pictures, or a maker of images, as an infidel. They declare that at the time of the resurrection God will say to such a man: "You have painted a man, and as I have breathed into man my spirit so you must put

breath into this picture.” Or, “You have drawn a bird, therefore you must put life into it, and if you do not you will go to hell and remain there until you can breathe life into it.”

Notwithstanding this extreme prejudice of the Muḥammadans, I often proved to them in their meetings the prophethood of His Holiness Buddha. None opposed, some accepted, while others remained silent because they realized that the proof was clear and indisputable.

We have no other purposes than to teach reality. We have no prejudice. Our aim is unselfish. Our only desire is for unity. That is why God assists us.

His Holiness Bahá’u’lláh has closed the door of hell. This is a brief but significant statement. He has delivered all from the fear of hell.

His Holiness Bahá’u’lláh likened the religions of the world to musical instruments, each divine messenger having been sent to sound a different key, but the instruments have become out of tune and discord has resulted. Therefore Bahá’u’lláh brought a new musical instrument and put it into our hands, saying: “Play on this. It includes all notes, all harmony. This harmony will exhilarate even the angels and will set them to dancing. The Supreme Concourse will rejoice, for this harmony will be never-ending. The melody will be eternal.

**San Francisco, Monday Morning, October 14, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Welcome, very welcome!

Praise be to God that he confirmed me to come here to see you, for I had the greatest longing to see the friends in America, to see those souls who are joyous because of the glad tidings of God, who are attracted by the fragrances of God, who are rescued from traditional imitations of the past, who are freed from superannuated dogmas, who ever investigate reality, who desire only to do the will of God, who are endowed with seeing eyes and hearing ears, and whose hearts are sensitive like the hearts of little children, perfectly pure and holy. I hope that this journey of mine to America may cause souls to arise in perfect sanctity and purity to ignite the lamps of the world, and to become as stars shining from the eternal horizon. May this be the cause of life to the people of the world.

In these days the darkness of war has overspread the world, and thick clouds of bloodshed and ferocity have covered the horizon of humanity. Perchance, God willing, you will be instrumental in abolishing the great tyranny of war and in transforming the gloom of battle into the light of the love of God. Thus, through the rays of the Sun of Reality, these clouds will be dispelled forever, and the hearts that are now filled with enmity and rancor will become so purified as to attain to love, and all will rest under the tent of the oneness of humanity.

Strive for it! Strive for it! Strive for it!

**Talk of ‘Abdu’l-Bahá, given at 51 Grosse Bldg., Los Angeles, Saturday evening, October 19, 1912.**

- (Steno notes by Mai Auforth) \*

This is a good gathering, a good meeting. The assemblage is the assemblage of God, for it is not convened for any worldly purpose; it is not organized because of any commercial purpose; it is not held because of any political purpose; nor is it held because of some material end or purpose. It is held purely for the sake of God. Therefore I am very pleased. I am very glad to find such a meeting in this city — an assemblage, the members of which are in the utmost unity; an assemblage which does not entertain any desire save the good pleasure of God; an assemblage which has responded to the call of the Kingdom of Abhá, saying, Ya; an assemblage, the purpose of which is the illumination of the world of humanity, an assemblage, the purpose of which is universal guidance. Surely, such an assemblage is blest. Today, the various nations of the world are all submerged in the sea of materialism, having no purpose except material profits, and they are working for naught save the realization of their own ends. An assemblage which is turned to the Kingdom, which is possessed of the spiritual subtleties; which is possessed of attractions of the conscience, which is directed to God — This is a Bahá’í assemblage. Outside of that, all the others are submerged in the sea of materialism, Therefore, you must thank God that — Praise be to God! — The sun of reality has shone upon you, the breezes of favor have blown toward you, heavenly Manna has descended upon you, the Signs of God have been revealed to you; the hosts of the Blessed Beauty have surrounded you. You have hearkened to the admonitions of God and you are pursuing the straight pathway. Therefore, you must thank God for the manifestation of such boundless bestowals.

I hope that you may act in accordance with the Teachings of Bahá’u’lláh, that you may conduct yourselves in accordance with the behests of the Blessed Beauty. If you do so, I have no doubt that the lights of this assemblage will shine upon the world; this assemblage will be the cause of guiding a goodly number of people; this assemblage will be the cause of uniting the people of the world; this assemblage will be assisted to establish the peace of the world universal.

Do not look at your small numbers. Plurality of numbers is not important. It is, rather, the Bounty of God that is essential; it is the confirmation of the Heavenly Kingdom. Consider past times. How often it has happened that a limited meeting, a small number, has finally widened its circle and grown in proportion to the extent of including all nations and regions. Therefore, the hearts must be looked at, not the pluralities. If a limited number of souls are possessed of hearts which ARE PURE AND tender, that limited number is equivalent in strength of character to the whole population of the earth. Consider how, after the crucifixion of Jesus Christ, fifty days thereafter, a limited number of disciples gathered together on the Mount of Transfiguration, not far from Joppa.

The number of these was eleven; but because they gathered with hearts pure, with intention sincere, with spirits exhilarated, in the utmost sincerity, without greed, without any intentions save the desire to do the Will of God, this limited number gathered there and held a meeting upon the Mount. Because of the purity of the hearts of those souls, because of the trustworthiness of those souls, because of the reliance of those souls, because of the attraction of the hearts of those souls, the world was illumined, Christianity advanced; the Roman empire became Christianized; the Greek nation was Christianized; the Egyptian nation was converted; the Assyrians were converted, also the Chaldean nation. In other words, the illumination of His Holiness Christ illumined the whole region. All these were the blessed results of that meeting of eleven souls on the mountain. They held that meeting in the utmost of purity and sincerity, in the utmost of faith and assurance; in the utmost of attraction and zeal was that meeting held. And these colossal results were accomplished; these wondrous light were expressed, this heavenly affair was promulgated. Therefore, do not look at your limited number, that you are not capable of having a meeting the same size as other people. Remember that importance is not attached to numbers; rather what is most important concerns faith, concerns assurance, it concerns veracity, concerns firmness, concerns attention to the Kingdom of Abhá; concerns self-sacrifice in the path of God. If you attain to this, though there be but two people, remember those two people are equivalent in strength and character to the whole world. Therefore I pray, asking for your confirmation and assistance, that the aid and uplift of Bahá'u'lláh may reach you, the hosts of the Kingdom of Abhá may reinforce you, that the powerful angels of God may assist you. Be assured of the victory; rest assured that you will be confirmed: That which is of essential importance is your unity and agreement. You must be in the utmost state of unity and agreement. You must love one another; you must be self-sacrificing for one another. If you observe any shortcomings on the part of any, as much as you can, be forgiving and do not be hard. Even if you wish to admonish let your admonition be with justice, let your admonition be in symbols; do not express explicitly lest any heart should be saddened. Remember that in the world of existence there is nothing so bad as injuring the heart, for the heart of man is the place of the descent of the Merciful, and man must not at all disquiet or harm the place of the Merciful. Man must ever strive to make the hearts grateful, to rejoice the spirits, to render the thoughts radiant, to be the cause of comfort and ease of others. This is the station of the Bahá'ís, and this is the utmost desire of those who are divine. Now the friends of God in Persia have reached such a stage that each is willing to sacrifice his life for the others, each one accounting himself the servant of the others. How many of the nobles are occupied with the service of the poor! How many of the dear ones are most humble and submissive in the presence of the lowly! What is this for? It is for the Love of God. It is for sincerity. It is for faith. It is for certainty.

I came from San Francisco to see you and to visit Mr. Chase's grave. Truly Mr. Chase was a glorious personage, having no desire save the good pleasure of God. His attention was directed to the Kingdom of God. He served during

his life time. He was not at all wanting in service. He compiled certain books proving the validity of the Movement. As much as he could he endeavored to guide the people. You will never forget him. May you ever pray for him, be ever respectful to his family and be a source of comfort to them. As many times as possible — at least once a year — you should make a point to visit his tomb, for his spirit will be exhilarated through the loyalty of the friends, and in the world of God will he be happy. The friends of God must be kind to one another, whether it be in life or after death.

The Blessed Beauty appeared in Persia, in Ṭīhrán. He was in the utmost ease and affluence. He was most influential and surrounded with luxury. All the pleasures of the transitory world were provided for Him, and all the grandees of Persia longed to enjoy the influence and affluence, the things of wealth and position of Bahá'u'lláh. But consider that He suffered all these things to be separated from Him. He sacrificed His Honor, His fame and His station among men; sacrificing all, even His life. Ever was He subjected to the sword, and many were the ordeals which He endured, and numerous were the disturbances to which He was subjected. How many night He passed beneath chains, and many were the days He passed in dark dungeons. When I visited the dungeon in Ṭīhrán, as a child, in order to see Bahá'u'lláh — when the door was opened there were some steps leading down into the place. They took me as far as midway. I peered through the darkness; I could not find any one; it was exceedingly gloomy. Then I heard the Blessed voice saying, “Take him away.” When I heard His voice I tried to see the Blessed Beauty, but because of the great darkness I could not. Then I was taken out; they seated me. They said it is customary, about midday, to take the prisoners out for their meals; so there I sat. About noontime the jailers were all ready and the prisoners were taken out. I saw Bahá'u'lláh's neck in chains, to another, both of them chained to the same link, one about His neck and another about the person who was chained to Him. The weight of the chains was so excessive that His neck was bent and He walked with great difficulty, and He was in a very sad condition. His clothes were tattered and battered; even the hat on His head was torn. He was in the utmost of ordeal and His health was quite visibly failing. They brought me and seated me, and they took Him to the place where there was a pond, in order that He might wash His face. After that they took Him back to the dungeon, and I, although I was a child, I was so overcome I was unconscious. And then Bahá'u'lláh said “Take the child away to the house” and therefore I was taken away.

This shows one of the ordeals of His life, and you can judge of the others accordingly. During fifty years, many were His vicissitudes. He suffered all these ordeals for us. He suffered all these catastrophes for us, that we may attain to faith; that we may attain to certainty; that we may turn to God; that we may act in accordance with His Teachings; that we may be the cause of the illumination of the world; that we may be the means of guiding the people. And now I wish that you — in the light of these sufferings of the Blessed Beauty for our guidance, for our illumination — likewise may be self-sacrificing. We must not forget His favors; we must not forget His troubles; we must not forget

His catastrophes. We must ever remember them, striving that, perchance, in thanksgiving for these favors, we may offer worthy service; we may be the cause of guiding the people; we may act in accordance with His instructions; we may live in accordance with His behests; we may forget ourselves, and that, like these holy souls who have sacrificed their lives, we may likewise sacrifice our life; we may be the cause of the heavenly peace; be the cause of the spread of His fragrances; be the cause of the spread of His Teachings. For His Teachings are the Spirit of the world; His Teachings are the cause of the order of the world; His Teachings are the cause of the life of humanity; His Teachings unify mankind; His Teachings render eternal honor to men; His Teachings are the cause of the sublimity of human nature; His Teachings cause men to attain to progress and prosperity. His Teachings are conducive to man's entrance into the Kingdom of Salvation.

All the people of the world look at us to see how we act; what our characteristics are; what our attributes are; what our mode of procedure is; They all look toward us, and we must act in such wise, we must live in such wise that we may not be the cause of the degradation of the Cause of God. Nay, rather, we must be the cause of the glory of God, and if we do not do so, how can we behold His face in His Kingdom? What shall be our apology? Did He not teach us according to His deeds? Did He not teach us through His self-sacrifice? Did He not teach us through His ordeals and difficulties? Is it meet that we should forget them? No, indeed, it is not meet, it is not loyalty, and it is not behooving at all. Thank God that He has suffered you to attain to this great bestowal. Let us praise God that he has suffered us to be sheltered beneath the Tree of Life. Let us thank God that He has accepted us in His Kingdom. Let us offer thanks to God that He has specialized us for the favor which was the utmost aim of the Holy saints. Let us thank God that, notwithstanding the lack of capacity, every favor did He bestow upon us, every grace is showered upon us, and every bounty is revealed to us. He prepared for us the good of both worlds; He prepared for us eternal honor; He gave unto us the Life everlasting; He chose us out of all the nations of the world, and He caused us to attain to that which is the sublimity of the human world. Praise God for such an attainment as this! Thank ye God that such guidance is yours! And strive with life to hold aloft the banner of the Great Guidance; to be the cause of the illumination of the East and the West; the cause of the unity of all nations; that ye may be instrumental in spreading the heavenly morals; that you may be the cause of manifesting spiritual attributes; that you may become characterized with the characteristics of the Bountiful, that you may become imbued with the qualities of the faithful; that you may be distinguished in all virtues; that you may be set aglow with the Fire of the Love of God and attracted by the Love of God.

This blessed dispensation is distinguished from all other dispensations. There are special features of it which are not to be found in all the other dispensations. In the other dispensations the doors of differences were opened, but the Blessed Perfection, in this great dispensation, closed the doors of all sorts of differences, so that no more shall there be a Catholic sect, or a Greek orthodox sect, or a

Protestant sect, or an Arian sect, or a Nestorian sect. All shall be in the same faith, all shall follow along the same way. During the Christian dispensation, as recorded in the glorious Gospel, there was no distinct standard given whereby you could differentiate the false from the true. That is to say, if various sects were created it was unavoidable, as there was no standard to show what was right and what was wrong. At most, Jesus said to Peter, “Who dost thou think I am?” His Holiness Peter said “Thou art the Son of God.” And then Christ said to Peter, “Verily thou art the Rock, and upon this Rock will I build My Church.” This was the confirmation of Peter’s faith; that the faith of Peter in Christ was perfect; but He did not say, if any differences should arise, you should refer them to Peter, and whatever he says is right. He did not say that Peter was the promulgator or expounder of the Gospel. He did not say, Turn to Peter. Therefore, there were differences caused; there are various sects created; there were alienations. But the Blessed Perfection in this great dispensation, in order to close the doors of differences, and in order that no one should create any new sect, according to the explicit text of the Holy Book of Aqdas, has clearly recorded that “after I depart, turn to Him who is the Branch extending from this ancient Branch, from this Pre-existant Root.” And in the second verse, likewise, and most explicitly does He state in the Book of the Covenant, in His own handwriting, He has recorded as to whom He meant and what His purpose was regarding the “Branch extended” All the branches, all the twigs, all the relatives were addressed by Him explicitly saying that all must turn to the personage, and that personage is the expounder of the Book; that is, no one has a right to say that Bahá’u’lláh said this or that. Where in the Gospel is anything recorded like this? Now He is the expounder; whatever He expounds is correct, and beyond that it is incorrect. Likewise, in all the Tablets He says, “O God, help those souls who are firm in the Covenant! O Lord, render radiant those who hold to Thy Testament! O Lord, those who are infirm, meet them with Thy wrath! O God, be an assistant to him who is an assistant of the Center of the Covenant; help those who help Him! O God, avenge him who is wrathful to Him.” and such statements in all the Tablets and Prayers which He revealed. The Blessed Perfection saw that no dissension should take place in this dispensation. Lest there should be any dispute, He appointed a Center to ward off differences, and whatever He was to say was to be right — just to ward off the differences. Now my purpose is this, let there be no differences here, there shall be no difference of opinion or any person; The friends, who are to be the cause of the oneness of the world of humanity, should thus disagree — just as His Holiness Christ says, “Ye are the salt of the earth, and if the salt loses its saltiness, wherewith shall it be salted?”

And now, God forbid that any inharmony or disagreement should exist among the friends. How could there be unity amongst the people of the world if the friends of God are not in unity? If the friends of God be not attracted to the Kingdom of Abhá, who are to be attracted? Praise be to God! In this age the doors of disagreement have been entirely shut. Even He has said, “Whatever the International House of Justice decides upon, that is the Law of God. Why?



In order that no discord shall be created; in order that the friends of God shall be united and agreed. For this no soul shall have any opportunity. He has said, “Whatever of the texts is not explicit, the International House of Justice is the Law-giver, and the Law given by it is the Law of God, and its prohibition is the prohibition of God. Whatever the International House of Justice shall decide, if any soul should dispute, he is deprived of God’s Mercy, and I verily shun him, because the demands of the House of Justice are final. Thus He has emphasized this fact, lest in the future times there should be discord and differences of opinion, and that when these differences obtain there shall be a House of Justice to refer to. Whatever it decides upon, that is ever the Law of God, and there will be no room for disagreement. Consider how distinguished this dispensation is! This dispensation is one people; it presents one pathway. Therefore, I admonish you for God, if any soul here should disagree amongst themselves, know that these disagreements are not accepted at the Threshold of Bahá’u’lláh. If anything should happen to you, you should ask, in order that it may be decided according to the Law of God.

Again, here in America I hear so many reports and traditions attributed to Me, of which I know nothing. For example, it reaches Me here that I have said such a thing that the City of New York was to be inundated at a certain time and this city should be destroyed. Of this my spirit never dreamed. Therefore, if any soul should say anything, should prophesy, you must say “Let me have a writing on that subject; let us have some trace of His pen concerning this. If he should present to you a written statement of such a thing, then it is worthy of credence, otherwise you may know it is not from Me. This is a tradition and it is an imagination. It is a dream of the person speaking. Would I ever say such a thing as that the City of New York is to be drowned, or part of the country destroyed? Such a thing never emanated from my tongue. That which I have to utter has to do with the Blessed Writings, with spirituality. I am not an astrologer, nor am I a sorcerer, nor a fortune-teller, to speak about mountains, seas and the happenings of this world. This is only the work of astrologers; it is the function of sorcerers. It is not worthy a conscientious man, to say nothing of those who believe in God. The purpose is this, that Praise be to God! Bahá’u’lláh did not leave anything latent. He uttered that which He should and must, and we must act in accordance with His utterances; we should act in accordance with His Teachings; we must be like a pen in the writer’s hand, so that, whatever emanates from the pen must be from the writer. We must act according to the explicit texts of the Blessed Beauty, and to that which is explicit we must direct our attention. If any discord should arise, the matters must be referred to the Expounder, and whatever He says, it is His explicit text and it is correct. Otherwise He has said that, if two people disagree, both are wrong. Beware lest ye have any disagreements, beware lest you have any lukewarmness, beware lest you have any vain thoughts. Strive with your hearts to promulgate the Teachings of Bahá’u’lláh; to be the cause of the illumination of the world; to be the cause of the guidance of the people; that you may be the cause of honoring the world of humanity and winning hearts to this firm

purpose.

(Final word, after He turned to the door)

We talked a great deal. Good night to you all. Perchance I will leave tomorrow. I did not even have time to come as far as this, but out of love for you I came. I am hastening back to the Orient, perhaps day after to-morrow. Therefore, I beg to you not to forget me at all. Pray for me! Ask from God confirmation in my behalf. Beg for me the assistance of the Blessed Beauty, for I have a weighty burden. No one could bear what I bear. I can do nothing unless the power of His confirmation should assist me. Hence I beg of you to pray for Me ever. Supplicate, asking assistance, for my days are numbered. Ere long I shall have to say good-bye — a few days left for Me in the world. May the confirmations of the Blessed Beauty, may the assistance of Bahá'u'lláh be Mine! Perchance I may breathe in His service. Perchance I may offer worthy service. Hence I request you especially to pray for Me ever, asking confirmation in My behalf.

### **Sunday Morning, October 20, 1912**

Some of the words spoken by 'Abdu'l-Bahá in Los Angeles from notes taken by Miss Mai M. Auforth.

Very welcome! Very welcome! Are you all well? Very Welcome!

Very welcome. Very, very.

I am very glad to see you all, exceedingly glad to see you. Praise be to God Bahá'u'lláh has such friends in this city, such radiant friends; such shining faces, such pure hearts is He possessed of. I am thankful, I am very, very glad to see you indeed, and I hope that in this city you may prove to be the standard of guidance; that you may be the cause of the uplift of the Cause; that you may be the means of promoting the Word of God; thus may the people declare that, indeed you are Bahá's, real Bahá's; that your attributes are glorious that your conduct is glorious as Bahá's; that your attributes are Bahá's; that your works are Bahá.

The purpose of being a Bahá is this, that man should be adorned with all the virtues of humanity. Bahá means a School, and we are the children in that School; we are the pupils in that School. And when we graduate from that School, we must have a certificate showing that we have acquired virtues; and when we are capable of graduating from that School, when we leave this world, when we hasten to the Kingdom of God, what is our certificate? It consists of good deeds — consists of attractions of the heart, it consists of philanthropies we have achieved. It is Faith, It is Knowledge, It is the love of God. It is Unity and Agreement; It is the fellowship of the hearts. This is the certificate we should carry to the Kingdom showing that in the School we have become imbued with these characteristics, and from the endless bounties of God we have been blessed. I hope that our certificate will be full and valid, and that it may show full well our achievements; that we may be enrolled on the Wonderful

Scroll; in short, I hope that this visit of mine to this city shall be productive of results, and that these results may be that all humanity may enjoy the fragrances which shall emanate from your regions, that news reaching any part shall be the cause of joy to the hearts, shall be the means of dilating the breasts. Thus may all the friends thank God saying: "Praise be to God, in Los Angeles there have appeared certain Bahá'ís who are truly the radiant candles of humanity; are blessed souls; They are the means of admonishing the people, they are progressive amongst mankind; they are very ethical people; they are the cause of the shining forth of the Sun of Reality. May they all thank God; may they all desire and long to become like you.

This is My Hope; and the foundation of this is firmness in the Covenant. If you are firm in the Covenant, you may rest assured that the aid and confirmation of Bahá'u'lláh will reach you. Consider how it is in Persia. The friends of God, notwithstanding their many enemies, in their hearts are firm in God's Covenant. Day by day they are growing brighter; day by day they are becoming uplifted; day by day becoming dearer; day by day their hearts are more attentive. This is the fundamental; because firmness in the Covenant insures Bahá'í oneness. If there is no firmness in the Covenant, this Bahá'í oneness will be dissipated and the Bahá'í world will be like other worlds, like other religions, and will be subjected to various sects and creeds; and there is no greater injury to the Cause of God than this — that the Bahá'í Cause should be composed of various sects and denominations. The Blessed Perfection has uprooted the cause of this, and unless some souls outwardly stand against Bahá'u'lláh, should go contrary to His commands saying, Bahá'u'lláh did not know, that Bahá'u'lláh made a mistake, that He did not understand, why did He do this? But if you prove firm in the Covenant, the confirmation of the Kingdom of Abhá will reach you successively and assist you and will be your helper, your assistor and your confirmer, thus will these confirmations of yours under all conditions, even as it is in Persia. In Persia you have a specimen of this. See what it has done; and this was due to their firmness in the Covenant. If they had not remained firm in the Covenant now they would have been scattered entirely, there would have been no mention of it, there would have been no trace. Now you read in the papers what they are doing, what progress, what attractions are accomplished. Of what power are they possessed, what minds! That is why I speak of this, and I know that you are firm. You do not listen to the nonsense of the people for this sort of thing has always been. Read the history of Christ; read the history of the Church; consider what things have happened. They were a mighty people, but the people you have here, they are not important at all. You must be steadfast — you must be firm.

### **Sunday Afternoon.**

Welcome, very Welcome. Are you all well? You must be happy, very, very grateful because it was very difficult for me to come and reach this part. It was beyond possibility. It was divine confirmation for me to reach here at all;

even those in the far east do not believe that I had come as far as Los Angeles. Where is 'Akká — where is Los Angeles? These regions are far away, what vast distances between them and you, distance indeed; but consider how I longed to see you wherefore, I traverse such distances across country and ocean; otherwise this great distance between Los Angeles and the far East was impossible for me, but because of excessive longing, I came. I hope this meeting will bear great results, may it be like the meeting of the rain with the earth; may it be like the meeting of the breeze with the garden; may it be like the meeting of the Sun with the mirror — May great results come from it, may wonderful traces emanate from it amongst humanity. There are many meetings, one is due to family relations, another because of commercial ends or another meeting may be for political reasons. All are due to one or another purpose, but all such meetings no results are forthcoming, anyway if they do bear results it is only temporary, not lasting. There is the meeting for the sake of God. This causes ideal attractions. It is the proclivities of the conscience and such meetings bear great results, and now praise be to God our meeting is perfect. We have no purpose, no desire, no consideration save for your assurances for the love of God and surely results will be forthcoming, they may be quick or they may be long in coming. If we turn to the Kingdom of Abhá, if we supplicate the Kingdom of Abhá, if we be lead by the difficulties of Bahá'u'lláh, if we forget ourselves, if we shun all passions and desires and, in the utmost of humility and submissiveness rely on the Kingdom of Abhá, if we achieve good deeds, undoubtedly quick results will be forthcoming, to the extent that we ourselves will be astonished. If we do not attain to this, the results will be long in coming, delayed. Other people will come and they will be able to achieve these results. At all events this is the object, there is no doubt about it, but there is the difference, whether we are enabled to accomplish it or others. We must strive to be instrumental ourselves; otherwise God has many servants, He will have other people who will be instrumental in serving, and they will serve the Kingdom of God. We must strive that this crown of glory may be placed on our heads. This is our desire.

(‘Abdu’l-Bahá in Los Angeles, October 19-20th 1912) From notes by Miss Mai M. Auforth

### **Last talk.**

Come My Dears: Praise be to God that this city is progressive, that it is adorned with the existence of the believers. One would not have dreamt that this city contained such beautiful friends. The friends in this city are divine from every standpoint; their characteristics are very praiseworthy; their behavior is very lovely, in reality you are befitting to be known as believers of Bahá'u'lláh, and you are worthy of becoming the servants and maid-servants of Bahá'u'lláh. I have been made hopeful, looking into your faces, and I am made sure that in America believers will be found like unto the believers in Persia. These believers and these friends will advance daily; they will become superious beings,

the confirmation of the Kingdom of Abhá be with you; the fragrances of the Blessed Beauty are surrounding you, the glances of The Merciful are surrounding you, the heart of ‘Abdu’l-Bahá is with you, the spirit of ‘Abdu’l-Bahá is with you, the eyes of ‘Abdu’l-Bahá are with you. Day and night do I supplicate and entreat and call you. Be confirmed and constant, that from the fragrance and protection of Bahá’u’lláh, you may become personified spirit; that you may become embodied mind; that you may become worthy personages, that all over the world your fame may be spread; that in reality in the city of Los Angeles there are real Bahá’ís who will live in accord with the teaching of Bahá’u’lláh. Therefore they are distinguished above all other people. Their faces are illumined, their characteristics are perfumed, their hearts are brilliant, their spirits are attracted, and although they are walking on the surface of the earth, yet they are traveling in the Kingdom of God; although they are active physical bodies, yet in the Kingdom of Abhá do they soar. Day and night do I pray and entreat and commune with God that day by day you may advance; day by day you may progress spiritually; day by day you may become greater; day by day your spirituality may become brighter; may day by day you receive spiritual life so that you may attain to the highest point of your desires.

The deceased one, Mr. Chase, was a blessed soul. He was a holy reality. His station in this life was not known. Yesterday I specially took a trip to visit his shrine. At the time of visiting the shrine I found wonderful spirituality. You must celebrate yearly the day of his departure from this life, and all of you on my behalf be good and visit his blessed shrine, and if it is possible, spread a feast for the poor and give charity to those who are deprived. On that occasion mention the service which he has rendered and read passages from his works, and explain the history of his life. This is my wish of you. I have arranged that they may place a tombstone on his resting place, and have a sentence which may be engraved on that stone. I love Mr. Chase very much indeed, for his heart was pure. He had no other aim except the purpose of the Cause. He had no other thought except the Kingdom, therefore he was very much nearer to me and had the assurance of Bahá’u’lláh. He was accepted and blessed, perfect. At this very moment he is submerged in the Kingdom of heaven.

Now I say good bye, but I will never forget you. You will ever be in my memory. I will ever pray for you and beg assistance and confirmation for you.

**(Late afternoon)**

I desire to say farewell today as I am going to leave in a few hours, but I do not say goodbye. I repeat “Au revoir”. It is my hope that another meeting will be realized. Some of you will be fortunate enough to come to the Holy Land and will visit the Holy Shrine of Bahá’u’lláh, and there you will meet me. I will be made very happy, exceedingly happy to meet you there, for we will converse there at the heavenly court. Now, temporarily, I say to you au revoir. After my leaving this part you must arise and show the utmost firmness and conviction, for God has chosen you. The light of guidance has illumined your heart and

you have become real Bahá's under the shade of His protection. You are all living, you are the bright candles of the Cause for you have discovered the Sun of Reality. You are the brilliant stars of this horizon, for you have stepped in the Kingdom of God. You are the fruitful orchard trees of this orchard, you are implanted in the rosegarden of Abhá, you are the flowers of the rose garden of significances, for you have attained to reality of the Cause of God. You should not think that you are like other people. They are dead and you are living, they are blind and you are given the power of insight. They are deaf, and you are given the power of hearing, they are mute and you are given the power of speech, and the signs of these bounties will appear in the future. Your lights will flood their world in the future. For the present, it is like unto a gardener who scatters seed in the field. In the future these seed will grow and develop; they will grow into beautiful trees with overshadowing branches, and they will bring forth blossoms and fruits. Then all the people will be astonished, and you will be astonished thinking what wonderful bounty has been bestowed upon you, what a great bestowal and what a wonderful gift; what outpouring of heaven and what divine effulgence. You will be astonished, and all the people will be astonished. Just as this condition is realized today in Persia. The believers of God are astonished, and the people are astonished.

It is My great hope that under the protection of the True one you may always be protected; that you may be submerged in the sea of Divine Mercy; that you will be set aglow with the fire of His love, that you may be resuscitated with the water of eternal life. Day by day you may develop in spiritual life, so that you may attain to the apex of the Kingdom, and there you may witness the lights of the Kingdom of God.

Be happy! Be rejoiced! Live! If you are not Happy who on earth will be happy? If you are not rejoiced, who will be rejoiced? If you are not illumined, who will be illumined? If you are not honored, who will be honored? Are you not getting the wonderful bounties surrounding you? You will attain to wonderful spirit. You will receive new power; you will soar.

Know this for a certainty. The darkness will not be dispelled except through the light of Bahá'u'lláh, and this tribulation cannot be calmed save through the tranquility bestowed by Bahá'u'lláh.

**San Francisco, Monday Morning, October 14, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I want to tell you a remarkable story — the strangest of the strange — so that you may have an illustration of the great power of the cause of God.

When we were exiled from Persia our family was in a most sad condition, though formerly Bahá'u'lláh had enjoyed great affluence. By exiling us and confiscating all our estates the government hoped to blot out the family.

At the time of our exile the most noteworthy man, the first man of Persia, was

Mírzá Áqá Khán, the prime minister. All the important officials of the country were related to him, and his family, having affairs in their hands, virtually ruled the nation.

It was the custom of the prime minister to hold late conferences with the members of his family, and one night, when all were assembled together, his son, who was minister of the treasury, commented most regretfully upon the episode of Bahá'u'lláh's exile, saying, "What a pity it is that such a noteworthy family should be annihilated because of the acceptance of such a faith!" The prime minister asked, "What art thou saying?" The son answered: "I was just expressing my regret that the distinguished family of Bahá'u'lláh, one whose lineage is of the most ancient in Persia, should be thus destroyed. I feel very sad at heart." The father said: "Dost thou realize what thou art saying, my son? I say to thee that verily it is our family that will be destroyed. Let me tell you this: when a family meets destruction in the path of religion, that destruction is in reality construction. So have no regret for them, because it is our family that will be obliterated."

That conversation took place fifty years ago, and I have just received a letter from Ṭihrán from a Bahá'í who writes:

"The palace that was occupied by Mírzá Khán, who was prime minister at the time of Bahá'u'lláh's exile, is now the home of a Bahá'í friend. On account of governmental changes it had to be sold. The famous council chamber, which is built in the gorgeous style of the architecture of ancient Persia will accommodate one thousand persons, and in this room, on the evening of the fifth of September, we held a most wonderful conference of Bahá'ís. There were present many members of the great families. Following the program of the West, we arranged the meeting systematically. Many persons spoke from the platform, and several of the addresses you have given in America were read."

This meeting occurred in the very room in which the prime minister had made his great prophecy. And so it has come to pass. His family has perished, and the power of the cause of God has become evident!

## **THE UNITY FEAST**

**Oakland, 9 P. M., October 16, 1912**

**Dr. Ameen U. Faríd, Interpreter**

(‘Abdu’l-Bahá spoke as he walked about among the tables, at which were seated Bahá'ís from California, Oregon, Washington, San Francisco, Oakland, Berkeley, Alameda, Fruitvale, Piedmont, Mill Valley, Los Angeles, Portland, Seattle and Spokane.)

Praise be to God, you are the guests of Mrs. Goodall, who with greatest love has prepared this bountiful feast. The effulgence of the mercy of Bahá'u'lláh is resplendent. The hearts are attracted to the love of God. The eyes are turning

toward the kingdom of Abhá. This is an excellent meeting, a heavenly feast. The Supreme Concourse is now beholding this assemblage, proclaiming aloud: “Blessed are you! Blessed are you! Blessed are you who are the servants of Bahá’u’lláh! Blessed are you who are the manifestors of faith! Blessed are you who have such radiant countenances! Blessed are you whose hearts are like unto rose gardens!”

Consider what a favor, what a great bounty has been bestowed upon you, that ‘Abdu’l-Bahá is now circumambulating this meeting, commemorating Bahá’u’lláh, and greeting each and all of you in the utmost love.

In the human world there are two types of susceptibilities, one being physical, the other spiritual. The physical susceptibilities have certain channels of expression, and the spiritual susceptibilities likewise have their avenues of expression.

The physical susceptibilities have their channels of expression in the material world, for the earthly bond among men is due either to family relationship or to commercial, political, racial or patriotic interests. These are the avenues of expression for physical susceptibilities and ordinary outward love. But spiritual susceptibilities, real love and heavenly fraternity, are expressed through divine channels, because they emanate from faith, from knowledge, from the bounty of the Holy Spirit, from the effulgence of the Sun of Reality.

Praise be to God, you are endowed with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. You have been drawn together through the power of attraction. You have been summoned to this feast through the bounty of the Kingdom of Abhá. You have been called here by the Most Great Guidance. This is the evidence of your spiritual susceptibilities.

His Holiness Christ on a certain eve gathered the disciples at this table and revealed unto them special prophecies and admonitions. As a result of those admonitions and benedictions, that supper was called the Lord’s supper and inasmuch as the material blessings were provided and the heavenly manna was descending upon them, it was verily the Lord’s supper.

This evening you are gathered together and are seated at this bounteous table. Praise be to God, the material food is provided, and the heavenly manna which consists in the word of God and in the love of God is descending. You are turned toward the kingdom of God; you are overshadowed beneath the providence of God; you are surrounded by the eternal bounty and by the light everlasting. Therefore this supper is heavenly in character, and I earnestly hope that from it may be realized results such as followed the Lord’s supper — that supper which was administered in the greatest unity and love and in severance from all else save God. May you associate with one another in perfect fellowship and friendship; may you rejoice in many such feasts; may your hearts be exhilarated, and may your faces be turned toward the kingdom of Abhá. You will then be instrumental in reconciling all religions and all races, and in creating a bond that will unite all nations. Thus the tent of the oneness of humanity shall be



pitched in the very center of the world, and the standard of universal peace shall be unfurled and wave over all the earth. Therefore in future times there will be no doubt as to this supper having been a Lord's supper, because it will have been a cause of spiritual illumination and a means of engendering amity and love, for every supper that is productive of love and unity, international peace, and the solidarity of mankind, is undoubtedly a Lord's supper.

His Holiness Bahá'u'lláh shone forth from the horizon of the Orient, even as the sun, casting a radiance over the world. During his lifetime he did not rest a moment, nor did he repose comfortably a single night. He suffered many trials. He was imprisoned. He was enchained. He was exiled. All these ordeals he endured in order that perfect fellowship and love might blend the hearts together. Praise be to God, the tribulations of Bahá'u'lláh have not been in vain, for love has been created in your hearts and you are associating in spiritual unity. I hope that you may be the cause of transforming the whole world into a feast like unto this, whereby the hearts may be welded together and the lives of all mankind may be as glad tidings. Humanity may then be likened unto a tree, all men being as its branches, twigs, blossoms and fruits. This is my hope. It is also yours.

In the utmost joy partake of this feast.

Supplication following the feast

O kind Lord, verily this assemblage is longing for thee and is loving thy beauty. Verily these friends are set aglow with the fire of thy love, and are joyful because of thy presence. They are turned toward thy kingdom, seeking naught but to deserve thine approval, desiring naught but to pursue thy pathway and to do thy will. Not a day passes but they are occupied with thy commemoration and are ever eager to serve thee.

O God, illumine these hearts. O God, make joyous these lives.

O Lord, aid these souls to attain to the superlative degree in the world of humanity. O Lord, assist these souls to become spiritually distinguished, to become the manifestors of thy favor and the recipients of thy bountiful gifts. Shine upon them with thy radiant splendor, waft over them the breeze of thy providence, and shower upon them the rain of thy bestowals from the clouds of thy generosity. Thus shall they grow, like the flowers of a rose garden, in beauty and perfection, and among all mankind shall they radiate spiritual fragrances.

O Lord, confirm these souls in thy service, and help them to guide others to thee. Brighten their eyes through witnessing thy great signs, fill their ears with harmonies through thy melodies, and refresh their nostrils through the fragrances of thy kingdom.

Gather these souls beneath the tabernacle of the oneness of the world of humanity, and confer upon them the life everlasting.

Verily thou art the Almighty. Verily thou art the Powerful. Verily thou art the

Bestower.

**San Francisco, Thursday morning, October 17, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Are you all well? Are you all happy? If you be not happy, who could be happy?

Look at the people of the world and observe them carefully. You will see that they are like farmers or gardeners, and though life to all these farmers is very dear yet they are planting the seed of life in poor soil or in sterile ground. The seeds sown in sterile ground are absolutely of no value. Those that are sown in poor soil will grow a while, but later they will wither away and be without result.

A worldly man, if he reviews his past life, may soliloquize thus: "I have been in the world a long time and I have toiled day and night. I have sown many seeds, but what are the results?" He discovers that he is absolutely empty handed. What greater remorse could be imagined? What greater misfortune could there be? What greater deprivation is there than this? Consider it carefully. Is it not true? At his death mention will be made of him for only two or three days at most. It will be said that So-and-so was a good man, nothing more.

Praise be to God, you are sowing your seeds in fertile and most blessed soil, wherein they will grow and flourish and yield good fruit. The harvest will be boundless and everlasting. If you be not happy, who could be happy? You have entered the world in the day of Bahá'u'lláh. You have hearkened to the summons of Bahá'u'lláh. You have turned to the kingdom of Bahá'u'lláh and are manifesting the favors of Bahá'u'lláh. Verily the light of the Most Great Guidance has become iridescent in your hearts, and in the wilderness of the world you are proving to be fruitful trees. What reward is greater than this? This is a great bounty, a great bestowal. If you be not happy, who could be happy? If you be not attracted, who could be attracted? If you be not radiant, who could be radiant? If you fly not away with joy, who could fly away?

**San Francisco, Thursday evening, October 17, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

I have been out for a walk. After speaking all morning and all afternoon I was in need of fresh air. I walked for nearly an hour.

Motion is very good. Motion is a sign of life. Stagnation is a sign of death. All forms of life are in motion. There are various kinds of motion. All the stars in great firmament are in motion. Even the sun, with its numerous satellites revolving around it, has its motion. Everything is constantly moving. The earth is revolving on its own axis. The moon is revolving around the earth. The earth, with the moon, revolves around the sun, and on a larger scale the sun, with its satellites, revolves in another orbit. In brief, all these infinite bodies

are constantly moving. All the atoms of existence are traveling, having either a special motion or a general motion.

Lack of motion in any form of life is a sign of mortality. Any form of life that is motionless is subject to disintegration. Still water becomes stagnant. Air that is motionless becomes stale and impure. One who does not exercise will be attacked by disease. A tree that is not subjected to the motion of breezes will become dry. Therefore all forms of life must be constantly in motion.

There are other kinds of motion. One is a local motion, which is dependent upon condition. For example, the turning of wine into vinegar. A second is an essential motion, such as when the body of man develops into maturity. Another is a spiritual motion, which is the attraction of the hearts.

The real foundation of all motion is spiritual motion. It is the essence of all motion. The results of other motions are limited, but the results of spiritual motion are unlimited, because divine virtues are unlimited. The results of spiritual motion are infinite, because divine virtues are infinite. Hence for you I desire this spiritual motion.

When machinery is set in motion there are results, otherwise there are no results. Likewise, as long as man is moving with the spiritual motion there is life and he is advancing, but as soon as he stands still he ceases to progress spiritually.

Therefore you must strive that you may be constantly moving forward. Strive that you may be constantly exhilarated by the wafting of the breezes of the grace of God. This is my advice. This is my counsel to you.

A long time ago His Holiness Bahá'u'lláh wrote an epistle in which he said that man must attain to such a condition that his spirit will be soaring though he is sitting in a state of tranquility and serenity. That is the kind of sitting that is like unto walking. That is the kind of serenity that is really motion. That is the kind of tranquility that is really flying.

**Inglewood Cemetery, Los Angeles County, 1 P. M., October 19, 1912[a13]**

**Translated from Persian notes of Mírzá Aḥmad Sohrab**

- At the grave of Mr. Thornton Chase. \*

O my God! O my God! Verily this was a servant of thine, who believed in thee and in thy signs. Verily he harkened to thy summons, turned to thy Kingdom, and with a contrite heart humbled himself at thy holy threshold. He arose to serve thy cause, to spread thy fragrances, to promote thy word, and to expound thy wisdom. Verily he guided the people to thine ancient pathway, and led them to thy way of rectitude. Verily he held the chalice of guidance in his right hand, and he gave to drink of this cup of favor unto those who were athirst. He journeyed to thy lofty threshold where He laid his forehead on the fragrant soil of thy garden, and circumambulated thy glorious and sublime abode. The

traces of his visit and the fragrances of his loyalty are evident. He proclaimed thy name among the people of this vast country until his outward sensation was suspended and his respiration ceased, and he returned to thee with a heart throbbing with love, and with eyes opened to thy guidance.

O Lord! O Lord! Submerge him in the ocean of thy glory. O Lord! O Lord! Usher him into thy delectable garden. O Lord! O Lord! Usher him into thy lofty paradise, and cause him to be present in thy meeting of transfiguration. O Lord! Submerge him in the ocean of thy lights.

Verily thou art the Clement. Verily thou art the Merciful, the Precious, the Omnipotent.

Following the prayer ‘Abdu’l-Bahá said:

Mr. Chase was of the blessed souls. The best of his life was spent in the path of God. He had no other aim than to do the will of the Lord and no other desire than to attain to the kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illumined, a spirit most joyous. He was led by the lights of guidance. He desired to serve the world of humanity, and was unfailing in his effort, until at last he witnessed the lights of the kingdom of Abhá. He summoned the people to the religion of God, and aided them to enter into the Kingdom. He wrote books and articles regarding the proofs and evidences of the manifestations of Bahá’u’lláh. In truth, he left behind him certain signs that will never be forgotten throughout ages and cycles. In truth, this personage was worthy of respect. He was worthy to be honored by pilgrimages of the friends to his grave. The traces of his life will ever shine. He was a personage who will not be forgotten. At present his worth is not known, but in the future it will be inestimably dear. His sun will ever shine; his star will ever bestow light. The people will honor this grave.

Therefore the friends of God must visit this grave, and on my behalf bring flowers and beseech for him a sublime spiritual station. They must have the utmost consideration for the members of his family. This personage will never be forgotten.

**Angeles, 1 P. M., October 19, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Welcome! Welcome! Are you all well? Are you all happy? I am very happy to see you all. I have come from a far distant point to see you, and I am very happy to find you in good health, enjoying the fragrance of spirituality, and I hope that, God willing, your happiness may be complete, that every day a new joy may be added unto you, that God may protect you beneath the shelter of his care and providence, and that each day you may witness a new confirmation. May each of you become like a fruitful tree, increasing in verdure and freshness and finally yielding luscious fruits. May you become enriched through the treasury of the kingdom, acquiring boundless bestowals. May you guide the souls to God.

Thus Los Angeles will become a city of God, a center of the kingdom of God. If the friends of God act in accordance with the teachings of Bahá'u'lláh, become confirmed in guiding the nations, ever serving the cause of the oneness of the world of humanity and ever offering their assistance toward the establishment of international peace, undoubtedly Los Angeles will become a center of the kingdom, the lights of divinity will shine, the heavenly manna will descend, and you will attain to that which was the utmost desire of sages and heavenly ones.

**Los Angeles, 4 P. M., October 19, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

You are most welcome. Are you well? Very happy? Are you attracted to the kingdom? I came especially to see you, that I might know how you are, that I might inquire about your health and your faith, and ascertain whether you are engaged in the service of the kingdom of God. It was a great exertion for me to come here. It was very difficult; nevertheless I came, because I love you so much, but I cannot remain long.

It is my earnest hope that great results will be the outcome of these meetings, because in these days seeds are being sown. The Blessed Perfection scattered the seeds in the Orient, and we who are his servants have watered those seeds. Those seeds have developed so rapidly day by day that now they are very strong plants, and we have almost the harvest. Likewise you must water the seeds which are being sown in this day[a14], so that they may grow and develop and attain to fruition, in order that in the West also there may be a harvest.

Every sowing is in need of irrigation to cause the growth and development of the seeds. To-day the vineyard of the kingdom is irrigated by the water of the covenant. The seeds will not grow and develop except by this water. No matter how otherwise irrigated, they will not grow, but will perish.

The believers must be confirmed in the covenant, and they must know for a certainty that to-day there is no greater necessity than to be confirmed in the covenant of God. That which issues from the Center of the Covenant is the truth, which is unchangeable, and that which issues from his pen is true and everlasting. All contrary thereto is like parasitic growths having no roots. Such growths may live for two days, or five days, or ten days, but at the first breeze they wither. This has been proved in former dispensations.

If you desire that this vineyard of God be ever verdant and luxuriant, that day by day it may grow and advance, and that there may be many harvests, you must always irrigate this orchard with the water of firmness in the covenant. Then you will witness the results and taste of the fruits. You must take fast hold of that which emanates from the Center of the Covenant. That which issues from my lips, and that which is written by my pen is reality. With that you can water the vineyard of God. With that you can cultivate the tree of the Cause of God.

Through this the name of the kingdom of God will be spread over the world. Through this the Sun of Reality will shine. Through this the clouds of mercy will shower.

I have great love for you, and my hope is that you may attain to the essence of your desires and obtain the desire of your hearts.

**Los Angeles, 5 P. M., October 19, 1912**

**Dr. Ameen U. Faríd, Interpreter**

\*\*\*\*\* Get translation from Aḥmad[a15] so that each of you may become a candle, literally a light of guidance, and a manifestor of power. As Bahá'ís you will be accepted as a proof of Bahá'u'lláh. What wonderful words of instruction! This is a miracle of Bahá. It is unlimited teaching. You must be newly created. You must not be the same as you were before you became Bahá'ís. A transformation must take place. Your words must be changed, your name must be changed, your very being must be transformed, just as when a child is born from the matrix of the mother into this world. Day by day you must grow. Day by day you must develop. Day by day you must attain to beauty. Day by day you must draw nearer to maturity. This is the new birth. When a man is attracted to the fragrances of God and becomes a Bahá'í, showing forth certain signs, then he is born out of the matrix of night into the kingdom. Day by day he becomes more illumined, more attracted, more wise, and his love to God becomes more manifest. This is the real proof.

I have come from a far country just to see the Bahá'ís, and I have found great joy in meeting you. My hope is that daily you may become more radiant, that your perceptions may be quickened, that the fruits of the world of humanity may become more evident in you, that you may advance. You must associate together in love. Whenever you meet let your conversation be heavenly in character. Speak of reality. Speak of the history of the prophets and of the reality of the religions of God. Speak of the history of Bahá'u'lláh and of the proof of the Blessed Perfection. Each one of you should strive with all your heart to become a manifestor of God's inspiration.

**Los Angeles, Saturday evening, October 19, 1912**

**Dr. Ameen U. Faríd, Interpreter**

This is a good gathering, a good meeting. This assemblage is an assemblage of God, for it is not convened for any worldly purpose; any commercial or political purpose, nor for any other material purpose, but purely for the sake of God. Therefore I am very pleased. I am very glad to find in this city such an assemblage for you are firmly united and have no other desire than to serve the cause of God. You have responded to the call of the kingdom of Abhá. Your purpose is to illumine the world of humanity and direct mankind to the universal guidance. Surely this assemblage is blessed. The various nations of the world

are submerged in a sea of materialism, having no purpose except material gain, and striving for naught except the realization of their own ends.

However, any assemblage that is possessed of spiritual susceptibilities and attractions of the conscience, and that has turned to the kingdom, is a Bahá'í assemblage. The people of the world are submerged in a sea of materialism. But the Sun of Reality has shone upon you; the breezes of favor have blown toward you, heavenly manna has descended upon you; the signs of God have been revealed unto you; the confirmations of the Blessed Beauty have surrounded you; you have harkened to the admonitions of God, and you are pursuing the right pathway. Therefore you must thank God for having become the manifestors of such boundless bestowals, for having become a proof of Bahá'u'lláh. I hope that you may continue to act in accordance with the teachings of Bahá'u'lláh so that the lights of this assemblage will be witnessed in the world, that you will guide great numbers of people to unity and that you will be instrumental in establishing universal peace.

Do not look at your small number now. Number is not of importance. The bounty of God and the confirmation of the heavenly kingdom are the essentials. Consider how in past times a small number has widened its circle to such proportions as finally to include many nations. Consequently quality is essential, not number. If a few be possessed of hearts that are pure and tender they are equivalent in strength of character to the whole population of the earth.

Reflect how the disciples gathered together on the Mount of Olives forty days after the resurrection of Jesus Christ. Their hearts were pure, their desires unselfish, their intentions sincere, their spirits exhilarated. Because of their purity, trustworthiness, firmness and attraction, Christianity advanced and the light of His Holiness Christ illumined the whole world. This was the blessed result of that meeting of eleven souls on the mountain. Therefore do not be concerned about your limited number. Remember that importance is not attached to number but to the acquirement of faith, assurance, firmness, attraction to the kingdom of Abhá, and self-sacrifice in the path of the kingdom; and though only two souls attain to such a station yet they are equivalent in strength of character to the whole world. Hence I shall pray for you, that you may be confirmed and assisted, that the aid of Bahá'u'lláh may uplift you, that the hosts of the kingdom of Abhá may reinforce you, that the powerful angels of God may assist you. Be assured of confirmation. Be assured of victory.

The unity of this assembly is an essential necessity. You must love one another. You must be self-sacrificing. When you observe the shortcomings of any one you must be forgiving, and not harsh. Even though you desire to admonish, let your admonition be in symbols. Do not express disapproval explicitly, lest any heart should be saddened. Remember that in the world of existence there is nothing so wrong as to injure a heart, for the heart of man is the home of the Merciful, and we must not disturb or harm that home. We must ever strive to cheer the hearts, to illumine the thoughts, to bring joy to the spirits, and to be a cause of comfort to others. This is the station of the Bahá'í.

In Persia the friends of God have reached such a degree of unity that they are willing to sacrifice their lives for one another, for each one considers himself a servant of the others. How many of the nobles are occupied in serving the poor! How many of the dear ones are most humble and submissive in the presence of the lowly! Such service emanates from faith, sincerity, certainty, the love of God.

I came from San Francisco to see you and to visit the grave of Mr. Chase. Truly Mr. Chase was a glorious soul. He had no desire except to please God. His attention was directed to the kingdom of God. He served the cause of God unceasingly. He compiled many books proving the validity of the Bahá'í movement. He constantly endeavored to guide the people. You will never forget him. You must ever pray for him, be respectful to his family, and be a source of comfort to them. At least once a year, or as often as possible, you should make it a point to visit his tomb, for his spirit will be exhilarated and will be made happy through your loyalty. The friends of God must be kind toward one another, both during life and after death.

The Blessed Beauty was born in Tīhrán amid the greatest ease and affluence. He was surrounded with luxuries, and all the pleasures of the transitory world were provided for him. He was most influential, and the grandees of Persia longed to enjoy similar influence, affluence and position. But consider how all these things were taken away from him. He lived constantly under the menace of the sword. Many were the ordeals that he endured, and great were the indignities to which he was subjected. Many were the days he spent under chains and in dungeons. For fifty years he suffered all these ordeals for us. He sacrificed his honor, his fame, his station among men, and even his life. He suffered all these catastrophes for us, that we might attain to faith and certainty, that we might turn to God and act in accordance with his teachings, that we might guide the people and thereby illumine the world. In the light of these sufferings of the Blessed Beauty for our guidance and illumination, we must be self-sacrificing. We must not forget his favors. We must not forget his ordeals. We must ever remember them and strive to offer worthy service in thanksgiving for his favors. We must live and act in accordance with his instructions, and endeavor to establish the heavenly peace. We must forget ourselves, and like those holy souls who sacrificed their lives for this cause we too must sacrifice life. We must spread the fragrance of his teachings, for they are the spirit of the age. They give life to humanity, unite mankind, and create order in the world. They are conducive to the progress and prosperity of man and to the sublimity of human nature. They bestow eternal honor upon man and guide him into the kingdom of salvation.

People will look at us and observe our actions. Therefore we must take heed that we do nothing that will degrade the cause of Bahá'u'lláh. Did he not teach us by deeds? Did he not teach us through ordeals and self-sacrifice? Is it meet that we should forget? No, indeed, that would not be loyalty.

Let us praise God that he has suffered us to be sheltered beneath the tree of



life. Let us thank God that he has accepted us in his kingdom, and that he has bestowed upon us the favor that was the utmost desire of the holy saints. Let us thank God that notwithstanding our lack of capacity every favor has been bestowed upon us, every grace has been showered upon us, and every bounty has been revealed unto us. He has prepared for us the blessings of both worlds. He has prepared for us eternal honor. He has given unto us the life everlasting, and he has chosen us from all the nations of the world to attain to the sublime in the human world. Praise God for such guidance and attainment. You must strive through life to hold aloft the banner of the great guidance, to illumine the East and the West, to unite all nations, to spread the heavenly virtues, to manifest the spiritual attributes, to become imbued with the characteristics of the faithful and of the holy ones, to be distinguished in all virtues, and to be aglow with the fire of the love of God.

This blessed dispensation is distinguished by special features from all former dispensations. In other dispensations the door has been open to differences, but in this great dispensation the Blessed Perfection has closed the door upon all differences, so that no longer shall there exist sects such as Catholic, Greek Orthodox, Protestant, Arian or Nestorian, for all shall be of the same faith and shall follow the same path. In the holy Kitáb el Aqdas the Blessed Perfection explicitly recorded that after his departure the Bahá'ís should turn to the branch extended from the Pre-existent Root. But in the glorious gospel of the Christian dispensation there was no such standard appointed, and hence divisions into the various sects was unavoidable. At most it is recorded that when Jesus asked Peter, "Whom say ye that I am?" and Peter replied, "Thou art Christ, the son of the living God," Jesus then said to Peter, "Thou art Peter, and upon this rock I will build my church." But this was merely a confirmation of Peter's faith. Jesus did not say that difference should be referred to Peter and that his decision would be final. He did not say, "Turn to Peter; he is the expounder of the gospel." Therefore, when differences arose, various sects resulted. But the Blessed Perfection provided against dissension in this dispensation. In the Kitáb el Ahd, in his own handwriting, he recorded whom he meant and what his purpose was regarding the "branch". All the branches, all the twigs, all the relatives, were commanded by him to turn to that personage whom he appointed to be the expounder of the books. Furthermore, in many tablets the Blessed Perfection said, "O God, help those souls who are firm in the covenant! O Lord, make radiant those who hold to thy testament. O God, assist those who assist the Center of the Covenant, and woe be unto those who oppress him." To prevent disputes he appointed the Center of the Covenant to be the expounder of the books, his interpretation to be accepted as absolute, and after him the Bahá'ís are to defer to the International House of Justice as authority. Whenever there is a difference of opinion as to the interpretation of the texts the matter is to be referred to it and its decision shall be final. But God forbid that inharmony or disagreement should exist among the friends. How could there be unity among the people of the world if the friends of God should disagree? Has His Holiness Christ not said, "Ye are the salt of the earth; but if the salt have lost its savor

wherewith shall it be salted?" Praise be to God that in this dispensation the door of disagreement has been entirely closed. This dispensation is for a united people. It presents one pathway. Therefore, in the name of God I repeat that disagreements are not acceptable at the threshold of the Blessed Perfection, and if discord should arise the matter should be referred to the Center of the Covenant and whatever he may say will be the truth.

In this connection I desire to mention another important point. Since my arrival in America I have heard many reports of strange prophecies that have been reputed to have emanated from me. For example, it has reached me that I have prophesied the inundation of the city of New York at a certain time, whereas my spirit never dreamed of such a thing. I am not of the astrologers, sorcerers and fortune tellers who deal with the happenings of this world. My utterances concern spirituality and the blessed writings. Hence you must not accept any statement purporting to have come from me unless it bears my written signature.

Praise be to God, the Blessed Perfection did not leave anything obscure. We must act in accordance with his commands and teachings. We must be like a pen in a writer's hand, so that whatever emanates from that pen will be from the writer. We must act according to the explicit texts of the Blessed Beauty, and he has said that if two people disagree both are wrong. Beware of disagreements. Beware of apathy. Beware of selfish thoughts. Strive with all your heart to promulgate the teachings of the Blessed Perfection. Thus you will guide and illumine the people and be an honor to the world of humanity.

- Suggested corrections Jan. 19, 1918 \*

Rewrite Los Angeles talks according to originals[a16] of the books, his interpretation to be accepted as absolute, and after him the Bahá'ís are to defer to the international House of Justice as authority. Whenever there is a difference of opinion as to the interpretation of the texts the matter is to be referred to it and its decision shall be final. But God forbid that inharmony or disagreement should exist among the friends. How could there be unity among the people of the world if the friends of God should disagree? Has His Holiness Christ not said, "Ye are the salt of the earth; but if the salt have lost his savor wherewith shall it be salted?" Praise be to God that in this dispensation the door of disagreement has been entirely closed. This dispensation is for a united people. It presents one pathway. Therefore, in the name of God I repeat that disagreements are not acceptable at the threshold of the Blessed Perfection, and if discord should arise the matter should be referred to the Center of the Covenant and whatever he may say will be the truth.

Since my arrival in America I have heard many reports of strange prophecies attributed to me. For example, it has reached me that I have prophesied the inundation of the city of New York at a certain time, whereas my spirit never dreamed of such a thing. Such a thing never emanated from my tongue. That which I utter has to do with the blessed writings, with spirituality. I am not an astrologer, nor a sorcerer, nor a fortune teller who predicts the happenings of

this world.

### **Excerpts from talks by ‘Abdu’l-Bahá in California, October, 1912**

#### **Los Angeles, Oct. 19**

Every sowing is in need of irrigation to cause the growth and development of the seeds. To-day the vineyard of the kingdom is irrigated by the water of the Covenant. The seeds will not grow and develop except by this water. No matter how otherwise irrigated, they will not grow, but will perish.

The believers must be confirmed in the Covenant, and they must know for a certainty that to-day there is no greater necessity than to be confirmed in the Covenant of God. That which issues from the Center of the Covenant is the truth, which is unchangeable, and that which issues from his pen is true and everlasting. All contrary thereto is like parasitic growths having no roots. Such growths may live for two days, or five days, or ten days, but at the first breeze they wither. This has been proved in former dispensations.

If you desire that this vineyard of God be ever verdant and luxuriant, that day by day it may grow and advance, and that there may be many harvests, you must always irrigate this orchard with the water of firmness in the Covenant. Then you will witness the results and taste of the fruits. You must take fast hold of that which emanates from the Center of the Covenant. That which issues from my lips, and that which is written by my pen is reality. With that you can water the vineyard of God. With that you can cultivate the tree of the Cause of God. Through this the name of the kingdom of God will be spread over the world. Through this the Sun of Reality will shine. Through this the clouds of mercy will shower.

#### **Los Angeles, Oct. 19**

.... But the Blessed Perfection provided against dissension in this dispensation. In the Kitáb el Ahd, in his own handwriting, he recorded whom he meant and what his purpose was regarding the “branch”. All the branches, all the twigs, all the relatives, were commanded by him to turn to that personage whom he appointed to be the expounder of the books. Furthermore, in many tablets the Blessed Perfection said, “O God, help those souls who are firm in the Covenant! O Lord, make radiant those who hold to thy Testament. O God, assist those who assist the Center of the Covenant, and woe be unto those who oppress him.” To prevent disputes he appointed the Center of the Covenant to be the expounder

### **Los Angeles, Sunday Morning, October 20, 1912**

#### **....., Interpreter**

You are very welcome. I hope you are well and happy. I am exceedingly glad to see you all. How thankful I am to find that Bahá'u'lláh has in Los Angeles

so many friends whose faces are radiant and whose hearts are pure. I hope that you may become standards of guidance, that you may upraise the banner of the Cause, that you may spread the word of God. Thus you will become known as real Bahá'ís through your glorious words and deeds, for as Bahá'ís we should be adorned with all the human virtues. We are pupils in the school of Bahá'u'lláh, and when we finish that school and hasten to the kingdom of God we should have a certificate to show that through the endless bounties of God we have acquired all these virtues. That certificate will consist in good deeds, attraction of the hearts, benevolence, faith, knowledge, love of God and spiritual unity. I hope that our names may be enrolled on a wonderful scroll, and that our certificates may be complete and valid. In short, I hope that this visit of mine may be productive of such results that news of you will give joy to the hearts, and that all humanity may benefit by the spiritual fragrances that shall emanate from this region. The friends will then thank God that among the Bahá'ís of this city there are blessed, progressive, spiritual souls who are truly as radiant candles, who are a proof of Bahá'u'lláh, and they will long to become like you.

Attainment to such an enviable station is dependent upon firmness in the covenant. Be assured that if you remain firm in the covenant you will be confirmed by Bahá'u'lláh. Consider the high station attained by the Persian Bahá'ís. Notwithstanding their enemies, they have day by day become more attentive, illumined and uplifted and dearer to God; but had they not remained firm in the covenant they would now be divided and no trace of the Cause would remain. Firmness in the covenant insures Bahá'í oneness. Unless the Bahá'ís remain firm great injury will befall the Cause, even as the other religions have become divided into numerous sects and denominations. However, the Blessed Perfection has provided against such a possibility by appointing a center of the covenant, and if you be firm in this center you will be assisted under all conditions by the successive confirmations of the kingdom of Abhá.

I speak of this because I know that you are firm. The history of Christ and of the church teaches that though the opposers of Christ were a mighty people yet they could do nothing to prevent the progress of his cause. Therefore, in this dispensation, it is incumbent upon the Bahá'ís to be firm.

**Los Angeles, Sunday Afternoon, October 20, 1912**

**....., Interpreter**

Welcome! Are you all well? You must be very happy and grateful, as it has been exceedingly difficult for me to come so far. The friends in the Orient could scarcely realize that I have traveled so far west as Los Angeles. It has been well nigh impossible for me to come such a great distance, but because of my excessive longing to see you I have been able through the divine confirmation to meet you here. Therefore I hope that this meeting will bear great results. May it be like the meeting of the rain with the earth. May it be like the meeting

of the breeze with the garden. May it be like the meeting of the sun with the mirror. May wonderful traces emanate from it.

In the world of humanity there are many meetings. If they be due only to family, commercial or political bonds the results will be but temporary, but if they be held for the sake of God they will undoubtedly bear everlasting fruit. Praise be to God, our meeting is based upon faith, assurance, ideal attractions, susceptibilities of the conscience, and the love of God; therefore it will never be forgotten.

If we turn to the kingdom of Abhá, if we become characterized with the Bahá'í qualities, if we renounce all selfish passions and desires, if we achieve good deeds, and in humility and submissiveness supplicate at the threshold of Abhá, the results will come so quickly as to astonish us. But if we neglect to take advantage of our opportunities there will be no immediate results. However, God has many servants who will arise to accomplish that which we should have done. But we must earnestly and prayerfully strive to have the crown of glory placed upon our heads. This should be our desire. There is no doubt about the results. The only question is who shall be instrumental in accomplishing them. The Cause of God is like unto a fruitful tree. It is destined to bear fruit. If we be faithful in service, it will bear fruit quickly, otherwise it will bear no fruit for us. It matters not to the tree, but it is of importance to us.

We must ask God to confirm us. If there be one blessed soul entirely freed from attachment to the earth and its superstitions, that one is better than a thousand people without deeds; one active servant is preferable to a thousand inactive and useless persons. There is a difference between one who sits at home doing nothing and one who is striving, running, active and putting forth all his efforts. Surely the latter will attain great results. God loves those who work in his kingdom, and as long as we live we must strive to be active in the Cause of Bahá'u'lláh. We must always strive to draw nearer to God and to guide others to God. We must be thoughtful of serving humanity, because there is no service greater than attracting souls to God.

**Los Angeles, Sunday Afternoon, October 20, 1912**

**....., Interpreter**

I desire to say farewell to you to-day, as I shall leave within a few hours. I shall not say good-by but au revoir. It is my hope that another meeting may be realized. Some of you may be fortunate enough to make a pilgrimage to the Holy Threshold of Bahá'u'lláh, and I shall be exceedingly happy to meet you at that heavenly court. Therefore I say au revoir. After my departure you must manifest the utmost firmness and conviction. God has chosen you. The light of guidance has illumined your hearts. You have become acceptable to Bahá'u'lláh. You are living under the shade of his protection. You are the bright candles of his cause, for you have turned toward the Sun of Reality. You are the radiant stars of his horizon, for you have stepped into the kingdom of God. You are

fruitful trees in his orchard. You are flowers in the rose garden of Abhá, for you have comprehended the reality of the Cause of God. In this you differ from worldly people. They are dead, but you are living, they are blind, but you have the power of insight; they are deaf, but you have the power of hearing; they are mute, but you have the power of speech. The signs of these bounties will appear in the future and their lights will flood the world. This is the seed sowing season. Seeds scattered now will develop into fruitful trees, with overshadowing branches that will bring forth blossoms and fruits. This condition has already been realized in Persia. Consider what a wonderful bounty, what an outpouring of heaven, what a divine effulgence has been bestowed upon you.

It is my great hope that you may be always under the protection of the True One, that you may be submerged in the sea of his divine mercy, that you may be set aglow with the fire of his love, that you may be resuscitated with the water of eternal life, that day by day you may develop in spiritual life, and that you may become shining lights in the kingdom of God.

Be happy! Rejoice! Laugh! If you be not happy, who could be happy? If you rejoice not, who could rejoice? If you be not illumined, who could be illumined? If you be not honored, who could be honored? If you could understand the wonderful bounties with which you have been surrounded by Bahá'u'lláh, you would receive a new power and would aspire and attain to a new spirit!

**Los Angeles, Sunday Afternoon, October 20, 1914**

**....., Interpreter**

Praise be to God, Los Angeles is a progressive city. It is adorned with the presence of the believers. You are spiritually distinguished. Your characters are praiseworthy. Your behavior is very commendable. In truth, you are fittingly known as followers of Bahá'u'lláh, and you are worthy to be servants and maid-servants of his Cause. From what I see in your faces I am hopeful and assured that the believers in America will become like unto the believers in Persia, and that you will become more spiritual day by day. The confirmations of the kingdom of Abhá are with you; the favors of the Blessed Perfection surround you; the glances of the Merciful are directed toward you. My heart is with you; my spirit is with you; my eyes are upon you. Day and night I supplicate that through the providence and protection of Bahá'u'lláh you may be confirmed and assisted to become embodied mind and personified spirit, that your fame may be spread throughout the world, that in this city there may be real Bahá'ís who live and act in accordance with the teachings of Bahá'u'lláh. Thus you will be distinguished above all other people, for your faces will be illumined, your characters will be perfumed, your hearts will be attracted, your spirits will be radiant, and though you be still captives in physical bodies yet you will soar in the kingdom of God. Day and night do I commune with God and entreat that your knowledge may daily become greater and that you may attain to the highest degree of spiritual life.

Honor Mr. Chase, who recently passed away, was a blessed soul. His was a holy reality. His station in this life was not known. Yesterday I went to Inglewood Cemetery for the purpose of visiting his tomb, and there I found wonderful spirituality. You must commemorate his departure from this life and on my behalf annually visit his blessed tomb. It is my wish that you explain the history of his life, mention the services he has rendered, and read passages from his books. If possible, spread a feast for the poor, and in charity give to those who are needy. I loved Mr. Chase very much. His heart was pure. He had no other aim than service to the Cause. He had no other thought except service in the kingdom. Therefore he was very near to me, and he has been accepted at the threshold of Bahá'u'lláh. The Blessed Perfection has invited him to the kingdom. At this very moment he is submerged in the sea of the bounty of Bahá'u'lláh. I have arranged for a tombstone to be erected on his resting place, and have written the inscription to be carved on it.

I now say good-by to all of you. At five o'clock I leave the hotel. I shall never forget you. You will ever be in my memory. I shall ever pray for you and beg for you assistance and confirmation.

**San Francisco, Early Morning, October 21, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

This morning we were speaking of the fact that God never leaves anything unexplained. He will make everything manifest, even though it may remain hidden for a long time. For example, certain holy personages dwelling among us may not be appreciated during their lifetime, but after their departure from this life their reality will become manifest. Such a one was Mary Magdalene. The greatness of her station was not known during her lifetime, but after nineteen hundred years God has made it clear that this woman was the most steadfast of all the followers of His Holiness Christ. After the crucifixion his disciples were greatly agitated, even Peter who, although he had denied His Holiness Christ to be, was considered the chief of the apostles, but this marvelous woman caused them to become firm and steadfast. Through the power of her faith they were able to see that though the body of Christ had been crucified yet his spirit or reality had not suffered but was with them still; that his body was like a torn and discarded garment, but that his spirit was eternal and indestructible. Thus the disciples became reorganized through her exhortations and exhibition of firmness. Now, after this long period, the station of Mary Magdalene has been revealed. Hence we must have faith that at the proper time every reality will likewise become revealed.

Seeing him that upon this happy occasion he was remembering his absent friends, each verse ending with a refrain indicating regret that his place was empty.

**San Francisco, 6 P. M., October 21, 1912**

**Dr. Ameen U. Faríd, Interpreter**

His Holiness the Báb — may my spirit be a sacrifice to him! — appeared in Shíráz. Soon after his declaration he wrote his first book, called “The Best of Stories,” and in it the Báb confessed his evanescence and acknowledged himself to be in a state of spiritual communication with Bahá’u’lláh, and many times addressed him. This book has been spread throughout Persia. No one can say it is not the book of the Báb. It is incontestable. It was written in red ink as symbolic of his martyrdom, and in addressing Bahá’u’lláh wrote: “O thou, my supreme lord, verily I have sacrificed my all for thee, seeking naught but martyrdom in thy path and anathema in thy way.”

The Báb wrote another book, called the Bayán, which is divided into nineteen vahids (unities) of nineteen babs (chapters) each. In this book he mentioned Bahá’u’lláh by the name of “Him whom God will manifest,” and one of his commands was “If any soul should displease another he must give nineteen drachmas of diamonds as atonement. He believed this would train people in such wise as to hinder them from injuring the feelings of “Him whom God will manifest,” when he should appear. In a word, every chapter culminates in the mention of “Him whom God will manifest.”

The prophets of God in past times declared that the coming of the successive manifestations of God would be recognized by certain signs symbolically expressed. For example, Isaiah prophesied that when the promised one should come he would sit upon the throne of David; he would conquer the East and the West; he would organize a new sovereignty; he would uphold the law of the Torah; he would usher all the nations under his dominion; during his time the lamb and the wolf would dwell together; the mountains would depart and the hills would be removed; and the earth and the heavens would pass away. All these were the signs of the coming of the Messiah, but they were only symbols. Therefore, when Christ appeared the Jews did not believe. They said: “Those signs have not come to pass. Where is the sovereignty of the Messiah, and where is his scepter — the rod of iron?”

In reality all of these prophetic signs did come to pass, that is to say, the inner significances appeared, but not in an outward and literal sense. For instance, it was prophesied that the promised one should come from a place unknown. So the Jews said of Christ: “We know this person. He is from Nazareth. We know his house; whereas the promised one is to come from a place unknown.” In truth Christ did come from a place unknown — for his reality — the Christ reality — came in the body of Jesus. Though the body of Jesus came from Nazareth, yet the Christianity — the spirit of Christ, — being divine, was placeless. His rod was the iron of the will of God. His sword was his blessed tongue, which separated truth from falsehood. He promulgated the teachings of the Torah, the fundamental law of the prophets. During his time the lamb and the wolf did dwell together, not literally because that would be impossible, but in the



sense that antagonistic religionists became pacified and associated together at the fount of Christ. He founded a sovereignty and was enthroned, but the Jews did not understand and said: "Where is it? This man is not possessed of a mat, to say nothing of a throne." His Holiness Christ did establish a sovereignty, — an eternal spiritual sovereignty. He did not establish a sovereignty like that of Bonaparte or Hannibal. His sovereignty was of God. His dominion was of the heart.

His Holiness the Báb did not condition the appearance of the promised one upon any such signs. On the contrary, he warned his followers lest they should become veiled and as in past times say that certain signs had not come to pass. He said: "When he appears you must believe and accept." This command he gave frequently and with great emphasis. In the Arabic Bayán he said: "When he proclaims himself you must not watch to see whether I become a believer or not. Beware lest you be veiled by me!"

His Holiness the Báb and nearly all his followers were martyred. Upon the death of the Báb, Mírzá Yahyá, my uncle, who had been appointed viceregent of the Báb, fled, and thus the Bábí movement was virtually ended, however there are a few Bábís today. These Bábís believe that the Báb was the actual founder of the Bahá'í movement, whereas he was only the herald, even as John the Baptist, who was the herald of Christ, who in some parts of Arabia is still considered to be the essential personage of the Christian movement.

When Bahá'u'lláh appeared he was recognized as the promised one heralded by the Báb, and every one knows that were it not for the appearance of Bahá'u'lláh there would not have been a Bahá'í movement to-day.

During the time Bahá'u'lláh resided in Mesopotamia he displayed marvelous grandeur and power, notwithstanding the enmity and opposition of the Sháh and the noblemen of Persia. Learned men of all nations sought him and were humble in his presence. They received from his holy tongue answers to their questions, and not a single soul left his blessed presence unsatisfied. When the ulama saw that Bahá'u'lláh exercised such influence in Baghdád they caused him to be exiled to Constantinople. However, he was sent, not as other exiles, but with honorable escort, and the officials en route, including the governor general, showed him great respect.

He remained four months in Constantinople. When it was discovered that he was gaining converts he was sent to Adrianople, where he spent five years. Then, at the instigation of the Sháh of Persia, he was banished to the fortress of 'Akká.

Bahá'u'lláh was a prisoner, yet at all times, he upheld the banner of his cause with dignity and power.

**San Francisco, Oct. 22, 1912**

— — **Interpreter**

\*\*\*\*\* On the other hand, we have the demonstrative teaching which means that you must be proof personified and evidence embodied, that is, live the life in accordance with the teachings of Bahá'u'lláh, so that you will become the embodiment of those teachings. In other words, all the teachings of Bahá'u'lláh must be personified in you. You must be an illustration of severance; and by severance we mean simply that man's heart should not be attached to the things of the world. If fortune smile upon him, he should not be excessively joyous, and if fortune forsake him he should not be grieved. It does not mean, remember, that man should not be occupied with his profession, or means of daily living for in this Cause it is a duty incumbent upon every Bahá'í to be occupied in some useful vocation, the conscientious pursuit of which is devotion.

### **TALK BY 'ABDU'L-BAHÁ**

**Oakland, California, 8 P. M., October 22, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Praise be to God, this is a good meeting. This is a blessed meeting. This is a spacious room, and praise be to God it is well filled. It is like a beehive at present.

This evening I shall relate to you the story of the sojourn of Bahá'u'lláh during the two years of his solitude on the mountain of Sarkalu.

When we were exiled from Tíhrán to Baghdád we remained there one year. Then, suddenly, Bahá'u'lláh disappeared. We endeavored to find him but were not successful. For two years there was no news of him.

At that time most of the Bábís had been killed, and the few remaining lived in a state of fear. Since the attempt on the Sháh's life in Tíhrán, the viceregent of the Sháh, Mírzá Yahyá, who was the half brother of Bahá'u'lláh, had been in hiding. He had traveled in disguise with a company of dervishes from Mazindarán to Rasht and Kermanshah, and after arriving at Baghdád had feared to leave his house. Thus the Bábí movement had virtually no leader.

One day, while my uncle and myself were seated on the bank of the river Tigris, a Persian gentleman, Hájí Ferajullah, came from the consulate toward us. My uncle asked him what was going on at the consulate. He answered that they had just received a newspaper from Persia containing several interesting items of news, the last, but not the least, being about a certain strange incident that had occurred in Kurdistan. A traveler by the name of Abu'l Kasem, a merchant from Hamadán, upon arriving at the frontier of the Ottoman empire, had become the guest of a person known as Hasan Sultán. The following day Abu'l Kasem had requested that he be escorted onto Ottoman soil. Hasan Sultán had allowed him to take two horsemen, by whom he had been conducted

to a mountain, where, because of his possessions, they had attempted to behead him, and after robbing him they had left him for dead. A shepherd passing by, and seeing this apparently dead man, had found upon examination that his head was not entirely severed, but though still alive the man was unable to speak. The shepherd had thereupon secured help, and had had the man carried to a near-by village, where the wound had been quickly sewed together. At last, when sufficiently resuscitated, the man had made signs for paper and ink to be brought to him, and he had then recorded the whole story, giving his name and address and the amount that had been stolen from him, ending as follows:

“About two years ago I left Baghdád with a certain person known as Dervish Muḥammad. We went to Kurdistan, and he remained in Sulaymáníyye, in the district of Kurdistan, while I went to Hamadán. Just now I was on my way to Sulaymáníyye to visit him. If my possessions be restored, pray present all of them to this dervish, and he may dispose of them according to his will, which is also my will. This dervish has impressed me as a most unique personage. He is the first man of the world. His knowledge and wisdom are supreme, and I believe in him. Whatsoever he shall command as to the disposition of my effects, must be carried out.”

And then Abu'l Kasem had died, and very soon thereafter Ḥasan Sulṭán had been imprisoned by the Persian government.

When we heard this story that was reported in the paper, we immediately concluded that the person known as Dervish Muḥammad was no other than Bahá'u'lláh, for we recalled the fact that during his sojourn in Baghdád there was a man there by the name of Abu'l Kasem who had often come to see him. Furthermore, we knew that when Bahá'u'lláh left the city of Baghdád this person also had disappeared.

So we went to the Shaykh Sulṭán, and to another man known as Javád, and arranged for them to carry letters to the retreat of Bahá'u'lláh, the name of which we had thus secured — Sulaymáníyye. They went there and inquired about Dervish Muḥammad from Shaykh Sulaymán, who said: “There is a person of that description here. We have found him to be a man of great erudition, great wisdom, and deep insight. He lives in a cave on a mountain known as Sarkalu. Every three months he visits this place, staying two or three days.” When the two messengers asked to be directed to that cave the Shaykh said: “It will take you three days to walk there, and as it is situated among the rebellious and bloodthirsty Kurds they will rob you of your belongings and will kill you. It is better to wait here until he comes, because his time is close at hand.”

So they remained there until Bahá'u'lláh arrived, and then they presented their letters, saying: “We beseech you to return. We cannot return without you. Either come with us, or we will go with you to the cave.” Bahá'u'lláh finally listened to their entreaties to return with them, and when he arrived in Baghdád he declared himself to be the one heralded by the Báb. The Bábís who had been living in fear came forth from their hiding places and immediately accepted

him, and soon people of all races and religions hastened to the blessed presence. Among them were people of every condition — princes, nobles, Persian scholars, and sages of the Ottoman empire. To all the questions asked of him he gave enlightening answers.

As to the cave, it still exists. It is on a very high mountain. It is about two and a half miles distant from any habitation, and there Bahá'u'lláh dwelt alone. An aged Shaykh — Abu'l Ghader by name — daily carried to him a morsel of bread and some cheese, alternating with bread and milk, or bread and matzoon (Sour milk). This continued for two years.

In those days the garments of Bahá'u'lláh were most plain, and the furniture of his cave consisted of a mat. He had not even utensils with which to make tea. During the day he remained within the cave, but the moonlight nights he spent outside chanting and praying, as he was greatly charmed by the moonlight. At such times the Kurds from the nearest villages were in the habit of going to the mountain to listen. Though they could not understand him, as his chanting was in Persian or Arabic, yet they were captivated by his voice. A certain Kurd, speaking of his experience, said: "I was wont to go slowly, slowly, most quietly, until I reached a point where I could hear him clearly. Though I could not understand his words, yet his thrilling voice so affected me as to make me weep involuntarily." All the Kurds of those regions were attracted to Bahá'u'lláh by his love, even highway robbers and the most rebellious characters, likewise noblemen, sheikhs and scholars, for his magnetic chanting, marvelous patience, long suffering, great knowledge, sanctity, purity and spirituality creates love in the hearts of men.

Here ends the account of the sojourn of Bahá'u'lláh in the cave of Sarkalu. This I have told in order that you may be informed. It has never before been given in such detail.

It is now some time since I arrived in America. I have visited many cities and have met many people. In numerous churches and other assemblages I have heralded the kingdom, and have given the message concerning the appearance of the Blessed Beauty. Day and night I have beseeched the Lord, begging that the light and effulgence of the sun of reality may be cast upon these regions, that the American people may become informed of the teachings of the Blessed Beauty, that all the remote parts of America may be illumined, that the breath of life may resuscitate the heart of the nation, and that the American people may thus receive new life.

Praise be to God, the call of the kingdom has been raised in America through the grace and favor of Bahá'u'lláh. By means of periodicals and journals the name has been spread. Many souls have heard the blessed name. In short, by the grace and favor of the Blessed Perfection, and the confirmations of his kingdom, seeds have been sown. If they are now watered and cared for by the friends of God and the maid-servants of the Merciful, they will without doubt yield a tremendous harvest.

The first watering of this real plantation is unity among the friends of God. To-day there is nothing so essential and so indispensable for the glory and honor of the Bahá'í cause as the unity of the beloved of God. The more the friends of God are united the greater will be the success attending their efforts, and the greater will be the confirmations of the Lord. Discord is destructive and is the cause of separation, whereas unity results in progress and power.

Let it be known that to-day the greatest service to the kingdom of Abhá is unity. The people of Bahá must be instrumental in creating good fellowship among all the nations. If they should be discordant, how could they ever create harmony. Therefore I beg and counsel you to continue in good fellowship and unity, to co-operate with and be kind toward one another, to exalt one another, and to be the means of comfort and ease to one another, in order that other nations may learn from you how great are the fruits of unity, and thus through your influence the peoples of the earth may be united, and agreement be established between all races and religions. Then, through the confirmation of Bahá'u'lláh, the banner of the solidarity of mankind should be unfurled and become the standard of all nations.

Praise be to God, Bahá'u'lláh in this marvelous dispensation has given teachings that will prevent every disagreement. During the Mosaic dispensation various denominations resulted from the different interpretations of the teachings of Moses. Such was also the case during the Christian dispensation. After the departure of His Holiness Christ — may my spirit be a sacrifice to him — dissensions arose among his followers, and the various sects which resulted therefrom have in turn been divided, there being to-day over a hundred denominations among the Protestants alone, each one claiming to teach the original truth of Christ.

Bahá'u'lláh, desiring to prevent similar dissensions resulting from the misinterpretation of his words, wrote a book which he entitled Kitáb el Ahd (Book of the Covenant). In this book, which is incontestable, being in his own handwriting, he appoints a center of his covenant, who is to be the expounder of the books and the judge between the false and the true. The Bahá'ís are commanded to obey him and to accept his interpretations. Thus there will be no danger of disagreement and consequent schism among the believers in Bahá'u'lláh, such as arose during the dispensation of Christ. The Bahá'í cause should not be an aggressive one. Those who wish to deny the Book of the Covenant and thereby deprive themselves of the light of this day are like those who close their eyes and deny the existence of the sun. With them we have nothing to do.

Furthermore, Bahá'u'lláh has commanded the organization of an universal house of justice, which shall have power to legislate regarding all questions not elucidated in the books, and the decisions of this body are to be accepted as the law. Hence there should be no excuse for dissensions among you, and I hope that you will always be willing to agree and to love one another. However, should there arise a difference of opinion concerning any important matter, you should ask regarding it and you will receive an answer that will avert all discord. This

is a peculiar feature of the great dispensation of Bahá'u'lláh.

Now that I am leaving you I counsel you not to accept any one coming to you with strange stories attributed to me without first demanding his signed credentials which must be in my handwriting. After I arrived in America it reached my ear that I had prophesied the inundation of New York and the submersion of many parts of America. Is it likely that I should make such an absurd prophecy? It is not reasonable. It is not my purpose. Therefore do not credit such statements. Accept nothing purporting to come from me without my signature.

Beware lest dissensions divide you. You must be agreed and united. You must always turn to the kingdom of God, be attracted to Bahá'u'lláh, be filled with Bahá'u'lláh, and ever be the recipients of the favors of Bahá'u'lláh. Your utterances and your hearing must be concerned with the name of Bahá'u'lláh. Your faces must be radiant because of the glad tidings of Bahá'u'lláh. Your hearts must be attracted to Bahá'u'lláh. Thus you will be filled with the love of Bahá'u'lláh, and you will have no thought for aught else. This is my admonition, my behest to you. I beg you so to live that you will prove yourselves to be true Bahá'ís, not by confession merely, but by showing love toward all humanity without distinction or prejudice, considering all as servants of God. If he had not loved all mankind he would not have created nor have provided for them; nor would he have nurtured and have sheltered them beneath his providence. Since God is compassionate toward all, even so must you be kind and tender toward all. Then the bounties of Bahá'u'lláh shall encompass you, and eventually all dissension shall disappear from among mankind.

**Oakland, 9.15 A. M., October 23, 1914**

**Dr. Ameen U. Faríd, Interpreter**

I hope you are all well.

I am very grateful that this meeting has been made possible, for it is extraordinary that after forty years' imprisonment, and the consequent infirmity of the body resulting from great hardships, and climatic conditions, I should be able to accomplish the long journey from the Orient to this far western point. Therefore, you will know how greatly I have longed to see you.

Every action in the contingent world that emanates from physical susceptibilities is difficult; on the other hand, that which emanates from or owes its origin to the emotions of the conscience is easy. The least self-sacrifice that is based upon material origin seems to be arduous. For instance, it is difficult for man to sacrifice his ease or his possessions for racial love, but the giving of life in its entirety in the pathway of God is easy. Since self-sacrifice owes its origin to the emotions of the conscience man gladly offers his very life for a cause. Consider how willingly and with what great joy and happiness the disciples of Christ sacrificed their lives, because their love for their cause was based upon the

emotions of the conscience. Had it been based upon the natural susceptibilities their sacrifice would have been very difficult if not impossible.

In short, I give thanks to God that by reason of my excessive longing I have reached this coast with great facility, every difficulty having been made easy. I am hopeful that this journey may be productive of results in the establishment of a bond between the East and the West. In these days the East is in a condition of ferment. The Balkans have proved to be a volcano, when the fire of warfare is raging. Blood is being shed, properties are pillaged, children are down-trodden, and countries are laid waste. Perchance through the grace and favor of God the endeavors of the American people may provide means to establish amity among the nations, so that hate may be replaced by love, and war by peace.

Truly the American people are noble in character. Their philanthropic endeavors are an evidence of their desire to serve others and to benefit the body politic. They are thoughtful of the poor; they are interested in the questions of education, capital punishment, and the alleviation of suffering. They are occupied with activities relative to the betterment of their kind. Their endeavors are exceedingly praiseworthy, and I am hopeful that through their united efforts war and the making of infernal instruments may be abolished. Only by this means will universal peace be established, and the barriers of hatred between races, countries and religions be forever obliterated. It is my hope that the American people may be eternally honored by this distinction.

The question of paramount importance is universal peace, and when man recognizes the fact that all human beings belong inherently to one family, then the difficult problems confronting the nations of the world to-day will solve themselves. Nothing is so true as the oneness of the world of humanity. Verily it is the foundation of the divine religions. But a thousand times alas! religions have discarded this fundamental basis, and have held to certain traditional dogmas, which have resulted in dissension and warfare, which was not the intention of religion. Religion should be a remedy for the afflictions of humanity, but it has fallen into the hands of unskilled physicians and the results have been disastrous. Religion ought to be the cause of amity and fellowship, whereas it has been the cause of war. Religion ought to be the cause of life, whereas it has been the cause of death.

His Holiness Christ laid the foundation of the oneness of humanity, which principle was the basis of Christianity, of universal love and of universal peace. But consider how this basis has been discarded by the Christians themselves, and how many wars have occurred because of religious prejudice. His Holiness Christ taught that when a man's enemy smites him on one cheek he must turn the other also, and that he must say a prayer for those who curse him, and that he must return good for evil. His Holiness Christ was the essence of love; but his followers have shown hatred and rancor. He promulgated life; they have caused death. It is indisputable that the fundamental principles of the original teachings of religion have been forsaken, and that traditional dogmas have been substituted therefore. As these dogmas always have been at variance, discord

and dissension have naturally followed.

In a word, according to the explicit text of God, to be found in all the heavenly books, religion must needs be the bond of amity and love among men. If religion should prove to be the cause of alienation, then it is not divine religion, but an imitation that man has created, because divine religion, being a bond to unite human hearts, creates fellowship, love and life. Anything contrary thereto is not religion but man made superstition.

He declared that, having been created by God, all are the servants of God, the provider and the protector of mankind. He proclaimed the oneness of the world of humanity. He declared that all are the servants of God. As not a single human being has been created by any other agency save God, hence if even one human temple be destroyed it is a grievous injury to the whole edifice of God. Therefore all races and religions must associate with one another in fellowship and love.

This fundamental teaching of Bahá'u'lláh created such love among the antagonistic peoples of Persia that those among the Christians, Mussulmans and Zoroastrians who harkened to his call dwell together as one big family regardless of their inherited beliefs. This proves that true religion is the cause of amity, love and life. If religion should cause the reverse then irreligion would be better. If a remedy should cause disease it would be better to discard it, for a remedy should be productive of health.

We have come from the distant Orient to create the bond of amity between the East and the West, hoping that by this means humanity at large may advance to an extraordinary degree, for if the Orient and the Occident would unite to hold aloft the banner of international peace, tyranny and oppression and in the mediaeval ages they were cruelly persecuted. At one time in France the Jews were used as targets by the noblemen when they practiced to become marksmen. All this blood need not have been shed had the Jews been willing to accept Jesus, even as the Christians had accepted Moses and all the other prophets of Israel. If the Jews would make this admission to-day future strife would be avoided and religious peace would prevail between them and the Christians.

It is equally possible to reconcile all the religions of the world by this simple means. Therefore let us direct all our efforts toward this end that, God willing, this dark world may be illumined, that this material world may be transformed into a veritable paradise. This should be our purpose. I hope you will strive to promulgate the principle of the oneness of the world of humanity and to upraise the banner of international peace.

May God bless each and all of you, and aid you to become better day by day, more radiant, more successful, more alive, ever nearer to God. This is my desire for you all.



**San Francisco, Noon, October 24, 1912**

**Dr. Ameen U. Faríd, Interpreter**

We have been for a drive in the Park as far as the lake — a most beautiful spot, with lawns about it, trees and flowers, and pure air. It was most delightful. One rarely finds a place as charming as that. It cannot be surpassed. I alighted from the automobile, and as I walked around that little lake and looked about I thought of something that made me very sad.

The thought was this. Bahá'u'lláh spent years and years in prison. He passed the greater part of his life in places where no one would want to live a day. I recalled how as a child I was taken to see him at the prison where he was confined in Tíhrán. I went down a long flight of steps leading to the dungeon, which had no other outlet. It was absolutely dark. I peered through the gloom endeavoring to see some one, but could see nothing. Then I heard his blessed voice saying to the guard who had brought me, “Why did you bring that child? Take him back! Take him back!” I was then led upstairs. The guards told me that it was customary to bring the prisoners out at midday for half an hour, at which time they were allowed to breathe the fresh air and wash. I waited until noon, when they were brought out. They bore chains so heavy that some could hardly carry them. Among them I saw Bahá'u'lláh and one of his followers chained together. His neck was bent under the weight of the chain, and he walked with great difficulty. His clothes were tattered, and he was in a very pitiable condition. His health was visibly failing. The guards took him to a pool that he might wash his face. When he was led back to the dungeon my emotion was indescribable. Although I was only a child I was so overcome that I lost consciousness.

During my walk this morning it made me exceedingly sad to remember all that Bahá'u'lláh had suffered in order that we to-day might be free to enjoy these wonderful blessings.

**San Francisco, Thursday Afternoon, October 24, 1912**

**Dr. Ameen U. Faríd, Interpreter**

In Persia we have a unique custom. When we write to a friend most dear we place at the end of the letter a seal that is perfumed with musk, which signifies the fragrance of friendship, and the friend writes that he has been most happy because the ending of the letter was in musk. Similarly we say of anything that we desire to praise very highly, ‘The ending thereof is in musk.’ Now this being our last day together, its close should be most fragrant, even as musk. Therefore let it be in commemoration of Bahá'u'lláh.

Bahá'u'lláh revealed heavenly teachings that will reform the phenomenal world, the world of spirits and hearts, the world of thought and capacity, the world of religion and philosophy. Verily the revelation of Bahá'u'lláh will reform all that pertains to man. Hence in thanksgiving for this great bounty, we must

manifest great capacity and worth, because if capacity be not proportionate to the bounty the result will be unworthy of the bounty. For example, consider the shining of the sun upon a common stone. Even though the sun should shine upon it for ages the stone would never become a ruby or a diamond, as it lacks that capacity. The showering of the water of life upon sterile soil does not produce anything, because that soil is without capacity. However, an equal bounty showered upon fertile soil brings forth plants and flowers. In like manner the bounty of Abhá has shone upon us with all its effulgence of mercy. Hence it is our duty to increase our capacity in order that we may bring forth results worthy of this divine bounty. This is what His Holiness Christ meant when he prayed that his disciples might become one with him and the Father, for he desired that they should reflect from him the divine virtues that he reflected from the Father. Even so should you reflect the beauties of Bahá'u'lláh in such manner that it may be said of you that verily the Bahá'ís are possessed of the virtues of Bahá'u'lláh; they are illumined with the light of the sun of reality; verily they are the mirrors of Bahá'u'lláh and if people desire to know the virtues and attributes of Bahá'u'lláh they should look at the Bahá'ís, for in them are personified his attributes, aims and achievements; consider how well they have been educated by Bahá'u'lláh, what a great bestowal He has given them, what lights and virtues he has caused to become revealed through them; verily the Bahá'ís are distinguished among them; they are the proof of Bahá'u'lláh.

It is my hope that each one of you may become a mirror of Bahá'u'lláh, and that the beauties of Bahá'u'lláh may become resplendent in your hearts. Then it is certain that you will be confirmed in your efforts to establish the oneness of the world of humanity, and to transform the human world into the world eternal.

I will pray in your behalf and will seek for you the benefits of the Blessed Perfection, and I desire you to pray that I may be confirmed in his blessed service. This is the “musk”.

**San Francisco, 8 A. M., October 25, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I am to say farewell to you. It is our last meeting. It is the last quaffing from the chalice. Therefore it must be very effective, even as it is said by those who drink wine that the last of the cup is the sweetest.

How grateful I am to Bahá'u'lláh for anointing you at this time, It is the symbol of the fragrance of the paradise of Abhá, and proves that this fragrance is indeed most centered.

I am sad indeed at parting with you. I cannot express my sadness. The emotion of my heart is beyond description. It cannot be expressed.

I am exceedingly grieved to leave you, for I have sensed from you the fragrance of the love of Bahá'u'lláh, and I have witnessed in your countenances the light

of the love of Bahá'u'lláh. I always long to enjoy this fragrance and to behold this light; hence I am unable to express my feelings of regret at leaving you. Let your hearts sense them, and verily you will know how deeply I feel this parting.

Although I am going away from you, and a separation seemingly takes place, nevertheless you are in my heart. Your abode is in my heart, and you will never be deprived of this home. Rest assured of this.

When I reach the holy tomb of the Blessed Perfection I shall prostrate myself at his threshold and supplicate for each and all of you confirmation and assistance. Doubt not but that you will be aided.

For a moment I will speak of the Tarbíyát School in Tíhrán which some of you are assisting. Let me say that the more cooperation there is between the East and the West the greater will be the bonds of love between you. I desire you to realize this.

Our meeting should not end in forgetfulness like those of the people of the world. When they meet they express great affection for one another, and when they separate the matter is erased entirely from their minds. But our meeting, being for the love of God, should not be forgotten. It should ever remain fixed in memory, and I hope that whenever it comes to mind it may be as a fresh joy to us, and that a spiritual exhilaration may quicken our hearts.

May God aid and confirm you. May he ever keep you happy, and under his favor and protection. I shall look forward to receiving joyous news from you. Wherever I may be, know that I shall supplicate and invoke, seeking for you aid and confirmation. You will never be forgotten. I feel very sad at parting. I cannot say more than this.

The days passed here have been most happy, and my association with you has been most pleasant. Daily have we met commemorating Bahá'u'lláh. There could not be better days than those we have spent here, for they have been passed in the commemoration of God. All the hearts have been set aglow; all the eyes have been seeing; all the spirits have been exhilarated. Forget not these days. No better days could be imagined. They shall ever remain in my memory, and I shall supplicate God that the fruits of these meetings may be the illumination of the world and the unification of mankind.

I leave you as trusts in the custody of Bahá'u'lláh. He will ever protect you, for you are my trusts in his kingdom.

**Sacramento, 7.30 P. M., October 25, 1912**

**Dr. Ameen U. Faríd, Interpreter**

How negligent people are! What insignificant things they consider necessary for their happiness! How negligent they are! Like unto animals, they eat, they sleep, they walk, they sing, they dance, and after the manner of their kind think they are having a good time. But in truth the animals are better off, for without

toil or trouble they enjoy all the material blessings necessary for their existence. They enjoy the expanse of desert; they graze on the green meadow; they drink from the cool spring; the birds are provided for; their flight is high; they inhale the pure air, they perch in the trees and enjoy their own most melodious music, and in the loftiest branches they build nests more wonderful than the palaces of kings. But their enjoyment of life, though great, is purely physical. On the other hand, the honor and true enjoyment of man do not depend upon material things. His blessings emanate from the divine benediction and the bounties and love of God. Were it otherwise, the animal would be better off than man for man must labor a thousand times more than the animal in order to secure what the animal has already. No matter how man may build his house, it cannot compare with the nest of the bird. The wealth of the bird consists in all the waters, all the meadows, and all the harvests of the fields. Its domain is vast but untrammelled. It has no army, no politics, no toilsome labors, yet its domain is a kingdom. Hence, if happiness be dependent upon these things, the life of the animal is most enviable. But God has bestowed upon man a certain bounty — the mind or intellect — whereby he becomes the most distinguished of creatures. This bestowal is not given to the animal. The ideal happiness of man, if he be spiritually confirmed, consists in the acquisition of knowledge, in the love of God, in the knowledge of God, in the attractions of the conscience, and in service to the world of humanity.

The guidance of God, the bounty of the Kingdom, the life everlasting, the bounty of the Holy Spirit, are special bestowals to man. These are the greatest attainment of the human world. Man is specially chosen to receive good gifts of God. If he be not mindful, then the status of the animal is superior.

All the prophets of God have come for the purpose of bestowing upon men the heavenly bounties, in order that through the breaths of the Holy Spirit man might be resuscitated and thus become the noblest of creatures.[a17]

**Sacramento, 9.15 P. M., October 25, 1912**

**Dr. Ameen U. Farid, Interpreter**

Everyone is welcome!

Sacramento is a good city. It is a well built city. You must strive to make it a center of radiance and mercy.

America is a marvelous country, and it is daily growing. From every standpoint it has achieved material advancement, but for perfection there should be spiritual progress also.

Consider a human being. From the beginning of his life the body grows day by day, mentality develops likewise, for were there only physical growth there would be no intellectuality. The mind must develop as well as the body. Likewise, in the world at large, both moral and material civilization must advance together, for without moral progress the world will remain defective, the same as a child

whose body is developed but whose mind is deficient. Physical development is praiseworthy, provided it is accompanied by spiritual development also.

When God created Adam he made for him a physical body, which is the material aspect of man, but he also conferred upon Adam his own image and likeness, for it is recorded in the Bible that man was made in the image and likeness of God. This signifies the divine attributes, not the outward form or figure. The divine image and likeness signifies the attributes and names of God, the virtues of God. Hence it becomes evident that in man there are two realities: one is the physical reality, or the body; the other is the spiritual reality, or the image and likeness of God.

Just as the body is subject to growth and development, so spiritual reality must develop in man. If man should acquire only material virtues, what difference would there be between him and the animal? The animal is a body. It has the powers of growth and the virtue of sensation. It has the five senses. All these material gifts the animal shares in common with man. But man, being in the image and likeness of God, has been given also mental and spiritual powers, such as reason and the capacity for the attainment of ideal virtues. Thus he is the most distinguished of creatures.

Therefore man must strive to acquire the virtues and qualities of the Kingdom in order to attain perfection. Otherwise he remains like the animal. In fact, the animal is nobler, because not being endowed with reason and capacity its lack of spiritual development is excusable. But since man has been given the divine bestowal of the mind he must therefore ever acquire virtues, for without the divine attributes he may become lower than the animal.

The prophets of God have been sent to educate humanity. Christ appeared that mankind might be so trained that in human hearts the image and likeness of God might become manifest, and the utmost of human perfection be attained. However, we have forgotten the teachings of these divine educators; we have become submerged in materialism; we have become utterly bereft of spiritual susceptibilities; we have become negligent of God; we have closed our eyes absolutely to the kingdom of God. We must heed the call of the Kingdom that the doors may be opened unto us, if we strive sincerely that endless bounties may descend upon us and ideal reality will become revealed in us. This is the utmost attainment of man. This is the superlative degree of human attainment. It is my hope that you may achieve this distinction.

## **‘ABDU’L-BAHÁ IN CALIFORNIA**

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## **FIRST UNITARIAN CHURCH**

**San Francisco, Sunday morning, October 6, 1912**

### **READING BY REV. BRADFORD LEAVITT**

For our lesson this morning I will read first from the Hindu scripture.

“Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice born.”

“The Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Muḥammadan,

the companion of the Christian, and the confidant of the Jew.”

“Heaven is a palace with many doors, and each one may enter in his own way.”

And from the Persian:

“Abraham would scarce break his fast for a week, lest some hungry traveler might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. ‘Guest of mine eyes!’ exclaimed Abraham, ‘enter with welcome, and be pleased to share my bread and salt.’ The stranger entered, and the place of honor was given to him. When the family gathered round the board, each one of them said, ‘In the name of God!’ but the aged guest uttered no word. Abraham said: ‘Old man, when thou eatest food, is it not right to repeat the name of God?’ The stranger replied, ‘My custom is that of the fire worshippers.’ Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged Spirit stood before the patriarch and said: ‘Abraham! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?’”

And from the Qur’án:

“God’s is the east and the west, and wherever ye turn there is God’s face; verily, God comprehends and knows.”

“Every sect has some one side to which they turn (in prayer); but do ye hasten onwards to good works; wherever ye are God will bring you all together; verily, God is mighty over all.”

From the Arabian:

“The Jews and Christians say that they are sons of God; that they are his beloved. Nay, they are but a part of the men whom he hath made. To every one has been given a rule and a beaten road.”

“If thou art a Mussulman, go stay with the Franks. If thou art a Christian, mix with the Jews. If thou art a Shuah, mix with the Schismatics. Whatever is thy religion associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered while listening to their discourse, thou hast attained peace, and art a master of creation.”

And from the Christian Scripture:

“Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

“Master, which is the great commandment in the law?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.” (Matt. 22:35-40)

“And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” (Luke 13:29)

“The woman saith unto him, Sir, I perceive that thou art a prophet.

“Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

“But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:19-24)

(After responsive reading of the Sermon on the Mount Rev. Leavitt offered the following prayer:)

Father of all men, we, thy children, come to thee for thy blessing. We thank thee for everything, and we ask thee for everything, most of all that thou wilt teach us and lead us in all thy ways, and teach us in the way that we have to go, that we may be about our Father’s business.

We thank thee, Almighty One, that thou hast nowhere left thyself without continuance, but hast been in all times and in all ages, in the prophets of old and in the prophets of modern times, everywhere, among all nations and races, raising up prophets, who, by the inspiration that thou didst put upon them, have been a guiding light to their brothers.

We thank thee this day for that great prophet who comes to us, and who is in our worship this morning. We thank thee for the noble work he has done and is doing. We thank him for breaking the bonds of superstition, and for the work of uniting in one great brotherhood the different sects and men of different races all over the earth. And, Father, our prayer here is always his prayer, and the prayer of our Master, Jesus Christ, that thy children may be one, that the nations of the earth may be one in thee, that the people, that the rulers, and the rulers with their people, may be one, and that all races and all creeds, the rich and the poor, the master and the servant, the old and the young, the learned and the unlearned, may be made perfect in one, even as Jesus with thee and thou with him, that this world may be made a part of thy kingdom.



How much of error and of evil remain to be conquered by the power of truth and of love. How reluctantly and slowly the old falsehoods and wrongs give way before the advancing light. How slowly through the weary centuries has the gospel of the fatherhood and of the brotherhood made its way among the warring and the still barbarous nations, and among those who still profess the fellowship of the Prince of Peace, and yet thy increasing purpose runs through the ages, and with thee there is no disappointment, and no delay. So may we, leaving the things that are behind, join with all who reach forward to those things which are before, striving to attain for all mankind that ideal which to us represents the perfect will of God.

Bless all thy children in thy world. We ask it in the name of him who to us hath been the way, the truth and the light.

Following the chanting of the Lord's prayer, Rev. Leavitt continued:

Toward the end of April there landed in New York an old man with a white turban and flowing beard, clad in strange garments, and speaking a strange tongue. Hundreds welcomed him at the dock. Thousands have attended his receptions and public addresses in many American cities. He is 'Abdu'l-Bahá, the "Servant of God," head of the Bahá'í movement, and one of the most distinguished religious figures of the age. Those who have met him bear witness to his loving kindness and spiritual breadth.

For forty years he was imprisoned in Syria. His father, Bahá'u'lláh, died in prison. The forerunner of the Bahá'í faith was martyred, and so were thousands of his followers, and they suffered persecutions, and the sufferings were frightful.

It is only during the recent years, since Turkey has had a constitutional government, that 'Abdu'l-Bahá has been free to travel. He visited London first, spoke in the City Temple of Rev. R. J. Campbell, and was invited by Archdeacon Wilberforce to speak in his pulpit, and now he has come to America to expound his teachings and to come into personal touch with his followers, who are building a great temple in Chicago. He appeared first in this country in the Church of the Ascension in New York City. Since then he has appeared in many churches, of many faiths, and in a great many of the Unitarian churches. In fact, in our church in Boston he was the guest of honor, and the entire assemblage arose when he entered the City Temple.

"Bahá'ism claims to have the adhesion of at least one-third of the Persian people (including members of the ruling family, viziers, parliamentary deputies, governors, and many religious teachers or mullahs), and has not less than three million adherents throughout the world."

I am quoting now from the Contemporary Review of London, from an article by Harrold Johnson.

"It has numerous followers in European and Asiatic Turkey, Egypt, India, Burma, and has excited considerable interest in Japan, Siam, Ceylon, Russia, Germany, France, the United States of America, and in Great Britain. The

main bulk of its followers is Muḥammadan, the non-Muḥammadans not numbering probably very many thousand, though these are rapidly increasing and include, I am told, some ten thousand Jews in Russia and North Persia whose attitude toward Christ has been thereby completely changed. It counts followers also among all the great religions of the world, and it is not an infrequent occurrence in such a cosmopolitan city as Rangoon, for instance, to find Buddhists, Muḥammadans, Christians, Jews, Zoroastrians, and Hindus, met together, united by Bahá'ísm into one family of love — race, caste, sect, dietary distinctions, age-long severing customs and prejudices all obliterated and merged in the white light of the unity of faith. What Christianity has failed to accomplish Bahá'ísm has already accomplished. Nor does it appear improbable that Bahá'ísm may yet exercise a profound influence on religious developments in Western Christendom, and especially upon Christian missionary propaganda in the East. The false dictum that 'East is East and West is West, and never the twain shall meet' is challenged at length. The first contacts of this movement with our own country have been remarkable. 'Abdu'l-Bahá arrived on our shores a few months back, himself and the movement he represents almost unknown to most of us. A week after his arrival he delivered an address from the pulpit of the City Temple, being introduced by Mr. Campbell as 'the leader of one of the most remarkable religious movements of this or any other age,' and, a week later, spoke and pronounced the benediction in Archdeacon Wilberforce's church. We also find him commanding the respect of a Roman Catholic writer who refers to 'his undoubtedly sincere and sublime aspirations and oracles,' and recommends the church's missionaries, 'with sympathy and equity,' to examine the phenomena of this movement. ....men."

I need not, of course, then say there are very close affinities between this and all that we of this church profess, and have been nurtured, and to work therein to purify, ennoble, enlarge, spiritualize, and merge in the larger unity the expression of our particular faith. To a Christian, Bahá'ísm is Christian; to a Buddhist, Buddhist; to a mystical Sufi it speaks in the mystical language of the Sufi; to a rationalist it is logical. It becomes all things to all men; for it has faith that there are deeper depths than all differences and a unity underlying all diversities.

"In a sense, Bahá'ísm is proselytizing. It desires ardently to lift us from the merely local and the temporary and the particular to the omnipresent, the eternal and the universal. It would have us remain Christian or Buddhist or Muḥammadan, but Christian or Buddhist or Muḥammadan in the deepest senses these words originally conveyed through the lives and utterances of their loftiest exponents, and embodying the finest implications modern insight may perceive in them. It would, however, encourage no such propagandist missionary efforts as those which exist to convert the Jew or 'the heathen' to Christianity. 'Abdu'l-Bahá writes in Persian in the City Temple pulpit Bible: 'This book is the Holy Book of God, of celestial inspiration.' In the same spirit he would have written the same words upon the Qur'án or the Vedas."

The supreme need of the hour, as he sees it, is a deeper unity. His gospel finds fruitful soil in America and is treated with respect wherever discussed, and the Boston Congregationalist declares: "The religion of the Bahá'ís has nothing of the eccentricity or faddism of so many modern religions and none of their shallow philosophy. It is simply a synthesis of the noblest ethics of the world around one common center — love and good-will to all

From the Hidden Words of Bahá'u'lláh

- (Read by the Interpreter) \*

"O son of man! I loved thy creation, therefore I created thee. Wherefore love me, that I may acknowledge thee and in the spirit of life confirm thee."

"O son of man! In my ancient entity and in my eternal being, was I hidden. I knew my love in thee, therefore I created thee, upon thee I laid my image, and to thee revealed my beauty."

Man was to be created after the image and likeness of God. This is so wondrously expressed by the message of Bahá'u'lláh.

"O son of spirit! Justice is loved above all. Neglect it not, if thou desirest me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this — how thou oughtest to be. Justice is of my bounty to thee and of my providence over thee; therefore, keep it ever before thy sight."

"O son of spirit! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee: Why searchest thou for another than me? From the clay of love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find me standing within thee, powerful, mighty and supreme."

#### **ADDRESS BY 'ABDU'L-BAHÁ**

The origin of creation is love, inasmuch as love is the greatest of divine effulgences. The reality of divinity has cast an effulgence of love upon all phenomena. Were it not for the divine love, no genesis at all would be possible. Hence, among all phenomena, you will see expressions of love and peace.

When we glance at phenomena, whether major or minor, we find they are interdependent and connected by a bond, and this bond is peace. Were there no such connection among phenomena — in other words, were there no peace among them — the world of existence could not possess immortality. Existing phenomena, therefore, owe their endurance or permanence to this peace, or love, which exists among them.

The selfsame power of attraction that exists among phenomena, and is observable in cellular expressions of life, is an emanation of love in the mineral kingdom, because the mineral kingdom has not the capacity for any greater expression. When it comes to the vegetable kingdom, the virtue augmentative is added to this power of attraction, and love and unity make themselves more manifest. When it reaches the animal kingdom, inasmuch as that kingdom is more specialized, more sensitive, and its capacity greater, the expressions of that love are more observable. When it reaches the human kingdom, inasmuch as that kingdom is possessed of extraordinary capacity, the lights of love are there more evident and manifest, and there they occupy a station similar to that of the spirit.

Love, then, confers life, while dissension, sedition and discord are ever conducive to destruction and extinction.

Were there no power of attraction, of gravitation, among the great planets which occupy interminable space they would drop, because their poise and endurance are due to that power of attraction which serves as a bond among them, and that bond is peace. If among the colossal planets there were to be discord, which is a form of warfare, undoubtedly there would be an explosion among them. Hence, warfare in the mineral kingdom is the cause of destruction, the cause of death.

Likewise, in the elemental world, affinity and amity of the elements give birth to myriad forms of creation. Were you to investigate the composition of any expression of life, you would find that it is the result of the coming together of single elements. For example, in man, certain single elements have been brought into affinity, into composition, and man is the result. Therefore, the assemblage of elements is conducive to the composition of phenomena. When dissension obtains among the elements, separation takes place, and disintegration results. Such is also the case with other expressions of life, whether minor or major, single or combined. From the composition of elements life results, and this is peace. From difference and divergence, disintegration and separation, annihilation results. In all phenomena peace and amity tend toward life, whereas warfare and dissension are the cause of death.

When we consider the animal kingdom, we find that the blessed (or domestic) animals are in accord and fellowship. For example, among a flock of sheep or of doves there is no dissension. They enjoy the greatest agreement. But among the ferocious animals there is no fellowship. They seem to choose solitary life and ever exhibit ferocity toward one another. Hence we learn that fellowship is a particular quality of the blessed or domestic animals, whereas warfare is a peculiarity of the ferocious animals.

It is astounding that man, in possession of such knowledge, still exercises such ferocity, and thinks nothing of destroying one hundred thousand men on a battlefield. Consider the blood now being shed in the Balkans, the young men being killed, the mothers losing their children, the children being made orphans, the

homes being destroyed. All these horrors are the result of war. Astounding and strange it is that man, who calls the wolf a ferocious animal, considers a ferocious human animal praiseworthy! How thoughtless man is. How unjust man is. The wolf that devours one sheep is condemned, but if a general in the Balkans should cause the destruction of one hundred thousand men all would praise him. All would say: "He is a great man. He is a hero. He is worthy of our mention. He is worthy of great commendation." If a man should commit theft to the extent of a dollar, or should destroy property, he would be called a thief, a criminal; but if a general should pillage a whole country he would be hailed as a conqueror.

In short, the world of humanity is just now set aflame with an awful fire. Were you to scan history you would find that from the inception of human existence to the present time there has been continuous bloodshed. There has ever been warfare. There has ever been pillage and carnage. The world of humanity has never rested nor found repose. But now that this century of light has dawned, and the minds of men have developed, and science has expanded, it is expedient, and in accordance with the precepts of the Holy Book, that during this period unity should be established between the East and the West. Let this be the time when the wolf and the lamb shall dwell together. Let this be the season when the owl and the vulture shall rest together. Let this be the season when the lion and the calf shall enjoy the same pasture. In the holy Bible so has it been prophesied. Thus will the world of humanity find peace. It is our duty to strive and to be self-sacrificing, enduring every difficulty, in order that during this century international peace shall be established and the oneness of the world of humanity become manifest.

Praise be to God, all are servants of God, and all are submerged in the ocean of his mercy. The ray of the Sun of Reality is shining upon all. The shower of the mercy of God is refreshing all. The breeze of God's providence is blowing toward all. God has willed for us love. He has wished for us unity and agreement. He has ordained for us reciprocity and cooperation. He has wished for us kindness. So long as the Lord is kind to all, provides for all, protects all, and shelters all of us, without exception, beneath his overshadowing protection, why should we not avail ourselves of this bestowal? Why should we change this light into darkness? Why should we transform this life into death? Why should we transform this love and fellowship into hatred and rancor? Since the Lord of creation has reared us all, and is so kind to all, is it meet that we should injure his servants, pillage the properties and shed the blood of one another, and act contrary to his will, in opposition to his institutes? Verily he has created us angelic. Is it for us to be like ferocious animals? How pitiable it is that man should remain in such a state of barbarism!

All the divine manifestations have appeared for the purpose of creating love and unity. All the heavenly books have descended for love's sake. All the divine teachings have been for the purpose of effecting love and unity. But we have forgotten this reality. We have held tenaciously to certain traditional beliefs, and

inasmuch as these beliefs differ they have proved to be the bone of contention, the cause of warfare. Hence, it is better for us to refer now to the original reality, to investigate the reality of the divine teachings.

There is no doubt that the reality of the divine teachings is centralized in love and should cause the abolition of warfare. The reality of the divine teachings is light, whereas rancor and hatred and war are darkness. The reality of the divine teachings is life, whereas warfare is death. Superstitious traditions are ever the cause of the destruction of humanity, for they are conducive to fanaticism, and fanaticism is ever productive of war.

The manifestations of God endured great difficulties and tremendous vicissitudes, sacrificing even their lives. They endured all these ordeals that love might be created in our hearts, that we might be welded together in amity, that we might exercise loving kindness toward one another. They forfeited their comforts and possessions, passing their lives in the midst of afflictions, in order that they might guide us, that they might lead us to reality. Is it just that we should waste their sufferings, that we should render fruitless the seeds sown by them, that we should act contrary to the teachings instituted by them? Is it just that we should follow satanic promptings and shed the blood of our fellow-men?

These things have ever been displeasing to God, and humanity has thereby deprived itself of God's mercy. For many centuries and ages we have seen what havoc and destruction have been caused by hatred and rancor and warfare. Have we not seen enough? Then let us exercise fellowship in this radiant century. Let us be loving. Let us proclaim international peace. Let us strive by day and by night that among all mankind unity may result. At least, let us give this plan a trial. If we should find that love and unity and peace result in harm, then we may revert again to warfare. But should we find that they result in better lives and comfort, that they are an impetus to the development of humanity, causing the illumination of mankind and attainment to the approvement of God, then this course should be given our fullest and heartiest support. Therefore, day and night must we pray, supplicating at the threshold of God that the fire of war and corruption may cease, and that the fount of peace and fellowship may gush forth.

I hope that all of us will strive, and, if need be, forfeit our possessions, our comforts, our rest, and even our lives, in order that the light of peace may illumine the world and the lives of all mankind joyously reflect this radiance.

The main cause of the war that has broken out in the Balkans is religious prejudice — sectarianism. God has revealed religious teachings for the purpose of creating fellowship and love, but religion has been used as an excuse for contention and warfare. This bond of unity has been used as an excuse for shedding blood. Religion, which was meant to be the foundation of justice, has been used for boundless tyranny. If religion should be the cause of warfare and contention, assuredly irreligion would be better. The foundation of religion is love; its purpose is to weld together the hearts. Should religion prove to be the

cause of alienating the hearts and result in enmity and rancor, then it would not be religion but absolute misguidance, and irreligion would be better, — without religion we could do better.

All the holy manifestations lived in the greatest concord and love. They praised one another. They glorified and sanctified one another. For example, His Holiness Moses exalted and glorified His Holiness Abraham, declaring that he was a lamp of guidance. Likewise, His Holiness Christ praised to the utmost His Holiness Moses, exalting and glorifying him. It was His Holiness Christ who spread the name of Moses throughout the East and the West. He praised the prophets of Israel and all the Israelitish people. It was through the New Testament that the Old Testament was spread throughout the world.

Likewise, when Muḥammad appeared he praised to the highest His Holiness Christ. It is written in the Qur'án that His Holiness Christ was verily the word of God, that Christ was the spirit of God, that Christ was born of the Holy Spirit, and that Mary was virtuous and sanctified. The highest commendation and homage are expressed for His Holiness Christ, to the extent that in several suras, or chapters, in the Qur'án there are praises of John the Baptist, His Holiness Christ and virtuous Mary.

So also did the Báb and His Holiness Bahá'u'lláh praise and exalt all the divine manifestations. They praised His Holiness Christ beyond description or imagination. Were all their references to that holy personage to be put into a book they would form a large volume. Bahá'u'lláh wrote many commentaries on the gospel, bringing to light its inner significances.

The prophets had for one another the utmost love. They exalted one another. They offered one another the greatest homage. Then why should the followers of these mighty teachers wage war on one another and kill one another? Why should they lay waste the homes and spill the blood of one another, even as you witness now in the Balkans? This barbarism, bloodthirstiness, wrong and oppression emanate from religious prejudice. There is no other cause. Therefore, let us pray that God will guide the souls, that he will rescue the “wolves” from their ferocity, so that they may become as lambs and as birds of peace and flock together. Thus will darkness disappear from the horizon of the world and the teachings of God illumine the East and the West.

This is our utmost desire. This is our most fervent supplication at the divine threshold.

I have come from the far off Orient, traversing long distances, because I have loved you very much. The American people being most peace loving, desire peace for all humanity; therefore your noble thoughts and strivings afford me great joy.

### **REMARKS BY REV. LEAVITT**

We are very grateful to this prophet of peace and good will from the East, also to Dr. Farid for his beautiful translation.

We shall close our service by singing a hymn, after which I shall ask ‘Abdu’l-Bahá to pronounce the benediction.

### **BENEDICTION BY ‘ABDU’L-BAHÁ**

O Lord, thou who art merciful, thou who art generous, verily thou dost witness what a fire of corruption has been ignited and is flaming in the Balkans. Verily thou desirest peace for those ignorant people, but they seek warfare. Thou desirest for them love, whereas they seek strife. Thou desirest for them heavenly illumination, but they remain in the abyss of ignorance and despair.

O God, have mercy on them. Cause them to cease their ferocity and carnage. Regenerate them. Change their hatred into friendship and love. Transform their warfare into peace. O God, transform these wolves into lambs and their ferocity into humanity. Bind together their hearts with an indissoluble bond. Dispel this darkness by the light of thy compassion, and cause the light of peace to shine upon all.

Verily this earth is the graveyard of humanity. It is the everlasting cemetery of man. Notwithstanding this, these negligent souls are waging war, destroying the homes and shedding the blood of one another. O God, lead them aright. Regenerate them and endow them with morals. Imbue them with virtuous qualities and characteristics. Guide them that they may receive illumination from thy kingdom of fellowship and peace.

O God, have mercy upon us. O God, guide the people.

Verily, thou art the generous, thou art the merciful, thou art the omnipotent.

### **FIRST CONGREGATIONAL CHURCH**

**Oakland, Sunday evening, October 6, 1912**

### **REMARKS BY REV. HERBERT A. JUMP PRECEDING THE ARRIVAL OF ‘ABDU’L-BAHÁ**

Before reading our scripture lesson to-night I would like to interpose a few words of explanation, which will be easier to say now than later on.

The western world will undoubtedly be remembered for what it has given the race of achievement in practical affairs. But the Orient will be remembered for what it has given to the race in the shape of philosophy and religion. The man whom we are to hear to-night comes as near being the founder of a religion as any one we could invite to speak from this platform. He is, perhaps, not technically the founder of the movement which he represents. That movement really began in 1844 when a Persian, ‘Alí-Muḥammad, who came to be known



as the Báb, announced that he had a message of brotherhood which the world ought to hear. The government, however, was hostile, and six years after he began to preach he was put to death.

The mantle of his prophet's robe fell on the shoulders of Bahá'u'lláh, who was the father of the present Bahá'í whom we are to hear to-night. Bahá'u'lláh enlarged the message which came to him and interpreted it in more generous terms, until it became a message of universal brotherhood and love, founded on the words of Jesus Christ, but broader than any sect or ecclesiastical organization. The government liked his teaching not any more than it had liked the teaching that came before, and he and his son were sentenced to prison in 'Akká. During their years of imprisonment, their truth has won many followers, and thousands of pilgrims have made the trip to 'Akká simply to talk to these men and feel the beauty of their lives of sacrifice and meditation.

In 1892 Bahá'u'lláh died, and 'Abdu'l-Bahá, the present head of the movement, entered into the succession. Four years ago, at the time of the Turkish revolution, he was freed from sentence of lifelong exile, and since then has been able to go and come. He has made one trip to Europe, and now he is making this trip to the United States. He is not making the trip for money.

This is the most modern and notable attempt to express the simplicity of a religion of fundamental brotherhood, and those who are Muḥammadans and Hebrews, and those who believe in any other spiritual religion, can come together in terms of actual, mutual understanding and practical fellowship and cooperation.

As 'Abdu'l-Bahá in his oriental costume speaks to you, you come as near to seeing a religious teacher of the early days of oriental civilization as you ever will see in your experience. As you understand the spirit in which he comes, simply to proclaim the truth, — even as Christ walked up and down Galilee proclaiming his message of truth and brotherhood — I am sure you will remember, and long remember, the experience of to-night.

The movement of which 'Abdu'l-Bahá is the head is called the Bahá'í movement, and his definition of what it is to be a Bahá'í is: "To love all the world, to love humanity and to try to serve it, and to work for universal peace and universal brotherhood."

Meeting him a couple of days ago, I asked: "How does your truth relate to the truth of Jesus Christ?" He answered: "The truth of Jesus Christ is the foundation, for what Christ said was reality, and we are but trying to make application of that reality in terms of the modern world."

'Abdu'l-Bahá has spoken in the City Temple, London, and in St. John's, Westminster, London, and while crossing the continent of America he has spoken from many platforms and pulpits, limiting himself to no creed, no sect, always proclaiming the gospel of human fraternity.

Because he is a seer of the East, we will read for our scripture lesson verses one to twelve taken from the second chapter of the gospel of Matthew.

In introducing ‘Abdu’l-Bahá, Rev. Jump said:

“It is a very great privilege to welcome into this church of God a prophet of God — ‘Abdu’l-Bahá of Persia. He will now give to us a message, interpreted by Dr. Faríd.”

### **ADDRESS BY ‘ABDU’L-BAHÁ**

The most important issue confronting humanity to-day is one religious in character. Religion should be the cause of fellowship and unity among mankind, but misunderstandings have made it the cause of discord, dissension, sedition and hatred. Religion is a remedy destined to be the means of healing unto the nations, but the misapplication of that remedy has caused disease, resulting in the greatest dissension and discord. For six thousand years there has been continuous warfare, pillage and carnage among the nations, and even the war in the Balkans to-day is but another instance of the religious prejudice caused by the misunderstanding existing among the people of different religions. Were this misunderstanding to be removed and reality to be investigated, it would become evident that the foundation underlying all religions is one and the same. The foundation of all the divine religions is reality.

His Holiness Abraham was a herald of reality. His Holiness Moses was a promulgator of reality. His Holiness Christ was a founder of reality. His Holiness Zoroaster was a herald of reality. His Holiness Muḥammad was a promulgator of reality. His Holiness the Báb was a herald of reality. His Holiness Bahá’u’lláh was a founder of reality. All these holy souls were founders and promulgators of the one reality, and this reality is not subject to plurality or divisibility.

The manifestations of God endured many vicissitudes and ordeals. Not a day did they enjoy peace. They passed their lives in the greatest hardship, finally suffering martyrdom. All these ordeals they endured for the purpose of bringing about fellowship among men, and for the purpose of giving forth the effulgence of love, in order that the hearts might be united.

However, the reality having been forgotten, or having been discarded, the religionists have substituted certain blind traditional beliefs, which beliefs, being ever at variance, have resulted in naught but dissension, sedition and warfare. Until these superstitious beliefs be discarded and reality be investigated, discord will not cease and ferocity and carnage will not pass away.

His Holiness Moses was sent to unite the hearts of the children of Israel, and he gathered them beneath one tabernacle. At a time when the children of Israel were scattered like unto a flock of sheep, His Holiness Moses proved to be a real shepherd, for he gathered together these sheep of Israel, united their hearts, and ultimately led them into the Land of Promise. Through the blessing of this unity, the Israelites advanced and became possessed of virtues to the superlative degree

of their time. Whereas they had been ignorant before his appearance, they later became wise. Whereas they had been barbarous, they became an educated and refined people. whereas they had been degraded, they became elevated and reached such a degree of civilization that they were able to found the Solomonic sovereignty, and many learned men of other nations considered it worth while to take long journeys to the Holy Land to study with the philosophers of Israel. Such were the blessings resulting from the unity wrought among the children of Israel, and the cause of this unity of the hearts was His Holiness Moses who brought the law of God.

Thus it becomes evident that religion is the cause of creating love and unity and promoting fellowship and peace, that religion is an ethical system for the improvement of morality, that religion is an impetus to civilization, that religion is the cause of the spread of education.

After Moses, His Holiness Christ appeared. He was a single and unique personality, with no hosts, no army, no sovereignty nor dominion, no influence nor affluence. He was a man of sorrows and acquainted with grief, and yet, solitary and alone, he was able to hoist aloft the banner of solidarity and peace. He was capable of uniting various peoples and different races. He unified the hearts of men. The Greek nation, the Roman, the Syrian, the Chaldean, the Assyrian and the Egyptian nations were united through the efficacy of his word. Through him their differences were removed, their dissensions dispelled, and no longer did warfare exist among them. Through him all these scattered sheep were assembled and educated beneath the care and shelter of the real Shepherd, and the light of divine morality flooded the world.

The Jews, however, being blinded by traditional superstitions, or dogmas, believed that Christ was inimical to Moses. They imagined him to be the destroyer of the Mosaic law, whereas His Holiness Christ upheld the standard of Moses. He promulgated the fundamental law of Moses. He caused the name of Moses to become known throughout the East and the West. Through the New Testament the old Testament became widely known. Prior to the rise of Christ the name of Moses was confined to Palestine and the Torah was known only to the Jews, but after the rise of His Holiness Christ from the horizon of eternity the name of Moses became known in all regions of the world. He declared the Israelites to be the people of God, holy people, and all their prophets valid. Therefore, had Moses any friend as great as Christ? Did Moses have any witness so fair as Christ? Did Moses have any advocate more fervent than Christ? But pitiful was the state of the Jews, for they were captives of dogma. They supposed His Holiness Christ to be an enemy of Moses, and in the greatest hatred they crucified him.

All the differences existing between the Jews and the Christians have been due to misunderstandings and to traditional beliefs. If the Jews were to investigate reality they would praise His Holiness Christ, and they would be confident that His Holiness Christ did not question the validity of His Holiness Moses, but that, on the contrary, he indorsed the institutes of Moses, the foundation of which was

the ten commandments, and these commandments were promulgated by His<sup>2</sup>>st. Thus it becomes evident that differences among the religionists are ever due to misunderstandings resulting from clinging to traditions and ceremonials.

In this century of radiance, wherein the minds of men have become developed, the perceptions keen, the hearts receptive, and all the realities resplendent, the religionists must discover the fundamental reality that the foundation of all the divine religions is one. It is a cause of creating unity and love among humanity, and all the differences and discords are due to misunderstanding, fanaticism, or the prejudice of ignorance.

His Holiness Christ and His Holiness Moses were in the fullest accord, and the greatest love existed between them. His Holiness Moses prophesied the advent of Christ, and His Holiness Christ confirmed those prophecies. But a hundred thousand times, alas! among the Jews and the Christians, even to the present day, there have existed enmity and discord, traceable to misunderstanding based upon prejudice and fanaticism.

All are the servants of God, all are submerged in the sea of God's mercy, and all are protected. God is God of all, and he provides for all. He is the resuscitator of all, and for all humanity has he willed love. But, sorrowful to tell! men have acted contrary to the decrees of God, and have held tenaciously to superannuated beliefs that are opposed to reason and science and are the origin of strife and bloodshed.

Consider. Investigate. Examine. Search. You will be surprised to find, for instance, that in the Qur'án, the bible of the Muḥammadans, there is praise offered His Holiness Christ that cannot be surpassed. Explicitly is it stated that His Holiness Christ was the word of truth; that His Holiness Christ was the spirit of God; that His Holiness Christ was born of the Holy Spirit; that His Holiness Christ was radiant. There is even an account in the Qur'án which is not to be found in the Gospel itself. In bearing witness to the station of that wondrous being it is stated that when Christ was an infant in the cradle he fluently spoke these words: "Verily I am the servant of God; he hath given me the book of the gospel, and hath appointed me a prophet."

Also is it stated in the Qur'án that Her Grace Mary was reared by Zacharias within the temple; that her nourishment was miraculously provided; that after she had conceived of the Holy Spirit and His Holiness Christ was about to be born she rested near the withered trunk of a palm tree, which suddenly attained fruition and bore most luscious dates for the sustenance of the virgin mother.

It is also recorded in the Qur'án that the angels of God, addressing Mary, said: "O Mary, verily God hath chosen thee, and hath purified thee and hath chosen thee above all the women of the world."

The continuous warfare of the last thirteen hundred years, including the crusades, has been due to religious misunderstandings, and even to-day it is aflame in the Balkans. What havoc misunderstanding creates, and what great harm

is attendant upon blind belief in superstitions and traditional dogmas! Men go to war: blood is spilled, countries laid waste, homes destroyed, women and children left destitute. They exercise the greatest tyranny against one another, showing no justice, no mercy, no compassion.

The manifestations of God offered their lives in order that humanity might enjoy fellowship. Is it meet that we still should be inimical toward one another, that we still should have differences, that we still should be hard of heart? God has created us that we might live together in perfect amity and love. Therefore, is warfare becoming to the human station?

When we observe the various animals we see that among their own species there is no such discord. There is no strife or bloodshed among them. For instance, among the sheep, or the deer, or the blessed (domestic) birds, you will not discover any warfare. They are animals, supposed to be bereft of reason, while we are men, supposed to be endowed with intelligence. Considering man's intelligence and wisdom, considering the mission of all the prophets, considering the appearance of all the holy manifestations who brought the divine teachings or admonitions of God, is it meet that we still should settle our disputes by the sword? Is it meet that we should be lower than animals? If animals should exhibit hatred and ferocity they should be excused, because they are not endowed with reason. No book has descended upon them. No prophet has been sent to them. No philosophers have appeared among them. No teachings have been given them. Should they be hostile and have differences, they should be excused. But considering the divine precepts and teachings of the prophets that have been given to man how can he expect to be excused when he acts in this wise? What inadvertence! What ignorance! What falseness! What injustice! What irreligion!

When His Holiness Bahá'u'lláh appeared he gave forth the declaration concerning the oneness of the world of humanity. He expounded the principles of international peace. He sent epistles to the kings and rulers. He endured all difficulties and ordeals. His life was spent amid great trials. He was incarcerated in prison. He was enchained. He was banished from city to city. All his possessions were confiscated. At last, in the Great Prison, he departed from life. All these ordeals and hardships he suffered in order that among mankind love might be established. There was no advice which he did not eloquently give. There was no admonition which did not fall from his lips. He promulgated the fundamental principles of the divine religions. He confirmed the teachings of all the prophets of God.

In Persia, among those who have harkened to the admonitions of Bahá'u'lláh, you will find Zoroastrian, Jew, Christian, Muḥammadan, Buddhist, associating one with the other in perfect accord and good will, entertaining no ill thought or enmity, no rancor, no feeling of estrangement or alienation, but all living together in complete understanding and love. Is this not better than shedding the blood of one another, anathematizing and calling one another infidel, and sacrificing innocent, helpless creatures because of religious prejudice?

I have come from distant countries, and I am glad to find that the United States is such a populous and prosperous country. The American people are noble in character. They have lofty thoughts, keen perceptions, and a superlative degree of civilization. I am hopeful that this noble nation, this fair government, will incorporate with the principles of its administration those of the divine civilization also, and promulgate the heavenly teachings of God.

The heavenly civilization consists in the oneness of the world of humanity and universal peace among men. It consists in the investigation of reality and the removal of misunderstandings among nations. I am hopeful that this noble nation may attain to this; that it may uphold the standard of international peace in the world; that it may be the herald of love and good will toward all men. Thus the darkness of ignorance will pass away, the thick clouds of misunderstanding will be dispelled, and the light of reality will shine forth with the utmost brilliancy.

May the world of humanity become reformed. May it attain to a new spirit. May it receive a new bestowal. May it attain to the blessing of God. May it obtain that which is conducive to everlasting happiness. This happiness consists in kindness to all humanity, love in all hearts, amity and peace among all nations. This is God's desire for humanity. This is the quintessence of the teachings of His Holiness Christ and of all the other prophets. Therefore, with a contrite heart and a spirit of supplication, do I pray to God, begging him to confirm you that you may accomplish the great work of the establishment among men of unity, universal peace and all that brings happiness and comfort to mankind.

May you all be confirmed!

### **BENEDICTION BY 'ABDU'L-BAHÁ**

O Lord, thou who art the clement, verily we have gathered together in thy temple. We are thy servants and in need of thy bestowals.

O God, attract the souls, unite the hearts of thy servants; rescue them from the realm of darkness and cause them to dwell in friendship and love.

O Lord, we are shortcoming, but verily thou art merciful and generous. We are inadvertent and impotent, but verily thou art gracious and mighty. We are poor and incapable, but verily thou art rich and able.

O Lord, glance not at our unworthiness, but ever deal with us through thy favor and kindness. Forgive our sins, and in our association, which should be kind and loving, confirm us. May our hearts ever be attracted through thy glad tidings. May our souls be sanctified and our minds sound.

O thou kind Lord, aid us to pursue thy pathway, to turn to thy kingdom, to be steadfast and firm in thy love, and to be worthy of thine infinite bounties.

O Lord, O Forgiver, be compassionate and generous. Verily thou art the merciful, the clement, the gracious. Verily thou art the mighty, the powerful.

## **JAPANESE INDEPENDENT CHURCH**

**Oakland, 8 P. M., October 7, 1912**

The services were opened by the congregation singing in Japanese “Nearer My God to Thee,” after which a prayer was offered by the Rev. Mr. Togo, president of the Japanese Y. M. C. A.

Mr. Takeshi Kanno, the Japanese poet, then read an address in Japanese, also an original poem in English dedicated to ‘Abdu’l-Bahá, which was translated into Persian by Dr. Ameen Faríd, after which Mr. Kanno introduced ‘Abdu’l-Bahá.

‘Abdu’l-Bahá’s address was translated from Persian into Japanese by the pastor, Rev. K. Kodahira, from the oral translation into English by Dr. Faríd.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

I feel great joy in being among you this evening, especially considering the fact that many here belong to my own region, the Orient. For some time I have had a special desire to meet the friends from Japan, for, as I have often mentioned, the Japanese nation has achieved extraordinary progress in a short space of time — such progress, such achievements, as have astonished the world. Just as they advance along material lines, assuredly they must possess the capacity to advance along spiritual lines also. On this account I have longed exceedingly to meet them. Praise be to God, this pleasure is now afforded me, for here, in this city, I am facing a revered group of Japanese.

Judging by the accounts which have reached my ears, the Japanese as a nation are not prejudiced. They ever investigate reality — truth. Wherever they find reality they prove to be its lovers. They are not attached tenaciously to certain traditional superstitions or dogmas. Therefore I entertain the greatest desire to speak to them, in order that through these remarks there will result more of a blending together, more of a unity between the eastern nations and the western peoples. Thus may religious, racial, political and patriotic prejudice, partisanship and sectarianism disappear from among men, for prejudice of any kind is destructive to the body politic.

When we refer to history we find that from the inception of human existence unto this day of ours every form of warfare has been due to some sort of prejudice. All the wars that have occurred have been due either to religious, racial or patriotic prejudice, or some kind of partisanship. Even in this present day there is an upheaval in the Balkans that is due to religious prejudice.

Once upon a time, when I was living in Rumelia, war broke out among the religious peoples. There was no justice whatsoever among them. The people pillaged properties, set homes and houses afire, and caused wholesale slaughter of men, women and children, for they imagined that such warfare was the means of drawing near to God; all of which clearly proved that religious prejudice was

a destroyer of the foundations of the world of humanity, whereas religion was meant to be the cause of fellowship.

Religion should be the cause of love. Religion should be the cause of justice. According to divine wisdom, the manifestations of God are sent to establish the bond of love, which is indissoluble. The bonds holding together the body politic, such as the patriotic, racial and political bonds, are not sufficient. For instance, how often it happens that people of the same country have become involved in civil war; how often it occurs that tremendous wars have broken out among people of the same race; how often it happens that the policy of nations may decide to-day upon a treaty of peace and to-morrow upon a declaration of war. Hence it becomes evident that these bonds in themselves are not sufficient.

The real bond of integrity is religious in character, because religion points to the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts of men. Religion compels men to achieve praiseworthy deeds. Religion proves to be the cause of love among the hearts, for religion has a divine foundation, and the divine foundation is ever conducive to life. The teachings of God are the cause of the illumination of the people of the world. Religion is not destructive, but ever constructive.

The foundation of all the divine religions is one. All are based on reality. Reality does not accept plurality. However, concerning the manifestations of God, there have arisen differences among men, some having become Zoroastrians, some Buddhists, some Jews, some Christians, some Moslems, though the manifestations brought one and the same message. All served the world of morality. All invited souls to peace and concord. All summoned the people to the acquisition of the virtues of humanity.

Among the nations certain dogmas, or blind belief in traditions, have arisen. These dogmas are not the foundation of the divine religions. Inasmuch as these dogmas are different, discord has been created, and dissension has culminated in prejudice. Thus prejudice has become the cause of war. However, if we renounce these time worn, traditional superstitions and investigate reality, no discord nor warfare will remain, and we shall become united and associate together in fellowship. The world of creation will then attain to peace; the gloomy clouds caused by clinging to traditions and dogmas will be scattered and dispelled, and the Sun of Reality will shine forth most gloriously.

Verily the prophets were intermediaries of love, though they have been used as pretexts for dissension and warfare. If they did not establish fellowship and love among men, then undoubtedly they were not true prophets, for the object of sending the prophets was to create love in human hearts. Therefore we must investigate reality. Let us first ascertain whether or not the prophets were valid, but let us use lucid arguments and rational proofs, not simply traditional proofs, because traditions differ and are the cause of dissension.

Among the manifestations of God was His Holiness Moses. If he educated a people, it is evident proof that he was a divine educator, that he was a true



prophet. The sending of the prophets is for the purpose of educating humanity, because they are the first trainers and the first educators.

Consider how His Holiness Moses was sent to the children of Israel when they were in the abyss of despair, in the lowest stratum of ignorance and inadvertence, and in a state of bondage. He rescued the degraded people of Israel from that condition of slavery and ignorance. He saved them from barbarism. He led them to the Holy Land. He educated them. He caused them to become wise and honorable, and a people beloved of God. He civilized them and caused them to reach such a plane that they were able to found a sovereignty — the great kingdom of Solomon. His Holiness Moses had neither army nor dominion, nor did he have wealth. It was through the power of idealism only that he gathered them together. Hence this proves that he was a divine teacher and educator, that he was a prophet.

We must set aside prejudice and investigate reality. Therefore, let us consider His Holiness Buddha and His Holiness Confucius. They educated the body politic. They trained mighty nations. There is no doubt whatsoever that they were prophets, because the mission of prophethood is education, and each of these wondrous souls educated a people.

Likewise, His Holiness Christ was a unique personage. He arose, single and solitary, to train great and mighty nations — the Roman, the Greek, the Egyptian, the Syrian, the Chaldean, the Assyrian. In a word, he was able to bind them together. He melted these warring nations, as it were, and poured them into one mold, and thus their enmity was changed into love, war was superseded by peace, ferocious souls became veritable angels, tyrannical princes became fair, the human moral standard was uplifted. This proves that he was an educator, that he was a teacher of the nations.

These blessed souls, whether Moses, Buddha, Confucius, or Zoroaster, were the cause of the illumination of the world of humanity. How can we deny irrefutable proof; how can we be blind to such light; how can we deny the validity of His Holiness Christ! To do so would be injustice, a denial of reality.

We must set aside prejudice and the traditional beliefs of ancestors. We ourselves must investigate reality, and we must be fair in judgment.

The old nation of Persia denied all these proofs and even exhibited the greatest hatred and enmity, but we have investigated reality and have found that all these holy souls were sent by God. They endured great ordeals and even sacrificed their lives in order that they might educate us. How can such love ever be forgotten?

The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. To deny this light would be injustice and a denial of that which is self-evident. If we should forsake superstitions and traditions then all would be united; no difference would remain.

The Arabian nation was instrumental in exterminating the Parsee sovereignty. Therefore the old Parsees harbored the most intense hatred for the Arabs. But we entertain no prejudice against them or their prophet Muḥammad, and we shall never desert the standard of fairness. The Arabs were a very bloodthirsty and barbarous people, in the lowest state of degradation. They were so savage that the Arab fathers buried their own daughters alive. Is there any greater barbarism than that? Those people consisted of hostile, warring tribes inhabiting the vast Arabian peninsula, and their business consisted in fighting one another. They pillaged properties; they captured women and children; they killed one another. And Muḥammad appeared among such a people! He educated those barbarous people. He unified those tribes. He prevented the shedding of blood. He caused them to reach such a degree of power as to subdue and govern various sections of the world. When reading Muḥammadan history we learn what a great civilization was established in Spain; what a marvelous civilization was established in Morocco by the Moors; what a noteworthy caliphate was established in Baghdád; and how much the Arabians served the cause science. Then why should we deny Muḥammad? If we deny him we create enmity. Such prejudice is the cause of bloodshed, the cause of the ferment which has continued for over thirteen hundred years and is even now witnessed in the Balkans.

Although the Christians number five hundred millions and the Muḥammadans only two hundred millions, yet two hundred millions cannot be annihilated easily. And why should they be destroyed when they also are the children of God? Let us strive to eliminate prejudice in order that between the Christians and the Muḥammadans peace may reign. Is that not better? What is the use of war? What is the fruitage of war? For thirteen hundred years there has been warfare. Is it not folly? Is God pleased with it? Is His Holiness Christ pleased with it? Is His Holiness Muḥammad pleased with it? It is evident that they are not.

The prophets eulogized one another. His Holiness Muḥammad declared Christ to be the spirit of God. It is an explicit text of the Qur'án. He declared Christ to be the word of God. He praised Her Grace Mary most highly.

Likewise, His Holiness Christ praised Moses. He caused the Torah and the fame of Moses to be spread.

In brief, the prophets were in the most perfect accord, but their followers have been inimical and have shed the blood of one another.

Amid such darkness of prejudice His Holiness Bahá'u'lláh appeared from the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed international peace. He admonished the Persian nation to investigate reality. He proclaimed that religion must be the cause of establishing love and binding the hearts in unity, and that it must be the cause of the illumination and of the spiritual life of humanity. If religion be the cause of enmity and bloodshed, then irreligion would be better, because religion is a remedy for every ailment, and if a remedy should be the cause of differences then to abandon it would be better.

In Persia you will see Muḥammadans, Christians, Zoroastrians and Buddhists assembled in the same meeting, and in accordance with the teachings of Bahá'u'lláh they show the greatest love toward one another. They live together as one family, and rancor and hatred, opposition and molestation, are no longer evident among them.

The Orient has ever been the dawning point of the light, for the Sun of Reality has always shone forth from the East, casting its effulgence upon the West, and therefore you who are the people of the Orient must become the manifestors of light; you must become as radiant lamps; you must shine as stars; and you must radiate the light of love toward all humanity. Thus may you be the establishers of love among all mankind, and the world will bear witness that the Orient has ever been the dawning point of illumination. Make peace with all the world. Love every one and serve every one, for all are the servants of God. God creates all. God provides for all. God is kind to all. Therefore we must be kind to all.

May God assist you!

#### **LELAND STANFORD JUNIOR UNIVERSITY**

**Palo Alto, 10.15 A. M., October 8, 1912**

#### **INTRODUCTORY REMARKS BY PRESIDENT DAVID STARR JORDAN.**

It is our privilege to have with us, through the courtesy of our Persian friends, one of the great religious teachers of the world, one of the natural successors of the old Hebrew prophets. Sometimes he is said to be the founder of a new religion. He has over three million followers. It is not exactly a new religion, however. The religion of brotherhood, of good will, of friendship between men and nations, is as old as good thinking and good living may be. It may be said in some sense to be the oldest of religions.

He will speak in Persian. His address will be translated by Dr. Ameen Faríd, a graduate of the University of Illinois and also of Johns Hopkins University.

I have now the great pleasure, and the great honor also, of presenting to you ‘Abdu’l-Bahá.

#### **ADDRESS BY ‘ABDU’L-BAHÁ.**

The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of realities. Inasmuch as I find myself in the home of science — for this is one of the great universities of the country and well known abroad — I feel a keen sense of joy[a18].

The noblest body of men is one devoting its energies to science, and the noblest center is one devoted to the study of sciences and arts, for science is a cause of the illumination and eternal honor of the world of humanity.

The sovereignty of science is far greater than the sovereignty of kings, for the sovereignty of rulers comes to an end. A king may be dethroned, and a sovereignty may terminate, but the sovereignty of science is everlasting. For it there is no end. Consider the philosophers of past ages. Their sovereignty is still manifest. The Roman empire with all its splendor passed away. The Greek sovereignty with all its grandeur passed away. The ancient sovereignties of the Orient are but memories, whereas the sovereignties of Plato and Aristotle still continue. Even now their names are commemorated in all the schools and universities of the world. But where do you hear the names of bygone kings? They are all forgotten and rest in the valley of oblivion. Hence we learn that verily the sovereignty of science is greater than the sovereignty of rulers. Kings invade countries and conquer through the shedding of blood, but scientists, through their achievements, invade the domain of ignorance and conquer the realm of the mind and the heart. Therefore their conquests are everlasting.

This being a center of education, I am very happy indeed to be present, and in your behalf do I seek confirmation and assistance. May you attain extraordinary progress in your educational pursuits. May you prove to be as radiant lights illuminating the dark recesses of ignorance.

Inasmuch as the fundamental teaching of Bahá'u'lláh relates to the oneness of humanity, I desire to speak to you of the oneness of phenomena. This subject is one of abstruse nature that deals with divine philosophy. By this teaching we prove that fundamentally all existence passes through the same phases, and that every given phenomenon epitomizes the others. An old Arabic proverb says that "all things are involved in all things." You will readily agree that all phenomena are nothing more nor less than aggregate expressions of single elements, and a given cellular element has its coursings or journeyings through various and myriad stages of life.

For example, the cellular elements that have gone into the make-up of the human organism were at one time in the vegetable kingdom, at another time in the animal kingdom, and prior to that in the mineral kingdom. They ever are subject to transferences from one state of being, or life, to another. They go through myriad forms and phases, and in every form exercise special functions. The journeyings of phenomena are continuous. Therefore, you can see that each phenomenon is expressive of all other phenomena. The difference is one of transferences and the length of time required for processes.

For example, it has taken a certain time for any one of the cellular elements in a human body to go through the various processes of metabolism. At one time it was in the mineral kingdom, and had its various changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom, and there it traversed the various grades and stations. Then it reached the animal kingdom, and there also traversed the various forms of animal organism. Finally it appeared in the human kingdom. Thus it has had its transferences and coursings, and again reverts to its primordial elemental state, namely, the mineral. Hence it is subject to infinite journeyings, as it were, from one transference to

another, experiencing every stage of being and life. Whenever it appears in any distinct form or image it has its opportunities, virtues and functions. In the mineral kingdom it has certain mineral virtues. In the vegetable kingdom it presents vegetable virtues or qualities. In the animal kingdom it shows animal virtues — the senses. In the human kingdom it is imbued with certain qualities peculiar to the human state.

Every single element of phenomena being subject to transferences in myriad forms and ways, and in every form having its peculiar virtue, therefore it is evident that phenomena, fundamentally, are one; that is to say, existence is fundamentally one. Since that oneness is expressed by all phenomena in the material existence, then how much more should man express it in the state of idealism. It is evident that ideality, as regards oneness, is expressed only in the human kingdom. Verily the origin of material life or existence is oneness, and its termination is the selfsame oneness.

Considering this fundamental unity of all phenomena, is it becoming of man, the noblest of creatures, to sanction strife and wage war?

The human body possesses the mineral virtues; the vegetable virtues, to wit, the virtue augmentative, or the power of growth; also certain qualities, or functions, peculiar to the animal state — that is, the senses; and in addition thereto the human qualities of mind and reason.

In view of this great oneness, is it fitting that man should ever think of strife and sedition? Is it meet that he should wage war when all phenomena are at peace and interdependent? All the elements are at peace. Is it right that man, who is the noblest of creatures, should remain ferocious? God forbid such a thing!

When the contingent elements enjoy a state of commingling, or fellowship, the result is life, freshness, radiance, comfort, peace. All the phenomena that you observe about you are at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony occurs among them, what happens? Such calamities as the San Francisco earthquake and fire with the attendant losses. Just a little quarreling among the elements may result in a big fire such as you had in San Francisco a few years ago.

If this be the case in the mineral kingdom, then consider what will be the result of discord, sedition and war in the human kingdom, the superior kingdom of creation. Great will be the attendant catastrophes, because man is endowed by God with mind and reason. Mind is the noblest gift of God. It is verily an effulgence of God. This is manifest and self-evident.

Observe how all phenomena other than man are subjects or captives of nature. They cannot deviate one hair's breadth from the postulates of nature. For example, the sun, colossal as it is, is a captive of nature and cannot deviate one hair's breadth from the laws of nature. Likewise, all the great planets

in interminable space are captives of nature. They cannot deviate one hair's breadth from the regulations of nature. This earth of ours is subject to nature. The mineral kingdom in its entirety is subject to nature. The vegetable kingdom, with all its processes of growth, is a captive of nature. So also is the animal kingdom. The elephant, huge and strong as it is, cannot deviate one hair's breadth from the institutes of nature. But man, with his weak body, small as he is, defies the laws of nature, because he is confirmed by the mind, which is an effulgence of the divine effulgences. According to the laws of nature, man was destined to live upon the earth, but through the application of his mental faculties he seemingly breaks this law and becomes as a bird, and soars in the air; he becomes like a fish, and in a submarine investigates the secrets of the sea; or he builds a fleet and sails over the seas.

All the sciences and arts which are now enjoyed were once mysteries of nature, and according to the mandates of nature they should remain hidden and latent. But the human intellect, apparently breaking this law, has discovered nature's realities, and has brought these mysteries out of the plane of invisibility into the realm of visibility.

For example, electricity was once one of the hidden or latent mysteries of nature, and according to the law it should have remained so hidden, but through the power of the human intellect this energy has been brought out of the invisible treasury into the plane of visibility. Little man takes such a mysterious and mighty force as electricity and exhibits it in an incandescent lamp. This is extraordinary. In a few moments the East communicates with the West. This is a miracle. This is beyond the power of nature. Man arrests the voice in a phonograph. The voice naturally should be free, for the law of nature thus demands, but man puts it in a box. Likewise, all the other discoveries were mysteries of nature, and according to nature's postulates they should have remained hidden, but the human mind, which is the greatest of divine bestowals, defies the laws of nature and constantly brings to light latent forces from nature's laboratory.

Being blessed with such a great bestowal of God, does it become us to remain like ferocious animals, like wolves fighting and killing one another? If animals exercise ferocity it is simply to obtain their sustenance. Being deprived of intellect and reason, they cannot discriminate between justice and injustice, and therefore they are excusable. If man displays ferocity it is not for his food but simply for greed.

Is it becoming that man, who is such a noble creation, who is the recipient of such a wonderful bestowal as the mind, should still go to the battle-field? Since man possesses such keen perceptions, and is capable of expressing such liberal and lofty thoughts, making such scientific discoveries and achieving such heights in art and the noble things of life, is it not degrading for him still to shed the blood of his fellow-man?

Man in this world is a creation of God, not a human creation. If the owner of an edifice built by man feel grieved and angry because of its destruction, then

how great will be the wrath of God when his creation — man — is destroyed.

God has created man noble. He has made man a dominant factor in creation. He has chosen man for special bestowals. He has endowed him with the five senses. He has conferred upon him mind. He has given him the faculties of perception, discrimination and memory. Considering these good gifts to man, which were supposed to make him as a radiant candle, a manifestor of virtues, an agency of constructiveness, should this great creation of God now be destroyed from its very foundation? Should man allow himself to act in accordance with the exigencies of nature? When he in reality is not a captive of nature but can control his actions. If humanity be not educated, then according to the natural institutes it will be governed by the law of the survival of the fittest.

What is the object of establishing schools and universities? The purpose is to educate man that he may be rescued from the natural or animal condition, from the defects of nature, and thereby be enabled to subvert nature to his use.

Were a plot of ground to be left to nature, it might become a thorny place where only weeds would grow, but if it should be cultivated it would become fertile soil, yielding a harvest. If left in its natural state, it might become a jungle, but if cultivated it would become a garden wherein beautiful flowers and fruitful trees would flourish.

Likewise, neither should man be left in the natural state. He is in need of education — divine education. The manifestations of God were teachers. They were the gardeners of God who transformed the “jungles” of human souls into fruitful gardens.

Therefore the particular function of man is to rescue himself from the defects of nature that he may become clothed with the ideal virtues. Then is it not folly to sacrifice ideal virtues and the possibility of advancement? God has endowed man with a power whereby he can overcome even the laws of nature. It is in his power to wrest the sword from nature’s hand and then use that sword against nature. Is it meet that he still should be a captive of nature and act according to the exigencies of nature’s law of the survival of the fittest? Should he, by following that law, forget his high calling and on the battle-field display ferocity like unto the animal? There is no baser state, no greater degradation for man than this. There is no worse debasement than resorting to warfare. It is a cause of the wrath of God, and the destruction of the foundation of man’s ordained function.

Praise be to God, I find myself among advocates of international peace, the thoughts of all being for the recognition of the oneness of humanity, and the ambition of all being to serve the cause of humanitarianism. Hence I supplicate God that he may confirm and aid you. May each one of you at last become a professor emeritus and cause the spread of science. May each one of you become a standard bearer of peace and a bond connecting the hearts of men.

His Holiness Bahá’u’lláh fifty years ago declared that liberalism among the reli-

gionists and peace among the nations must become universal. He declared that the fundamental basis of all religions was one; that religion was meant to be a bond to unite in fellowship all men; that the differences which arose were due to the blind belief in ancestral traditions which differed from the fundamental teachings of the prophets; that because these traditions were at variance differences and sedition were caused among men; that if the reality underlying religious teachings were to be investigated then all religionists would be united and religion would thus be the cause of binding together the hearts of men. He declared that if religion should prove to be the cause of dissension it would be better to do without it entirely. Religion was destined to be a remedy of God. It was to be a panacea for the ills of humanity. It was to be a salve for the wounds of man. If its misapplication or misuse should cause such havoc as war and bloodshed among men then irreligion would be better than religion.

He emphasized the necessity of establishing international peace.

He declared humanity to be one mankind. All are the progeny of Adam. All are one family, the descendants of one person, but it has become such a large family. One cannot conceive of various races in one family. If some of the members were the offspring of a certain person and others the offspring of another person, — in other words, if we had had two Adams for our original father — then there might be a cause for differences. But since all are the progeny of one person and belong to one family it is therefore nonsense to distinguish one from another by such names as Italian, German, French, Russian, etc. All are human. All are the servants of God, and all come from Mr. Adam's family. Then why should differences be created because of superstitious beliefs?

Distinctions of boundary lines were made by despots, their aim being fame or the conquest of land, and for these ambitions they exploited the patriotic feeling of the people, while they lived in palaces in ease and affluence. They ordered to the battle-field the soldiers, the farmers and the laborers, while they as officers continued to enjoy themselves. The despots who instigated wars were self-occupied. They did not forego their pleasures. They lived in luxury, enjoying the richest food, feathery couches for sleep, and the ball-room for exercise. But the blood of the innocent poor was shed for such a superstition as a difference of nationality, whereas all are human, one people, one family, the descendants of Adam.

Such prejudice or limited patriotism is very often exploited when patriotism in a larger sense includes all nations. There should be peace among all nations. God created one earth and one mankind. The earth was intended to be the home of all mankind, but men have made certain arbitrary boundary lines. For instance, one section has been called Germany, another France. When there is war between them men take sides, saying that one is a great country and should be assisted, while the other is a bad country and should be destroyed. These lines being imaginary, absolutely, is it right that the precious blood of man should be shed because of such a superstition?



After all, a claim for territory is a claim just for the dust. Did you ever stop to think that after living upon the earth for a few days man will rest beneath its surface forever? The earth is man's eternal[a19] graveyard. Is it worth while for him to fight for his everlasting cemetery? What ignorance for him [a20]to kill another for his grave! What inadvertence, what thoughtlessness on the part of man!

I hope that you will be reasonable enough not to fight over your graves. It is my hope that you[a21] will attain to the most perfect fellowship[a22], becoming as one family, and ever live in happiness and[a23] peace.

#### **CLOSING REMARKS BY PRESIDENT JORDAN**

We are under very great obligation to 'Abdu'l-Bahá for his illuminating expression of the brotherhood of man and the value of international peace. I think we can best show our appreciation by simply a rising vote of thanks.

#### **UNITARIAN CHURCH**

Palo Alto, 8 P. M., October 8, 1912

#### **INTRODUCTION BY REV. CLARENCE REED**

It is a great privilege to have with us to-night one who calls himself a servant of God, one who is also a great lover of mankind.

#### **ADDRESS BY 'ABDU'L-BAHÁ**

Praise be to God, this evening I have come to a unitarian church. Hence I desire to discourse on the subject of unity, which is the fundamental basis of divine teachings, and in all the religions of God there is a teaching concerning unity.

It is evident that the reality of divinity cannot be brought within human grasp. Man cannot comprehend the reality of divinity, because man is accidental (created), whereas the reality of divinity is eternal. Man is limited, whereas the reality of divinity is unlimited. Assuredly the limited cannot comprehend the unlimited, and the accidental cannot comprehend the eternal.

When we observe and study phenomena, we find the mineral, vegetable, animal and human kingdoms.

The mineral kingdom, however much it may advance, cannot be conscious of the vegetable kingdom.

The vegetable kingdom, however far it may advance, cannot have any knowledge of the animal kingdom. For example, a flower, however great may be its advance, cannot conceive of sight and hearing. It cannot realize what is meant by the spirit of man, what intellect signifies, because these bestowals are beyond the possibility of its grasp. It cannot comprehend them, for although both the flower

and man are accidental yet the difference in degree is a hindrance to the flower's comprehension.

Since difference in degree hinders comprehension by an inferior degree of a degree superior thereto, how can man ever comprehend God, who is transcendental? Man is accidental, whereas God is everlasting. Man is weak, whereas God is almighty. Man is poor, whereas God is rich. Man is needy, whereas God is independent. Man is mortal, whereas God is immortal. Man is finite, whereas God is infinite. Then how can man ever comprehend or define the reality of God, or even presume to offer unto him homage or praise? All the homage man can offer is commensurate only with his mental understanding. Therefore a divinity that could be brought within the grasp of man's intellect would be but a mental concept. It could not be divinity, because it would have no real existence. All that comes within human conception is man's own creation. Man, being the surrounder of his mental conception, must be infinite in relation thereto; but while a concept is finite and has only an ideal existence, man, the creator of this concept, has a material as well as an ideal existence.

If you ponder over this you will see how clear it is. It is self-evident that the human powers of perception and conception cannot conceive of divinity, because divinity is all-encompassing. The qualities of divinity are evident and shining. The lights of divinity are all-surrounding.

The prophets are like a pure and polished mirror that faces the sun and reflects its potency, effulgence and heat. If we say that the sun is effulgent in the mirror, we do not mean that it has descended from its lofty state and has chosen an abode in the mirror, because that is impossible. For the sun there is no descent. It ever remains in its high station of glory and majesty, but its light and heat may become revealed in a pure and polished mirror, and all its virtues may become visible therein.

The prophets are the pure and sanctified mirrors that reflect the effulgence and power of the Sun of Reality, which is holy and sanctified above descent or ascent, egress or ingress, even as the phenomenal sun.

When His Holiness Christ said, "The Father is in me," he meant that the Sun of Reality had become manifest and revealed in him, even as the phenomenal sun is reflected in a mirror. He did not mean that the eternal Sun of Reality has descended from its lofty station, for that, if possible, would be a limitation.

The light and heat of the sun are one and have become resplendent in all phenomena. There is no earthly form of life that is bereft of the light and heat of the sun.

Similarly the divine light has flooded all regions, inasmuch as the Sun of Reality has become revealed in the pure mirrors of the prophets. This is the meaning of the divine subject of unity and oneness. Consider how evident it is. It is reasonable and in conformity with science, and religious teachings must conform to science and reason.

All mankind receive a portion of the bounty of God. All are the manifestors of the signs of God. All phenomena are expressions of the might and power of God and reveal the handiwork of God. Nothing is the product of Satan. No man has ever been created by Satan. All are the creation of God. All are the signs of God's power. Hence we must reverence the creation of God. We must be kind toward all humanity. Some may be ignorant; they must be educated. Some may be sick; they must be treated. Some may be childlike; they must be aided to reach maturity. Some may be asleep; they must be gently awakened. But everyone must be loved. We must not hate a child just because he is a child and imperfect as compared with maturity, but with the greatest kindness he must be reared and educated in order that he may develop reason, acquire knowledge, attain to wisdom, and become qualified to enter the kingdom of God.

God is most kind. Consider what His Holiness Christ said: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." What a blessed statement is this! What a sweet utterance! Even the sinner is not deprived of the mercy of God.

Can we deny the efficacy of the sun? It is evident, for although the earth and all phenomena are dark yet they are dependent upon the radiance and warmth of the sun. Thus do we see the signs of God's kindness. Likewise are we dependent upon the Sun of Reality. God bestows his bounties upon all. When we have such a kind God, why should we be unkind? He is our creator, our provider, our resuscitator, and he is gentle and kind toward all. Then why should we not be kind toward one another, instead of creating differences by calling one a Jew, another a Christian, a Mussulman, or a Buddhist? God has created all, and it is our duty to be kind toward all. Their respective beliefs do not concern us. That is a matter between the individual and God, to whom alone each one is accountable.

Our duty is to praise God and to thank him that he has created us human. He has endowed us with sight and hearing. He has made us in his image and likeness. What a bestowal is this! What a glorious crown is this! Then why should we be self-occupied and waste these favors? Why should we deny the favors of God? In thanksgiving for God's glorious bounties we must become united as one family. We must become as one people. We must become as one nation. Thus shall love replace contention and strife, and the world of humanity prove to be the world of the kingdom.

Verily it is the mission of the prophets, the purpose of all the books that have descended upon man, the object of the effulgence of the Sun of Reality, that the fundamental oneness of the world of humanity shall become evident, international policy and the oneness of nationality become established, and the world of humanity become a mirror reflecting the kingdom of God. Thus shall the virtues and lights of the heavenly kingdom become resplendent in the human kingdom, and the oneness of the angelic state become manifest in the human kingdom, that humanity itself may become angelic.

What is the meaning of the word “angel”? The word means a bright and radiant soul, a perfect and holy soul, one who is a manifestor of love, reason and knowledge, not a captive of superannuated, traditional prejudices. Superstitional beliefs, or religious dogmas, are the cause of enmity, tyranny, bloodshed and destruction, and must be cast aside in order that the mysteries of reality may be revealed.

The underlying principle or foundation of the teachings of the prophets, which Christ upheld, concerns the oneness of the world of humanity. That foundation is universal love and peace among all nations, races and religions.

At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and the horizon of reality was obscured by thick clouds of ignorance, there prevailed religious, political, racial and patriotic prejudice, and a continual state of warfare. Darkness was so dense that not a trace of light was visible. The followers of one religion considered as contaminating those of different religions and displayed the severest enmity toward them. Under such circumstances, His Holiness Bahá'u'lláh dawned from the horizon of reality. He revealed teachings that united nations, caused fellowship among the various religionists, dispelled religious, political, patriotic and racial prejudice, and ushered under the tabernacle of the oneness of humanity all the people of reality. Those souls who harkened to the call of Bahá'u'lláh, and accepted his teachings, represented various religions and their denominations, but they are associating together in Persia to-day in perfect amity and love, as though they were of one household.

His Holiness Bahá'u'lláh addressed all humanity, saying, “Ye are the leaves of one tree and the drops of one sea.” That is to say, the world of humanity, representing all religions and races, may be likened to a tree. Each nation is like a branch thereof, and each soul like a leaf, but all of them belong to one tree, and that tree is the blessed tree, the tree of life, the tree of sacrifice. Therefore it is not right that strife, hatred, rancor and sedition should remain among humanity. All should live harmoniously in fellowship and love. Thus shall mankind win the bounties of God and in the human kingdom shall be reflected the kingdom of God.

#### **CLOSING REMARKS BY REV. REED**

I feel that a man of God has spoken to us to-night. I know no better way to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion: the religion of love, the religion of peace, the religion of the fullness of life.

## **HIGH SCHOOL AUDITORIUM**

**Berkeley, 8 P. M., October 9, 1912**

### **INTRODUCTORY REMARKS BY MR. HERMAN I. STERN OF THE BOARD OF EDUCATION**

It is a distinguished honor, as well as pleasure, to be selected to introduce our guest, our eminent visitor, ‘Abdu’l-Bahá.

We are familiar with the commonplace remark that the East is given to contemplation and the West to action, the East to mysticism and the West to exact science. We are western — ultrawestern and ultra-modern on this Pacific Coast — yet there is a universal and eternal element that we share with all races and nations. We have learned and mastered a great many little things exactly, but I am afraid we have neglected the one big thing. We are, therefore, glad to welcome a man from the far East who comes with the old message, with the one thing needful:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.”

We are, perhaps, more interested in the second than in the first, especially in this time of great social unrest, when we are seeking and reaching out for better social relations, for social justice, for more love for our fellow-man in our actual business.

I know very little about our visitor. I have become interested in his work through friends and have read some of the Bahá’í literature. I understand that his chief work is endeavoring to unify all religionists, to uphold the one element that is common to all religions — the spiritual, the moral and the social. I understand that he comprehends the science as well as the social problems of the West, and so his message certainly is welcome to us. In the Parliament of Religions, in connection with the Chicago World’s Fair, there was a beginning made in this direction. The Bahá’í message of peace seems to be a response to the prayers that went up from the representatives of all the religions of the earth at that time, and I feel honored in being permitted to welcome ‘Abdu’l-Bahá in the name of the city of Berkeley, whose guest he is.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

Inasmuch as those who are present are especially interested in that which constitutes truth, I shall take truth for my subject this evening.

Truth, or reality, is an exposition of facts as they are — an exposition, however,

that is in perfect accord with logic. If a theorem should not conform with the standards of logic it could not be verified, for no issue can be established without proof.

The central reality to-day relates to the oneness of the world of humanity, and its proof is evident, because it is in conformity with reality or fact. The oneness of the world of humanity is self-evident, because the origin and end of human existence are one. All human beings owe their origin to one point, and all return to that selfsame point. The differences of opinion that now exist will be entirely removed, effaced, forgotten. Superstition will disappear and truth, or reality, will become revealed.

Man has a tendency toward certain imaginations or conceptions. For instance, he conceives of certain divisions in the world of humanity, giving a name to each. He calls one member of the human family American, another Chinese, French, German, Turkish, Arabian, or Persian. This is self-evidently futile, because all humanity is one kind — mankind — and there is no distinction whatsoever among men. Racial conceptions are suppositional and baseless. When the fundamental reality is considered it is found that all are human in kind, the progeny of one father, the inhabitants of one globe. That which is reality is the oneness of mankind. Divisions are superstitions. This is self-evident and the proof is manifest. Such a statement is in conformity with reason.

Love is reality. It is the source of life. Consider how love among men is the cause of the life, honor and development of humanity, whereas the lack of love is the cause of degradation and destruction. Hence it is evident that love is truth or reality.

Intellect is reality. It is the discoverer and comprehender of realities. All the wondrous inventions and discoveries are its results. All the sciences and arts are its products. All the conveniences of man are its by-products. It has extraordinary perceptions. It is a dominating force governing nature. Therefore it is reality. This is self-evident.

The foundation of the religions of God is reality, for it is the cause of human development and education, and the source of and impetus to morality. It is the cause of fellowship, composure, confidence of the hearts, glad tidings, spirituality. Hence it is truth, or reality. On the other hand, traditional prejudices, or dogmas, current among men are absolutely without reality, because they are the cause of enmity, alienation and bloodshed. This is self-evident.

The virtues of the world of humanity, which constitute the image and likeness of God, are realities. Science is reality. Perception is reality. Justice is reality. Equality is reality. Solidarity is reality, for a bond of affiliation among men is a necessity. These virtues are the cause of differentiation between man and animal. They are the cause of the life and honor and sublimity of man; hence they are realities. That which is contrary is tradition or superstition, the cause of human effacement.

The knowledge of God is reality. The boundless bestowals of God are realities, for they cause the development of man's spiritual perception and his extraordinary advancement.

In brief, all that tends toward constructiveness is reality, while all that tends toward destructiveness is accidental, imaginary, therefore unreal.

Existence is synonymous with reality. Non-existence is the antithesis of reality. In all degrees of existence reality is visible. Reality is like unto the sun. In the universe there are many luminaries. There are the stars, the moon, the lamp, the torch, and many other light-givers, but all lights have a center, and the center of lights or illumination is the sun. Though a candle may give light, though the moon may reveal light, though the stars may reflect light, yet the center of their light is the sun itself.

Likewise reality, or truth, has a center. Traces of reality can be seen in each one of the phenomena of the world of existence, because each phenomenon has a portion of existence. Existence is reality, and the center of reality is focalized in great souls among men. There are souls who confer life upon the world of humanity, who are the first educators of mankind, who rescue men from the abyss of ignorance and cause them to attain to sublime degrees of knowledge. For example, His Holiness Christ was a center of reality.

All the manifestations of God were centers of reality. They were like the sun. Though it has various dawning points, it is still the same sun, and he who gazes at that sun will recognize it whatever may be its dawning point.

Likewise, he who is a lover of truth, or reality, will recognize the Sun of Reality by its effulgence, regardless of its dawning point.

One of the dawning points of the Sun of Reality was Moses. Another was Abraham. Another was His Holiness Christ. Another was Muḥammad. Another was the Báb. Another dawning point was Bahá'u'lláh.

The people of truth, or reality, are characterized by their recognition of the Sun of Reality reflecting through these different dawning points, while the people of traditional beliefs are characterized by their recognition of only one dawning point of the Sun of Reality. For example, the people of Moses have confined their gaze to the Mosaic dawning point, and though the Sun of Reality appeared also from the dawning point of Christ yet the Jews have not recognized that light.

The people of truth, or reality, are not lovers of dawning points. They adore the Sun of Reality itself, and they will recognize it wherever it may appear, whether in the East or in the West. They do not consider the bounty of God as limitable, but as a continuous bestowal, for were it limited it would denote imperfection, whereas the bounty of God is everlasting. The grandeur of God is everlasting. The sovereignty of God is everlasting.

Sovereignty presupposes subjects, a treasury, an army, and if we say that there

was a time when God was not possessed of his creation, or when the Sun of Reality was not shining, or if we say that the time may come when there will be a cessation of the bounty of God, or that the Sun of Reality will not shine, such statements are contrary to the nature of the Sun of Reality, because the sovereignty of God is everlasting. God has always possessed creation, and forever will possess creation, and everlastingly will there be the divine manifestations.

The reality of divinity is not limited. Were it limited it could not be divinity, for how could divinity be limited with finality? It is evident that it could not be. If we say that God could be limited, that a day could come when his bounty would cease and that his names and attributes would no longer be potent, such statements would be contrary to reality, because suspension of the efficacy of the names and attributes of God is not conceivable. It is not conceivable that a time can ever come when there will be no Creator, no Provider, no Resuscitator, no Illuminator of the world. Nor is it conceivable that God can ever be dispossessed of his omniscience, or that he will ever discontinue sending his divine messengers to humanity.

One of the bestowals of God is the sun. Can we conceive of any day when the sun was not? One of the bestowals of God upon humanity is mind. Can we conceive of a human creature without the bestowal of mind? One of the bestowals of God upon the human heart is love. Can we conceive of any day when the love of God will cease? The greatest bestowals of God are the prophets, and the very appearance of Christ and other divine educators of humanity implies the existence of the Creator. Can we conceive of any day when these bestowals will cease?

Superstitions and traditional beliefs are contrary to reality, or truth. Hence it is our duty to investigate reality, no matter whose lips utter it or in which book it may be found. We must not be limited to any one manifestation, because to limit God to boundary lines is contrary to reality.

The reality of divinity has become effulgent or resplendent in all phenomena. Not a single phenomenon has been denied the bounty of God. All phenomena are submerged in the sea of God's eternal bestowals. When God is so kind, his bounty so great, and life so everlasting, how can man be so ignorant as to disregard these self-evident facts to the extent of substituting superstition for reality?

The reality of divinity is manifest in all things, even as the sun is manifest in all phenomena. All earthly phenomena owe their existence and their development to the sun. The bounty of the sun reaches all. The light of the sun shines upon all the earth. It shines upon the trees and upon the plants. It shines upon the mountains and upon the ocean. It shines upon the animal and upon man. In short, the rays and heat of the sun permeate all phenomena. Not a single thing is bereft of the effulgence of the sun.

Likewise, the light and power of the Sun of Reality become effective in each phenomenon according to its capacity. Thus each phenomenon, especially man,



is a sign of God's power. Man is the greatest sign, because he is the consummate phenomenon. Man is like a mirror in which is reflected the Sun of Reality with all its radiance.

When we use the word man we refer primarily to the greatest examples of mankind — the noblest men; that is to say, the perfect members of humanity. We do not mean those men who are men in form but animal in character, who are bereft of reason, who are acquainted only with folly, and are submerged in the sea of materialism. When we use the appellation man we signify thereby a perfect man, a man who is created in the image and likeness of God, a man who is a reflector of God's light and guidance, a man who is an educator of his fellow-kind, a man who is a discoverer of the mysteries of God, a man who is a manifestor of the mercy of God, a man who is an advocate of the oneness of the world of humanity. He is man.

Although the effulgence of the sun is reflected in all phenomena, even in minerals, yet the sun has never descended from its lofty position. For the sun there is no descent or ascent, no egress or ingress. Its signs are evident. Its lights are visible. All phenomena declare its glory.

Likewise, the Sun of Reality is revealed in all phenomena of the earth. Its signs, its attributes and its powers are resplendent throughout the endless realms of interminable space. All things attest its grandeur, and all creation is dependent upon it. Neither is the Sun of Reality subject to descent, for that would imply imperfection, and imperfection is contrary to the reality of divinity. Divinity is that which is sanctified above all imperfections. Divinity is an indivisible unit.

Then let us offer thanks unto the clement Lord whose names and attributes are visible in all creation. God has bestowed upon us his gracious gifts. He has given us a body. He has given us mind. He has given us spirit. He has endowed us with faculties and powers. He has given us perceptions. He has given us love. He has given us fellowship. We are the recipients of his favors. We are sheltered in his perfection. We are submerged in the ocean of his mercy. We are his signs. Then let us give thanks unto him, and let us express that thankfulness by associating together in perfect fellowship. Since fellowship is inherent in humanity, why should we shun one another? Considering the divine kindness and everlasting bounties, why should the world of humanity deprive itself of these great bestowals? Since the oneness of God is radiant and manifest, why should humanity be disunited?

It is my hope that you may be rescued from imperfections, that you may be sanctified above all defects, that you may investigate reality, that you may be instrumental in establishing bonds of kindness, fellowship and love. It is my greatest desire that you may receive the baptism of the Holy Spirit and attain unto the life everlasting.

## **THE OPEN FORUM**

**San Francisco, 8 P. M., October 10, 1912**

### **INTRODUCTORY REMARKS BY MR. WM. BOON, CHAIRMAN**

In introducing to you the speaker of the evening I want to say that the Open Forum always welcomes all speakers who have a message, who have an idea they want to bring before us, but we are particularly anxious to hear from people who are sincere, people who are willing to suffer or who have suffered for their ideas.

I am informed from reading and other sources that the speaker of this evening has spent forty-two years in a fortress. He was taken away from his home by the Turkish government and was placed in a prison. As he has a message, we are very glad to welcome him here. He has traveled considerably and is very tired, and while he would like to answer questions he asks to be excused because of his fatigue, so there will be no discussion. I have now the pleasure of introducing to you ‘Abdu’l-Bahá.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

Although this evening I am feeling indisposed, yet, owing to the love I entertain for you, I have come, for I have heard that you have here an open forum for the investigation of reality, that you are free from traditional beliefs, and desire to arrive at the truth of things, that your endeavors are lofty, that you are not holding to superstitions of the past. Hence I have thought it expedient to discourse this evening on a subject that is of interest both to the East and the West, and to draw an analogy between the philosophy of the East and that of the West.

The criterion of judgment in the estimation of western philosophers is that of the five senses. Their opinion is that only the tangible is reality, and that there is no doubt regarding tangibilities. For instance, they observe light through the sense of sight. They see the sun, or the meadows, and their opinion is that such perception is reality. They maintain that the greatest standard of perception is that of the senses, that one should not doubt a judgment reached by means of the standard of the senses, and that a conclusion reached through the avenue of the senses is a reality, established and certain.

However, among the philosophers of the Orient, especially those of Greece and Persia, the standard of judgment is the intellect. These philosophers are of the opinion that the senses as a criterion of judgment are not reliable, and their proof is that the senses commit mistakes, hence they argue that whatever is likely to commit mistakes cannot be considered as infallible.

Sight is supposed to be the most powerful and reliable of the senses, yet one may see in a mirage a body of water and be undoubting as to its reality, yet the water is non-existent. By the sense of sight one may see as verities images reflected

in a mirror, but reason declares them to be non-existent. To the sense of sight the sun and the planets appear to be revolving around the earth, whereas the sun is central and the earth revolves around it. To the sense of sight the earth seems to be a plane, whereas reason proves it to be a sphere. To the sense of sight the stars appear to be small and insignificant, but reason shows them to be colossal bodies. To the sense of sight a spark of fire whirling in the darkness seems to be a circle of light, yet such a circle is non-existent. To the sense of sight, when one is sailing on a ship, the shore seems to be moving, whereas the ship is moving.

In short, there are many instances and demonstrations that disprove the assertion that all tangibilities are certainties, and therefore the senses as a standard of judgment are unreliable.

The perfect standard, according to the philosophers of the East, is that of reason and intellect, because by that standard the realities of all objects can be reasonably compared and judged. They believe that the standard of reason or intellect is perfect and that everything reasonable is true. They consider that all philosophic subjects can be understood according to the standard of reason. They believe that the senses are instruments of reason, and that through their instrumentality an investigation of realities can be conducted. In this belief they differ from the philosophers of the West.

The materialistic philosophers of the West regard man as a member of the animal kingdom. The philosophers of the East, such as Plato and Aristotle and the philosophers of Persia, believe that the world of phenomena represents two great divisions: the animal and the human. There are other divisions, such as the mineral and the vegetable kingdoms, but a sweeping generalization would bring all phenomena into two kingdoms. One is the animal kingdom, which is the world of nature. The other is the human kingdom, which is the world of reason.

Man is distinguished from the animal by his reason. The perceptions of the animal are of one type — the tangible only. The perceptions of man are of two classes: the tangible, which, for instance, perceives the light of a candle, and the reasoning perception, which is capable, for example, of mathematically proving that the earth is spherical in form. The hypothesis of a center of gravitation is a reasonable one, but reason itself is not a tangible thing. Reason is an intellectual verity, not a tangible object. All mental qualities are ideal realities, not tangible realities. Scholasticism is an ideal attainment. It is not a thing that can be felt. It is not a tangible verity. When one meets a scholarly man the eye does not see his knowledge, nor does the ear sense his science, for science is an ideal verity.

The perceptions of man are of two types — the reasonable and the tangible, whereas the animal has but one form of knowledge — the tangible. The animal cannot conceive of the earth as a sphere. It cannot discover a new continent. It is incapable of discovering a latent mystery of nature, such as electricity, and bringing it from its invisible state to the plane of visibility. It cannot conceive

of ether as a verity. It cannot delve into the mysteries of creation. The animal is entirely a captive of the senses because it is incapable of conceiving anything ideal. Beyond the tangible it cannot understand anything.

Man is endowed with the ideal perceptions as well as with the senses. For example, astronomical discoveries are among man's achievements, but they have been accomplished through intellect, through the ideal senses. The inventions of man have not been perfected through the tangible perceptions or senses, but through the reasoning faculties. The development of all the sciences has been through the faculty of reason. In short, the traces of the intellect are manifest in man, and man, because of the faculty of reason, is differentiated from the animal. Therefore the human kingdom is distinct from and superior to the animal kingdom.

However, the philosophers of the West endeavor to prove by the human anatomy that man originated from the animal. They say that he lived originally in the sea as an invertebrate, later becoming a vertebrate; after many ages he became so developed that he could creep along the land, gradually his anatomical form showed feet and hands; then he began to walk on his four limbs, after which he slowly developed into the human form, walking erect. These various forms or stages of evolution are like connecting links, but between man and the monkey there is a missing link that the scientists have been unable to discover.

Nevertheless, the western philosophers claim that there are still present in man vestiges of the monkey species. They state that there are remnants even in the animal which indicate that at one time they had organs that are not now present. For instance, the serpent has indications that once it had legs, but because it chose its habitat mainly in holes of the earth it had no use for legs, consequently they became gradually atrophied. The philosophers of the West claim that in the human anatomy also there is a certain vestige of a former appendage, and they assume that the coccyx shows that man once had a tail. On this assumption they base their so-called proof of man's descent from the monkey. This is the quintessence of western philosophy!

Let us now consider eastern philosophy.

As philosophers of the East let us admit that the human anatomy has been evolved from the original form of man when he was a denizen of the sea. However, we contend that man has never at any time been animal in specie, but that from the very beginning of his existence he has been distinctly human.

The evolution of mankind on the earth may be compared to the growth and development of the human foetus. When microscopically examined in an early stage it is seen to resemble a worm, though having two distinct divisions, an upper and a lower, from which are evolved hands and feet. The foetus develops from one form to another until it finally shows that which was potential in it — the human image — and is born into this world. But the fact that the foetus presented many forms, even that of a worm, is not proof that man was ever

animal in specie. The transformation from the form resembling a worm to the comely form of man shows the conservation of the human specie.

Even though we acknowledge the fact that at one time man as an invertebrate was an inmate of the sea, that at another time he was a four-limbed being, later assuming an upright position, nevertheless we must also believe that in each of those stages there were peculiarities of his human specie. Even the missing link of the Darwinian theory is an evidence that man is not animal in origin, otherwise the most important link could not be missing, and this link that has not yet been found never will be found.

The philosophers of the East believe that the human kingdom is distinct from the animal kingdom, and their proof is that the animals are captives of nature.

All phenomena are captives of nature. The sun, the innumerable stars and satellites, are captives of nature. The vegetable kingdom and the mineral kingdom are captives of nature. They cannot deviate one hair's breadth from the laws of nature. The sun, colossal as it is, cannot deviate one hair's breadth from the laws of nature. But man seemingly breaks the laws of nature. Though man is an animate being of the earth like the animals, and the exigency of nature demands that he should live upon the earth, yet by defying the laws of nature he can soar in the air, or sail over the seas in a ship, or explore the deep in a submarine. He can imprison in an incandescent lamp such a tremendous and powerful force as electricity and convert it to his use. According to the laws of nature, man is able to communicate with his fellow-man only a very short distance, but through his inventions he overcomes these laws and communicates with the East or the West in a moment. The human voice, according to nature's laws, should be free, yet man can arrest and reproduce it in a phonograph. According to nature, the voice of man should reach a distance of only two or three hundred feet, but through his invention of the telephone it can be transmitted a distance of more than one hundred miles.

In brief, all the arts and sciences, inventions and discoveries now enjoyed by man were once mysteries of nature and should have remained hidden or latent. But through the ideal faculties of man the laws of nature have been defied, and the secrets of nature have been brought out of the invisible into the plane of the visible. In other words, man wrests the sword from nature's hand and uses it against nature, thus proving that in man there is an extraordinary power which is beyond nature.

In the world of nature conscious knowledge is absent. Nature is devoid of memory, whereas man has memory. Nature is without the faculty of perception, whereas man has perception. Nature has no volition, whereas man is possessed thereof. Hence it is evident that there are virtues in man that are not present in the world of nature, and this is provable from every standpoint.

If we assume that the intellectual reality of man belongs to the world of nature and is a part of the whole, is it possible to prove that a part can contain certain virtues that the whole does not possess? For example, is it possible for a drop

to contain certain virtues that are not in the sea? Is it possible for a leaf to be imbued with certain qualities that are lacking in the tree? Is it possible to believe that the extraordinary reasoning faculty of man by which he has gained dominance over the earth is animal in character when it is absent in nature?

Only in man is there present the superior faculty that has the power of idealization and that discovers realities. For instance, it makes scientific discoveries, and science we know is not a tangible reality. Science as it exists in the mind of man is an ideal reality, and even the mind itself is an ideal and not a tangible reality. Notwithstanding this, some sagacious men who have attained to a great degree of knowledge in the human world assert that only the tangible is real. In the laboratory of nature they have investigated facts as they are, and have studied sciences and arts, yet they have arrived at the conclusion that only the tangible is a reality worthy of credence and that all else is nonsense and superstition.

How strange it is that men study twenty years in school and college only to reach a point where they accept naught but the tangible and deny the existence of ideal realities! Have you ever stopped to think that the animal has already attained to such a degree of wisdom? Have you ever stopped to think that the cow is already a professor emeritus in such a school of philosophy? Have you ever stopped to think that the cow, without any hard labor or study, is already a philosopher of the superlative degree in the school of nature? Then why should we go to college? Let us go to cowlege!

#### **THEOSOPHICAL SOCIETY, SAN FRANCISCO LODGE**

**Yosemite Hall, Native Sons' Building, San Francisco, 8 P. M., October 11, 1912**

#### **INTRODUCTORY REMARKS BY MR. W. J. WALTERS, CHAIRMAN**

Some sixty thousand years ago, when our Aryan race was in its infancy, a great Teacher came to the world — a teacher known as the Lord Vyasa. He gave to the people of the time a message which has come down through the ages. He taught them of the immanence of God, that the divine exists in all men.

Since that time, at the birthing of every race and subrace, great teachers have come to the world. The teacher Vyasa came again at the birthing of the second root race, and was known as Tehuti, Thoth or Hermes. He gave to the people of his day the message of light: the light that lighteth every man that cometh into the world.

At the birthing of the third race, the teacher came and was then known as Zaratushtira — the greatest of the Zoroasters of Persia. There have been a number of Zoroasters since his time.

Again he came, and the world knew him under the name of Orpheus, when

he sang into the hearts of his people the message of harmony and beauty, and brought them nearer to God through music.

Yet once more he appeared and was known as the Lord Gautama the Buddha, when he gave to his people the message of the Good Law. Then he passed away from this old world of ours, giving into the mighty hands of his successor the office of world teacher.

Then came one who was known as the lord of love, the Christ, and he gave the message which for the last two thousand years has dominated the thought of Christendom.

But these were not the only teachers. All down the ages lesser lights have shone forth when the people and the times were ready. They were known under many names, but each had a message adapted to the nation in which he made his appearance.

And so to-night we are to be privileged to listen to the message of the great teacher, Bahá'u'lláh, spoken through the lips of his descendant who is with us. He comes to speak yet another message, to show us still another facet of the one truth which men shall recognize once and for all, that they are dependent each upon the other, and nearer that great consummation when men shall be governed by love instead of hate.

It therefore gives me great pleasure, friends, to present to you one of whom you have heard or read before — ‘Abdu’l-Bahá.

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

Many investigators of truth hold the opinion that of the seven rays of the Sun of Reality six have emanated and have passed away, but that the seventh ray has not yet appeared. The Bahá'ís, however, claim that the seventh ray, which includes the light of all the others, has appeared in the manifestation of Bahá'u'lláh. We should therefore investigate the merits of this claim, because it is through the seventh ray that humanity will become enabled to attain perfection.

God created the world in six days and on the seventh day he rested. These days symbolize seven stations, seven great manifestations of God. The number seven is oft repeated in the world of creation. The days of the week are seven, and according to ancient astronomy there were seven planets, seven polar circles, and so on.

All the divine manifestations are one reality, but they have appeared from various dawning points. As the phenomenal sun appears at various times from different dawning points, so the Sun of Reality, that reality of radiance which sheds light upon the world of existence, has dawned from various horizons.

The Sun of Reality has appeared heretofore from six dawning points, and religionists are anticipating the coming of the seventh dawning point, or dayspring.

Some are looking for the Messiah, others for the Christ, or the Imám Mahdi, or the Buddha, but the Bahá'ís believe that the Sun of Reality has dawned from the dayspring of Bahá'u'lláh.

The divine religions, by which are meant those based upon divine revelation and possessing a book, are seven in number. Consider the great world religions of to-day. They are Zoroastrianism, Judaism, Christianity, Muḥammadanism, Buddhism and Confucianism, each of which branches into many sects and denominations. According to the Bahá'í belief all the truth of these six religions is embraced within a seventh — the revelation of Bahá'u'lláh — which completes and fulfils the promises and prophecies of the prophets of the past.

The main teaching to be found in the Bahá'í pathway concerns the oneness of the world of humanity. All mankind are the servants of one God. All are submerged in the sea of his mercy. God is the shepherd of all humanity. He provides for all. He protects all, and he is kind toward all. Therefore we likewise should be kind and loving toward all humanity, regardless of race or religion. This is a fundamental teaching of all the religions of God, and the strife and sedition that exist in the world to-day have been the result of blind belief in ancestral superstitions.

One of the teachings of Bahá'u'lláh relates to the unification of religion. Religion should be a bond to connect the hearts of men. It should be a cause of the illumination of the human world. It should be a center of attraction to the hearts. It should be a channel for the mercy of God. If it prove to be a cause of discord, enmity and bloodshed, then irreligion would be preferable, because religion should be a door to the knowledge and love of God.

There is no doubt that the oneness of the world of humanity is a reality. Hence religion should be an instrument to promulgate love toward all mankind, because the fruit of religion is love. God did not send the prophets simply that man might acknowledge their greatness. God sent the prophets in order that they might educate man, that they might train him according to love, that they might imbue him with the knowledge of God, that the scales might be dropped from his eyes, and that he might glorify God, the All Glorious, even as your soloist has done this evening. The glorification of God does not consist in merely saying that God is great. That is only verbal and there is no virtue in it. To glorify God means that the reality deposited within the human temple, the reality which is the image and likeness of God, shall become revealed through man. That reality consists in the virtues and perfections of the human world. It consists in the knowledge of all truth. When such lights become manifest from him, then he has indeed glorified God. Otherwise, the glorification of God is only a verbal ceremony.

Among the teachings of Bahá'u'lláh is one relative to the abolition of fanaticism that is based upon ignorance. Such fanaticism is destructive of the basis of humanity; it is a veil obscuring man's vision and preventing him from seeing reality aright, hindering him from seeking the spiritual development to which he



should aspire and thereby attaining to the sublime virtues characterizing perfect manhood. The veils of such prejudice must be rent asunder in order that the light of reality may shine forth gloriously. So long as the world of humanity continues to be controlled by baseless prejudice it day by day becomes more degraded, more steeped in ignorance, until at last the human eye becomes as blind, the human ear as deaf, the human spirit as dead, and man becomes bereft of all the favors. But if this veil of prejudice and fanaticism should be rent asunder, then the light of reality would become effulgent. The light of reality is one, and it is the foundation of all the divine religions.

Another teaching of Bahá'u'lláh is one concerning the correspondence of every religious belief with reality. When a belief is in conformity with truth, and in keeping with science and reason, then it is an established reality, well proved and tried. Otherwise it is a superstition.

In short, the teachings of Bahá'u'lláh are numerous, and were I to detail all of them they would not be finished by midnight. Therefore let us consider the quintessence of all the questions.

Man has three aspects. These have been interpreted according to former terminology as three molds.

One is the animal mold, which is also known as the reality of darkness, — that is, a reality emanating from the world of nature, — and in that reality man has faculties and powers in common with the animal.

The second mold is the human reality, sometimes termed the astral reality. It is the mold between darkness and light, in which the soul is able to choose whether it will acquire all the virtues or remain subject to all vices.

The third mold is the spiritual reality, which is light itself.

When man remains in the animal mold, or lingers in the world of nature, he becomes utterly bereft of the light, inasmuch as the world of nature is one of darkness. But when he progresses from the animal mold he enters the human reality, or the stage between darkness and light. From one aspect the human reality is connected with the world of darkness, and from the other aspect it is connected with the world of light, which is represented in man by the third, or spiritual, reality. This third mold comprises the spiritual virtues, and is symbolized by the world of angels.

The human spirit is a center of all virtues. The human spirit is a reflector of the bounties of God. The human spirit is destined to advance and to be enveloped with the effulgence of God, because the human spirit is immortal.

An evidence of the immortality of the human spirit is the fact that it is not affected by changes in the body. The body is subject to various conditions. At one time it may be healthy; at another time it may be susceptible to some pathology. At one time it may be weak or ill; at another time it may be well and strong; or a member may become lost. However, the reality within the

body — the human spirit or mind — is the same. If the body should become lean the spirit would not become lean. If the body should become corpulent the spirit would not become corpulent. If the body should be dismembered the spirit would not be affected. In brief, the spirit is independent of the body, and the disintegrations that take place in the body do not affect the soul, for the human reality or spirit is ever the same.

Another indication that the spirit is distinct from the body is the fact that though the body be slumbering the spirit of man is awake. When man is asleep the body is as dead; the eye does not see, the ear does not hear, the tongue does not speak; all the physical forces are quiescent, are as dead. Notwithstanding this, the spirit sees, hears, converses, discovers realities and latent mysteries. Though the physical functions of the body be impaired the spirit is not affected. Though the body become incapacitated the spirit remains intact. Though the body be paralyzed the spirit is not paralyzed.

Among other evidences of the immortality of the spirit is the fact that there can be no effect without a cause. It is impossible for a non-existent cause to produce existent effects. For instance, if we suppose the sun to be non-existent, it would logically follow that its rays and heat would be non-existent. However, we know that the solar energy does exist, because its rays and heat are continuous. The sun being the cause, and the rays and heat the effects, how could the cause be non-existent when the effects are continuous? Likewise, the effects of the Sun of Reality are continuous in the world of reality, for, inasmuch as the influence of the manifestations of God who lived thousands of years ago continues to be felt in the world of to-day, surely the divine manifestations themselves must somewhere be still existent. For example, His Holiness Christ lived upon the earth nineteen hundred years ago, yet the effects of his presence at that time are evident in human minds and hearts to-day. Then how could he be non-existent when his lights are still shining, his praises still sung? He is existent and immortal. The Christ is everlasting, even as its traces are everlasting.

There is another indication that we might mention concerning the immortality of the spirit. When man is confronted with a difficulty he seems to consult himself, as though there were a something within him, a power, a voice. He says, Shall I do this, or shall I not do it? What shall be the consequence? What harm will result? Then from that consultant emanates a certain opinion, and that still small voice says that the results will be either favorable or unfavorable, and advises that the matter should or should not be carried out. What is that something man consults when he thus deliberates? It is undoubtedly the spirit, which is changeless and therefore immortal.

In brief, there are three realities in man. One is the animal reality, which represents the world of nature, and which is subject to disintegration. The second is the human reality, which reality is everlasting. If it rescue itself from the baser nature, it will constantly progress and will become a radiant spirit, because the divine virtues possible of attainment in the human world are unlimited. Therefore there is no end to the development of humanity. Progress is interminable.

Confirmation is everlasting.

If the bounties of God should cease existence itself would cease. The darkness of non-existence would then become universal, even as the phenomenal world would perish if the sun that shines upon all phenomena were for one moment to cease shining. If it were reasonable or possible as a hypothesis to suppose that there ever had been a time when the sun had existed without its rays and heat, we should be forced to the conclusion that the sun had never existed, for the essential requirement of the sun is continuous outpouring of light and heat. Likewise, if we assume that there ever had been a time when the bounties of God had had a beginning, we must perforce believe that at one time there had been no divinity; or, if we assume that a time may come when the bounties of God will cease, we must conclude that divinity will sometime cease to exist. But this is impossible, because the essential requirement of divinity is continuous outpouring of bounties, and for the bounties of God there is neither beginning nor ending. God is eternal and his bounties are everlasting.

Notwithstanding this, some imperfect minds imagine that there was a time when the bounty of God was not, when God was not the Creator because he had no creation, when God was not the Provider because he had none for whom to provide. And there are some who say that a time will come when God will no longer create, when provision will cease, and when the world will come to an end. Such suppositions are great errors, for they attribute imperfection to divinity. This would mean the cessation of divinity, the cessation of the bounty of God, which is everlasting. These are suppositions of immature or ignorant minds, for any one who has the least perception knows that the sovereignty of God is eternal. Sovereignty requires subjects. Sovereignty requires a country. Sovereignty requires princes, officials, an army. Could there be a king without a country, without subjects, without a treasury, or without courtiers? Were a king to be without these requirements of sovereignty it would be obvious that his dominion did not exist.

Therefore, to attain unto the knowledge of God's mysteries, man must know God as a real king, everlastingly possessed of subjects, hosts, dominion and power. Otherwise man will remain a captive of nature — which is the station of the animal, not of man — and will deprive himself of the great bestowals of God whereby the spirit of man is destined to become illumined.

#### **ANNOUNCEMENT BY MR. WALTERS**

I have asked 'Abdu'l-Bahá whether he is willing to answer questions relative to the address he has given us this evening, and he says he will be very pleased to do so.

Question. Do the Bahá'ís credit the doctrine of reincarnation?

Answer. The question of reincarnation is a very important question. It is in need of elucidation and amplification. It cannot be briefly answered.

When we study phenomena, with the investigation of truth as our object, we discover that the law of conservation of energy is a reality; that the elemental realities are ever existent, and that phenomena are the compositions thereof; that each phenomenon or existent being is composed of certain elements, this being a scientific fact that can be verified by natural philosophy; that every single molecule is composed of certain atoms; that the ion is indestructible and subject to coursing and journeyings throughout interminable space.

In the mineral kingdom, the single element traverses from one state to another until it completes all the stages of that kingdom. At one time it is dust. At another time it is stone, or crystal, or something else. This single element may then be transferred to the vegetable kingdom, wherein it traverses the various stages of that kingdom. Again, this single element may be transferred to the animal kingdom, and in that kingdom become part of various animal tissues, appearing in different forms of the animal type. At another time, this single element may be transferred to the human kingdom and traverse its various stages.

In short, the single element is subjected to coursings and journeyings throughout the interminable universe, and in every stage it has certain distinct virtues. For these virtues there is no end. Thus it is evident that the single element is absolutely indestructible and eternal. It appears in all phenomena, at most being subject simply to transferences, but not to destruction. It is everlasting.

Please ask ‘Abdu’l-Bahá whether the foregoing answer may be finished. The question relates to the spirit, not matter.

Question. What becomes of the spirit of a murderer?

Answer. Human spirits are manifested in physical molds or bodies. One spirit may be imperfect; that is to say, it may be imbued with qualities and characteristics of a baser nature; it may be ignorant, inadvertent, immoral, evil, contaminating, tyrannical. These vices are the retribution of this spirit.

Again, another spirit may be perfect, wise, knowing, possessed of praiseworthy virtues and human perfections. These virtues are in themselves the reward of this spirit.

One spirit may be radiant, lordly, merciful. These qualities are its reward.

Another spirit may be dark, satanic, animalistic. These qualities in themselves are its retribution and punishment.

The reward and the retribution are the result of states of being. The perfections of man are really the rewards of man, and the vices of man are in themselves the retributions of man.

The murderer, therefore, is submerged in the abyss of vices, and surely he will be subjected to the proper retribution in the transferences mentioned in the lecture, which transferences are numerous, appearing in endless forms and images[a24].

In one of your letters you wrote the following. Shall we add it to the foregoing answer? The last paragraph of that answer would indicate that ‘Abdu’l-Bahá believes in reincarnation. In the lecture he did not mention any transferences of spirit, only the atom of matter.

“If in this world the murderer receives capital punishment this alone is his punishment. The justice of God will not visit him with a second punishment after his death, because the justice of God does not permit of double punishment.”

Question. Do you teach of the subconscious mind? Is it the spirit that answers your questions, or is it the subconscious mind?

Answer. In the human being there is conceived a perfect reality which according to various terminologies has received different names.

Man, in infancy, is called a babe. When he reaches maturity he is called a mature man. When he reaches old age he is called an old man.

The sublime reality latent in man is given different names. When it discovers realities it is called the mind or intellect. When it is the cause of life it is called the spirit. It is the same agency functioning in different degrees. When it answers analytical questions it is called the subconscious mind, because it discloses truths. When it is the cause of comfort and life it is called spirit. This is the consultant.

Question. What have you to remark regarding the physical purification as described by Yogis of India?

Answer. Before we begin the process of purification, we ought to know in what the impurity of man consists. We should know what defiles the spirit of man. Then we can investigate the process of purification. We must not be superstitious about these things. We must understand them clearly.

When a man has the vices of lying, dishonesty, tyranny, deceit, these are impurities that have attacked his human spirit, and he is dark, animal, satanic. Such evil qualities are characteristic of the world of nature.

In what does his purification consist? How can he be rescued from falsehood and become truthful? How can he be saved from ignorance and become knowing? How can he be saved from inadvertence and become attentive? How can he be saved from tyranny and become just? Through what process can he be saved from all these imperfections and vices and become enabled to acquire all the virtues?

Since he is ignorant of God, he must be put in touch with God. Since he is ignorant of the kingdom of God, he must be spiritually educated that he may be able to enter therein. This is the process for the purification of the human reality.

It is evident that a great power must rescue man from these impurities and cause him to attain higher degrees of development. This great power is that of

the Holy Spirit. It is the divine power which transforms a stone into a diamond, which changes darkness into light, which saves man from the world of defects and enables him to attain the world of virtues. This is possible only through baptism by the Holy Spirit. All the manifestations of God have rescued man from the contamination of the world of darkness, and have caused him to gain the real purification through the power of the Holy Spirit.

## **TEMPLE EMANU-EL**

**San Francisco, Saturday morning, October 12, 1912**

### **INTRODUCTORY REMARKS BY RABBI MARTIN A. MEYER**

Brethren of the congregation Emanu-el: It is a privilege, and a very high privilege indeed, to welcome in our midst this morning ‘Abdu’l-Bahá, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it may or may not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and restated.

‘Abdu’l-Bahá is the representative of one of the religious systems of life, and it appeals to the Jews because we feel that we have fathered that ideal throughout the centuries of men. This morning he will speak in his native tongue, being interpreted by Dr. Faríd, on “The Fundamental Unity of Religious Thought.” I know that what he will say will be of significance to us, and we thank him in advance for his message and for consenting to address us at the service this morning.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

The first bestowal of God in the world of humanity is religion, because religion consists in divine teachings, which assuredly are preferable to all other sources of instruction.

Religion serves the world of morality. Religion impels humanity to progress. Religion guides humanity to eternal happiness and honor. Religion enables man to gain the life everlasting.

In order to prove these truths, let us first investigate religion from an unbiased standpoint in order to ascertain whether or not religion be an impetus to the progress, development, illumination and advancement of mankind. Let us not be bound by ancestral beliefs or dogmas, for were we to be bound by traditional superstitions then some would believe that religion has been a cause of happiness, while others would believe that it has been a cause of degradation. Hence we must investigate impartially and thoroughly as to whether or not religion has been the cause of human honor and development.

We shall first consider the founders of religions — the prophets. We shall review the episodes of their lives, the events prior to their rise and those subsequent

thereto. We shall not present to you traditions that are subject to both credence and refutation. We shall cite certain irrefutable historical facts and evidences well known throughout the world.

Among the great prophets was His Holiness Abraham, who was an iconoclast and a herald of the oneness of God.

Let us observe here how religion has been an impetus to progress. His Holiness Abraham founded a family, which was blessed by God, and it was because of its religious basis that the Abrahamic house prospered. Through the divine benediction famous prophets issued from the Abrahamic lineage. There appeared an Ishmael, an Isaac, a Jacob, a Joseph, a Moses, an Aaron. David and Solomon issued therefrom. The Holy Land was conquered by them and became theirs by right, and the great Solomonic sovereignty was established. Hence we learn that religion has been the cause of the honor, advancement and happiness of mankind, as the Abrahamic episode well illustrates, for even to-day the lineage of Abraham is apparent throughout the world.

Let us consider the greater phase of it. When the children of Israel were in bondage in the land of Egypt they were in the lowest state of degradation and slavery. They were in the lowest condition of barbarism and ignorance when His Holiness Moses appeared among them. Outwardly he was only a shepherd, but through the power of religion his influence became so great that the effects of his life are still potent. His prophethood was recognized throughout the land. His law became the foundation of all law. This unique personage, through the power of religion, rescued the children of Israel from bondage. He led them to the Holy Land. He imbued them with qualities that caused them to progress. They became a civilizing people, a scholarly people. Their philosophy became famous. Their industries were well known. Along all lines of advancement that characterize a progressive people they achieved progress. Briefly, Moses laid the foundation of the great civilization and learning which have become permanent, and thereby the children of Israel attained such a degree of honor and glory that they established the Solomonic sovereignty. Their sciences and arts reached an advanced state, and even Greek philosophers, according to eastern history, journeyed to Jerusalem in order to study philosophy and the basis of law with the Jews.

When a religious cause or movement strengthens a weak nation, such as the Jewish nation formerly was, causing it to attain high degrees of attainment and to become a mighty and powerful nation, it becomes evident that religion is the cause of the advancement of the human world and of the honor and sublimity of man.

In speaking of religion, we mean the foundation of religion, not the traditional beliefs or dogmas, which are destructive and ever hinder the progress of nations. It is recorded in the Torah and is confirmed in all histories that when the Jews forsook the foundation of the law of God, and became fettered by ancestral superstitions, then the wrath of God overtook them and Nebuchadnezzar was

sent to conquer the Holy Land. He demolished Jerusalem, burned the temple, and took with him to Babylonia thousands of captives. Subsequently, the Jews suffered further humiliation through Greek and Roman conquerors. Under Titus, the Holy Land was laid waste, and the dispersion of the Jews has continued to the present day. All these vicissitudes would have been spared the Jews had they clung to the foundation laid by His Holiness Moses, which had been the cause of the former advancement and honor of the nation; but the blind following of dogmatic superstitions that later crept in proved to be the cause of their downfall and exile from the Holy Land, their land by right.

Thus we learn that adhering to the foundation of the divine religions is the cause of progress, but that when this foundation becomes obscured by certain traditional beliefs then degradation and retrogression result.

In short, what is the mission of the prophets?

The mission of the prophets is to educate the world of humanity. The prophets are the real educators. The prophets are the universal teachers.

When we desire to disclose the proofs of the prophethood of the great souls or manifestations of God who have appeared among humanity our investigation should be along the line of education. If they really educated and trained a people, causing a nation to attain to the highest point of knowledge when it had been in the lowest abyss of ignorance, then we may be sure that they were prophets. As proof, we do not need to cite miracles, such as the one that out of a rock water was made to gush forth, because such a miracle may be refuted by others. We do not need proofs of this kind. The very life of Moses is proof conclusive concerning his prophethood. We are not in need of further evidence. If a man be unbiased and investigate reality, he will, without doubt, bear testimony to the fact that Moses was verily a manifestation of God.

We should search thoroughly for reality. Reality is one and does not accept multiplicity. The foundation of the religions of God is one reality, and the mission of all the prophets is to educate humanity and to establish fellowship and unity among mankind.

Each one of the divine religions has two divisions. One is the essential division. It is concerned with the world of morality, with the ethical sublimity of human nature. It is concerned with the advancement of humanity in general. It appertains to the knowledge of God and to the discovery of the realities of life. This division is not subject to transformation. It is the one foundation of all the religions of God. In this respect, all the religions are one and the same.

The second division is not essential. It is concerned with the rules of conduct governing society. These are subject to change according to the exigencies of time and place. For example, in the time of Noah, certain requirements demanded that all sea foods should be lawful. During the time of Abraham consanguineous marriages were considered lawful, even as Abraham married Sarah, the daughter of his half brother Haran. During the time of Moses many customs formerly



lawful were forbidden. For instance, camel's flesh was forbidden, though during the time of Abraham it was a lawful food. Such changes in religious teaching concern the trifling things of life. They are not important. When His Holiness Moses lived in the wilderness, where there were no penitentiaries, punishment according to the law of God was an eye for an eye and a tooth for a tooth. Necessity of time and place demanded direct action, but in this day it is not possible to administer justice in this summary manner. In the Torah there are many laws concerning the punishment of murderers, but it is not possible to enforce those laws now. Modern times are such that even capital punishment is a mooted question. Wise men are divided as to its justification. Consequently laws are valid only for the time being. The exigency of ancient times decreed that if a man should commit theft to the extent of a dollar his hand should be chopped off, whereas the theft of one thousand dollars in this day would not justify such a punishment. The times change and likewise the laws. However, such laws are not the essentials but rather the accidentals of religion. The essentials, which are ideal and spiritual in character because they pertain to the ethical development and faith of man, are necessary and permanent. They have one foundation and are not subject to change. Therefore the fundamental reality of the religions of God never changes.

The fundamental teaching of Moses was promulgated by His Holiness Christ, also by Muḥammad, and, in fact, by all the divine prophets. Their aim was one and the same. They were the cause of the advancement and honor of man and of his divine civilization. As stated before, the proofs of the divine inspiration of a prophet are, after all, his very deeds of greatness. If he uplifted a people undoubtedly he was a prophet.

I now ask you to be very fair in your judgment of the following remarks, setting aside for the moment all religious prejudice.

When the Israelites again forgot the foundation of the religion of God they once more became a conquered people. During this period, while they were under Roman rule, His Holiness Christ appeared among them. He proclaimed the validity of the Mosaic law. He declared the Torah to be the book of God, and he testified to the truth of the prophets of Israel. He eulogized Moses, and through the Christian movement the fame of Moses was spread. It was through the instrumentality of Christ, through the translation of the New Testament, that the Old Testament was translated into many languages and was spread throughout the world, many nations becoming converted to the belief that the children of Israel were the chosen people of God, that the blessing of God attended them, and that all their prophets were the dawning points of divine inspiration.

Hence His Holiness Christ really promulgated Judaism. He was a Jew, and was not against Jews. He did not deny the prophethood of Moses. On the contrary, he declared it. He did not abrogate the Torah. Though the Mosaic law concerned with outward ordinances underwent a change, yet the essential teaching of Moses was promulgated by Christ.

Through the power of the word of God, His Holiness Christ harmonized many contentious nations of the East and of the West. He gathered them within the fold of the oneness of humanity. He educated them in such wise as to enable them to become united peoples, and heavenly civilization was the result. These extraordinary evidences of his power are conclusive proofs of his divine inspiration. Consider how his spiritual sovereignty has been permanent. Verily this is manifest evidence.

Then we see, appearing from another horizon, the prophet of Arabia — Muḥammad. Perchance you do not know that one of the first addresses of Muḥammad to his tribe was a testimony to the divine inspiration of Abraham, Moses and Jesus, and to the authority of their books. He exhorted his people to believe in Moses and all the other prophets of Israel. In the Qur'án he offers many praises to His Holiness Moses, saying that Moses was one of the greatest prophets of God, that he was the interlocutor of God, that he was the bearer of the tables of the law, that God guided him through the wilderness, that when the tribes arose against him he was able to conquer them, because truth is ever victorious over wrong. There are many references of this kind in the Qur'án. I am citing just a few.

His Holiness Muḥammad was outwardly illiterate and uninformed of the holy books of God. He was born in Arabia among barbarian tribes who were in such a condition of ignorance and barbarism that they buried their daughters alive. These tribes, living in a state of dependence under the Persian and Roman governments, were scattered over the Arabian desert, and were constantly warring among themselves. When the light of Muḥammad dawned, this darkness of ignorance was dispelled. In a short space of time these barbarian tribes reached a superlative degree of civilization, its center being established in Baghdád, from whence its influence was extended to Spain, and thence to Europe. What proof is there concerning Muḥammad's prophethood greater than this? It is self-evident, unless one should close his eyes to justice and remain obstinately unfair.

The Christians believe that Moses was a prophet of God. Also the Muḥammadans believe that Moses was a prophet of God. Has any loss resulted from such belief? On the contrary. Because they have exalted Moses and have accepted the Torah, it proves their fairmindedness. The Muḥammadans have accepted also His Holiness Christ. Has any harm come to them because of this acceptance?

Then what harm could result if the Jewish people should praise His Holiness Muḥammad and His Holiness Christ? Such a broad view, if generally accepted, would eradicate the hatred, oppression and warfare of centuries, and thus fanaticism would cease and mankind would become united.

Since the Christians and the Muḥammadans believe that Moses was the interlocutor of God, cannot the Jews admit that Christ was the word of God? Can they not say just the few words that are necessary to change these conditions,

in order that hatred, fanaticism and bloodshed may pass away and peace reign forever?

I now declare to you that verily Moses was a great prophet; that Moses was the interlocutor of God; that Moses gave the fundamental law of God; that Moses was the founder of the ethical teaching that has brought happiness to humanity. What harm results from this acceptance? Do I lose by saying this to you, and believing it as a Bahá'í? On the contrary, it benefits me as a Bahá'í, and the founder of the Bahá'í movement, Bahá'u'lláh, is well pleased with me and confirms me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at a true conclusion; you have believed in a prophet of God — Moses; you have accepted a book of God, the Torah."

Inasmuch as it is possible to remove much prejudice from the world by this bit of liberalism, why not do it? Why not prevent continuous strife? Why not establish thus easily the bond that will connect the hearts of men? What harm could result from a religion that exalts the founders and the teachers of all other religion? Inasmuch as the followers of other religions praise His Holiness Moses, and admit that Moses was a true prophet and the founder of Judaism, why do not the Hebrews praise the prophets of other religions? What harm would come from it? There would be no loss to them. On the contrary, they would be contributing to the welfare of mankind; they would be instrumental in establishing the happiness of the world of humanity, for the eternal honor of mankind depends upon this modern liberalism.

Our God is one. He has created all of us. He protects us, and he provides for us. Since we, his children, his followers, acknowledge this kind and clement Lord, why should we hate or shun one another? Why should we so heedlessly break the hearts of one another? God is merciful and kind, and his aim has always been that religion should be the bond of unity and affinity.

Praise be to God, the mediaeval ages of darkness have passed away and the century of radiance has dawned, the century of service to the world of humanity, wherein the reality of things is becoming evident, wherein science is discovering the very mysteries of nature, wherein we are establishing the foundation of the oneness of the world of humanity. Therefore should we still linger in our fanaticism and tarry in our prejudice? Should we still be bound by old fables and superstitions, and be handicapped by superannuated beliefs of the dark ages, again waging religious wars and shedding the blood of one another? Is it becoming the station of man? Would it not be better to show love toward all humanity? Would it not be preferable to unite in fellowship, and in a fair and liberal spirit praise God and all the prophets? The world would then become a paradise and the promised day would be realized. In that day the wolf and the lamb will drink from the same stream, and, according to the prophecy of Isaiah, the owl and the vulture will nest together, and the lion and the calf will enjoy the same pasture.

In this prophecy the wolves and sheep are symbolic of hitherto contending nations which, through modern liberalism, will associate with one another in perfect fellowship and love. This prophecy will never come to pass literally, for the lamb will always be the prey of the wolf; the calf will ever be the prey of the lion, because the lion, not being herbivorous, is necessarily dependent upon flesh food. Therefore this prophecy relates to the day of promise wherein certain nations or races, symbolized by lions and wolves and sheep, among whom there has been no bond of fellowship or association, will end their differences and display toward one another kindness and liberality.

Briefly, the age is ours wherein fellowship will be established. This is the century wherein all religions will be united. This is the century wherein all nations will enjoy international peace. This is the century wherein all tribes and races of the world will forget racial prejudice and associate freely. This is the century wherein all countries of the world will become one home for the human family, thus enabling humanity in its entirety to live in love and in peace under the great and broad tabernacle of the one Lord.

## **READING ROOM AND LIBRARY FOR THE BLIND**

San Francisco, 3.30 P. M., October 13, 1912

### **INTRODUCTORY REMARKS BY MRS. ANDREW S. ROWAN, HONORARY PRESIDENT**

While waiting for some of our blind friends to come from the Berkeley Institute, I will tell you of the work we have been doing in this room, which was first opened as a reading room and library for the adult blind, there being in Berkeley an institute for the young who had lost their sight.

We began by circulating books and teaching typewriting and reading by touch. At the time of the earthquake we lost everything. Afterward we began our work again in a small way. We then found that it would be necessary to do more than give merely educational instruction, that we must occupy the hands, in order that our dear blind friends might have a source of income and become independent. So manual arts and scientific massage have been taught. As for the manual arts, you can see examples in the mat on the floor and the baskets on the wall. We have instructed them also in piano tuning and in many other useful arts.

Our friends having now arrived, we are anxious to listen to ‘Abdu’l-Bahá, the great teacher, the great prophet of peace.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

This revered lady, Mrs. Rowan, is indeed doing the world of humanity a great and useful service, for she assists those who are blind and shows them the tenderest kindness. Because she is giving them an opportunity to be trained

manually, and is educating them intellectually, she is in reality endowing them with real sight, — that is, insight. What greater attainment than this could be desired? What is more noble than to aid those who are worthy of such service, and to assist those who are deprived of sight to receive their portion in the world of humanity?

There are two avenues or channels whereby man may learn of the outside world. By reading, man is enabled to learn of public thought, to become informed of passing events, and to become aware of all the discoveries of mankind. This is a great blessing for the world of humanity, and inasmuch as this revered lady has contributed to the opening of this reading room and industrial institute she is assuredly preparing these students for and putting them in touch with the world. The oral teaching given them informs them concerning the world, the holy Bible and all the heavenly teachings. This they gain through the sense of hearing. Through the sense of touch they learn to read the books that are provided for the blind. By these two methods they are enabled to receive the benefits of both senses — seeing and hearing.

There is no difference, after all, in result, whether one reads or hears. The processes are two, but the result is one, and this didactic work tends to endow the sightless with sight and to inform them of all verities. Thus they may read the holy books and inspired writings, and may become informed of all the heavenly teachings. Likewise they may become informed of historical and scientific matters and other experiences of the world of humanity, even as those who are endowed with the sense of sight. Therefore we must be most grateful for such undertakings and for such efforts. The body politic, in its entirety, must be grateful for institutions similar to this.

Among the prophets there have been some personages who were sightless, for instance Isaac, but there have been none who were deaf. Why? Because blindness is not a hindrance to gaining information, understanding, or discrimination, but deafness is, for he who is deaf cannot make others understand, nor can he himself understand clearly. If the sense of hearing be defective, the sense of speech also will become defective. He who is congenitally deaf is likewise dumb, and therefore is handicapped in trying to understand and in making others understand; but if he be sightless he is deprived only of visualization.

The instruction given in this praiseworthy institution makes it possible for you to come into full touch with the world, because you are taught to use your other senses, through which you may obtain accurate knowledge of the past and of the present.

You who are bereft of outward sight, be not sad, be not grieved on this account, for insight is all important. Lack of sight prevents man from visualizing objects, but it is not a hindrance to his appreciation of realities. Lack of insight, however, deprives man of appreciating the station of the prophets and understanding their teachings. Lack of insight deprives him of the knowledge of God and the comprehension of realities.

Physical sight is not of great importance, therefore blindness should not be considered a defect. However, to be without insight is verily a great defect, because man is then incapable of understanding the mercy of God. Lack of insight deprives man of faith and of a consciousness of God. That is why His Holiness Christ, referring to the prophecy of Isaiah, said that having eyes they perceived not, having ears they heard not, having hearts yet they understood not. Those of whom he spoke were endowed with sight, with hearing, and with hearts, yet he said that they did not see, nor hear, nor understand. Therefore, it is evident that insight is essential. Man must strive to gain it, for insight is the cause of knowledge and of the life everlasting. Through insight man attains to faith and wisdom, and becomes capable of discovering verities. Insight is all important, and, praise be to God, you are endowed therewith. Because of this, you are in the estimation of Christ as those who see. You see with the inner eye the signs of God; you comprehend the realities of heaven, for you are believing and confident; you have attained unto the knowledge of God.

The sight of the physical and ordinary eye will some day pass away. Only for a short time does the eye exercise its function; then it becomes shut. But the power of insight is eternal; it is a heavenly gift, and through it man discovers the Kingdom. Through it he can see aright the beauty of God and the holy verities, and can discern the very mysteries of God. Praise be to God, you have this insight, therefore be not grieved. Though you are deprived of a drop, yet you possess the ocean. Though you are bereft of an atom, yet you possess the sun. Then praise God, supplicate him to make your insight acute, to increase and strengthen it, so that it will take the place of all the senses. Praise be to God, you are confirmed with a power which comprehends virtually all the others. This is a blessing for which you should be ever thankful, for through this gift of insight you may enter the Kingdom of God and from every standpoint become endowed with all the heavenly blessings.

Though in this world you do not see the dust, yet, praise be to God, in the Kingdom of God, through your insight, you will see purity. Though here you do not see physical objects, yet in the Kingdom of God you will see the holy souls; you will see the sanctity and beauty of Christ, and you will see Bahá'u'lláh, the Glory of God. This is a wonderful bestowal. Therefore thank God for this great bounty.

## **THE CENTURY CLUB OF CALIFORNIA**

**San Francisco, 3.30 P. M., October 16, 1912**

### **ADDRESS BY 'ABDU'L-BAHÁ**

I am delighted to speak before this gathering of revered ladies who have met for the purpose of investigation the realities of life.

In the world of existence there is nothing so important as the investigation of reality, for the illumination of mankind is dependent upon the Sun of Reality. In

the annals of human history we find certain critical epochs wherein the darkness of ignorance prevailed, but when the Sun of Reality shone forth this darkness was dispelled and the world was illumined anew. Among such periods of darkness was that preceding the appearance of His Holiness Christ. When the Sun of Reality appeared through the instrumentality of Christ the horizon of the human world was flooded with light, mankind began to progress, and realities became revealed. Thereby we learn that reality is light, and light is reality. In these modern days there are facing humanity difficult questions and great problems, which can be solved only by means of the light of the Sun of Reality, and the one whereof I shall speak this afternoon relates to the equality of man and woman.

People are divided into two classes concerning this question. Some believe that man is the greater and preferable member of the body politic, that he is created with certain superior virtues, and that woman, however great may be her attainment, can never reach man's level, because she is not endowed with equal faculties. At present the majority is of this class. The other class, now representing the minority, but which ere long may become the majority, is of the opinion that perfect equality already exists. Those who are of this minority declare, first, that God is just, and justice demands an equal distribution of good gifts. They reason logically that it would be tyranny for God to show partiality, and the Lord is free from tyranny. They declare, secondly, that both man and woman being human all faculties and powers should be shared in common; that since creationally one sex has not been shown preference over the other we should not make a distinction that God has not created. They declare, thirdly, that though in all forms of life there is a distinction of gender yet there is perfect equality between the male and the female, even in the vegetable kingdom, wherein there is no conscious knowledge. The male animal does not assert any supposed superiority, nor is there any fight for "suffrage." Then why should man show such injustice, considering that he is of a higher creation, endowed with reason, informed of the justice of God, and capable of discovering realities. God has created man and woman equal — for both are human — yet there are those who claim superiority of man.

In the world of phenomena the co-ordinate elements of male and female may be compared to the two eyes of man. Should one eye be defective undoubtedly the sight of the other eye would be affected, because sympathetic co-operation is necessary for complete usefulness. Unless both eyes are normal the visual process cannot be perfect. Similarly, until man and woman attain the realization of co-equality the progress of the world will be hindered.

The world of humanity is possessed of two wings. One wing is represented by man, the other by woman. When one wing of a bird is defective its flight is hindered, but when both wings are equal in strength and capability then the flight of the bird is made easy. Likewise, in the world of humanity, when its two members shall enjoy equal rights then the body politic will wing its way onward and upward.

The great educator of man is woman, for it is the mother who is the first teacher.

If the mother be deficient in her attainments, if the teacher be illiterate, how can the pupil be perfect? Therefore the teacher must be well qualified that the pupil may be equally qualified. Then how can man assert that his first educator, the loving mother who gave him his first training, is deficient in qualities that make a human being perfect? What ignorance and injustice it is that the mother should rear and educate the child, passing many weary days and sleepless nights laboring and caring for him until he reaches the age of maturity, only to hear him declare: "O mother, you are imperfect, whereas I am perfect. You are weak, whereas I am mighty. You are deficient mentally, whereas I am equipped intellectually. I possess capabilities whereof you are deficient. I am superior to you. I am nobler than you." Is this a just compensation for all the labor and tender care given him? What ignorance, what manifest wrong and oppression that a man should thus imagine his own mother to be imperfect and incapable after twenty years of care and service!

In the world of humanity the most productive and useful member, after all, is woman, for it is woman who educates man, not the reverse. She rears the children; she cares for the home upon which the body politic is founded; she gives birth to mighty leaders. Therefore the right of woman is truly great. Man, on the contrary, does not endure a great deal of hardship. His sleep is not disturbed by night, nor is his attention distracted by day, for as far as the children are concerned the father is quite care free. It is only when they are mature and no longer troublesome that the father revels in their companionship. Hence it is the duty of man to be most grateful to womankind, saying: "O women, O mothers, how kind and tender have you been toward us! By your aid have we been able to reach maturity. Verily, never can we be sufficiently thankful unto you." Regardless of this, when woman demands her rights she is refused, man claiming that in brain efficiency, susceptibility and mental balance she is deficient, and consequently is inferior to him. When asked how he arrives at this conclusion, the only practical and tangible reason he offers is that the weight of her brain is somewhat less than his. However, this argument is not in accordance with facts, since the history of brain efficiency shows that large brains and large heads are not necessarily indicative of intelligence, because the greatest intelligence has often been found in rather small brains and very small heads. If the weight of the brain and the size of the skull were indicative of brain efficiency, then verily the donkey would be more brainy than man!

Brain power is not dependent upon the size of the skull or upon its contents, but upon the character of the convolutions of the brain. The brilliancy of electric light is not dependent upon the lamp, but upon the character of the electric energy. Likewise, the power of mind is not dependent upon the size and weight of the brain, but upon the faculty that operates through it.

It must be admitted that in the past woman has not had the same educational opportunities that man has received, but when she is given equal advantages undoubtedly she will become his peer in knowledge and attainments.

Another objection to the claim of equality advanced by man is that woman has



not played the part of valor on the battle-field, and that she has not wielded a sword, nor carried a gun, nor has she ever been a builder of cannon. However, capability in this direction is ferocity, and a lack thereof is not a deficiency. If such capability be courage, then verily the wolf is a most courageous animal, because its ferocity is great indeed. But true courage is not dependent upon an exhibition of ferocity, upon the shedding of blood. On the contrary, it is dependent upon perception, reason, knowledge, attainment, perfection. Therefore lack of ferocity in woman is not an indication of deficiency in courage. In fact, history proves that there have been women who on the battle-field have even surpassed men in point of valor.

Among famous women of history was Zenobia, who, as you well know, was queen of Palmyra in the East. Her conquest of Egypt and her growing power alarmed Aurelian, the Roman Emperor, and he sent one of his generals to check her advance. Zenobia proved her valor by appearing in military uniform at the head of her forces and leading them to victory, causing the Roman army to retreat into Europe. Finally Aurelian decided to subdue her himself, but in his first attempt he was not successful. It was only after a long siege of Palmyra that Zenobia was compelled to surrender. Eventually she was taken a captive to Rome, where she figured conspicuously in the triumphal procession of Aurelian. Bound by golden chains and loaded with jewels, she staggered on foot before the emperor in his magnificent chariot. The array of elephants, tigers, lions, bears, wolves, monkeys, etc., that had preceded her were intended to humiliate her but at the same time to symbolize her valorous character. In point of courage she was compared to the lions and tigers, and because of her cunning and strategy she was likened to the wolves and the monkeys, and so on. Above all, the emperor sought to show how great he had been in taking such a valiant and powerful antagonist. Aurelian ruled virtually half the world, yet for two years Zenobia had defied the power of Rome. Had she been sovereign over as many countries as was Aurelian, what would she not have accomplished through such fortitude and ambition.

Among the heroic women of history was also Catherine of Russia, and had it not been for her the Russian sovereignty would have been entirely effaced and Peter the Great would have been defeated. This woman, through her great shrewdness and valor, protected her realm, and was the cause of its advancement. History bears testimony to the fact that she was a great reformer.[a25]

Another was Cleopatra who by reason of her cunning and cleverness frustrated the plans of a Roman Emperor.

Still another was Esther, a woman renowned among the Israelites, a woman of great sagacity, who really restored the glory of Israel.

Among the noteworthy women of the world was Mary Magdalene. After the crucifixion of His Holiness Christ the disciples were greatly agitated, but Mary Magdalene, that noble and spiritual woman, confirmed their faith. She served the cause of Christ with such devotion that her name will never be forgotten.

There have been many women in Persia who have been eloquent, courageous and long-suffering in the support of the Bahá'í cause. Among them was the famous Kurat-ul-Ayn, a most scholarly woman belonging to the ecclesiastical class. She proclaimed the cause of woman with unshakable courage, withstanding the oppression of the Sháh of Persia and of the ulama. Finally she was martyred, but to her last breath she was eloquent and fearless in defending her faith. There are a number of her type to-day, all courageous, mighty women among men. One is known as Rúhání, another as the "Greatest Holy Leaf."

History proves that woman is not deficient, but is indeed the equal of man when afforded equal opportunity. When given the same education as man, she proves most capable, and her susceptibilities, which are keen, reveal themselves, for her perceptions are acute, her intelligence is great, and all her mental faculties are strong. Especially under difficulties and ordeals is woman more patient and long-suffering. When a father dies, leaving five children for the poor mother to rear, she patiently does it, educating them, and giving them that which no other creature can give — the affection peculiar to her mother nature. But in the reverse case it is very seldom that a father performs those duties, and in most instances the children become as orphans and the home is disrupted; but a mother would care for them, guarding them until they had reached maturity, and would give them that which a father could not give. Woman, in rendering such worthy service to humanity, often endures the greatest hardship. Therefore man should be exceedingly grateful to her, and should not claim superiority. This is an injustice that is soon to pass away.

#### **ASSEMBLY HALL, HOTEL SACRAMENTO**

Sacramento, 8.30 P. M., October 25, 1912

#### **INTRODUCTORY REMARKS BY MISS CHRISTINE FRASER OF THE HOME OF TRUTH**

'Abdu'l-Bahá hardly requires an introduction, as nearly all who are present have been looking forward to his coming to Sacramento. We consider this to be a great lesson, to have with us one who has lived so close to God and who has given his life to his cause. We feel that he brings a great blessing to us, and the thought in my own heart to-night is one of thanksgiving and prayer, that some one can come to us from the far ends of the earth, from that beautiful place Palestine for Mt. Carmel, we are told in scripture, was the school of the prophets.

'Abdu'l-Bahá comes to us with the great message of love which he has exemplified in his own life, for we have read that when he was in prison, in chains, he said that still he was happy because he knew God was with him. Let us think of this. We know why he was happy. We cannot be unhappy when we know God is with us. 'Abdu'l-Bahá brings us the message of one who has passed on to the higher realms. It is his mission to give the message of Bahá'u'lláh, which

was a teaching of love, one God, one Father, who is above all and in all. When we realize this fatherhood we shall understand the brotherhood of man and we shall then love all mankind.

As I said, my thought is one of prayer, and so we shall repeat first the prayer the Christ gave to his disciples, and afterwards a prayer which Bahá'u'lláh gave to us. When a great truth is given forth it is given to all the world — it is given to us — and you will please follow me as I say: “Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.” This is the kingdom which Bahá'u'lláh came to establish. It was his mission to establish this kingdom of harmony on the earth, in order that all should realize the one God.

I will not talk very long, because we want to hear ‘Abdu’l-Bahá, but I desire to read to you a prayer given to us by Bahá'u'lláh, so that we may see how closely it parallels the prayer of the Christ. It is a short prayer for healing: “O my God! Thy name is my healing; thy remembrance is my remedy; thy love is my companion; thy mercy is my need and my aid in the world and in the day of judgment. Verily thou art the Knower, the Wise”

Let us think of the divine presence while we repeat another prayer by Bahá'u'lláh: “Thou art my God and my beloved. Shower upon me from the right hand of thy mercy and providence the holy waves of thy beneficence, and draw me from myself and from the world unto the shore of thy presence and communion. For thou art powerful to do whatever thou wishest, and thou art ever pervading the universe.”

These are the thoughts, and this is the teaching, which ‘Abdu’l-Bahá brings to us, to draw us closer to God and to one another over all the world.

‘Abdu’l-Bahá will now speak to us.

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

When His Holiness Christ appeared, certain blessed souls followed him as his disciples. They were with their master, Christ, ever watching his conduct, behavior and movements, and listening to his words. They saw the ordeals that were heaped upon him. They became well-informed of all that appertained to that marvelous example, because they were witnesses of his deeds of kindness and of his holy life. Hence, after the ascension of Christ, they hastened to various parts of the world to spread the teachings and instructions which he had given them. Thus the East was illumined, and the light spread to the West. Indeed, this light was the cause of guiding great hosts of people. It proved, in many instances, to be a preventive of war. This is well evidenced in the commingling and unification of the various nations that had formerly been hostile,

such as the Greek, Roman, Egyptian, Syrian, Chaldean and Assyrian nations. Through His Holiness Christ the fundamental principle of the oneness of humanity found its expression, and proved to be the cause of spiritual illumination for men, and thereby the breaths of the Holy Spirit became effective in the hearts of the people.

Likewise, we have journeyed to proclaim the appearance of His Holiness Bahá'u'lláh, for we were witnesses of his deeds and actions. We were witnesses of his imprisonment, of the calamities and ordeals that befell him, and of the persecutions that were heaped upon him. Now we who are his disciples are scattered throughout the world, in order to spread the teachings of Bahá'u'lláh that they may be heard by every ear. Thus may the people become aware of the traces which became manifest through him, and become informed of the great episodes connected with his marvelous life, how he withstood the kings of the Orient, how he upheld under all circumstances the standard of the oneness of the world of man. Perchance you have heard or read of him, but, even so, on this occasion I will give a brief account of his life, the history of his great movement, and the teachings which he gave.

In those early days, in 1844, there appeared a youth whose personal name was 'Alí-Muhammad, but who called himself "The Báb." The bearer of this title was a great soul, one who showed forth most spiritual signs and evidences. This personage, acting in opposition to the customs and beliefs of Persia, revealed a new system of faith and promulgated certain new thoughts. Therefore the Persian government imprisoned this remarkable man and eventually martyred him.

This revered personage, The Báb, heralded the advent of another, of whom he said, "When he comes he will reveal greater things unto you." Thus, after the martyrdom of The Báb, His Holiness Bahá'u'lláh appeared. He was a Persian nobleman, descended from a noteworthy lineage. The Persian government, incited by the priesthood, arose in opposition, and the persecution to which he was subjected was most severe. His possessions were confiscated, many of his friends and followers were martyred, and he himself was incarcerated in a dungeon. For a long period he was enchained, and dire indeed was the calumny that was heaped upon him. Subsequently he was banished from Persia to Irak Mesopotamia[a26]. From Irak Mesopotamia he was exiled to Rumelia, thence to Constantinople. From Constantinople he was transferred to Adrianople, and then to 'Akká.

For twenty-five years Bahá'u'lláh endured great ordeals in the prison of 'Akká. Not a day did he repose. Day and night he was without rest. Notwithstanding this imprisonment and all these persecutions, he manifested the utmost power and strength. Though he was imprisoned, yet he withstood two kings, and eventually he conquered both. While incarcerated in that dungeon, he addressed tablets to the rulers of the world, summoning them to establish universal peace, inviting them to live in unity and good fellowship. Among those sovereigns was the Sháh of Persia, who had sent him to prison, and Bahá'u'lláh prophe-

sied clearly the downfall of the Persian monarchy, for he wrote: "Thou art a tyrant, and thy country will be laid waste, and thy family will be humiliated and debased." Likewise he arraigned the Sultán of Turkey, addressing to him these words: "Thy dominion will pass away from thee." He addressed epistles to all the crowned heads of Europe, enjoining them to establish international peace, and that which he wrote fifty years ago to the kings has, without exception, come to pass. These letters to the kings were published in Bombay, India, thirty years ago, and are well known, especially in Persia, also in most countries of Asia.

In brief, His Holiness Bahá'u'lláh endured fifty years of vicissitudes, ordeals and hardships, all for the purpose of spreading certain teachings, some of which I will enumerate.

The first teaching is that man should investigate reality, the dogmatic beliefs current among men being contrary to reality[a27]. All the nations adhere tenaciously to certain blind beliefs or ancestral traditions that are contrary to the fundamental basis of the divine religions, for the divine religions have really only one basis, upon which are to be founded amity, love and unity. But traditional superstitions are various, and are ever productive of sedition, strife and warfare. Therefore all human souls should consider it a duty incumbent upon them to investigate reality.

Reality is one, and when that reality is recognized all mankind will be unified. Reality is the love of God. Reality is the knowledge of God. Reality is the knowledge of verities. Reality is justice. Reality is the oneness or solidarity of mankind. Reality is international peace. Reality is the unifier of humanity.

Briefly, the message of Bahá'u'lláh was that reality underlies all the great religious systems of the world, and he summoned all the nations[a28] and peoples of the world to return to this central reality. Hostile peoples who have accepted this teaching have become united. Contention, strife and sedition have passed away from among them. They have attained the highest state of love. In Asia you may observe that those who have emulated his example and have followed his teachings associate with one another in good fellowship and accord, and the strife and warfare of past times have ceased. The peoples who have heard the teachings of Bahá'u'lláh, whether Jews, Zoroastrians, Christians, Muḥammadans, or others, have attained to the superlative state of amity and love. They now present the example of one united family, for they have investigated reality. Reality does not accept multiplicity, nor is it subject to divisibility. Consequently, they have become united and agreed.

The second teaching of Bahá'u'lláh concerns the principle of the oneness of the world of humanity.

God is one. His servants likewise are one. God has created all. All humanity has been protected by God, and toward all has he been kind. Since God is kind toward all and is such a tender, heavenly father, why should we, his children, disagree? Why should we wage war? Why should we not live in love and

content? Man is the edifice of God. He is in the image and likeness of the Lord. Surely, if one should destroy this edifice he would merit the displeasure of God. Bahá'u'lláh addressed the world of humanity, saying, "Verily, ye are the fruits of one tree and the leaves of one branch," which signifies that humanity in its entirety is like unto one tree, the nations and the various peoples being compared to its branches and the individual souls to its twigs and blossoms. Therefore all must strive to live in the utmost amity and love and discontinue warring against one another.

The third teaching of Bahá'u'lláh concerns universal peace: universal peace among the nations, among the religions, among the races, among the countries. He declared that so long as sectarianism, sedition, and prejudice, — religious, racial, patriotic, political, — continue to exist among men universal peace cannot become a reality in the world. From the inception of humanity to the present time all the wars that have taken place, all the bloodshed that has occurred, have been due either to religious prejudice, sectarianism, or racial or political bias; and so long as these prejudices continue the world of humanity cannot attain peace.

Among the teachings of Bahá'u'lláh is the following: religion must be the cause of creating fellowship and love and uniting the hearts of men. If religion be the cause of enmity and hatred, then the abolition of religion would be better than its promulgation. Religion is a remedy, but should this remedy be productive of disease then to abandon it would be preferable.

Further, the teachings of Bahá'u'lláh contain the following: religion must be in conformity with science and reason. If religion be not in conformity with science and reason it is superstition, because reason and science are realities, and true religion must needs be in conformity therewith. God has bestowed upon man the mind in order that he may weigh every fact or truth presented to him. That which agrees with his reason is a reality, and that which reason and science cannot sanction is a phantom. Inasmuch as the traditional superstitions or dogmatic teachings current among men do not coincide with the postulates of reason and science, there are consequently many in the world to-day who shun religion. As these superstitions, when weighed according to the scales of reason, do not appeal to the mind, these people have become irreligious. On the other hand, when the reality of the divine religions is manifest, and the foundation of the heavenly teachings is revealed, every one can acknowledge them, because they coincide with facts and are ever in conformity with reason and science, and by this means irreligion will cease and all humanity will become religious.

Also, among the teachings of Bahá'u'lláh, there is the principle inculcating the equality between men and women, for he declared that all are the servants of God and are endowed with capacity to attain virtues and to receive bestowals. All are the recipients of the mercy of the Lord. In the creation of God there is no preference. All are his servants. In the estimation of God there is no gender. The one whose deeds are good, whose words are praiseworthy, whose accomplishments are useful, surely is near and dear in the estimation of God,

be that one male or female.

When we study nature we find that the male and female exist in all phenomena. In the vegetable kingdom, for instance, there are the male and female fig trees, the male and female palm and mulberry trees. In other trees and plants there is this difference in gender, but perfect equality exists. Also in the animal kingdom there are the male and female elements. Nevertheless there is no superiority observable. Although they are bereft of reason and comprehension, there is perfect equality among them. Then why should man, who has reason, who is accomplished, who comprehends realities, be content to see a great member of the human family remain defective or deprived? This is the greatest injustice.

The world of humanity is possessed of two wings. One is represented by the male, the other by the female. So long as the two wings of a bird are not equal in strength the bird cannot fly. Likewise in the human kingdom: until woman reaches the same level as man, until she enjoys the same scope of activity, exceptional attainment for humanity at large is not possible and humanity cannot wing its way upward; but when the two wings become equivalent in strength, when they enjoy the same prerogatives, the flight will be exceedingly lofty and most extraordinary. Therefore woman should receive the same education as man; she should be given equal opportunities and privileges; she should be allowed to progress along all lines of human endeavor. Thus she will become the peer of man, but until this be done the progress and prosperity of humanity will be retarded.

Woman by nature is averse to war. Consequently she is an advocate of peace. The children are reared by her, and it is she who labors so assiduously in their behalf. Therefore, if a woman have charge of a child until he reaches maturity, surely she will not want to see him killed in war. Hence, should suffrage be granted to woman, most assuredly warfare would cease, for she would be the most staunch advocate of international peace.

Among the teachings of Bahá'u'lláh is this: material civilization not being sufficient, divine civilization must needs be established. Material civilization relates to the world of matter, or bodies, but divine civilization is concerned with the realm of ethics or morality, and until the morality of nations advances and human virtues reach a lofty level happiness for mankind is impossible.

The philosophers have founded material civilization. The prophets have founded divine civilization, even as His Holiness Christ was a founder of heavenly civilization. Therefore mankind, receiving the bounties of both material and divine civilization, has capacity to achieve praiseworthy and extraordinary progress, but heavenly civilization is not possible of accomplishment except through the breaths of the Holy Spirit. Hence the need of humanity is for the heavenly bestowals, and until these bestowals are received eternal happiness will not be realized by humanity.

In short, the teachings of Bahá'u'lláh are many. It will not fatigue me to enumerate them, but as you may be fatigued by hearing them brevity is preferable

in this instance.

Briefly, the foundation of the progress and prosperity of mankind is reality, for reality is a divine bestowal and is ever the same. Reality is in conformity with reason and is always conducive to the honor of man. Reality is the guidance of God. Reality is the cause of the illumination of humankind. Reality is love, ever working for the welfare of humanity. Reality is the bond which binds together the hearts of men, and which uplifts them to higher and higher degrees of progress. Reality is the unity of mankind, which confers life everlasting. Reality causes perfect equality and solidarity to obtain among all nations, and this is the first step toward international peace.

### **ASSEMBLY HALL, HOTEL SACRAMENTO**

**Sacramento, 9.30 A. M., October 26, 1912**

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

I have just visited your capitol and its delightful gardens. No other capitol has such charming surroundings. It is most beautiful.

Just as I have found your capitol to be so imposing and distinguished above others, I earnestly hope that especially the people of this most delightful state of California will prove themselves to be the most distinguished altruists of the world. Indeed, this land of California seems to be blessed. It is abundantly fruitful. The climate is temperate. The sun is ever shining. The fruits are delicious and luscious. All the outward blessings are evident here, and the Californians are a noble people. Therefore I hope that they make extraordinary progress and become renowned for their virtues.

The issue which is of paramount importance in the world to-day is international peace. The European continent is like unto an arsenal. It is a storehouse of explosives, ready for just a spark, and one spark could set aflame the whole of Europe, particularly at this time when the Balkan question is before the world.

Even now war is raging furiously; the blood of innocent people is being spilled; children are being captivated; women are being left without support; homes are being destroyed. Therefore the greatest necessity in the world to-day is international peace. The time is ripe for it. It is time for the abolition of warfare. It is time for the unification of nations and governments. It is time for love. It is time for the East and the West to become cemented together.

Because[a29] the Californians seem to be so peace-loving and possessed of such great worth and capacity, I hope that peace advocates among them will daily increase in numbers, until the whole population stands for peace. May the men of affairs in this democracy uphold the standard of peace. Thus may these altruistic thoughts radiate from this center toward all other regions of the earth, and may this glory exist forever for this country. May the first flag of international peace be upraised in this state. May the first illumination of reality shine glori-



ously on this soil. May this center become distinguished in all degrees, for the virtues of humanity and possibilities of advancement are boundless. There is no end to them, and whatever be the degree to which humanity may attain there are always degrees beyond. There is no phenomenon in the contingent realm of which it can be said, "Beyond this state of being and perfection there is no other," or "This has achieved the superlative degree." No matter how perfect it may appear to be there is still a greater degree of attainment to be reached. Hence, howsoever much humanity may advance there are higher degrees to be attained, because virtues are unlimited. For everything there is an end save virtues, and although this country has achieved extraordinary progress I hope that its attainment will be even greater, for the divine bounties are unlimited.

There are some who believe that the divine bounties are subject to cessation. For example, they think that the revelation of God, the effulgences of God, and the bounties of God have ended. This is self-evidently a mistaken notion, for none of these is subject to termination. The reality of divinity is like unto the sun, and revelation is like unto the rays thereof. Hence, if we should assert that the bounties of God are not everlasting, then we are forced to believe that divinity can come to an end, whereas the reality of divinity comprehends all the virtues, and by reason of these bounties is perfect. Were it not possessed of all these perfections or virtues it could not be divinity. The sun is the sun because of its rays, light and heat. Could it be dispossessed of them it could not be the sun. Therefore, if we say that the divinity or sovereignty of God is accidental and subject to termination, we must perforce think that divinity itself is accidental, without foundation, and not essential.

God is the Creator. The word "creator" presupposes or connotes creation. God is the Provider. The word "provider" connotes recipients of provision. Another name for the Creator is the Resuscitator, which demands creatures to be resuscitated. If he be not the Provider, how could we conceive of creatures to receive his bounty? If he be not the Lord, how could we conceive of subjects? If he be not the Knower, how could we conceive of those known? Hence, if we should say that there was a time in past ages when God was not possessed of his creation, or that there was a beginning for the world, it would be a denial of creation and the Creator. Or, if we should declare that a time may come when there will be a cessation of divine bounties we should virtually deny the existence of divinity. It is as though man should conceive of a king without country, army, treasury and all that constitutes sovereignty or kingdom. Is it possible to conceive of such a sovereign? A king must be possessed of a dominion, of an army, and of all that appertains to sovereignty in order that his sovereignty may be a reality. Even so is it with the reality of divinity, which comprehends all virtues. The sovereignty thereof is everlasting, and the creation thereof is without beginning and without end.

Among the bounties of God is revelation. Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity, with all its perfections and attributes, should become resplendent in the human world.

The reality of divinity is like an endless ocean. Revelation is akin to the rain. Can you imagine the cessation of rain? Ever on the face of the earth, somewhere, rain is pouring down.

In short, the world of existence is progressive. It is subject to development and growth.

Consider how great is the progress in this radiant century. Civilization has developed. Nations have developed. Industrialism and jurisprudence have developed. Sciences, inventions and discoveries have developed. All of these show that the world of existence is continuously progressing and developing, and therefore assuredly the virtues characterizing the maturity of man must likewise develop and grow.

The greatest bestowal of God to man is the capacity to attain human virtues. Hence the teachings of religion must be reformed and developed, because past teachings are not suitable for the present time. For example, the sciences of bygone ages will not do for the present, because sciences have undergone reform. The industrialism of the past will not insure present efficiency, because industrialism has advanced. The laws of the past must be reformed, because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform and have achieved development, and the institutes of the past are not to be compared with them. The laws and institutes of former governments cannot be current to-day, for legislation must be in conformity with the needs and requirements of the body politic at this time.

This has been the case also with the religious teachings that so long were given in the temples and churches, because they were not based upon the fundamental principles of the religions of God. In other words, the foundation of the divine religions had become obscured and certain non-essentials had crept in; that is, the kernel of religion had apparently disappeared and only the shells remained. Consequently it was necessary that the fundamental basis of all religious teaching should be restored, that the sun of reality which had set should rise once again, that the springtime which had refreshed the arena of life in ages gone by should reappear once more, that the rain which had ceased should shower again, that the breezes which had become stilled should blow once more.

Therefore His Holiness Bahá'u'lláh appeared from the horizon of the Orient and re-established the essential foundation of centuries of sectarianism have ended. The periods of inadvertence have gone by. The mediaeval ages of ignorance have ceased to exist.

Verily the century of radiance has dawned. Minds are advancing. Perceptions are becoming keen. Conceptions of human possibilities are becoming universal. Susceptibilities are developing. The discovery of realities is progressing. Hence it is necessary that we should cast aside all the prejudices of ignorance and superannuated traditional beliefs of past ages and hoist aloft the banner of

international peace. Let us co-operate with one another in love, and through reciprocity enjoy eternal happiness and peace.

When ‘Abdu’l-Bahá came to San Francisco in October, 1912, one of the firm believers was Charles Tinsley, a Negro butler formerly in the household of Mrs. Phoebe Apperson Hearst at Pleasanton. He had received the Bahá’í Message from her niece, Miss Anne Apperson, and was eagerly anticipating ‘Abdu’l-Bahá’s visit. But alas! shortly before the Master arrived, Mr. Tinsley had been unfortunate enough to meet with an accident in which his leg was broken and he was laid up in bed for many weeks. Being thus obliged to miss all the meetings and the feast, and the intimate association the other friends were privileged to enjoy with ‘Abdu’l-Bahá during His stay, poor Mr. Tinsley was very unhappy. When we explained to ‘Abdu’l-Bahá that he was suffering mentally as well as physically in his bitter disappointment in being so deprived, ‘Abdu’l-Bahá replied. “Well, if he is not able to come to see Me, I will go to see him.” And so we drove to the humble home of Mr. Tinsley and his wife and found him in bed not only sad but even rebellious.

‘Abdu’l-Bahá entered the room like a burst of sunshine, saying in His vibrant voice, “How are you? How are you? I am very glad to see you.”

Mr. Tinsley replied, “I am well except for this broken leg which has kept me in bed for a long time. I am impatient to be up and out and working for the Cause, and I cannot understand why I should have been so afflicted.”

‘Abdu’l-Bahá said: “You must not be sad. Cheer up. Praise be to God, you are dear to Me. Come, I will tell you a story.” Seating Himself on the edge of the bed, ‘Abdu’l-Bahá took Mr. Tinsley by the hand and began.

“Once upon a time there was a great king who, having much love for one of his subjects, wished to appoint him to a high office. In order to train him, the king gave orders that he must be thrown into prison, and after he had been there a certain length of time he was to be taken out and bastinadoed. He was then to be allowed to recover from this suffering, and finally the order came from the king that he must be hanged on the gallows until he was nearly dead. He was then to be taken to the hospital, and when he had sufficiently recovered he was to be brought before the king. It is easy to imagine the feelings of the poor man who, through these many trials, had had no word from the king whom he loved so devotedly. He was unable to understand the meaning of these strange orders, and he suffered intensely both mentally and physically. When he was finally brought before the king he threw himself on his knees and cried, ‘O my Lord, my Liege, your Majesty, what does this mean, these terrible ordeals? I thought you loved me.’ The king lifted him to his feet and tenderly embracing him said: ‘I do love you. I have chosen you from among all my subjects to make you my prime minister, and these ordeals you have suffered are to make you know what punishment means. When you become prime minister you will have in your hands the lives of countless thousands. Whenever it may become necessary for you to order a man to be punished by being cast into prison you will know how

it feels. If it should become necessary for you to order a man to be bastinadoed you will know how that would feel. If you should be obliged to condemn a man to death on the gallows you know how even that feels. It is because of my deep love for you, it is because of your great capacity, that I have chosen you for the highest office in the land, and have trained you for that purpose.’”

Then, turning to Mr. Tinsley, ‘Abdu’l-Bahá said: “Even so it is with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes so that we may become strong in His cause. You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.”

The presence of ‘Abdu’l-Bahá and the vibrant tones of His voice as He told the old oriental story had the effect of immediately changing Mr. Tinsley’s attitude toward his misfortunes, and, as ‘Abdu’l-Bahá left the room, he was smiling happily. When, a few moments later, Dr. E. D. Shaw[a30], one of the members of our Bahá’í community, made his usual call upon Mr. Tinsley, he was amazed to see the change that had taken place. He reported to us later that the atmosphere of the room had been charged with spiritual radiance, and Mr. Tinsley had been so deeply impressed that he eagerly repeated every detail of the heavenly visitation. He seemed to have grasped the true meaning of such tests and trials, and we can all testify that since that time no trouble has ever daunted him or clouded his spiritual happiness.

Even now, again laid low by a sudden affliction, his spirit is serene and his faith unwavering, and it is he who cheers those who call to condole with him.

## The End of the Pilgrimage

The Pilgrimage Ended  
Parting of the - The First Pilgrimage Ended  
Good-by to the Holy Land  
Farewell to ‘Akká

God Passes By Page 256 Khayru’lláh Feb 1894 a Syrian Dr. (Ibrahim K.) converted by Ĥájí ‘Abdu’l-Karim-i-Ṭihráni

Had Tablet from Bahá’u’lláh in Egypt. Communicated with AB. Reached New York Dec 1892. Established residence in Chicago, began to teach, within 2 years (1895) communicated his impressions to A. B. & reported big success. 1895 went to Kenosha, visited once a week to teach.

By 1896 believers in Chi. & Kan. - by hundreds. 1897 published his book The Babu’d-Din; visited Kansas City, N. Y., Ithaca & Phila, got supporters

K’s daughter in Egypt

Called by AB "Bahá's Peter the Second Columbus Conqueror of America" present at the laying of (1899 when Báb's body arrived) foundation stone of the Tomb Shrine

"Joaquin" Miller - find under Cincinnati Heine res. The Heights, Diamond, Calif. born Nov 10, 1841 in Wabach District, Ind.

Who's Who in America 1924-25

Treat, Payson Jackson, College Prof; b. New York, Nov 12, 1879; s. of Erasmus Buck and Rhoda Ann (Goslee); A. B. Wesleyan U., Conn. 1900; A. M. Columbia, 1903; Ph. D., Stanford U., 1910; m. Jessie D. M. Gilray, of Stanford University, June 23, 1909. Teacher Barnard Sch. New York 1900-3; instr. in history. Stanford U., 1905-6, 1907-8; research travel in Far East & Guatemala, 1906-07, 1912, 1921, 1935; instr. government; Harvard, 1908-09; asst. Prof. history, 1909-11; assoc. Prof. 1911-15; Prof. 1915 -  
, Stanford U. Lecturer, political science. U. of Calif., 1916; Albert Shaw lecturer, Johns Hopkins U., 1917; Fellow Am. Geog. Soc., Royal Hist. Soc. (London); Mem. Am. Hist. Assn.; Asiatic Soc. of Japan; Chinese Social and Polit. Science Assn. (Peking); Alpha Delta Phi; Phi Beta Kappa; Club: Press (S. F.) Author: The National Land System 1785-1820, 1910; Early Diplomatic Relations between U. S. & Japan 1853-1865, 1917; Japan & the U. S. 1853-1921, 1921, Contributor to Cyclopedia of American Government, etc. Address: Stanford University, Calif.

Additional in Who's Who 1930-1931 (following Johns H. U. 1917 3 visiting Prof. Columbia U., 1929, Un. of Calif., 1929;

... (following Japan & the U. S. 1853-1921, 1921 2nd edit. 1928; The Far East, 1928. Club: Cosmos (instead of Press)

(additional 1932-33) Club: Cosmos, Los Altos County, (following the Far East 1928); The Diplomatic Relations Between U. S. and Japan, 1866-1895, 1932.

Add. in 1940-41 (following U. of Calif. 1929) Decorated Order of Sacred Treasure, 3rd class. (foll. Mem. Hist. Assn., Am. Soc. Internat. Law; (foll. 1932) The Dip. Rel. bet. US & Japan 1895-1905, 1938

1942-43 "Who's Who in America" not on shelf in Pub. Lib.

Treat not in "Who's Who"

In the bldg. of the Society for the Prevention of Cruelty to Animals there is a plaque on the wall with his name on it.

In 1901, rated as heart specialist

Dr. Frederick D'Evelyn

Jan. 29, 1909 Dr. Faríd wrote

"a few days ago Lua and her party of two, + Stanwood Cobb of Robert College, Constantinople, was at 'Akká, also Rev. Dr. O. M. Fisher of New York, + Miss Rosenberg of London. Jan 28th was first time in 8 years that A. B. accompanied European & American pilgrims to the holy places (Holy Tomb & the Ridván)

Jan. 22, 1909 first call sent out by the House of Spirituality (Geo, Lesch, Gecy) for a convention to be held in Chicago of delegates from all believers in America to establish national Temple organization, to meet March 20, 1909.

Marian Miller, English, went to China after divorcing Kheirallah  
Laura Barney should know Mr. Tinsley's name. Lorrie met must in New York [?]

Robt sailed with party from U.S. (wrong in article about Getsinger Vol VII) Alice Reece said Robt sailed from here.

Wm. Fitch Cheney, born Canandaigua, NY Sept 6, 1866, s. of Dr. Wm. Fitch & Francoise Elizabeth (?) Cheney. Ed. Un. of Calif. B. Litt. 1885,  
Cooper Med. Coll. S. F., M. D. 1889

since 1898 clin. Prof. of med., med. dept. LS [?] since 1909 [?]  
executive comm. of Mem. Bd. of Governors of Commonwealth [?] Mem. A. M. A.,  
Calif. Med. Soc. S. F. Cal.

Who's Who in Am. Med. 1925 299 [?] NYC

Wm. Fitch Cheney, born Canandaigua, NY Sept 6, 1866, B. Litt., U. of Calif. 1885;  
M. D. Cooper Med. Coll. SF, 1889; Johns Hopkins Med. Sch., 1898; Mar.  
Mary St. Clair Garnett, July 7, 1892, Prof. principles & practice of med.  
Cooper (Med. Coll., 1898-; clin. Prof. of med., med. dept. LSDU 1909-34,  
emeritus Fellow Am. Coll. Phys. Home: S. F., Calif. Died Apr 10/41

From Who Was Who in Am. 1897-1942 (Mech. Lib. 3rd fl.)

Clin. Prof. of Med., Med. Dept. LS [?] 1909-32; Emeritus since 1932 F. A. C. P.  
Who's Who in American Phy. & Surg. 1938

Dr. Joseph Marshall Flint in Who's Who 1905-1943

Wm. Sutherland Maxwell See when married in Canadian Who's Who London May 8, 1902

Wm. S. Rice

Who's Who in Amer. 1926-27 p. 722

Apr. 22 Town Meeting Sat. 10 pm k90 at August Georgin [?] shall be elected for a 4th term? Alice Reece talk

Where is the Garrett Bible Institute (for J. Stitt Wilson)?

Martha the [?] she worked for [?] left her well off, much better than [?] had ever hoped for. But as to [?] what her [?]

Where is the Garrett Bible Institute (for J. Stitt Wilson)?

1 - Mrs. P - A - Hearst  
2 - David Starr Jordan, AB, MD, LHD, Ph D  
3 - Dr. Martin Meyer  
4 - Ernest Andrew Rogers  
5 - [?]  
6 - Wm. S. Rice  
7 - Dr. Philip King Brown  
8 - Dr. C. M. Cooper  
9 - Dr. Wm. Fitch Cheney  
10 - Dr. Woodson Allen  
10-11 Dr. Warren Allen  
11-12 Dr. Jo - Catton  
12-13 Religion: Parsons  
13-14 Ruggles  
14-15 Leavitt  
15-16 Jump  
16-18 Reed  
19 Theo Cooper  
20 Stitt Wilson  
21 John Daniel Barry  
22 Woman: Rowan  
23 Mervill  
24 Wilson  
25 Black  
Rinder?

Extra

26 Giffen  
27 Kanno  
28 Jap. minister  
    Jap. YMCA man  
    Jap. newspaper  
29 Mrs. Merriman

30 Simpkin  
31 Kelly  
32 Miss Fraser  
33 Lawson  
34 Hinkle  
35 O'Kelly

Where in the Buddhist and Zoroastrian and other sacred books can we find the prophecies concerning the coming of Bahá'u'lláh?

Get Persian originals of quotations used in Martin's book.

Was Bahá'u'lláh a Sufi or Muḥammadan? (before the coming of the Báb)

- (From interview given to reporter at Sacramento) \*

Reporter: Kindly ask him as to his own religion. Does he adhere to any particular denomination. Is he a Mussulman, or does he inherit any other religion?

‘Abdu’l-Bahá. Being a Bahá’í, my affiliation is with all religions.

Reporter: Was he originally a Mussulman?

‘Abdu’l-Bahá. Originally we were Muḥammadans, but now we love all humanity.

What do the Persians call the sour milk?

From the Encyclopedia of Religion and Ethics edited by James Hastings. Vol. VII, page 662.

Karaites. — The Karaites are a Jewish sect which took its rise in Babylon during the latter half of the eighth century A. D. ...

The designation ‘Karaites,’ however, was not applied to the sect until the 9th cent. A. D. ...

From the Century Dictionary and Cyclopedia, Vol. VI, page 561.

Karaites (ka'ra-Its). A sect among the Jews which rejects the traditional law as it is fixed in the Talmud, and recognizes only the Pentateuch or five books of Moses as binding.

## **THE RELIGIONS OF THE WORLD by George A. Barton**

The University of Chicago Press, 1917

Page 108

116. Sects. - Muḥammadan sects are almost as numerous and varied as the sects of the Christian church. Attention can be given here only to the most important. The Karejites (Khawagri), or "Come-outers," were a group that grew up in the early days of Islám. They were radical reformers, and sought to establish a theocracy,



urging that a pious man of whatever tribe or nation might be called to the caliphate. They, too, afterward broke up into many minor sects. The greatest cleavage in Islám is, however, that between the Shiites and Sunnites.

For California book

Qur'án (Browne)

Keep for reference

From Ahmad's translation of tablet, dated June 5, 1913:

It is recorded in the histories of the Orient that Socrates traveled to Palestine and Syria and while staying there he acquired certain divine subjects from divine philosophers. Upon his return to Greece he founded two schools of thought. One the idea of monotheism and the other the immortality of the soul after the dissolution of the bodies. The spread of these ideas created great commotion amongst the people of Greece because they were in opposition to their established doctrines. Finally they gave him the hemlock and thus ended his life. The above statement is authoritative. The Greek people believed in many gods, but Socrates proved to them the singleness of God which is a belief entirely against their ideas of Deity. However, the founder of the school of monotheism was his holiness Abraham and afterwards this belief became the corner stone of the Israelitish religion from generation to generation, even up to the time of Socrates. But these facts are not recorded in the Jewish history. There are many things about which the Jewish history is silent. The appearance of his holiness Christ and the events connected with his personality are not at all recorded in the history of Josephus, although he has written the history of the time in which the Christ lives. Therefore one cannot justly deny the appearance of Christ and the events of his manifestation simply because Josephus has not written anything about them.

Likewise it is recorded in Oriental history that Hippocrates lived for some time in the city of Shur, which city is one of the cities of Syria.

## 10 SCHULKINS 1411

Comprehensive addresses at the Jewish synagogues are proving the validity of the promised Messiah (Christ), and the embodiment of the truth of his holiness the Messenger (Muhammad) is evident.

O thy place is vacant! O thy place is vacant!

Irrefutable evidences are being given, brilliant proofs made manifest; all are silent and quiet and happy.

O thy place is vacant! O thy place is vacant!

In the Christian churches the power and greatness of His Holiness the Messenger

are quite apparent, the manifestation of the power of His Holiness the Supreme (the Báb) is a radiant proof and the rising Sun of Reality is brilliantly shining.

O thy place is vacant! O thy place is vacant!

The ears are delighted with these melodies. All the listeners are astonished and amazed and the eyes are dazzled.

O thy place is vacant! O thy place is vacant!

The cup of the love of God is overflowing. The assembly of the friends is full of light and the hearts are discovering the mysteries.

O thy place is vacant! O thy place is vacant!

Mr. Ralston is present. ‘Abdu’l-Bahá is speaking. Mírzá Aḥmad Sohrab is writing. The Blessed Beauty is here watching.

O thy place is vacant! O thy place is vacant!

The beloved are assembled. The friends are like candles and all are beholding and listening.

O thy place is vacant! O thy place is vacant!

The light of the Sun of Reality is shining. The blessed Tree is overshadowing and the breeze of the most glorious Rose Garden is life-imparting.

O thy place is vacant! O thy place is vacant!

Yesterday in Pleasanton we were at the palace of the maidservant of God, Mrs. Hearst. The palace is very lofty. The white roses are like pearls, the red roses are like red rubies, the violets are intoxicating and droopy, the sun-flowers are like brilliant stars, the fragrant lily flowers and musk scented king of the roses adorn the garden and meadow. The clouds are weeping. The roses are laughing. The trees are laden with fruits. The orchards are green and radiant. The breeze is in the utmost gentleness and the landscape in the utmost beauty.

O thy place is vacant! O thy place is vacant!

Events are many. Happenings are minuteless[a32]. Hidden meanings are unfolded. Yet the friends are urgent, granting no time. They are impatient, waiting for the address, expecting answers. There is a tumult, commotion, excitement, clamour! Obligated to be brief, I am waiting as time permits.

O thy place is vacant! O thy place is vacant!

In short, the (situation) is this, I am thinking of returning (to the Holy Land). Busy night and day, without a moment’s rest, either delivering an address, or writing letters, or answering questions or traversing desert or crossing the ocean or passing over a high mountain — the body cannot endure it: the bones turn to water.

O thy place is vacant! O thy place is vacant!

In the photographs which you have received the pictures tell to what extent is the degree of fatigue and weariness.

My hope is this, that ere long I shall return to these regions. The heart is yearning for the threshold. The soul is longing for the faces of the friends.

O thy place is vacant! O thy place is vacant!

In brief, the journey is finished. The morn of return has appeared, for the Pacific Coast has been reached. Beyond are the Hawaiian Islands and the countries of China and Japan. The distance is great. Endurance and strength have come to an end. Therefore I must go to the center of the Sun of Reality and hasten to the blessed Spot (the Holy Land) and I may lay my face in the dust of the Threshold and perfume my tunic. Praise be to God! We are gathered together. In the meetings we are like candles one with another in the utmost fraternity. It is love upon love! Fellowship night and day! The accompanying friends are companions, and assemble united and singing together in the mentioning of the Blessed Beauty.

O thy place is vacant! O thy place is vacant!

Convey to all the friends of God the wonderful Abhá greetings.

O thy place is vacant! O thy place is vacant!

Upon thee be El Bahá El-Abhá — The Glory of Glories.

O THOU partner of ‘Abdu’l-Bahá and sharer in servitude at the Threshold of Bahá! It is night in California, in the city of Oakland at the home of the maidservant of God, Mrs. Helen Goodall. Here these wandering birds have a nest and shelter. It is the Nineteen-Day Feast, a gathering of faithful friends and pure illumined leaves (ladies), and assembly of invocations to the Abhá (most glorious) Kingdom. All the bounties are prepared and made ready, and the table is laid in utmost perfection.

O thy place is vacant! O thy place is vacant!

They are playing wonderful music, while they are praying with a new reciting the ideal anthems and are in the utmost love and supplication.

O thy place is vacant! O thy place is vacant!

The faces are illumined with the light of the love of God. The spirits through the fragrance of the most glorious Paradise are like flower gardens. The hearts are like orchards and rose gardens.

O thy place is vacant! O thy place is vacant!

Great meetings are prepared. Large churches are ready. ‘Abdu’l-Bahá is shouting, “Ya Bahá’u’l-Abhá!”

O thy place is vacant! O thy place is vacant!

“Thy letter was received. There is no time to answer them in detail, therefore I answer them briefly. The publication of the addresses of ‘Abdu’l-Bahá in each city depends upon the consent of the believers of that city. For example the publication of the addresses delivered in Washington depends upon the wish and the consent of the spiritual assembly of that city. If they wish they may gather them together and publish them in the city of Washington. Other cities cannot interfere with this and if the Washington believers wish to print these addresses in another city they are also free to do it.”

Extract from Tablet revealed for CMR. Translated by Mírzá Aḥmad Sohrab, March 4, 1913, Paris, France.

## CALIFORNIA TALKS PUBLISHED IN STAR OF WEST

Oct. 16, 1912	‘Abdu’l-Bahá at Stanford University
Nov. 4, 1912	‘Abdu’l at Synagogue in S. F. Oct. 12, 1912
Nov. 4, 1912	Talk at the grave of Thornton Chase
Sept. 27, 1913	Talk at the home of Mrs. Goodall, Oct. 3, 1912
Oct. 16, 1913	Feast at Mrs. Goodall’s Picture of A. B. with Hindus A. B. walking in front of Mrs. Goodall’s Interview to Tinsley, Oct 10, 1912 Interview to friend Oct. 22, 1912 Interview with Examiner reporter Picture of A. B. with children at Mrs. Goodall’s
Sept. 27, 1914	Message to American people, Chronicle Oct. 4/12
Jan. 19, 1915	Sacramento Oct. 26, 1912 Picture at Stanford Picture leaving Unitarian church, S. F.
June 5, 1916	Los Angeles, Oct. 19, 1912
Pictures for AB in Cal	
Portals of the Past app. talk about the walks around the lake	
Stanford Bldg. where talk was given, interior of	
Synagogue	

## References

For Cal. Book

For benefit of Persians & Orientals, put in a map of California with AB's trip outlined in red ink

"Thy letter was received. There is no time to answer them in detail, therefore I answer them briefly. The publication of the addresses of 'Abdu'l-Bahá in each city depends upon the consent of the believers of that city. For example the publication of the addresses delivered in Washington depends upon the wish and the consent of the spiritual assembly of that city. If they wish they may gather them together and publish them in the city of Washington. Other cities cannot interfere with this and if the Washington believers wish to print these addresses in another city they are also free to do it."

Extract from Tablet revealed for CMR. Translated by Mirzá Aḥmad Sohrab, March 4, 1913, Paris, France.

San Francisco, July 16, 1922.

Mr. Y. Ishimura,  
828 Ramona Street,  
Palo Alto, California.

Dear Friend:

Your postal received and we are very glad that you enjoyed the Palo Altan. It may interest you to know that we are preparing for publication a number of the addresses given by 'Abdu'l-Bahá in California. One of them was before the Japanese Y. M. C. A. at the Japanese Independent Church in Oakland. 'Abdu'l-Bahá spoke in Persian, which was translated into English by his own interpreter, and from the English into Japanese by the pastor of the church, Rev. Kunio Kodahira, who astonished every one by his remarkable accomplishment. This talk was published in one of the Japanese newspapers, and much interest was thus created among the Japanese people in 'Abdu'l-Bahá's personality and teachings. We have borrowed a copy of this paper and when we go to Palo Alto to see you we will take it with us to show you. Assisting me in this work is Miss Bijou Straun, one of our Bahá'í friends, who took stenographically all of 'Abdu'l-Bahá's talks. I should like to take her with me, as she is particularly interested in meeting the Japanese - in fact

all Orientals - and I know you would be happy to know her. As I, too, am anxious to see you and Mrs. Ishimura soon again, I am wondering whether it would be convenient for you to have us next Sunday or the Sunday following.

Mrs. Frankland is in the mountains with her daughter and does not expect to return before August.

With kindest greetings to both of you,

Cordially yours,

Mr. McCarthy: I would like to ask the meaning of the capital letters at the commencement of the suras of the Qur'án.

A. B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the year of the appearance of his holiness the Báb. And in this instance it is recorded in the tradition that in that year Caem (the Promised One) shall appear. If you gather again Alef, Lam, Mim, Ra to Alef, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentence: "Verily 'Alí is the straight path of God. Walk in it." 'Alí was the successor of Muḥammad. Moreover, every letter indicates a station, for example:

Alif, Lam, Mim.

Alif is a sign indicating the station of Divinity.

Lam is a sign indicating the station of Successorship.

Mim is a sign indicating the station of Prophethood.

Again: Lam is 'Alí.

Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be 'Alí-Muḥammad.

These letters indicate stations.

Probably relative to A. B. in L. A.

Los Angeles, Jan 21, 1913.

Beloved Sister:

Enclosed is the talk which was held out. It is not a complete report, but is what three of the friends here can remember of it.

I saw Miss Chevallier on Sunday. She warmed up to us and seemed to enjoy the meeting and feast that followed. The following is the way she gave, or rather dictated

what Mr. Blight said, but says we had better get it from Mr. Blight direct, as it is not as fresh in her mind as it was when she first quoted him:

"There is in this city today the greatest man living in all the world, without any question, one who is a veritable prophet, not only to millions of Persians, but to faithful followers all over the civilized world. His followers are numbered by millions, and yet the press of this city gave but a passing notice of this great event, while giving much space to trivial matters, society news, scandals, etc."

I found that Miss Chevallier had her feelings hurt by something that was said to her by one of our best believers on that Sunday 'Abdu'l-Bahá was here, and has been absenting herself, as she stated, for the reason that she does not care to place herself in a position where she will be subjected to such treatment. How very careful we should be to avoid wounding the feelings of anyone.

The MacNutts due to arrive this afternoon. Harriet improving very, very slowly.

In haste, Henrietta.

## **NAMES OF FRIENDS (REPRESENTATIVE PEOPLE) WHO MET 'ABDU'L-BAHÁ IN SAN FRANCISCO AND VICINITY IN 1912**

Mrs. A. P. Black 1035 Bush St., S. F.

Well-known club woman. In 1912 she was president of the California club, and in later years has been active in the Women's City Club, serving a long term on the Board of Directors, and one term as president, and always doing important committee work.

Mrs. David Starr Jordan Stanford University, California

She may have something to add to what her late husband. Dr. Jordan, said about 'Abdu'l-Bahá in 1912, and again to Martha Root shortly before his death. But I rather doubt it! However, we can try.

Mrs. Andrew Rowan 1036 Vallajo St., S. F.

Founder of the work among the blind in San Francisco which she carried on for many years. She invited 'Abdu'l-Bahá to speak to them at Blindcraft headquarters. She is the wife of Col. Rowan, the man who took "the message to Garcia," made famous by Albert Hubbard. She is a cultured, charming woman and was the originator of a great work which still goes on, although she is no longer able

to be active, owing to the long continued illness of her husband.

Rev. Reuben R. Rinder 3277 Jackson St., S. F.

Cantor of the Congregation Emanu-el, the largest synagogue in San Francisco where 'Abdu'l-Bahá spoke. Dr. Rinder was cantor at that time and has always been a sympathetic friend.

Rev. Clarence Reed 515 Glenview, Oakland, Calif.

Minister of the First Unitarian Church in Oakland. In 1912 he was minister of the First Unitarian Church in Palo Alto where he invited 'Abdu'l-Bahá to speak. Broadminded, with an international outlook and deeply interested in universal peace, he, too, has always been a sympathetic friend.

Prof. Ernest A. Rogers President Montezuma School for Boys Los Gatos, Calif.

Prof. Rogers took his boys to Palo Alto to meet 'Abdu'l-Bahá and hear him speak at Stanford University. Deeply impressed, he also came to San Francisco several times to talk with 'Abdu'l-Bahá, and in fact he is one we may call a Bahá'í but not a voting believer. I feel sure he will be very glad to make a statement regarding 'Abdu'l-Bahá's influence upon his life's work.

Mrs. Willis J. Walker 640 Powell St., San Francisco

Mrs. Walker formerly lived in Minneapolis where she met 'Abdu'l-Bahá in 1912. Her father-in-law, Mr. Thomas Walker, possessed quite a famous art gallery which was built as an extension on his own home, and it was there that Mrs. Walker had the privilege of conducting 'Abdu'l-Bahá through the gallery. A few years afterward she and her husband moved to California where they have lived ever since. It is since she came to California that she has become more and more interested in the Faith. She is connected with many clubs, is very prominent socially, and takes part in various progressive civic affairs. In addition, she is a charming person, extremely popular socially, yet always appreciative of the spiritual side of life, and has a truly bountiful character herself.

My dear friend - These notes are very sketchy, it being impossible to take everything deserving [a33] long hand - I hope you can [?] please let one have a copy.

The Bahá'í movement is a Peace movement - for international peace - that all warfare may cease - why this war and strife - this contention? I will tell you a story.

One day when I was in 'Akká, looking out of the window I saw a number of dogs contending over a bone. A donkey stood out [?] and tried to separate the dogs



to put a stop to the fighting without success, he turned around and began kicking at them. This separated them and they ran to all directions.

Man must constantly receive assistance from God so that there may be no interruption of His bestowals whatever. Though I may be tired the confirmations of God always descend otherwise how difficult would be my work. Every machine must have rest - how much more the tongue. [?] It is my hope that you may attain joy never ending - incessant. That happiness is of the Love of God, that is in the heart. It is age abiding. What was the reason that the prophets overlooked the conditions of life? They overlooked the material side entirely. They well knew that the mortal happiness ended in sorrow. Life [?] temporal ending - death - strength was followed by weakness - health was followed by sickness, consequently they did not give importance to the body. They overlooked all material conditions entirely. They entered the Kingdom of God - there they obtained eternal happiness.

Interview for Calif. Book 1912

In 'Abdu'l-Bahá's room

[?a34]

Welcome, most welcome!

Come here - sit down (in English)

[?a35]

The object of the Prophets is the education of the people.

The Prophets laid a foundation to sublimity for humankind.

Whosoever can do this has sufficient proof that he is a Messenger of God.

The proof of the prophethood Moses was His ability to lead the people of Israel. In His time the Israelites were in the claws of ignorance; they were debased. He freed them from captivity; - took them to the Holy Land. He educated them. Thus sovereignty was established.

The Greeks travelled far to learn from them.

Some souls receive early training in dogmas. They take naturally to them - they live by tradition - they like dogmas - they follow the same road their fathers had travelled. This is blind imitation. All followers have the same religious opinions hands of [?]. They claim their religion is best - even idolators - they think their religion is best.

Those who live by tradition will not listen - will not investigate reality.

The foundation of all real religions is one. The foundation is Truth - Reality.

What is the sense [?] of religion? The knowledge of the Love of God. No one can deny fellowship. No one can deny that the foundation of all religions is one.

One tradition of the Jews is their particular day of keeping the Shabbath - 'Abdu'l-Bahá told a story to show the absurdity of this custom. "At the time Bahá'u'lláh was in Adrianople the Jews there were very wealthy, having large possessions. One Shabbath (Saturday) the home of one of these wealthy ones was on fire. One room contained spirits and liquors and a corner of it was aflame. They had measures of water and could have put the fire out, but, instead, the owner ran out and called in a Mussulman to put it out, which he did" - [?] he did not want to touch fire on the Shabbath."

These prejudices and superstitions will not remain. This century will [?] all this wiped out.

The prejudice of caste will also be wiped out.

The purpose of the Bahá'í movement is to free the people from dogma - to free them from all former attachment to superstitions & prejudice. It takes the manacles from the people - frees the bird from the cage of tradition.

God created [?], the devil has not created anything.

The devil has brought about all prejudice.

[?[a36]]

For "Extras"

The Rev. Reuben R. Rinder, Cantor at Congregation Emanu-el in San Francisco since 1913. Dr. Rinder did not come to California until 1913, but he had met A. B. at Green Acre the previous year. As late as April 12, 1944, he recalled with great enthusiasm the Bahá'í gatherings at Green Acre and considered himself fortunate to have been there at that time, saying, "I cherish the memory of my meeting with A. B. as a precious privilege."

Rev. BERNARD C. RUGGLES, Universalist Church 491 Cheney Ave., Oakland, Calif.  
Phone: Highgate 1163

Ramona Bray telephoned him and asked if he remembered meeting 'Abdu'l-Bahá in

1912 and he said he remembered him very well indeed. He remembered officiating at the funeral of Dr. Allen. And he spoke of having some Bahá'í books and being much interested in the movement; in fact, he often quoted from the books when delivering his sermons.

Reverend Herbert Atchison Jump.

Born in Albany, N. Y. July 21, 1875.

Died in Mass. Aug. 19, 1934.

Was educated Amherst College receiving his B. A. in 1900

Graduated from the Divinity School at Yale in 1899, receiving his U. H. D.

Ordained by the Congregational Council at Hamilton N. Y. Feb. 8, 1900.

Began his ministry there in 1903 and remained until 1934.

Published in 1916, The Yosemite, a Spiritual Interpretation.

Also, Revolution and Statement of Faith.

Sorry about Dr. Reed, he says what he has done is not important; he lives at 535 Glenview, Oakland.

Ramona.

Prof. Treat (ask Joyce Dahl)

Dr. Kanno

Mrs. Isabel Merriman

Look up Thos. Jefferson O'Kelly in Sacramento directory (ask Duffy) &

W. A. Lawson on Sac. Bee.

Treat, Prof. Payson Jackson, AB, MA, L. H. D., Ph. D., HRGS, Prof. of History, Stanford Un. Born: NY, Nov 12, 1879; s. of Rhoda Ann (Goslee) & Erasmus Buck Treat. Education: Wesleyan Univ. (Conn.), Columbia Un, Stanford Un. Degrees: AB, Wesleyan Un. 1900, MA, Columbia Un., 1903, Ph D., Stanford Un. 1910; L. H. D., Wesleyan Univ., 1931. Married: Jessie D. M. Gilray, June 23, 1909. Prof. Record: Teacher, Barnard Sch. (NY) 1900-03, Instructor in History, Stanford 1905-06, 1907-08, research travel in Far East & Guatemala, 1906-07, 1912, 1921, 1935; Instr., Govt., Harvard, 1908-09; Asst. Prof., History, 1909-11; Assoc. Prof. 1911-15; Prof. 1915 -, Stanford Un. Lecturer, political Sc. Un. of Calif., 1916; Albert Shaw Lecturer, Johns Hopkins Un., 1917; Visiting Prof., Columbia Un., 1929; Un. of Calif., 1929. Publications: The National Land System (1785-1820), 1910; Early Diplomatic Relations bet. U. S. & Japan (1853-1865), 1917; Japan & the U. S. (1853-1921), 1921, 2nd edit. 1928; The Far East, 1928, 1935; The Diplomatic Relations bet. U. S. & Japan (1853-1895), 1932; The Diplomatic Relations bet. U. S. & Japan (1895-1905), 1938. Awards: Order of Sacred Treasure, 3rd class. Memberships: Fellow, Amer. Geog. Soc., Royal Geog. Soc. (London); M em. Amer. Hist. Assn.; Amer. Soc. Internat. Law; Asiatic Soc. of Japan; Chinese Social and Political Science Assn. (Peking); Alpha Delta Phi;

Phi Beta Kappa; Low Alto County Club. Address: Stan. Un., Calif.

Who's Who in Calif. Vol. 2 Jan 1942-1943 Ed. by Russell Holmes Fletcher  
Who's Who Publications Co. Los Angeles Calif. 1941

Interpreter ???

A. B. in Golden Gate Park

Thursday, Oct. 10, 1912

A. B. Good trees, good weather, good sand, good people, good believers. (In English)

Man must not imagine disease but must ever trust God. Anyway, man's life here in this world is temporary. He is in a world that is like a house, susceptible to every invasion, and God must protect man — man must be submissive to God. He must not occupy himself with the thoughts of things — imaginings. If a man thinks too much of his health he will become afflicted.

There was a man, a grandee among the Turks, in the utmost health, but he was very careful about his health, he was constantly referring his case to skilled physicians, asking them for thorough examinations, saying, Please find out if there is any disease, and because of this constant thought of health he became possessed of a mania that at the time of sleeping he thought a serpent entered his mouth and went into his abdomen, and people tried to remove this delusion from him. They told him that a serpent could not enter into his stomach and if it should enter there he would have been poisoned, but it would not leave his mind. And they brought warm water and threw the serpent into the warm water and it died. And they said Your stomach is warmer than this water, the temperature is greater, therefore the serpent would have died in your stomach, but it was useless. They could not convince him. He said No, I must care for myself. Finally this delusion caused his death, although he was a very wise man, a sagacious man, and had learned all the sciences. Therefore man must not have hallucinations and must be resigned to God.

If you go to Asia and see the Kurdish tribes, they do not know what health is, what disease is, and what medicine is, and yet they are so sturdy, their health is so good. A man may be very sick, may be tubercular; he does not know it, and because he does not know it he may have it for 20 years, but he does not die.

One day I saw a Kurd and he had prostrated himself over a fount drinking. I said, Do not drink that water because it will injure your stomach. He said What do you mean by stomach? And I said, Go on drinking it as much as you like, for as long as you do not know what a stomach is it will do you no harm.

These rules of hygiene of yours are nonsense and thoughts of sickness and doctors examining is a very bad thing and will cause a man to be possessed of delusions

and hallucinations, and man must trust God.

Dr. Allen. We American doctors spend our time seeing people with these imaginary disorders, and some with serpents in their stomachs.

A. B. Not a serpent. You mean a worm.

Dr. Allen. I meant an imaginary serpent.

A. B. I was joking. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Safed was with me one day, and we were walking hand in hand, and we came to the stairs, and we took the first step together, I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help. He was gone.

The spiritual life of man is important. The everlasting life of man is of the utmost importance. A man must be thinking of that. It happens that a man may be bitten by a mosquito, then playing with that sore spot scratches it, it becomes infected, gangrenous, and he died.

One of the grandees of Arabia loved cats very much. He was always playing with his cats. One day his cat bit his finger and wounded him. He paid no attention to it and it became inflamed, gangrenous and he died. How unimportant is this life. The everlasting life of man is important and man must be thoughtful of that.

Dr. Allen. Why should we pay attention to the everlasting life? We give up all of our time to this life, and why should we be thinking about the rest of it?

Mrs. Getsinger: You mean why should we not wait until we get there and take it up then?

A. B. Because whatsoever a man soweth here he reapeth there. This world is like a school. He must learn lessons here so that when he issues from this school he may become learned. He must not be ignorant.

For phenomena in general, there is one virtue. It is innate virtue. For example, this tree, its verdure is innate, its flowers are innate, they are creational. It does not interfere with them, it has no will of its own. As to animals, all their virtues are innate. The sun, its virtues are innate; therefore there is no credit to be given it. You do not say to the sun, What an achievement! You are not grateful to this tree because it is so verdant, it gives you shade. Are you grateful to the water that quenches your thirst, or are you grateful to the food that satisfies you, or are you grateful to the breeze because it passes over you? Are you grateful to any of these, not especially, as they are innate, involuntary virtues. But the virtues of man are acquired. Why do you say to this man, You are ignorant or degraded, Why do you molest him, why do you upbraid him? Because he is deprived of the acquired virtues, therefore for man there is need of the acquiring of virtues.

All the philosophers have come with the intention of teaching man to acquire virtues. All the prophets who have come have come to endow man with acquired virtues. Now we will go.

This is the purpose of it all — if you are perfectly all right you are well. Let go of these imaginings.

On the return to Calif. St. house from ride in G. G. Park with Dr. Allen as interviewee.

Thursday, Oct. 10, 1912

An old man came from the Alms House to see A. B. and said he had been in the Himalaya Mts. and was there cured by a Parsee Dr. although all other doctors consulted had pronounced him incurable.

The old man said to A. B. "You must have suffered."

A. B. It was in the path of God, therefore it was not suffering, not trouble. You must strive in order that you may acquire the blessings of the Holy Spirit. If you attend thereto you will attain to the life everlasting. His Holiness Bahá'u'lláh during his lifetime was subjected to every hardship and ordeal. Many nights did he pass in his chains, and many days in fetters. How many months was he imprisoned in the dungeon and many were the severe blow at him. Many were the years he passed in exile and tribulation. Many years did he pass in the Most Great Prison — 'Akká. He endured all difficulties. He suffered all ordeals in order that we may attain to the life eternal.

A. B. (addressing all the people in the room): You are all welcome, exceedingly welcome. I have come a long journey to see you, having longed to see you, to visit you, for Bahá'u'lláh has created a marvelous love in the hearts, a wonderful bond has been created among the souls. He has caused the hearts to be attracted to one another.

I have traversed long distances to see you. Bahá'ís traverse long distances to see one another. His Holiness Bahá'u'lláh says: "My comfort, my ease, my life, my honor, my faith, my family, my household, all have I sacrificed, in order that blessed souls may appear, in order that holy souls may appear, souls that might be the centers of the virtues of mankind. May they be the souls of the Kingdom, so heavenly, so lordly, and freed from the attachments of the nether world, sanctified from all the vices of human nature, acquiring beauties from the perfections of God." Thus he endured every difficulty. All these ordeals he suffered and he sacrificed himself for all of us.

Oct. 10. 1912 In the automobile (Speaking of a visit by A. B. to a sick man)

A. B. Yes, he is happy. Love makes him happy. Nothing makes a man so happy as love.

Dr. Allen asked if he were not tired.

A. B. replied: Yes, I am tired today speaking so much. I am tired of talking nonsense, nonsensical questions tire me, but when I am speaking of things that are noble I am never tired. (In English, “Good trees, good green.”)

Mrs. Goodall: We need the nightingale. Can you not send them over to us from Persia?

A. B. There will come a day when you will see how the nightingales of Persia will sing their songs of God in these gardens. Likewise the quails of America in the mountains of Persia, shall cause such a “quailing” as to cause the Iranian mountains to dance. The East and the West will then have a feast, and in one direction the song of the nightingale will be heard, and in the other direction you will hear the songs of other birds. In one direction you will hear the music of God, and from another region you will find the outpouring of God’s blessings. In one direction you will see the lights of the radiance of guidance, in the other direction the sun of reality will shine. In another you will find the chalice of the Love of God passed around. In the world there will be a spiritual feast. From the beginning of the world to the present day there will be none similar; hearts will be rejoiced, spirits will be exhilarated. The world will become a paradise of Abhá.

**Thursday, October 10th, 1912**

**‘ABDU’L-BAHÁ IN GOLDEN GATE PARK**

“Good trees, good weather, good sand, good people, good believers.” (In English)

Man must not imagine disease but must ever trust God. Anyway, man’s life here in this world is temporary. He is in a world that is like a house, susceptible to every invasion, and God must protect man — man must be submissive to God. He must not occupy himself with the thoughts of things — imaginings. If a man thinks too much of his health he will become afflicted.

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One day I saw a Kurd and he had prostrated himself over a fount drinking. I said, Do not drink that water because it will injure your stomach. He said What do you mean by stomach? And I said, Go on drinking it as much as you like, for as long as you do not know what a stomach is it will do you no harm.

These rules of hygiene of yours are nonsense and thoughts of sickness and doctors examining is a very bad thing and will cause a man to be possessed of delusions and hallucinations, and man must trust God.

Dr. Allen. We American doctors spend our time seeing people with these imaginary disorders, and some with serpents in their stomachs.

‘Abdu’l-Bahá. Not a serpent; you mean a worm.

Dr. Allen. I meant an imaginary serpent.

‘Abdu’l-Bahá. I was joking. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Safed was with me one day, and we were walking hand in hand, and we came to the stairs, and we took the first step together, I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help. He was gone.

The spiritual life of man is important. The everlasting life of man is of the utmost importance. A man must be thinking of that. It happens that a man may be bitten by a mosquito, then playing with that sore spot scratches it, it becomes infected, gangrenous, and he died.

One of the grandees of Arabia loved cats very much. He was always playing with his cats. One day his cat bit his finger and wounded him. He paid no attention to it and it became inflamed, gangrenous and he died. How unimportant is this life. The everlasting life of man is important and man must be thoughtful of that.

Dr. Allen. Why should we pay attention to the everlasting life? We give up all of our time to this life, and why should we be thinking about the rest of it?

Mrs. Getsinger: You mean why should we not wait until we get there and take it up then?

A. B. Because whatsoever a man soweth here he reapeth there. This world is like a school. He must learn lessons here so that when he issues from this school he may become learned. He must not be ignorant.



For phenomena in general, there is one virtue. It is innate virtue. For example, this tree, its verdure is innate, its flowers are innate, they are creational. It does not interfere with them, it has no will of its own. As to animals, all their virtues are innate. The sun, its virtues are innate; therefore there is no credit to be given it. You do not say to the sun, What an achievement! You are not grateful to this tree because it is so verdant, it gives you shade. Are you grateful to the water that quenches your thirst, or are you grateful to the food that satisfies you, or are you grateful to the breeze because it passes over you? Are you grateful to any of these, not especially, as they are innate, involuntary virtues. But the virtues of man are acquired. Why do you say to this man, You are ignorant or degraded, Why do you molest him, why do you upbraid him? Because he is deprived of the acquired virtues, therefore for man there is need of the acquiring of virtues.

All the philosophers have come with the intention of teaching man to acquire virtues. All the prophets who have come have come to endow man with acquired virtues. Now we will go.

This is the purpose of it all — if you are perfectly all right you are well. Let go of these imaginings.

On the return to the house of ‘Abdu’l-Bahá.

An old man came from the Alms House to see A. B. and said he had been in the Himalaya Mts. and was there cured by a Parsee Dr. although all other doctors consulted had pronounced him incurable. The old man said to ‘Abdu’l-Bahá: “You must have suffered.”

‘Abdu’l-Bahá. It was in the path of God, therefore it was not suffering, not trouble. You must strive in order that you may acquire the blessings of the Holy Spirit. If you attend thereto you will attain to the life everlasting. His Holiness Bahá’u’lláh during his lifetime was subjected to every hardship and ordeal. Many nights did he pass in his chains, and many days in fetters. How many months was he imprisoned in the dungeon and many were the severe blow at him. Many were the years he passed in exile and tribulation. Many years did he pass in the Most Great Prison — ‘Akká. He endured all difficulties. He suffered all ordeals in order that we may attain to the life eternal.

A. B. (addressing all the people in the room): You are all welcome, exceedingly welcome. I have come a long journey to see you, having longed to see you, to visit you, for Bahá’u’lláh has created a marvelous love in the hearts, a wonderful bond has been created among the souls. He has caused the hearts to be attracted to one another.

I have traversed long distances to see you. Bahá’ís traverse long distances to see one another. His Holiness Bahá’u’lláh says: “My comfort, my ease, my life, my honor, my faith, my family, my household, all have I sacrificed, in order that blessed souls may appear, in order that holy souls may appear, souls that might be the centers of the virtues of mankind. May they be the souls of the

Kingdom, so heavenly, so lordly, and freed from the attachments of the nether world, sanctified from all the vices of human nature, acquiring beauties from the perfections of God.” Thus he endured every difficulty. All these ordeals he suffered and he sacrificed himself for all of us.

## MEETING FOR THE BAHÁ’Í CHILDREN

Oakland, California

Saturday Afternoon, October 12, 1912 3:50 p. m.

‘ABDU’L-BAHÁ: What radiant children these are! How radiant! What radiant and beautiful children! These will become very good, because they will receive Bahá’í education. They will be reared beneath the shelter of Bahá’u’lláh.

They are just like fresh plants which have been sown in the Garden of Abhá and they receive the water of the teachings of Bahá’u’lláh. They will be reared through the heat of the sun of reality.

Assuredly, amongst them there will appear souls — most blessed souls — each one of whom will be a radiant candle in the world of humanity, souls who will shine from the eternal horizon even as stars shine.

They are very, very pleasant indeed — exceedingly pleasant!

There is a difference in the development of a tree which is nigh unto fruitage, which comes under the education of the gardener when a fresh plant, from the very beginning to be reared and cultured by a skilled gardener, because the latter — the fresh plant — can be educated according to the wishes of the gardener, and the gardener can train each branch just as he wishes it to grow.

Such a tree, when reaching fruition, will reveal the handiwork of the gardener, showing full well the care given it by the gardener.

Now, these children are fresh plants which have fallen into the hands of the gardener. Therefore, they will be very well educated; they will become fruitful trees; they will become very blessed trees; they will become most delectable trees. The gardener is blessed, and the skill of the gardener will become manifest in them.

(‘Abdu’l-Bahá then distributed among the children candy and envelopes containing flowers)

‘ABDU’L-BAHÁ: You are all my grandchildren!

I feel the utmost joy to be present here with you, especially to be surrounded with such radiant children. They are the very flowers of the Paradise of Abhá.

Surely, a man in a rose garden is to be happy, and now I am happy in a rose garden. On one side, trees most fruitful and delightful do I see, and on the other hand, or across, I see my children who are flowers and most delightful to look at, and assuredly they give joy to be in such a place.

In San Francisco, through the hand of the gardener of God, who has appeared in the Orient, to see such a garden as the result of his handiwork in the West — this is a source of great thanksgiving in the East. Hence, I am hopeful, through the favors of that real gardener, that He may ever care for these trees and water them; that He may ever refresh, through His holy dewdrops, His flowers; may shower upon them from His clouds of mercy. May the sun of His reality shine upon them all. May they bask in the sunshine of His praises. May, day by day, this garden become more green and verdant, its trees become mightier and more beautiful, its flowers become more delicate and fresh, in order that the delightful fragrance of this garden shall refresh the nostrils of the longing ones both in the East and the West.

An Oriental personage, having come from the most remote part of the Orient, were he to breathe there, were he to inhale the fragrances which are wafting from the distant parts of the West he would say: “How fragrant are they! Evidently the rose garden of the West is most beautiful. Its flowers have blossomed delightfully. The fragrance thereof is reaching even this remote district.”

May this cause the rose garden of the East to be proud of this, that, praise be to God, the rose garden of the West, in a short space of time, has assumed most delightful freshness. Most magnificent flowers have become apparent therein. Variegated flowers can be seen there. White flowers have grown in it; colored flowers have grown in it; red flowers can be seen in it; and yellow flowers can be seen in it. All of these together are in the utmost of freshness and verdure, and each lends a charm and harmony to the others. Each one is a cause of the adornment to the others.

This is my hope and so do I hope, through the favors of Bahá'u'lláh, may he bless these children.

(Going to each child separately) “May He bless this child!”

### **San Francisco, October 6, 1912**

‘ABDU’L-BAHÁ

I am the lover of all the friends of God — from the heart and soul I love them. This will become manifest. It is not only words. I would offer my life for each friend. When the time of trial comes then it will become manifest — now it is in words.

You have a radiant face, and the signs of Bahá'u'lláh are manifest in your face.

Mr. McC. McCarthy?

I desire to be directed in the true way.

‘ABDU’L-BAHÁ

Is there any greater desire than this? It is a big desire. This desire cannot be compared to all others. It is hard to be steadfast, to follow the straight path —

there is nothing harder. There are many who take ten steps in this path, some travel ten miles, are tired, and then stop. Some travel only four miles, but there are some who never grow tired and keep traveling as long as breath lasts and reach the home. There are some here in America whose faces are turned toward God, and some have become withered.

For a soul to travel in the path of Bahá'u'lláh, receive confirmations, and then become lukewarm, is very astonishing to me. I was astonished to see this in America. It is true that to pursue the pathway of God is very difficult.

In these days when people assemble together the conversation is all about the acquiring of wealth. Man in this way becomes self-centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children, his heart will become depressed. Likewise when people of faith associate with material minded people their hearts are depressed too. Therefore whenever you meet the friends of God be very happy; speak about spiritual things so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Mr. McC.

I would like to ask the meaning of the capital letters at the commencement of the suras of the Qur'án.

‘ABDU’L-BAHÁ

These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the year of the appearance of his holiness the Báb. And in this instance it is recorded in the tradition that in that year Gate (the Promised One) shall appear. If you gather again from Alif, Lam, Mim, Ra to Alif, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentence: “Verily ‘Alí is the straight path of God. Walk in it.” ‘Alí was the successor of Muḥammad. Moreover, every letter indicates a station, for example: Alif, Lam, Mim. Alif is a sign indicating the station of divinity. Lam is a sign indicating the station of successorship. Mim is a sign indicating the station of prophethood. Again, Lam is ‘Alí. Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be ‘Alí-Muḥammad. These letters indicate stations.

The Qur'án is an inspired book and very significant. The Christians have not studied it and it is badly translated. If you had the knowledge of the Arabic language you would understand what a wonderful and inspired book it is.

Mr. McC.

(Something about his journey to San Francisco to meet ‘Abdu’l-Bahá)

‘ABDU’L-BAHÁ

When love obtains a man can travel one hundred thousand miles without fatigue and enjoy it. Love renders the bitter sweet. Love renders fatigue as rest. When man exercises the power of love he is very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life — forty years — to come to San Francisco and meet the friends. How impossible it seems! God dethroned two sovereigns — two kings he dethroned — so that I could come here. How difficult it seems! This is a miracle. This is the power of God. Every inconceivable thing and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. [the people of the world] All of the heavenly spheres are incapable of [acting contrary to his will]. — One is capable.

### **TALK BY ‘ABDU’L-BAHÁ**

**Oakland, California, 8 P. M., October 22, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Praise be to God, this is a good meeting. This is a blessed meeting. This is a spacious room, and praise be to God it is well filled. It is like a beehive at present.

This evening I shall relate to you the story of the sojourn of Bahá’u’lláh during the two years of his solitude on the mountain of Sarkalu.

When we were exiled from Tihrán to Baghdád we remained there one year. Then, suddenly, Bahá’u’lláh disappeared. We endeavored to find him but were not successful. For two years there was no news of him.

At that time most of the Bábís had been killed, and the few remaining lived in a state of fear. Since the attempt on the Sháh’s life in Tihrán, the viceregent of the Sháh, Mírzá Yaḥyá, who was the half brother of Bahá’u’lláh, had been in hiding. He had traveled in disguise with a company of dervishes from Mazindarán to Rasht and Kermanshah, and after arriving at Baghdád had feared to leave his house. Thus the Bábí movement had virtually no leader.

One day, while my uncle Mírzá Mussa and myself were seated on the bank of the river Tigris, a Persian gentleman, Ḥájí Farajullah, came from the consulate toward us. My uncle asked him what was going on at the consulate. He answered that they had just received a newspaper from Persia containing several interesting items of news, the last, but not the least, being about a certain strange incident that had occurred in Kurdistan. A traveler by the name of Abu’l Kasem, a merchant from Hamadán, upon arriving at the frontier of the Ottoman empire, had become the guest of a person known as Ḥasan Sulṭán. The following day Abu’l Kasem had requested that he be escorted onto Ottoman soil. Ḥasan Sulṭán had allowed him to take two horsemen, by whom he had been conducted to a mountain, where, because of his possessions, they had

attempted to behead him, and after robbing him they had left him for dead. A shepherd passing by, and seeing this apparently dead man, had found upon examination that his head was not entirely severed, but though still alive the man was unable to speak. The shepherd had thereupon secured help, and had had the man carried to a near-by village, where the wound had been quickly sewed together. At last, when sufficiently resuscitated, the man had made signs for paper and ink to be brought to him, and he had then recorded the whole story, giving his name and address and the amount that had been stolen from him, ending as follows:

“About two years ago I left Baghdád with a certain person known as Dervish Muḥammad. We went to Kurdistan, and he remained in Sulaymáníyye, in the district of Kurdistan, while I went to Hamadán. Just now I was on my way to Sulaymáníyye to visit him. If my possessions be restored, pray present all of them to this dervish, and he may dispose of them according to his will, which is also my will. This dervish has impressed me as a most unique personage. He is the first man of the world. His knowledge and wisdom are supreme, and I believe in him. Whatsoever he shall command as to the disposition of my effects, must be carried out.”

And then Abu'l Kasem had died, and very soon thereafter Ḥasan Sulṭán had been imprisoned by the Persian government.

When we heard this story that was reported in the paper, we immediately concluded that the person known as Dervish Muḥammad was no other than Bahá'u'lláh, for we recalled the fact that during his sojourn in Baghdád there was a man there by the name of Abu'l Kasem who had often come to see him. Furthermore, we knew that when Bahá'u'lláh left the city of Baghdád this person also had disappeared.

So we went to the Shaykh Sulṭán, and to another man known as Javád, and arranged for them to carry letters to the retreat of Bahá'u'lláh, the name of which we had thus secured — Sulaymáníyye. They went there and inquired about Dervish Muḥammad from Shaykh Sulaymán, who said: “There is a person of that description here. We have found him to be a man of great erudition, great wisdom, and deep insight. He lives in a cave on a mountain known as Sarkalu. Every three months he visits this place, staying two or three days.” When the two messengers asked to be directed to that cave the Shaykh said: “It will take you three days to walk there, and as it is situated among the rebellious and bloodthirsty Kurds they will rob you of your belongings and will kill you. It is better to wait here until he comes, because his time is close at hand.”

So they remained there until Bahá'u'lláh arrived, and then they presented their letters, saying: “We beseech you to return. We cannot return without you. Either come with us, or we will go with you to the cave.” Bahá'u'lláh finally listened to their entreaties to return with them, and when he arrived in Baghdád he declared himself to be the one heralded by the Báb. The Bábís who had been living in fear came forth from their hiding places and immediately accepted

him, and soon people of all races and religions hastened to the blessed presence. Among them were people of every condition — princes, nobles, Persian scholars, and sages of the Ottoman empire. To all the questions asked of him he gave enlightening answers.

As to the cave, it still exists. It is on a very high mountain. It is about two and a half miles distant from any habitation, and there Bahá'u'lláh dwelt alone. An aged Shaykh — Abu'l Ghader by name — daily carried to him a morsel of bread and some cheese, alternating with bread and milk, or bread and matzoon (Sour milk). This continued for two years.

In those days the garments of Bahá'u'lláh were most plain, and the furniture of his cave consisted of a mat. He had not even utensils with which to make tea. During the day he remained within the cave, but the moonlight nights he spent outside chanting and praying, as he was greatly charmed by the moonlight. At such times the Kurds from the nearest villages were in the habit of going to the mountain to listen. Though they could not understand him, as his chanting was in Persian or Arabic, yet they were captivated by his voice. A certain Kurd, speaking of his experience, said: "I was wont to go slowly, slowly, most quietly, until I reached a point where I could hear him clearly. Though I could not understand his words, yet his thrilling voice so affected me as to make me weep involuntarily." All the Kurds of those regions were attracted to Bahá'u'lláh by his love, even highway robbers and the most rebellious characters, likewise noblemen, sheikhs and scholars, for his magnetic chanting, marvelous patience, long suffering, great knowledge, sanctity, purity and spirituality creates love in the hearts of men.

Here ends the account of the sojourn of Bahá'u'lláh in the cave of Sarkalu. This I have told in order that you may be informed. It has never before been given in such detail.

It is now some time since I arrived in America. I have visited many cities and have met many people. In numerous churches and other assemblages I have heralded the kingdom, and have given the message concerning the appearance of the Blessed Beauty. Day and night I have beseeched the Lord, begging that the light and effulgence of the sun of reality may be cast upon these regions, that the American people may become informed of the teachings of the Blessed Beauty, that all the remote parts of America may be illumined, that the breath of life may resuscitate the heart of the nation, and that the American people may thus receive new life.

Praise be to God, the call of the kingdom has been raised in America through the grace and favor of Bahá'u'lláh. By means of periodicals and journals the name has been spread. Many souls have heard the blessed name. In short, by the grace and favor of the Blessed Perfection, and the confirmations of his kingdom, seeds have been sown. If they are now watered and cared for by the friends of God and the maid-servants of the Merciful, they will without doubt yield a tremendous harvest.

The first watering of this real plantation is unity among the friends of God. To-day there is nothing so essential and so indispensable for the glory and honor of the Bahá'í cause as the unity of the beloved of God. The more the friends of God are united the greater will be the success attending their efforts, and the greater will be the confirmations of the Lord. Discord is destructive and is the cause of separation, whereas unity results in progress and power.

Let it be known that to-day the greatest service to the kingdom of Abhá is unity. The people of Bahá must be instrumental in creating good fellowship among all the nations. If they should be discordant, how could they ever create harmony. Therefore I beg and counsel you to continue in good fellowship and unity, to co-operate with and be kind toward one another, to exalt one another, and to be the means of comfort and ease to one another, in order that other nations may learn from you how great are the fruits of unity, and thus through your influence the peoples of the earth may be united, and agreement be established between all races and religions. Then, through the confirmation of Bahá'u'lláh, the banner of the solidarity of mankind should be unfurled and become the standard of all nations.

Praise be to God, Bahá'u'lláh in this marvelous dispensation has given teachings that will prevent every disagreement. During the Mosaic dispensation various denominations resulted from the different interpretations of the teachings of Moses. Such was also the case during the Christian dispensation. After the departure of His Holiness Christ — may my spirit be a sacrifice to him — dissensions arose among his followers, and the various sects which resulted therefrom have in turn been divided, there being to-day over a hundred denominations among the Protestants alone, each one claiming to teach the original truth of Christ.

Bahá'u'lláh, desiring to prevent similar dissensions resulting from the misinterpretation of his words, wrote a book which he entitled Kitáb el Ahd (Book of the Covenant). In this book, which is incontestable, being in his own handwriting, he appoints a center of his covenant, who is to be the expounder of the books and the judge between the false and the true. The Bahá'ís are commanded to obey him and to accept his interpretations. Thus there will be no danger of disagreement and consequent schism among the believers in Bahá'u'lláh, such as arose during the dispensation of Christ. The Bahá'í cause should not be an aggressive one. Those who wish to deny the Book of the Covenant and thereby deprive themselves of the light of this day are like those who close their eyes and deny the existence of the sun. With them we have nothing to do.

Furthermore, Bahá'u'lláh has commanded the organization of an universal house of justice, which shall have power to legislate regarding all questions not elucidated in the books, and the decisions of this body are to be accepted as the law. Hence there should be no excuse for dissensions among you, and I hope that you will always be willing to agree and to love one another. However, should there arise a difference of opinion concerning any important matter, you should ask regarding it and you will receive an answer that will avert all discord. This



is a peculiar feature of the great dispensation of Bahá'u'lláh.

Now that I am leaving you I counsel you not to accept any one coming to you with strange stories attributed to me without first demanding his signed credentials which must be in my handwriting. After I arrived in America it reached my ear that I had prophesied the inundation of New York and the submersion of many parts of America. Is it likely that I should make such an absurd prophecy? It is not reasonable. It is not my purpose. Therefore do not credit such statements. Accept nothing purporting to come from me without my signature.

Beware lest dissensions divide you. You must be agreed and united. You must always turn to the kingdom of God, be attracted to Bahá'u'lláh, be filled with Bahá'u'lláh, and ever be the recipients of the favors of Bahá'u'lláh. Your utterances and your hearing must be concerned with the name of Bahá'u'lláh. Your faces must be radiant because of the glad tidings of Bahá'u'lláh. Your hearts must be attracted to Bahá'u'lláh. Thus you will be filled with the love of Bahá'u'lláh, and you will have no thought for aught else. This is my admonition, my behest to you. I beg you so to live that you will prove yourselves to be true Bahá'ís, not by confession merely, but by showing love toward all humanity without distinction or prejudice, considering all as servants of God. If he had not loved all mankind he would not have created nor have provided for them; nor would he have nurtured and have sheltered them beneath his providence. Since God is compassionate toward all, even so must you be kind and tender toward all. Then the bounties of Bahá'u'lláh shall encompass you, and eventually all dissension shall disappear from among mankind.

#### **10.15 A m. Monday, Oct. 7, 1912 Original**

I was out in this garden near by, walking through it.

You have many parks here. They are all very delightful, but the heart must be open to that delight and charm. If the heart be not cheerful and happy, if it have not ease and serenity, if it be agitated, when one enters these parks one will be more agitated; but if the heart be happy — like unto my heart then even in prison it is as a rose garden

Put this in original record

#### **Interview with Stitt Wilson [a37]**

The afternoon was devoted to the children's meeting at Mrs. Goodall's home in Oakland. The children sang "Softly His Voice is Calling Now" for 'Abdu'l-Bahá and he expressed his pleasure at seeing such a goodly number of fresh young plants in this "Rose Garden of the West." He said: "These children are fresh plants which have fallen into the hands of the gardener. Therefore, they will be very well educated, they will become fruitful trees, they will become very blessed trees; they will become most delectable trees. The gardener is blessed,

and the skill of the gardener will become manifest in them.” He then distributed candy and flowers among them, and calling them his “grandchildren” he blessed each one separately. Afterward all went outside and a photograph was taken of ‘Abdu’l-Bahá with the children.

Several Hindu students from the University of California at Berkeley called that afternoon and spent a considerable time with him, and as they were leaving, some kodak pictures were taken.

Sunday afternoon, October 13th, ‘Abdu’l-Bahá spoke at the “Reading Room and Library for the Blind”, at 1665 Jackson Street, San Francisco. To this meeting were also invited the blind from the “Adult Home” in Oakland and the children and youth from the state educational institution for the blind in Berkeley. He was introduced by Mrs. Andrew S. Rowan, honorary president of the Association for the Blind. Her life had been devoted to the relief of the blind, and particularly she had been instrumental in initiating manual training in S. F. in order that the blind might be equipped to earn an independent livelihood. She was a well known philanthropist and had been active in many other fields of service. In passing, it might be mentioned that she was the wife of Major Andrew S. Rowan, the officer made famous through carrying the “Message to Garcia” in the Spanish-American war in 1898.

A. B. in his opening remarks paid a glowing tribute to Mrs. Rowan, his words to the afflicted ones were full of consolation and hope. In closing he said:

“The sight of the physical and ordinary eye will some day pass away. Only for a short time does the eye exercise its function; then it becomes dust. But the power of insight is eternal; it is a heavenly gift, and through it man discovers the Kingdom. Through it he can see aright the beauty of God and the holy verities and can discern the very mysteries of God. Praise be to God, you have this insight, therefore be not grieved. Though you are deprived of a drop, yet you possess the ocean. Though you are bereft of an atom, yet you possess the sun.

“Though in this world you do not see the dust, yet, praise be to God, in the Kingdom of God, through your insight, you will see purity. Though here you do not see physical objects, yet in the Kingdom of God you will see the holy souls; you will see the sanctity and beauty of Christ, and you will see Bahá’u’lláh, the Glory of God. This is a wonderful bestowal. Therefore thank God for this great bounty.”

Then ‘Abdu’l-Bahá took a drive to the beach, and at the evening home meeting he told the believers about it, saying:

“This afternoon we drove out to the seashore. We looked upon the beautiful sea with its high waves, and pondered over the time when the sea of love will be set in motion.

“When the waves of the sea are high there is a tempest, vessels are sunk, and the ports receive injury, but when the sea of love shall be set in motion its tempest

will be life, ports will be adorned, ships will be saved, happiness and composure will prevail, pearls will be cast ashore, everything will become brilliant, and great will be the results.

“It is my hope that the sea of love may be set in motion. The sea of love is the sea of sanctity; it is the sea of knowledge; it is the sea of peace and reconciliation. When that sea shall be set in motion new results will appear every hour — results that will be age-abiding. It is our great wish to dive into that sea, to swim in that sea. Therefore let us strive to find that sea that we may swim therein. Thus may we be enabled to recognize truth in any form, whatever it may be.”

On the morning of the 14th ‘Abdu’l-Bahá gave two talks to the friends at the California Street house. The afternoon was spent motoring to Golden Gate Park, where he desired to see the Museum, the aviary, the apiary and the buffaloes, and to walk around Strawberry Hill.

The following morning, Oct. 15th, Mrs. Hearst came in her limousine to take A. B. to the “Hacienda del Foso de Verona,” her beautiful Spanish home at Pleasanton, about 2 hours’ drive from S. F., where he remained until the next day when she drove him back to the city. This delightful visit had been planned several days before Mrs. Hearst and her niece, Mrs. Flint, called upon A. B. to pay their respects and invite him to be their guest.

Upon his return at noon 16th A. B. found a new group of Bahá’ís who in the meantime had arrived from the northern assemblies.

The afternoon ‘Abdu’l-Bahá addressed the members of the Century Club of California, 1355 Franklin Street, one of the first women’s clubs in San Francisco, having been established in 1885 for literary and social purposes. His topic was “The Equality of Men and Women.” He spoke of the superiority of women in valor and courage as well as in kindness and tenderness, and cited examples of oriental queens who had been great powers in their day. The ladies were tremendously impressed and gave him a rising vote of thanks, after which he was the guest of the president and board of directors at an elaborate tea.

In the evening the memorable unity feast was celebrated in Oakland, the large gathering representing Bahá’í communities of California, Oregon and Washington, as well as many nationalities and races. The abundance of flowers and fruits used in the decorations made the spacious lower floor of the home a veritable summer garden. When all were seated at the beautiful tables, ‘Abdu’l-Bahá circumambulated the meeting, talking as he walked. He then retired to his room upstairs for a brief time to write a letter by his own hand to his beloved friend, Mirzá Ḥaydar-‘Alí, in ‘Akká. It was in reality a poem, penned in such exalted language that the interpreters had difficulty translating it into appropriate English. As the feast drew to a close, ‘Abdu’l-Bahá appeared upon the balcony of the stairway overlooking the tables and pronounced the benediction.

The 17th of October passed in the usual way with house talks, motor drives,

and walks, and in the evening ‘Abdu’l-Bahá gave his famous talk on motion — “Motion is the sign of life.” His closing remarks were as follows:

“His Holiness Bahá’u’lláh wrote an epistle a long time ago in which he said that man must attain to such a condition that his spirit will be soaring though he is sitting in a state of tranquility and serenity. That is the kind of sitting that is like unto walking. That is the kind of serenity that is really motion. That is the kind of tranquility that is really flying.”

Early the next morning, October 18th, ‘Abdu’l-Bahá and party, accompanied by Mrs. Goodall and several of the friends, left for Los Angeles for the express purpose of visiting the grave of Thornton Chase.

‘Abdu’l-Bahá remained in Los Angeles until the evening of the 30th, when he returned by train to San Francisco, arriving at the California Street house early in the morning of the 21st.

In the interim more friends had arrived from the North and were welcomed by the San Francisco believers and made comfortable. This group ‘Abdu’l-Bahá greeted with a short talk. In the evening he discoursed at length on the early history of the Bábí movement in Persia. This important subject he continued at the Oakland meeting the next evening, October 22nd.

The following morning, October 23rd, he was still at the Oakland home, and as many of the believers had come in he gave quite a long talk on universal peace, the responsibility of the Bahá’ís, and the American people in general, to overcome prejudice and be the first to establish amity among the races and religions of the world in order to avert further warfare. He said in part:

“Truly the American people are noble in character. Their philanthropic endeavors are an evidence of their desire to serve others and to benefit the body politic. They are thoughtful of the poor; they are interested in the questions of education, capital punishment, and the alleviation of suffering. They are occupied with activity relative to the betterment of their kind. Their energies are exceedingly praiseworthy, and I am hopeful that through their united efforts war and the making of infernal instruments may be abolished. Only by this means will universal peace be established, and the barriers of hatred between races, countries and religions be forever obliterated. It is my hope that the American people may be eternally honored by this distinction.”

That evening ‘Abdu’l-Bahá expressed a wish to visit the Flower Show which had just opened at the Fairmont Hotel under the auspices of the Pacific Coast Horticultural Society. He had read about it in the papers and was anxious to see all the wonders of the plant world that were to be exhibited during the four days of the show. He asked Mrs. Georgin Grayson Ralston to drive him in her little electric car to the hotel. He was enchanted with the gorgeous display and ordered slips and cuttings of many of the varieties, saying he would have them planted in the garden of the Ridván near ‘Akká.

As on many previous occasions, Mrs. Ralston drove him home via Market Street,

which was always brilliant with the street lights from the huge electroliers and the many gaily colored electric advertising signs. He said that all these wonderful lights were as nothing compared to the lights of heaven — that heaven would be so flooded with light that our mortal eyes could not endure it. He said if we must economize, then economize in everything except light, fill our houses with light, and even sleep with upon another occasion referring to the importance of light, he said, if one light will suffice, then have ten!

On the morning of the 24th ‘Abdu’l-Bahá went for a drive in Golden Gate Park and as usual he alighted and walked around the little lake of the “Portals of the Past.” When he spoke to the friends at noon he told them about the drive and said he was very sad as such beauty always made him think of Bahá’u’lláh and the sufferings he had endured as a prisoner and exile that we might be free to enjoy these wonderful blessings of nature.

The final meeting of ‘Abdu’l-Bahá with the friends took place that afternoon. He said:

“In Persia we have a unique custom. When we write to a friend most dear we place at the end of the letter a seal that is perfumed with musk, which signifies the fragrance of friendship, and the friend writes that he has been most happy because the ending of the letter was in musk. Similarly, we say of anything that we desire to praise very highly, ‘The ending therefore is in musk.’ Now this being our last day together, its close should be most fragrant, even as musk. Therefore let it be in commemoration of Bahá’u’lláh.”

He then testified to the bounty of Bahá’u’lláh and enjoined upon the believers to become mirrors of the attributes of Bahá’u’lláh, that they might be the proof of Bahá’u’lláh. His closing words were:

“I will pray in your behalf and will seek for you the bounties of the Blessed Perfection, and I desire you to pray that I may be confirmed in his blessed service. This is the ‘musk’.”

At last the time drew near for ‘Abdu’l-Bahá’s departure for the next day was October 25th and all too soon the hour was at hand for A. B.’s departure for the East. A few of the friends, besides those who were to accompany him as far as Sacramento, gathered in the reception hall of the California Street home to bid him farewell. It was early in the morning as he was to entrain at nine o’clock, and his leave-taking, though necessarily brief, was most impressive. As he moved about, diffusing the precious perfume of attar of rose, and voicing regret at the approaching separation, he commended each one to the favor and protection of Bahá’u’lláh. Thus came to an end the unforgettable three days that A. B. tarried by the Golden Gate.

The evening lecture at the Hotel Sacramento, also the one next morning, October 26th, were well attended, having been arranged by Miss Fraser, and at both of which ‘Abdu’l-Bahá expounded the principles of Bahá’u’lláh.

After the morning talk, ‘Abdu’l-Bahá went for a long drive with Mr. Thomas

Jefferson O’Kelly, a prominent business man of Sacramento. They returned to the hotel just in time for luncheon, ‘Abdu’l-Bahá being host to a party of twenty. Immediately thereafter he boarded the train for New York, his intention being to stop over at Salt Lake City, at the invitation of Miss Etta Powers, an old time friend of Dr. D’Evelyn.

‘Abdu’l-Bahá’s hope for California was beautifully expressed in his final public talk after viewing the Capitol and its lovely grounds:

“This land of California seems to be blest. It is abundantly fruitful. The climate is temperate. The sun is ever shining. The fruits are delicious and luscious. All the outer blessings are evident here and the Californians are a noble people. Therefore I hope that they may make extraordinary progress and become renowned for their virtues ....

“The issue which is of paramount importance in the world today is international peace ....

“Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for peace. May the men of affairs in this democracy uphold the standard of international conciliation. Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth, and may the glory of this accomplishment forever halo the history of this country. May the first flag of international peace be upraised in this state. May the first illumination of reality shine gloriously upon this soil. May this center and Capitol become distinguished in all degrees of accomplishment; for the virtues of humanity and the possibilities of human advancement are boundless.”

Thus ‘Abdu’l-Bahá’s extraordinary journey from the far off Orient to California became a matter of history, but the radiant sense of peace, happiness and goodwill which he diffused will long linger as a fragrant memory in the West. He traversed vast distances and endured much discomfort and weariness to accomplish that meeting. The days were very precious and sped by all too quickly and when the good-byes were said it was with sad hearts. His parting admonition was to forget not those days, for having been spent in the commemoration of Bahá’u’lláh, no better days could be imagined, and he supplicated God that the fruits of those days might be the illumination of the world and the unification of mankind.

This was the “musk[a38].”

## **TALK GIVEN BY ‘ABDU’L-BAHÁ**

**San Francisco, Monday Morning, October 14, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I want to tell you a remarkable story — the strangest of the strange — so that you may have an illustration of the great power of the cause of God.

When we were exiled from Persia our family was in a most sad condition, though formerly Bahá'u'lláh had enjoyed great affluence. By exiling us and confiscating all our estates the government hoped to blot out the family.

At the time of our exile the most noteworthy man, the first man of Persia, was Mírzá Áqá Khán, the prime minister. All the important officials of the country were related to him, and his family, having affairs in their hands, virtually ruled the nation.

It was the custom of the prime minister to hold late conferences with the members of his family, and one night, when all were assembled together, his son, who was minister of the treasury, commented most regretfully upon the episode of Bahá'u'lláh's exile, saying, "What a pity it is that such a noteworthy family should be annihilated because of the acceptance of such a faith!" The prime minister asked, "What art thou saying?" The son answered: "I was just expressing my regret that the distinguished family of Bahá'u'lláh, one whose lineage is of the most ancient in Persia, should be thus destroyed. I feel very sad at heart." The father said: "Dost thou realize what thou art saying, my son? I say to thee that verily it is our family that will be destroyed. Let me tell you this: when a family meets destruction in the path of religion, that destruction is in reality construction. So have no regret for them, because it is our family that will be obliterated."

That conversation took place fifty years ago, and I have just received a letter from Tíhrán from a Bahá'í who writes that:

"The palace that was occupied by Mírzá Áqá Khán, who was prime minister at the time of Bahá'u'lláh's exile, is now the home of a Bahá'í friend. On account of governmental changes it had to be sold. The famous council chamber, which is built in the gorgeous style of the architecture of ancient Persia will accommodate over one thousand persons, and in this room, on the evening of the fifth of September, we held a most wonderful conference of over one thousand Bahá'ís. There were present many members of great families. Following the program of the West, we arranged the meeting systematically. Many persons spoke from the platform, and several of the addresses you have given in America were read."

This meeting occurred in the very room in which the prime minister had made his great prophecy. And so it has come to pass. His family has perished, and the power of the cause of God has become evident!

To the friends and maidservants of the Merciful in Los Angeles and the other cities of California, Mr. and Mrs. Beckett;

Upon them be Bahá'u'lláh'il Abhá.

**HE IS GOD!**

O ye friends and maid-servants of the Merciful!

From the spiritual assembly of Los Angeles a letter has been received. It was indicative of the fact that the blessed souls in California, like unto an immovable mountain, are withstanding the gale of violation, have like unto blessed trees been implanted in the soil of the Covenant and are in the utmost firmness and steadfastness. The hope is entertained, therefore, that through the blessings of the Sun of Truth they may daily increase in their firmness and steadfastness. The tests of every dispensation are in direct proportion with the greatness of the Cause and as heretofore such a manifest Covenant, written by the Supreme Pen, has not been entered upon, the tests are proportionately severe. These trials cause the feeble souls to waver while those who are firm are not affected. These agitations of the violators are no more than the foam of the Ocean, which is one of its inseparable features, but the ocean of the Covenant shall surge and shall cast ashore that dead bodies for it cannot contain them. Thus it is seen that the ocean of the Covenant has surged and surged until it has thrown out the dead bodies — the souls that are deprived of the Spirit of God and are lost in passion and self and are seeking leadership. In fine this froth of the Ocean shall not endure but shall soon disappear and vanish while on the other hand the ocean of the Covenant shall eternally surge and roar.

Consider then that Christ, in order to preserve the unity of Christendom, said to Peter — “Thou art the rock and upon this rock I shall build my Temple.” This word has secured every one’s submissiveness and allegiance and has preserved for a thousand years the unity of the Christian world. Notwithstanding the fact that this declaration was not a command to obey and to follow and was verbally delivered, yet it has proved to do away with any foam that might appear on the surface of the ocean of Christ and to cast ashore any dead body that sought the vanities of this world. At present His Holiness Bahá’u’lláh, through His Supreme Pen, has written the Book of the Covenant and has called it the “Book of the Covenant,” and has entered with every one into a covenant and a testament. He first addresses the Aghsáns, then the Afnáns and then the relations bidding them to turn their faces to the Center of the Covenant and has then in accordance with the explicit text of the Most Holy Book (the Book of Laws) made the Center of the Covenant the Expounder of the Book.

From the early days of creation down to the present time, throughout all the Divine Dispensations, such a firm and explicit Covenant has not been entered upon. In view of this fact is it possible for these foams to remain on the surface of the Ocean of the Covenant? No, by God! The violators are trampling upon their own dignity, are uprooting their own foundation and are proud in that they are upheld by flatterers who exert a great effort to shake the faith of feeble souls. But this action of theirs is of no consequence; it is a mirage and not water, the foam and not the sea, the mist and not the cloud, illusion and not reality. All this ye shall soon see.

In short, praise be to God, ye are firm and steadfast and be ye thankful that like unto blessed trees ye are firmly implanted in the soil of the Covenant. It is sure that every firm one will grow, will yield fresh fruits and will increase



daily in freshness and grace. Reflect upon all the writings of Bahá'u'lláh, whether epistles or prayers, and ye shall surely come across a thousand passages wherein Bahá'u'lláh prays as follows — “O God! exterminate the violators of the Covenant and defeat the opposers of the Testament,” “He who denies the Covenant and the Testament is rejected by God, and he who remains firm and steadfast therein is favored at the Threshold of Oneness.” Such sayings and prayers abound, refer to them and ye shall know.

In short, be never depressed. The more ye are stirred by violator, the more deepen ye in firmness and steadfastness, and be assured that the Divine Hosts shall conquer for they are assured of the victory of the Abhá Kingdom. Throughout all regions the standard of firmness and steadfastness is upraised and the flag of violation is debased for only few weak souls have been led away by the flattery and the specious arguments of the violators, are outwardly with the greatest care exhibiting firmness but inwardly are engaged in stirring the souls. Only a few who are the leaders of those who stir and agitate are outwardly known as violators while the rest, through subtle means deceive the souls, for outwardly they assert their firmness and steadfastness in the Covenant but when they come across responsive ears they secretly sow the seeds of suspicion. The case of all of them resembles the violation of the covenant by Judas Iscariot and his followers. Consider has any result or trace remained after them. Not even a name has been left behind his followers and although a great number of Jews have sided with him it was as if he had no followers at all. This Judas Iscariot who was the leader of the apostles betrayed His Holiness Christ for thirty dirhams.

Take heed, O ye people of perception!

At present these insignificant violators will surely give away the Center of the Covenant for the large sum which they have begged by every subtle means. It is now thirty years that His Holiness Bahá'u'lláh has ascended and these violators have meanwhile striven with the utmost effort. What have they done so far? Under all conditions those who have remained firm in the Covenant have conquered while the violators have met defeat, dejection and disappointment. After the ascension of ‘Abdu’l-Bahá, no trace of them shall remain. These souls ignore what will happen and are proud of their own fancies.

In short, O ye friends of God and the maid-servants of the Merciful! The hand of the Divine Bounty has placed upon your heads a bejewelled crown, the precious gems of which shall eternally shine over all regions. Appreciate this bounty and unloosen the tongue in praise and thanksgiving, and engage in the promulgation of the Divine Teachings for this is the Spirit of Life and the means of salvation.

Upon ye be Bahá’íAbhá.

Original of this tablet signed by ‘Abdu’l-Bahá.

Translated by Shoghi Rabbání, Bahjéh, ‘Akká, Palestine. July 23rd, 1919.

To Mr. Chase. (Upon him be Bahá'u'lláh El ABHÁ!)

## **HE IS GOD!**

O Lord! O Beloved! The faithful servant, Mr. Chase, abandoned home, left his native land and crossed the great ocean until he reached the shore of the Holy Land and arrived at the Blessed Spot. He laid his head upon the Threshold of the Sacred Dust; he implored and supplicated the Gateway of Unity and sought confirmation and strength. Now he is returning to his native clime to serve and to spread the Fragrances of the Holy Spirit.

O Lord! Confirm him, aid and strengthen him through the hosts of the Kingdom, so that he may become the cause of the spread of the Word of GOD, the cause of joy and happiness to the friends and the means of awakening the negligent. Thou art the Mighty and Powerful, and Thou art the Precious, the Almighty, the Wise!

O thou truthful servant of the Beauty of ABHÁ!

With a Power of the Kingdom, a Divine attraction and a Spiritual breath, return thou to that land. Fill to overflowing the lives and hearts with the wine of the Love of GOD. Be the cause of joy to all and the means of unity and agreement to all: because through unity and agreement do the beloved of GOD hoist the standard, shine with the Light of the Love of GOD, and are tender to one another.

This is the attitude of the beloved of GOD, and this is the example and life of the sons of the Kingdom of GOD.

Upon thee be greeting and praise.

(signed) ‘Abdu’l-Bahá ‘Abbás.

**(Dated at ‘Akká, April 15, 1907. Translated at Chicago, June 5, 1907 by Mírzá Ameen Ullah Faríd).**

**Through Mírzá Raffie, Chicago.**

To the honorable pilgrim, Mr. Thornton Chase, the firm (Thahbet). Upon him be Bahá’u’lláh!

**HE IS GOD!**

O thou herald of the Kingdom!

Thank thou GOD that thou didst come to the Holy Shrine put thy head upon the Holy Dust, arrived at the Gathering-place of the spiritual ones, became a member of the Assembly of the Merciful, found friendship with ‘Abdu’l-Bahá, and with the utmost love and joy spent a few days there. Then thou didst receive Permission to return so that thou mayst serve the Kingdom in the Continent of America, and show (to the people) the Way to Heaven and lead them towards the Lord of Hosts. I hope that, with a divine strength and a godlike personality,

with a heavenly guidance, with a divine attraction and with a spiritual seal, thou wilt educate the people.

O thou the firm one in the Covenant!

Give My respectful greeting to ..... and say (to her) from Me: The Jewish people were expecting the Manifestation of Jesus, and were at the same time attracted to Moses. When His Holiness Christ appeared, they (the Jewish people) thought that Holy Personality intended to take away the eternal honor of Moses. Moses, in the eye of Israel, had no equal. Now, they had never thought that a greater than Him (Moses) would appear. So, this way of thinking became the cause of their being kept away from the Light of Christ, and they were prevented from the precious things of the Holy Spirit, notwithstanding the fact that the greatest friend of Moses was Christ, and He made His Holiness, Moses, great in the eye of the world, and made Him to be glorious in the contingent world; whereas, even now, Israel — that is the Jews — deny His Holiness, the promised Christ, and count Him to be an enemy of His Holiness, Moses, and of Aaron and David; and they were kept away from the Bounties of Christ. They think that no other great person like Moses could ever come upon the earth, and, if such a person should be sent (by GOD), He must come under the shade of His Holiness, Moses, and promulgate the Law of the Torah.

This negligence on the part of the Jews became the cause of keeping away a multitude from the Heavenly Bounties and from the beneficence of the Holy Spirit for nineteen hundred years.

The SUN is ever the same, but the place where the SUN has appeared has changed. Then, at Christ's time, it appeared in the sign of Aquarius, and now it has manifested itself from the sign of Cancer: these signs are only for an illustration. The SUN is the same SUN, no matter from what sign it may manifest itself or from what spot it may arise. Thou must look at the SUN: do not become veiled by the Places from which the SUN appears.

O Mr. Chase!

Likewise instruct and give My Love to ..... and say: O dear one of 'Abdu'l-Bahá! Be the son of thy father, and be the fruit of that tree. Be a son that has been born of his soul and heart, and not only of the water and clay. A real son is such an one that he has branched from the spiritual part of a man. I ask GOD that thou mayst be at all times confirmed and strengthened.

O thou servant of Bahá!

Thou hast asked regarding the political affairs. In the United States it is necessary that the citizens shall take part in elections. This is a necessary matter, and no excuse from it is possible. My object in telling the believers that they should not interfere in the affairs of Government is this: that they should not make any trouble, and that they should not move against the opinion of the Government, but obedience to the laws and the administration of the Commonwealth is necessary. Now, as the Government of America is a Republican form

of government, it is necessary that all the citizens shall take part in the elections of officers, and take part in the affairs of the Republic.

O thou firm (Thahbet) one in the Covenant!

We give thee Thahbet for a name, so that this name be an example of firmness and, in the future, thou mayst, even more than before, be confirmed in service. And upon thee be El-Bahá El ABHÁ!

(signed) ‘Abdu’l-Bahá ‘Abbás.

(Translated by Mírzá S. M. Raffie. Chicago, Aug. 8, 1907).

### Questions

‘Abdu’l-Bahá.

Oct. 16, 1912 (From interview to Seattle friends)

It often happened in the old days that they were killed on the way, many of them. Amongst them was a man known as ‘Abdu’l Hádí and his son aged eleven who were killed in the desert of Arabia. Then there was Shaykh Sádiq who barefooted ran through the expanse of the desert and hastened to Mousul, where he passed from this life. Among them was a man known as Mullá Muḥammad-‘Alí of Dahaji who was martyred on the way and no trace of him was ever discovered.

Once upon a time in the city of Aleppo they captured two people who were on their way to the Land of Desire (‘Akká). The Consul General to Persia[a39] arrested them, saying: “You are on your way to ‘Akká. It is forbidden for you to go to ‘Akká. Whosoever goes to ‘Akká must be killed. So I must turn you back to Persia.” “Why?” they asked. He replied, “Because you believe in the divinity of Bahá’u’lláh.” The Consul General happened to be a Christian. There was another official, a Persian, who was the Ambassador of Persia to Constantinople, whose name was Mírzá Ḥusayn Khán. The Bahá’í friend turning to him said, “If the Ambassador should object he has reason therefor, but you are a Christian, and Christ made the way easy. You believe in the divinity of Christ. Why are you amazed at this, then?” The Ambassador replied, saying, “He speaks truly. Inasmuch as you believe in Christ, you should also believe in Bahá’u’lláh. You should not object to him. But I do not believe in the divinity of Christ; therefore, if I object, it is excusable — but you have no right at all, because you are a Christian.”

From article in J. A. Soc. Journal, Oct. 1889, page 975:

“A passage now occurs which is important as in some degree fixing the date when the work (Kitáb-i-Aqdas) was composed. Speaking of some event Bahá says, ‘This is what we informed you of when we were in Irak (i. e. Baghdád), and in the Land of the Mystery (i. e. Adrianople), and in this bright watch tower’ (i. e. Acre). Again alluding to his death he says in the next verse.

This proves that he wrote the Kitáb-i-Aqdas in ‘Akká, and therefore the tablets to the U. S. and Germany were written after 1868. At least, they were sent from ‘Akká after 1868.

Lincoln was inaugurated March, 1861, was shot in April 1865.

Grant was elected 1868, inaugurated March 1869, re-elected 1876.

Bahá’u’lláh was in Adrianople from 1864-7.[a40]

From interview given by ‘Abdu’l-Bahá to an Examiner reporter in San Francisco, Oct. 3, 1912

.... In the religious world, the Israelites wandered for forty years in the wilderness and could not conquer the Holy Land. Finally a woman[a41] achieved the signal victory. ...[a42]

Mrs. Merriman, Oct. 8, 1912, Palo Alto.[a43]

Mr. Reed. In America would there not be other institutions adapted more especially to the needs of American people in the Mashriqu’l-Adhkár besides the place for worship?

‘Abdu’l-Bahá. Yes. There are the accessories of the temple. There will also be two universities; but the school, as an accessory of the Mashriqu’l-Adhkár will not be as large as the university. They are the necessary accompaniments of the Mashriqu’l-Adhkár. It must be a useful agency. It must not be a worldly one.

Mr. Reed. What is the character of the university?

‘Abdu’l-Bahá. It is possible, if there be no need for the other institutions, to have just the Mashriqu’l-Adhkár, without the other accessories, — if there be no need for it in the community. That should be looked after.

Mr. Reed. What place does comparative religion have in the Bahá’í movement?

‘Abdu’l-Bahá. It is in fact considered as a necessity. The Bahá’ís have made a special study of other religions. There are some Bahá’ís who know more about the Gospel than the Christians even. Just now our knowledge of the Qur’án is not possessed by the Muḥammadan priests. They have a patriarch[a44] called. He was a well-known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of ‘Akká, and a building there, and we chanced to pass that day (that way — one day?) with some Christian friends. He[a45] said, “Let us go and call on the patriarch. The patriarch is a friend of mine.” So we went there. When we sat in the room I asked the patriarch, “What are you doing all alone here?” He said, “I am not alone.” “Who is with you?” I asked. He pointed to the image of Elijah and said, “I talk with Elijah. I am not alone.” And as he remarked that he communed with Elijah, I recalled a passage from the Bible. I said, “It is most appropriate to cite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is.” “What verse is it? he asked.

“His Holiness Christ said that John the Baptist was Elijah. When they [the disciples] came down from the Mount of Transfiguration Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah. Christ said Elijah came but they did not know him. Nay rather, they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then, again, he says that John the Baptist was the Elijah foretold who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist, ‘Art thou Elias?’ he said, ‘I am not.’ Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah, or he was not! What is your view of it? How can it be interpreted?”

The man was dumbfounded. He simply changed color from red to yellow, he was so shamestruck to find I knew so much.

Mr. Reed. I was very much impressed with the humanitarian spirit of the Bahá’í literature.

‘Abdu’l-Bahá. The teachings of Bahá’u’lláh are not yet evident, not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas, but they are not all there. There is the tablet of Bishara, etc., but all these do not contain all the teachings of Bahá’u’lláh. They are scattered but they will be gathered together. Then it will become evident how important are the teachings of Bahá’u’lláh.

To Dr. Allen, Oct. 10, 1912

A. B. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Haifa was with me one day and we were walking hand in hand, and we came to the stairs and we took the first step together. I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help — he was gone.

Mrs. Pell’s interview. Oct, 1912. No date.

(Speaking of healing) In Persia the Arabs have no doctors. All the people submit to God. There are no physicians, nor remedies. When a person gets sick he eats barley soup. When he has a fever he eats dates. This material[a46] health is of no great importance. [a47]

From informal talk Oct. 11, 1912.

(Speaking of the hardships and ordeals of the Bahá’ís in Persia) Recently in the city of Jawakan[a48] near Shíráz two Bahá’ís have been martyred while they were proclaiming Ya Bahá el Abhá.[a49]

From interview given to Sacramento reporter:

Question. Kindly ask ‘Abdu’l-Bahá as to his own religion. Does he adhere to

any particular denomination. Is he a Mussulman, or does he inherit any other religion?

‘Abdu’l-Bahá. Being a Bahá’í, my affiliation is with all religions.

Question. Was he originally a Mussulman?

‘Abdu’l-Bahá. Originally we were Muḥammadans, but now we love all humanity.

## **A TIMELY LESSON BY ‘ABDU’L-BAHÁ**

**Ella Goodall Cooper**

During ‘Abdu’l-Bahá’s sojourn in California in October, 1912, many were the particular lessons he gave to special believers, in addition to his public addresses and his brief daily talks to the groups of friends and strangers who gathered morning and afternoon at his home.

Among the early American believers was Charles H. Tinsley, a Negro formerly employed by Mrs. Phoebe Apperson Hearst as butler in her Pleasanton (California) home. While there he had learned of the Bahá’í Message through Mrs. Hearst’s niece, Miss Anne Apperson; but previous to 1912 Mr. Tinsley had married and was living in his own home in San Francisco. He had joined the Bahá’í group, and with them was eagerly anticipating ‘Abdu’l-Bahá’s coming. But, alas! shortly before the Master arrived, Mr. Tinsley had unfortunately met with an accident and for some weeks had been confined to his bed with a broken leg. Naturally he was bitterly disappointed at being unable to attend the meetings which other believers were privileged to enjoy.

When ‘Abdu’l-Bahá heard of Mr. Tinsley’s plight he immediately said, “Well, if he cannot come to see me I will go to see him.”

Thereupon my mother and I, with an interpreter, drove with ‘Abdu’l-Bahá to the humble cottage of Mr. Tinsley and his wife. As Mrs. Tinsley led us toward his room she informed us that Charles Was not only unhappy but was even in a rebellious frame of mind.

‘Abdu’l-Bahá, quickly entering the room like a burst of sunshine, called out cheerily: “How are you? How are you? I am very glad to see you.”

Mr. Tinsley plaintively replied: “I am well except for this broken leg which is keeping me in bed. I am impatient to be up and out, working for the Cause, and I cannot understand why this should have happened to me.”

‘Abdu’l-Bahá said: “You must not be sad. Cheer up. Praise be to God, you are dear to me. Come, I will tell you a story.”

Seating himself on the edge of the bed, and holding Mr. Tinsley’s hand, ‘Abdu’l-Bahá began:

“Once there was a great king who, having much love for one of his subjects, desired to appoint him to a high office. The king, with the intention of training

his subject, ordered him to be thrown into prison. After a certain length of time, he was to be taken out and bastinadoed.

“The man was amazed at receiving such treatment, for he had expected great favors from his king.

“No sooner had he recovered from those inflictions than further orders came from the king that he was to be hanged on the gallows until nearly dead.

“Having had no word from his beloved king, and being utterly unable to understand the meaning of all these strange unexplained orders, you can imagine the intense suffering, mental as well as physical, which the poor man had endured through all these many trials.

“When, finally, he had recuperated from the last and most dreadful of the ordeals, and was brought, weeping, before the king, he threw himself at his feet, crying: ‘O, my Lord, my Liege, your Majesty! What does this mean? Why this terrible punishment? I thought you loved me.’

“The king lifted him to his feet and, tenderly embracing him, said: ‘I do love you. From among all my subjects I have chosen you to be my prime minister, and the tests you have undergone were to acquaint you with what punishment means. When you become prime minister you will have power over the lives of thousands of human beings. Whenever it may become necessary for you to order a man to be cast into prison, you know how it feels. If it should become necessary for you to order a man to be bastinadoed, you know how that feels. If you should be obliged to condemn a man to death on the gallows, you know how even that feels. It is because of my boundless love for you, it is because of your great capacity, that I have chosen you for the highest office in my realm, and through this severe training I have fitted you for this service.’ ”

‘Abdu’l-Bahá, then turning to Mr. Tinsley, continued:

“Even so it is with you. After this trying experience you will attain spiritual maturity. God sometimes causes us to suffer many misfortunes in order that we may become firm in His Cause. You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Bahá’í Message to many of your people.”

The radiant presence of ‘Abdu’l-Bahá, his warm hand-clasp, and the vibrant tones of his voice as he told the old oriental story, so changed Mr. Tinsley’s attitude toward his own mishap that when ‘Abdu’l-Bahá rose to bid him farewell Mr. Tinsley was smiling through his tears.

A few moments later, when Dr. Elisha Douglas Shaw, a member of our Bahá’í community, called at the house, it was instantly apparent to him that something unusual had occurred, for Mrs. Tinsley greeted him breathlessly as she hurried him down the hall, saying, “Oh, Dr. Shaw, Charles is expecting you.” Mr. Tinsley welcomed him affectionately, exclaiming excitedly, “The Master



has just been here!" He then proceeded to repeat every detail of 'Abdu'l-Bahá's visit.

Dr. Shaw was astonished at the transformation that had taken place in Mr. Tinsley, for it was evident he had grasped the true significance of his pain and suffering.

We who have known Mr. Tinsley these many years can testify that since that blessed day in October, 1912, when 'Abdu'l-Bahá paid him such an unexpected visit, no trouble has ever daunted him or beclouded his spiritual happiness. Even now, thirty-two years later, and again laid low by a sudden and greater affliction, his spirit is serene and his faith unwavering. When friends call to condole with him, they are surprised to find him cheerful and uncomplaining, and they listen with interest as he reminisces of his younger days and 'Abdu'l-Bahá's visit to his humble abode. Perhaps they, too, feel the spirit that still lingers with him, for they return to hear the wonderful story of the wise king again and again.

Put in benediction music & words after Rev. Jump's evening —

San Francisco Thursday, Oct 8, 1912 Temple Emmanuel Saturday, 10 a. m. —

### **Suggestion for ...[?] of all learning [?]**

Suggestion for ...[?] of all learning [?]

"Lord let us strive to be victorious" Get this song for the Theos. Soc.

Story of the Cocks from the Talmud

Get Dr. Allen's interview from our [own?] book orig. notes

Reproduce this at end of talk

Get orig. of "last day" talk Thurs afternoon Oct 24/12 Elizabeth copied & did not return orig.

Ollie Gish's interview Oct 7

Can't we get photo of some of the Japanese for our book - Kodahira etc?

Find Jump's evening prayer from orig. notes

Mr. Stern President of the Bd of Education

Copy from Maḥmūd's book all California quotations that we have not.

Los Angeles

From Prayer Book Early [?] Morning Prayer The Order for the [?] -  
of the Lord's Supper

[a50]

Japanese Independent Church Oakland 'Abdu'l-Bahá's address 8 P. M. October 7, 1912

Please get address where this church was - 576 Sycamore St.

Pastor was the Rev. K. Kodahira Kunio Please get his first name in full

Rev. Mr. Togo [Yoichi Toga] president of the Japanese Y. M. C. A.

Please get his first name - Kiyoji Okubo

Rev. K. Nukaya 576 Sycamore St.

Please get a copy of the Japanese newspaper in which an account of the address was published  
Or find out where we could see a copy. Perhaps some Japanese gentleman who has a copy  
would lend it to us for a few days.

Takeshi Kanno

Find 9.30 P. M. Cal. St. Oct. 23 Farid

Find interview Dr. Allen

Write Mrs. Merriman & Mr. Reed for a copy of student paper at Palo Alto containing  
interviews with student reformers [?] [a51]

When 'Abdu'l-Bahá spoke at the Japanese Independent Church in Oakland  
October 7, 1912, who was the pastor?

REV. KODAHIRA, KUNIO

Who was the president of the Japanese Y. M. C. A.?

TOGA, YOICHI

Who translated 'Abdu'l-Bahá's address from the English into Japanese?

REV. KODAHIRA, KUNIO

Please write out the full names.

Use these in our California book

ZEQAID 2ND (October 13th) California st. house.

One of the Japanese friends with a number of persons came to see him early this morning.

He said that he had studied most of the religions and that he did not find one so useful and so effective in reforming the people as this Mighty Cause. The Master replied, "I wish you would become heavenly and not Japanese nor Arab, English, Persian, Turk, and American. You would become divine and would act according to the teachings of Bahá'u'lláh. Observe: I am one of the servants of Bahá'u'lláh, helpless and weak, but as I am under the shadow of his teachings you see what confirmations attend upon me."

SHAWAL 30TH (October 11th)

(At Mrs. Goodall's home)

.... He then went upstairs where some Indians came to visit him. His discourse with them was

Man must endeavor to irrigate the blessed tree so that it may bring forth eternal fruits and may become the cause of life of all on the earth. The Blessed Tree is, no doubt, hidden now but it will ere long envelop the whole world and its leaves and branches will reach as high as heavens. Like the Tree which Buddha planted it was a small plant in the beginning but soon it spread over all the countries of Asia.

ZEQAID 5TH (OCTOBER 16TH) Mrs. Goodall's home

At night he repaired to Oakland to attend the nineteen day feast ....

He revealed very sweet tablet in honor of Hazzat Hájí Mírzá Hyder Qabl 'Alí, which began thus

(He is God) O thou the friend and companion of 'Abdu'l-Bahá in the servitude of the Threshold of Bahá. It is night and these wandering birds are nestled in the home of the maid-servant of God Mrs. Helen Goodall in Oakland, California. It is the Nineteen Day Feast and a number of faithful friends and chaste and enlightened maid-servants of God are praying reverentially to the Kingdom of Abhá. All delicacies are spread and the table is exquisitely arrayed. Oh! thy presence is wanted! They sing a new song to heaven in the fulness of their hearts, glee and in new notes recite the lesson of spiritual stations. They are in utmost of love and enthusiasm. Oh! thy presence is wanting! ....

'ABDU'L-BAHÁ

to Dr. Woodson Allen, Mr. Warren Allen and Mr. Joseph Catton

1815 California Street, San Francisco, California

## 7. P. M., Monday, October 21, 1912

Translated by Dr. Ameen Ullah Faríd

Stenographically reported by Miss Bijou Straun

‘Abdu’l-Bahá. Did you have any question, Dr. Allen?

Dr. Allen. I want to ask one question. Most of my life has been given to the study and practice of medicine and surgery, and ever in that field of activity I must look for the handiwork of God, and the question that is puzzling me is simply this: if I can give a man any assurance that he can be healed through the power of the Holy Spirit? For instance, I tell a man that he needs a surgical operation and he immediately believes me, but if I say that I believe he might be healed through the power of the Holy Spirit he would probably say to me that I was a fanatic and go to some other doctor.

‘Abdu’l-Bahá. Diseases are of two kinds. There are some which are due to material causes, and such diseases should be treated according to material methods. For instance, supposing there shall be some sort of process in the liver that is tissue-pathology. Its treatment should be entirely physical. On the other hand, another disease may be spiritual in character. For example, fear is a nervous disease resulting not from any material cause. It is psychological neurosis. That sort of disease has to be treated spiritually.

God has not created all the plants you know and all the various metals for nothing. They are for some purpose. They have their physiologic findings, and each one of them has its physiologic result. They are not for useless purposes. And if we deny pharmaceuticals and therapeutics, then it would mean that all these things are without physiologic effect, when there is use for each one of these plants. For example, if man is stricken with fever, we will say with agree, if we give him quinine it acts as a specific, and we know it is a remedy. Or a man may have smallpox and we vaccinate him. We know vaccination is a preventive. Nobody can deny that. Opium will stop diarrhoea. Nobody can deny that. You see that would be foolishness. Everything has its use and its place. A man may be stricken with a certain form of skin disease — psoriasis, for example — and we use a certain form of mercury. You cannot deny that sort of thing.

Can you deny the effect of those medicines? No! What do you think of that? Don’t you think that is so?

Dr. Allen. It is true.

‘Abdu’l-Bahá. But, on the other hand, there may be some diseases due to some spiritual cause. For example, a man may be subjected to excessive joy. Out of that excessive joy may result mental derangement — a sort of emotional shock. It will be an emotional upsetting. That has to be treated spiritually. Or, fear may cause a tremendous shock to the nervous system, and then that should be treated according to psychotherapy. And so on. There are many diseases which are neuroses and have to be treated accordingly.

Suppose a man has an abscess that is suppurating. Unless we do something for that abscess it may go on and become gangrened, it may become diseased. Suppose we leave this abscess. If we say prayers over that abscess — the prayer for that is the knife — the surgeon's knife — it is the lance. We should lance it out.

You see both have their places. Those diseases that are due to psychological neurosis, treat them according to psychological neurosis and suggestive therapeutics, and those that are due to material causes then you have to give them material treatment. For example, an abscess has to be incised. If you do not lance it, it will go on and become gangrenous, because the origin of that is entirely material pathology.

This is the truth of the matter: to discard with medicine is nonsense. Medicine is perfectly reasonable.

Even the animals when they are sick, though they are not intelligent, know where certain grasses grow, and nature leads them to certain herbs, and they taste those herbs and they smell them, and certain grasses that seem to please their taste they eat and get well. This is natural, is it not?

For example, when your finger is wounded you naturally stick it in your mouth. Evidently the saliva has something to do with that and seems to act as a salve. The animals, whenever they have a wound, lick it with their tongue and get well. This is natural. This is not a process of thought.

There are a number of diseases which are psychological. They have to be treated according to suggestive therapeutics.

Your hand may become wounded. Suppose you just imagine that there is no wound there. You say, "My hand is not wounded." Would that help it? Would that cure it? You agree with that, don't you?[a52]

Dr. Allen. There is one point I want to make. Take, for instance, a child that is sick. Everything has been done in the illness — in a surgical case — in a therapeutic way. The doctors have given up, but when some prays for the child it gets well. How is that? The child had whooping cough. It got wet in the evening, and took cold, and got pneumonia, and the doctor treated the child for several hours, and gave all the remedies he could think of, and the child kept getting worse. He called for me and from all appearances it did not seem the child could possibly live. Every paroxysm seemed to be its last, and the pulse could not be felt at the wrist, and when it did come it was simply a flutter. He asked me what I thought, and I said I thought the child was dying. He said what should we do? I suggested some simple remedy, and he gave that along with the one he had been giving. I sat by the child and took its hand, and said the Greatest Name, and in a few hours the child began to improve. As far as my mentality goes I cannot see that the remedy did the child any good.

The question that came to me is: "Did the saying of the Greatest Name make it well?"

In the morning, the Doctor was tired, and he asked me if I would stay with the child while he went home. I stayed a few hours, and the child improved so well I went home, and the Doctor called next morning and said, "That was wonderful medicine you gave the child, for the child is practically well."

Now, what I want to know is what cured that child.

Dr. Faríd. The Greatest Name.

Dr. Allen. That is what I want to know — how can I say that to those people?

‘Abdu’l-Bahá. The first thing for us to find out is whether the two forms of treatment — the spiritual and material — are real or not. We must investigate that first: whether the material medicine, or spiritual medicine, has a basis for that or not; whether they are real or not. That is the foundation.

We find that in the creation of God there is a basis for material medicine. Even in the animals, which are devoid of thought, there is an instinct which propels them when they are sick. They go to certain herbs which are physiologically suited and they eat them. That is one thing.

Secondly, a man may have malaria, and as soon as we give him quinine it seems to have its specific effect; or, in diarrhoea, opium has its effect, stopping it; or, in psoriasis, if we give a form of mercurial treatment it may heal it, or, in the case of a wound, if we wash it with carbolic acid, it gets well. So you see there is a basis for material medicine. We cannot deny that. Is it not so?

Then we come to the spiritual medicine. We find that it often happens that a man gets sick, and we pray, and he gets well. It often happens. That happens in numerous cases. A man has become insane, and we pray, and he gets well. It often has happened. A man has, day by day, become emaciated, and we pray, and he gets well, gets strength. And so on in many cases.

Therefore, both of these have their provinces. Hence, both of them should be used — both the one material and the other the spiritual. Neither of them has to be given up.

Mr. Catton. Doctor wanted to know whether this whooping cough, which is a material thing, was benefited by a spiritual thing. (To Dr. Faríd) Does he want to treat the material side with material things?

‘Abdu’l-Bahá. It is possible to treat not every material, not all the material. Some can be treated spiritually. There can be some spiritual disease and material medicine will help it. Both are possible. The spiritual can help the material, too. But there are some diseases that are material that must receive entirely material or physical treatment, just like an abscess, for example. While an abscess is coming to a head, is suppurating, — that has to be lanced. But before inflammation has set in and it is not suppurating, the beginning of it can properly be treated spiritually, but when suppuration has taken place then you have to lance; otherwise, it will become gangrenous, because it is already corrupted — it has to be evacuated. For example, suppose there is an abscess in my hand,

suppuration has taken place, and the hand is swollen and has come to a heading. It has to be evacuated.

Mr. Catton. Then the spiritual side can protect the side which is not destroyed? You can hope to cure diseased tissue, but not destroyed tissue?

Dr. Faríd. Even the abscess he is citing has an example.

‘Abdu’l-Bahá. Sometimes a disease may become very predominant, like melancholia. That can be spiritually cured. Most of the nervous diseases can be treated spiritually, because they are psychical.

Mr. Catton. The question is the spiritual curing of the material. I want to draw the line where you can cure and where you cannot. Take a given cell in the body and start to treat it wrongly, so as to destroy it. Up to a certain place, that cell can still be brought back to life; past a certain stage, it dies. Where it is capable of regeneration, can it be cured spiritually?

Dr. Faríd. There is no line of demarcation.

Mr. Catton. An abscess is only a stage in the disease of a material thing, and if there is a general underlying law that spiritual treatment should be employed to treat material things it does not seem right that there should be a stage where spiritual treatment is of no use, unless you come to a stage where the tissue is actually destroyed.

‘Abdu’l-Bahá. Is there any law which is not limited? God alone is unlimited. There is no process which is not limited. For instance, whether spiritual or material, can you hinder a man from dying? Therefore, it is limited.

Mr. Catton. Spiritual treatment will help a man that is alive and will not help a man who is dying?

‘Abdu’l-Bahá. Use both of them. Do not limit. Use both and get results.

(To Dr. Allen) I gave you spiritual treatment. I will tell you that. When you came to me, you were sick. You are quite well now. Without letting you know I treated you. Your pulse was not so good. Your pulse is improved, and now you are a different man. Get up and look in the looking glass. I did not let you know about it.

The spiritual treatment has its effect, of course. I am not saying that this is impossible to be treated spiritually. I am saying that all these are to be used. Pray and give the medicine, too. You pray that the medicine will work, and the medicine will work. One of them will do it.

It is very humorous!

The people who say medicine is not right — these Christian Scientists and so on — are off. If a man gets hungry, he has to have food. He cannot say, “I am not hungry.” If he says, “I am not hungry,” he does not get satisfied, because hunger is a sort of disease, too. Or, if he says, “I am not thirsty,” will his thirst

be quenched do you think? Likewise sleep. If he is sleepy and says, "I am not sleepy," and affirms he is not sleepy, he still wants sleep. That is natural.

The point is this, that when a man is hungry, or thirsty, give him his bread and water, his food. There is a void that has to be filled, and something has to go there. A vacuum is there. Give him water. Praying over it will not fill him.

Good-by. Bless you! Bless you!

**DATA REGARDING A FEW OF THE PROMINENT PEOPLE  
WHO CALLED UPON 'ABDU'L-BAHÁ IN SAN FRANCISCO,  
CALIFORNIA, IN OCTOBER, 1912**

**Compiled March 1, 1944**

**MRS. PHOEBE APPERSON HEARST**

Born December 3, 1842, in Missouri. Died at Pleasanton, Calif. Daughter of Randolph Walker Apperson and Drucilla Whitmire Apperson, farmers of substantial means. Married George F. Hearst June 15, 1862, in Missouri, and moved to San Francisco. Son (William Randolph Hearst) born in 1863, in S. F., in Apr. or May. Died April 13, 1919.

Mrs. Phoebe Apperson Hearst was a gentlewoman of the old school. She was broadminded, tolerant, tactful, had great understanding, tenacity of purpose, remarkable aptitude for philanthropic work, extraordinary capabilities, amazing energy, and she was not only the best loved but the most distinguished woman of California. Her husband was a born prospector, a genius-geologist, who, through, his manifold business ventures, became a multimillionaire and outstanding figure in the pioneer mining and financial world of the West. In March, 1886, the Governor of California appointed him to fill a vacancy in the United States Senate, and two years later he was regularly elected for a full term. Senator Hearst died Feb 28, 1891, leaving his widow an immense fortune which through the years she munificently shared in the furtherance of countless philanthropic, civic, educational, and anthropological enterprises.

After her return in 1880 from a second trip to Europe welfare activities became the marked feature of Mrs. Hearst's life. Having always been interested in children, she helped to establish in San Francisco, in 1883, the Golden Gate Kindergarten. This school, of which she was honorary vice-president, and which was free for the children of the poor, she supported entirely, and continued adding classes until there were seven in the city.

The Hearst Free Kindergarten that she afterward built was a handsome three-story structure in the early American-Spanish style. The first two floors accommodated one hundred and eighty-five children. The third floor was used as a training school for teachers.

Mrs. Hearst came to be known as the "Mother of California Free Kindergartens," and her methods were adopted by many other schools in the United States.



Having been a teacher herself for a year before her marriage, she was naturally interested also in the Parent-Teacher Association to a considerable extent.

Mrs. Hearst did not confine her assistance to merely one type of institution. To the Young Woman's Christian Association she gave a fully equipped camp at Asilomar in Monterey County, California, and after putting the Travelers aid department of that organization on a firm basis she left a goodly bequest for its continuance. She was a benefactor and fairy godmother to other projects such as the Hahnemann Hospital (Homeopathic), the Children's Hospital, infants Shelter, Orphan Asylum, Old People's Home, young people's clubs, and college settlements.

Besides all these California philanthropies, she was active also in the states where Senator Hearst operated mines — Nevada, Utah, Montana, South Dakota — establishing libraries for the miners and their families, and kindergartens for their children. She built, equipped and maintained for several years a free library at Anaconda, Montana, finally presenting it to the municipality; and she equipped and for years maintained a free library at Lead, South Dakota, where the principal Hearst mining interests were located, and in her kindergarten classes there she cared for about three hundred children.

In 1886, when the center of Mrs. Hearst's philanthropies was transferred from the West to Washington, D. C., where she and the Senator had a splendid establishment and lived lavishly, that city became the recipient in a large measure of her bounty. One of the most conspicuous of her benefactions was the gift of \$250,000 for the building and maintenance of the National Cathedral School for Girls as a unit of the great general scheme of the Cathedral Foundation (incorporated by Congress January 18, 1893), which had been a dream of George Washington almost a century before.

Mrs. Hearst came also to the rescue of George Washington's home at Mount Vernon. For lack of funds it had been fast crumbling into ruins when, in 1891, she was elected to the Mount Vernon Ladies' Association as vice-regent for California. This post she held for twenty-nine years, and it was due to her financial aid, and personal time and efforts, that the restoration of the beautiful old place was accomplished.

The Columbia Free Kindergarten Association was organized in 1893 with Mrs. Hearst as president, in which position she was able to introduce the kindergarten into the public schools of Washington. As a private individual she opened three independent kindergartens: two for white and one for colored children. For nearly ten years she maintained classes and a training school for kindergarten teachers, when ninety per cent of the public school teachers of Washington were graduates of her classes.

St. Albans, the corner-stone of which was laid in 1899, was another school made possible by the generosity of Mrs. Hearst.

It was in 1891 that Mrs. Hearst had begun to take that interest in the University

of California, at Berkeley, the development of which made her name a memorable one in the history of the University. In September of that year she notified the board of regents that it was her intention to contribute annually to the funds of the University \$1,500 to be used for five scholarships for "worthy young women of noble character and high aims," and that she had made provision for a perpetual fund after her death. Soon thereafter she added a sufficient sum to increase the number to eight. As the University was one of the first to open its doors to women, Mrs. Hearst was the first woman to make a gift to the University for the encouragement of undergraduate young women who without such help could not secure a higher education. In 1895 she granted an annual amount for four additional scholarships for especially meritorious young women, to be in force only for the duration of their courses; for these she did not provide a permanent fund as she had in mind other means of aiding the University. However, before her crowning benefactions would be realized, there were many innovations to her credit. For instance, there was the Hearst Domestic Industries that she founded for students working their way through college; also a school for mining engineers which she sustained at the University. And there were from time to time innumerable donations, small and large, for varied purposes: lectureships, fellowships, book funds, etc. She had a gift for the discovery of talent and encouraged ambition wherever she found it.

In the beginning of the year 1896 Mr. Bernard R. Maybeck, architect on the University staff, set forth to Regent Jacob B. Reinstein his long cherished ideas concerning a comprehensive and permanent plan for an architecturally harmonious arrangement of the new buildings which as the years went by would inevitably be placed on the beautiful site at Berkeley. Enthusiastically Regent Reinstein began a correspondence with eminent architects and educators, making a plea for suggestions. By the end of April (1896) he submitted to the board of regents a report based on the replies he had received. Professor Charles Eliot of Harvard University was one who had responded, writing:

"The value of the influence of noble architecture, simple as it may be, at a great seat of learning, especially in our great country, is hardly to be overestimated; ... No one denies that noble and beautiful buildings, in noble association and well designed for the purposes for which they are intended, become more and more impressive from generation to generation as they become more richly invested with associations of human interest. The youth who lives surrounded by beautiful and dignified buildings to which inspiring memories belong cannot but be strongly affected by the constant presence of objects that, while pleasing and refining the eye, cultivate his sense of beauty and arouse not merely poetic emotion but his sympathy with the spirit and generous efforts of his distant predecessors. His inward nature takes on an impress from the outer sight."

At that meeting it was resolved that a program should be prepared for a "permanent and comprehensive plan, to be open to general competition, for a system of buildings to be erected upon the University grounds." A prospectus was published in English, French and German, and the architects of the world were

invited to participate in a preliminary competition, from the participants of which selections were to be made of those who would be allowed to submit plans for final consideration and award, and who would be invited to visit Berkeley to acquaint themselves with the site in relation to its locality, possibilities and requirements.

In October of the same year (1896) Regent Reinstein received a letter from Mrs. Hearst, stating that she and her son, William Randolph Hearst, wished to give a suitable memorial testifying to her husband's love for, and interest in, the state, but that the lack of a suitable plan for the University buildings was an obstacle in the way of carrying out their desires; and she would therefore suggest that she "be permitted to contribute the funds necessary to obtain, by international competition, plans for the fitting architectural improvement of the University grounds at Berkeley;" and that while she understood that such plans could be prepared for about \$15,000 the success of the enterprise should "not be hampered in any way by a money consideration." The University annals disclose that Mrs. Hearst expended finally in this enterprise nearly \$200,000.

Probably no other educational institution ever had such widespread advertising as had the University of California by reason of this building program. Newspapers and magazines all round the world took notice of it. Harper's Weekly commented:

"There has never been anything in the history of education or of architecture quite like the competition which the University of California owes to the munificence of Mrs. Hearst."

Linking the founding of Stanford University at Palo Alto by Leland Stanford with what Mrs. Hearst and others were reported to be contemplating for the University of California, Harper's Weekly continued:

"The multimillionaires of California have attested their interest in education on a scale which has excited the wonder of mankind."

Monsieur Emile Benard of Paris was the winner, in September, 1898, of the final competition and award though he had not availed himself of the invitation to visit the University for first hand study of its site. His plan was colossal and too magnificent for practicality considering the University's funds at the time, as it would have required \$80,000,000 to have carried it to completion. However, when M. Benard did arrive in Berkeley he modified his plan to meet conditions. His revised plan was adopted in December, 1900 and steps were taken to put it into execution.

Mr. John Galen Howard of New York, member of one of the participating firms in the competition, in a statement prepared by him in the latter part of 1902, said that while the plans of M. Benard were only preliminary sketches, making no pretense of being more than that, and showed but little more than being the outlines of a scheme, yet

"they embodied in a large way the ideas of one of the most brilliant architectural

designers of our time — a man who a generation ago won the ‘Grand Prix de Rome’ with a set of drawings whose charm has rarely been equaled, perhaps never surpassed in the history of the ‘Ecole des Beaux Arts.’ ”

At that time Mrs. Hearst was already putting into effect another work of untold good and far-reaching influence. Having in 1897 been appointed by the Governor of California to the University board of regents, she was able to be exceedingly helpful. In fact, she served twenty-two years on the board, through the administration of six consecutive Governors. In December, 1899, she rented a residence in Berkeley in order to be in social contact with the young women students, and immediately she had erected for them, adjacent to her temporary home, an artistically designed and beautifully furnished building adapted for social and gymnastic purposes. So built that it could be moved section by section, it was transferred to the campus the following year and became a great social center. President Benjamin Ide Wheeler, in his report of November, 1902, stated:

“Hearst Hall has proved itself one of the most useful of all of the University buildings. It has come to be the center of the social life of the women students. There they lunch together, there meet committees, and there are held meetings, concerts, receptions, and college affairs innumerable.”

When Hearst Hall was destroyed by fire in 1922 Mr. William Randolph Hearst offered to erect a new building as a memorial to his mother, and to build it as she would have done. Finished and furnished at an outlay of \$650,000, yet it represented, when dedicated in April, 1927, less than half of the contemplated memorial structure which would have attached to the building just completed an auditorium of six thousand or more seats, to afford for indoor facilities such as there were for outdoor in the Greek Theater built by Mr. Hearst in 1903.

Mr. Howard had been engaged by Mr. Hearst to draw the plans for and superintend to construction of the Memorial Mining Building. Following his arrival at Berkeley, the University made him the supervising and executive architect of the whole comprehensive plan, and he was also given an appointment as Professor of Architecture. While the Hearst Memorial Mining Building designed by him was not the first building constructed under the plan, it was the first great educational structure to be erected according to that plan. The corner-stone was laid on the 18th of November, 1902. Speaking of the Mining Building as a memorial to the late Senator Hearst, President Wheeler said:

“It assumes ... the form of a contribution to the service of that technical profession of which he was one of the earliest and one of the most skilful practitioners. Its mission will be to raise and liberalize that profession by freeing it ever more and more from slavery to the rule of thumb and the wastes of amateurism, and placing it ever more and more under the rule of intelligence and within the sovereignty of reason.”

Adding:

“And last of all this memorial assumes the form of a benediction to society, a promotion of the social weal. Out of the seething ebb and flow of shifting public interest, in the midst of the vain and transient cries of market-place and forum arise the solid walls, the stern, clean pillars of the University to vindicate in the name of that assembled and clarified knowledge we call science, of that harmony of form we call art, and of that digest of experience we call history, the steadiness and order of human life, and to proclaim that man liveth not by bread alone, and that it is the things of mind and spirit which are eternal.”

In August, 1907, the completed building, which had cost \$645,000, was dedicated. Professor Samuel Benedict Christy, dean of the College of Mining, and who had had a large part in the steps leading to that consummation, said:

“Deep rooted in the eternal hills this memorial to Senator Hearst lifts its noble head into the luminous air and stands in simple dignity, beauty and strength. Hewn from the solid granite of our own Sierra Nevada mountains, moulded from the plastic clay of our own valleys, bound together with bonds of steel, designed with consummate skill and executed by hands that loved their work, it went through the great earthquake absolutely unscathed — as if nature herself had marked it with her approbation.”

Professor Howard spoke of what he had had in mind as he designed the building which he had aspired to make both useful and beautiful:

“Our dearest wish has been that it should be able to brave these times and the times to come with a front modest yet frank, — simple, clean, sterling, permanent; — beautiful in its own sincere and reticent way, though devoid of anything remotely suggestive of overdoing in the way of ornament or pompous grouping of its parts; — its poetic message stripped of verbiage; — classic to the core; yet classic of that primitive type which might almost be called archaic, were it not that it is quickened by the breath of modern life.”

He continued that the symbolic intent was appealingly summed up in Robert Aitken’s “superb corbels of sculptured granite” adorning the front.

“Upon the west the primal elements; upon the east the eternal forces; and in the center, fresh, mysterious, pure, — emerging from the vague of chaos, the ideal arts, the flower of life.”

To fulfil one of her great ambitions, Mrs. Hearst had provided a fund, as early as 1894, for the establishment at the University of an ethnological museum, her own collection to form the nucleus. In 1895 she joined with her close friend, Dr. William Pepper, president of the Department of Archaeology and Paleontology at the University of Pennsylvania, and assisted him in outfitting the Pepper-Hearst Expedition to the Florida Keys where a remarkable collection of antiquities had been found. Whereas in her younger days she devoted herself to the study of art and literature, she now took up the subjects of anthropology and archaeology to the exclusion of all others, and so assiduously did she study that before long she had become an archaeologist in her own right. She was a

member of the board of directors, and later honorary president, of the American Exploration Society organized by Dr. Pepper. The Society's scientific search was extended to Peru, Mexico, Egypt, Italy, Russia and Greece; Mrs. Hearst's financial contributions being made with the understanding that a certain percentage of any strange relics of forgotten civilizations that might be uncovered should be given to the University of California. In 1899, Dr. Pepper having passed away in previous year, Mrs. Hearst sent a special expedition to Egypt, under the direction of Dr. George A. Reisner, and made arrangements to keep it there for a period of five years.

Among other interests which Mrs. Hearst aided financially for a number of years were the Green Acre Conferences and the Associated Monsalvat School for Comparative Study of Religion founded by Miss Sarah J. Farmer at Eliot, Maine.

Mrs. Hearst's open-minded attitude toward religion was further indicated by her historic visit, in 1898, to the Holy Land, where she went to see 'Abdu'l-Bahá and to investigate the Bahá'í Faith at its source. Again, in 1912, when 'Abdu'l-Bahá traveled in America and came to San Francisco, Mrs. Hearst called upon him, and he in turn accepted her invitation to be her guest at her nearby country home in the Pleasanton hills.

Mrs. Hearst's several homes were centers for the gathering of persons well known in the worlds of art, literature, music, scholarship, science and politics. During her long life she never ceased to be interested in cultural movements, and she herself belonged to many organizations. She was a life member of the San Francisco Art Association. She had been the first president of the Century Club, and thereafter its honorary president, and she was active, honorary or life member of other prominent women's clubs of San Francisco.

Many were the distinctions heaped upon Mrs. Hearst during her last years. One was her appointment as president of the Woman's Board of the Panama-Pacific International Exposition, which honor she declined, accepting instead an honorary presidency. But with the advent of World War I she found herself not only an honorary but an active member of almost every war committee on the Pacific coast. To one of her generous temperament, despite fast failing health, it seemed impossible to refuse any responsibility asked of her. Long after she had become too ill to continue her personal services, her advice and her money were still given freely to the end of her extraordinary and fruitful life at his home, "Serra House," Stanford Un. lately competitive examination now a scholarship in Cornell Un., from which he was graduated in 1872 with degree of Master of Sciences.[a53]

## **DAVID STARR JORDAN**

**M. S., M. D., LL. D., PH. D.**

Born at Gainesville, Wyoming County, New York, January 19, 1851. Died Sept. 16, 1931. Early education acquired at home & the local ungraded school, attended Cornell University, M. S. 1872, LL. D. (honorary) 1886; graduated from Indiana Medical College 1875.

(Famous naturalist and educator, early recognized as one of the leading American ichthyologists.)

President of the Un. of Indiana 1885-1891.

Appointed president of Leland Stanford Junior University Calif. when founded in 1891; later chancellor from 1913-16 and chancellor emeritus from 1916.

President of the American Association for the Advancement of Science 1909-10.

Chief director of World Peace Foundation 1910-14.

President of the National Education Association 1915.

President of the World's Peace Conference 1915; vice-president of the American Peace Society.

Author of many books on scientific subjects, democracy, and world relations.

Dr. Jordan and the University were hosts to 'Abdu'l-Bahá during the morning and afternoon of October 8th, 1912.

## **ERNEST ANDREW ROGERS**

Born at St. Peter, Minnesota, July 31, 1881.

Educated at St. Peter High School; Gustavus Adolphus College, A. B. 1904; Leland Stanford Junior University.

Science teacher in the public schools of Minnesota 1904-09.

Founder and president-principal of the Montezuma Mountain Ranch School for Boys 1911 —.

Trustee of the Junior Statesmen Foundation, Inc.

Professor Rogers was one of the first to introduce a system of self-government among a student body. The Montezuma School is a unique institution for boys from 6 to 16 years of age, through high school, and also the first two years of college. It is accredited to California, Stanford, and leading Eastern Universities. Its instruction is non-secretarian and non-partisan. An international language (Esperanto) is part of the curriculum. The ideal is to cover the work in a manner best suited to the pupil, preserving his own peculiar initiative while he gains habits that will enable him to live and work with others with the minimum of friction and waste of energy; striving to fit the boys to do their share in the

world's work by developing their sense of fair play, love of justice, courtesy, and sincere kindness toward all mankind. Montezuma is not in competition with nor antagonistic to the public schools; it supplements them and hopes to add to their value by demonstrating the better aim of developing instead of standardizing the individual student, making the application more personal instead of drilling in average groups, grading according to personal ability to do the work ahead instead of marking time to preserve classification. The boys are required to do a certain amount of routine work for the common good with cheerfulness and scrupulous efficiency. Fagging and hazing are not permitted. The discipline is non-military, democratic, opposed to autocracy in all its forms. The boys do not use tobacco and visitors are requested to respect the School laws, example being better than precept. The student body is an actual democratic state in miniature, self-governing through a mayor and board of commissioners, acting under a simple constitution and elected by ballot, holding office subject to recall on petition at the pleasure of the electorate. Legislation and administration are subject to review by the faculty which functions as a court of appeals; constitutional amendment and by-laws are initiated from time to time by the commissioners, or petition, as experience shows the need. Montezuma is located on a 400 acre ranch, 1500 feet above the sea level, at the summit of the Santa Cruz Mountains, five miles from Los Gatos, California, fifty-five miles south of San Francisco.

Professor Rogers called upon 'Abdu'l-Bahá in San Francisco several times, and took the boys of Montezuma to Stanford University to meet 'Abdu'l-Bahá when he spoke there October 8, 1912.

### **MRS. ANDREW SUMMERS ROWAN**

Born in S. F., educated in England, Mrs. (Josephine Morris) Rowan married 1904 the late Colonel Rowan, hero of Elbert Hubbard's famous essay "Message to Garcia" written during the Spanish-American war.

She was a pioneer in the work for the blind, having founded in San Francisco, as a memorial to her blind brother, the "Reading Room and Library for the Blind," and developing it into a blindcraft workshop whereby the blind could earn their own living. She invited 'Abdu'l-Bahá to speak at their building at 1665 Jackson Street, and a delegation of the adult blind from the State institution at Berkeley crossed the bay to be present in addition to the San Francisco group. Owing to Col. Rowan's last prolonged illness she was obliged to give up active connection with the workshop some years ago, but is its honorary president. She was also prominently connected with other women's clubs, notably the Sorosis Club and the San Francisco Center of the California Club League of Women Voters. Since Col. Rowan's death Jan. 10/43, Mrs. Rowan has been engaged solely in sorting and arranging his papers, memoirs, etc.



**MRS. JOHN F. MERRILL**

One of the most prominent active philanthropists and social workers in California. Died in S. F.

Identified with the pioneer work of the Children's Hospital in San Francisco, holding office as its chairman of finance at different times during her executive connection with the hospital.

Past treasurer of the Young Women's Christian Association of San Francisco, an organization where she was an active worker in all departments.

**MRS. HORACE WILSON**

In 1912 president of the Century Club, one of the first social clubs for women of culture organized in San Francisco. Died in S. F.

'Abdu'l-Bahá accepted her invitation to speak at the Club, Wednesday afternoon, October 16th, 1912.

**MRS. ALFRED P. BLACK**

Well known club woman, wife of a prominent attorney of San Francisco. She was president of the California Club in 1912. She went to greet 'Abdu'l-Bahá at his first public appearance in San Francisco when he spoke at the First Unitarian Church.

She has also been continuously active in the Women's City Club of San Francisco since its pre-organization days during the First World War, having been its president several terms and on its board of directors.

**THE RIGHT REVEREND EDWARD LAMBE PARSONS**

**A. B., D. D., LL. D.**

Bishop, Episcopal Diocese of California, retired 1941.

Born in New York City, May 18, 1868.

Educated at Yale University, A. B. 1889, D. D. 1924; University of Berlin; Union Theological Seminary; Pacific School of Religion, D. D. 1914; Episcopal Theological School (Cambridge, Massachusetts), D. D. 1934; University of California, LL. D. 1939.

Assistant at Grace Church, New York City, 1894-5.

California: Trinity Church, Menlo Park, 1896-1900; St. Matthew's, San Mateo, 1900-04; St. Mark's, Berkeley, 1904-19; Bishop Coadjutor, 1919-24; Bishop, 1924-41.

Instructor in Philosophy at Stanford University, Palo Alto, 1897-1902, Lecturer in Liturgics, Church Divinity School; Chairman, Protestant Episcopal Church Standing Liturgical Commission; Commission on Approaches to Unity; etc.

Chairman, Earthquake Relief Commission, Berkeley, 1906.

President, War Work Council, 1917-19.

Member; Commission on Public Charities, Berkeley, and other welfare agencies, 1910-19.

National Vice-Chairman, American Civil Liberties Union.

President, Church League for Industrial Democracy.

Directorships: The famous Mills College for women at Oakland, California; Church Divinity School of the Pacific; Deaconess Training School; Red Cross (San Francisco Chapter); Community Chest of San Francisco; Governor of the Commonwealth Club, San Francisco; etc.

Author of many books on church subjects.

Called upon 'Abdu'l-Bahá in San Francisco in October, 1912.

#### **DR. MARTIN ABRAHAM MEYER**

Born in San Francisco, January 15, 1879. Died in San Francisco, June 27, 1923.

Educated in public schools of San Francisco; University of Cincinnati, A. B. 1899. Prepared by Rabbi Jacob Voorsanger of San Francisco for Hebrew Union College, from which he graduated in 1901 as rabbi, honor man and valedictorian. As post graduate student at Columbia University, majored in Semitics, PH. D., 1910.

Having won a fellowship in the American School of Oriental Study and Research in Palestine, he spent the winter of 1901-02 in Jerusalem specializing in archeology, ethnology, and Semitic philology. Articles he contributed to American newspapers indicated his disgust with Jewish conditions in the Holy Land.

Elected rabbi of Congregation Beth Emeth at Albany, New York, in 1902, remaining four years.

In 1906 was called to Temple Israel, leading congregation in Brooklyn, New York, serving four years. Helped organize the Brooklyn Federation of Jewish Charities.

In 1910 accepted the unanimous call of Temple Emanu-El, the leading Reform congregation in San Francisco, also the richest, and served the remaining thirteen years of his life.

In 1911 was appointed lecturer in Semitics at the University of California, holding that post with distinction until his death.

Was in popular demand for lectures at western colleges, where he discussed scientific as well as religious topics. His sermons were based invariably on the Bible and Jewish commentaries interpreted in the light of modern events, and he was one of the few Reform rabbis to speak openly for and work on behalf of Zionism.

He was most active in civic affairs along non-partisan lines. In 1911 was appointed a member of the State Board of Charities and Corrections, becoming chairman in 1912, resigning in 1920. Was deeply interested in social service problems, being a recognized leader in western philanthropies. With I. Irving Lipsitch he organized the Jewish Committee for Personal Service in State institutions, a society to care for Jewish wards under State supervision, and to help them after their release.

In 1918 he volunteered for war service under the American Red Cross; returned in 1919, eager to uphold the principles of World Peace.

He was a director of the First Hebrew Congregation, Berkeley, California; president of the Pacific Coast Branch of the Jewish Chautauqua Society; honorary president of the Young Men's Hebrew Association.

Was author of many articles, among them: "Jerusalem — Modern" for the Jewish Encyclopedia, 1904; "History of the City of Gazu," 1907, a scholarly work on Arabic Semitic culture; "Jew and Non-Jew," 1913, published by the Central Conference of American Rabbies; "Methods of Teaching Post Biblical History and Literature."

Dr. Meyer invited 'Abdu'l-Bahá to speak at the Saturday morning service at Temple Emanu-El, October 12, 1912, and while waiting for the moment to introduce him Dr. Meyer conversed with him in Arabic.

#### **DR. CLARENCE REED**

When 'Abdu'l-Bahá visited Palo Alto on the 8th of October, 1912, Dr. Reed was minister of the Unitarian Church, a beautiful little church which through his progressive ideas had become well known in San Francisco even as it was throughout the Palo Alto peninsula towns. He devoted his church on Sunday evenings to popular lectures on religious and educational topics of the day and had introduced many notable speakers to the community.

Dr. Reed invited 'Abdu'l-Bahá to occupy his pulpit at a special evening service to conclude the day spent at Stanford University as the guest of Dr. David Starr Jordan. After the services, Dr. Reed, several members of the University faculty, and newspaper editors, were guests at the dinner given to 'Abdu'l-Bahá by Mrs. Isabel Merriman, prominent social worker and long time resident of Palo Alto.

For the past 25 years, Dr. Reed has been minister of the First Unitarian Church in Oakland, California, where his delightful, attractive personality makes him as popular as he formerly was in Palo Alto.

Recently recalling that service Dr. Reed said: "The address of A. B. made a marked impression upon all who heard him. It was an occasion that will be long remembered."

### **JACKSON STITT WILSON**

Born at Auburn, Ontario, Canada, March 19, 1868. Died Aug. 28, 1942, in Berkeley, Calif.

Educated at Northwestern University, A. B. 1897, A. M. 1901.

Studied at the Garrett Bible Institute and was ordained to the Methodist-Episcopal Ministry in 1897.

Pastor of the Erie Street Methodist-Episcopal Church in Chicago from 1893-7.

Resigned from the pulpit to take up socialistic propaganda. Became a zealous advocate of social justice and champion of the working people. Fought for labor reforms and with his brother went to England at the beginning of the century to help form a Labor Party there. Addressed large audiences in England, Wales, Canada and the United States.

Was the only Socialist Mayor Berkeley (California) ever had, serving two terms 1911-13, and declining re-election.

For several years before his death was social evangelist with the student department of the Young Men's Christian Association.

Mr. Wilson had a long interview with 'Abdu'l-Bahá in San Francisco and invited him to speak in Berkeley as a guest of the city.

### **JOHN DANIEL BARRY**

Born at Boston, Massachusetts, December 31, 1866. Died in S. F. 1943.

Journalist, author.

Educated at Harvard University, A. B. 1888.

Since graduating, devoted himself to journalism, writing novels, plays, lecturing on social and literary subjects.

Wrote daily essay to the San Francisco Bulletin from October, 1910, to 1918; for the San Francisco Call 1918-26; for the San Francisco News from 1926 to his death.

Was connected with many peace movements, and accompanied Henry Ford's famous peace ship to Europe.

When ‘Abdu’l-Bahá was in San Francisco in 1912 Mr. Barry called upon him a number of times, and often wrote of his interviews with him in his daily column, and from time to time he commented on public Bahá’í affairs.

The 33rd summer camp session of S. West began June 14, 1943 & lasted. The program includes The summer activities include swimming, boating, fishing, hiking, tennis, horseback riding & campfire stints, camp craft, life saving, first aid, Victory gardening, are part of the constructive program in which instruction & work are combined.

Where is Lombard Un. 1872-83?

Where is Hebrew Union College? Cincinnati, Ohio [a54]

## **THE RIGHT REVEREND EDWARD LAMBE PARSONS**

### **A. B., D. D., LL. D.**

Dr. Reed closed the services with the following remarks: “I feel that a man of God has spoken to us tonight. There is no way I know to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion — the religion of love, the religion of peace, a religion of the fullness of life.”

Recently recalling that service Dr. Reed said: “The address of A. B. made a marked impression upon all who heard him. It was an occasion that will be long remembered.”

On May 11, 1904, Dr. Cooper had married Miss Ella Frances Goodall, of Oakland, Calif. In 1899 she had accompanied her intimate friend, Miss Helen Hillyer (now the widow of Dr. Philip King Brown) on the trip with Mrs. Phoebe Apperson Hearst, to the Holy Land to see A. B. Dr. Cooper therefore welcomed the opportunity to pay his respects to that great spiritual teacher who at the later date of 1912 honored S. F. with his presence.

In 1912 during A. B.’s sojourn in S. F. Mrs. Brown happened to be temporarily in Wash., D. C. It was therefore but natural that Dr. B. should call upon A. B. in her stead. He was accompanied by their two young sons, Hillyer and Cabot, and little daughter Phoebe, who were joyfully received and blessed by A. B. When A. B. returned to the East Mrs. Brown was able to greet him in Washington.

## **DR. PHILIP KING BROWN**

Born in Napa, California, June 24, 1869; died in San Francisco, October, 1940.

Attended Harvard University; C. A. B. 1890; M. D. 1893; University of Berlin 1895-96; Gottingen 1896.

Practiced medicine at San Francisco since 1893.

Held many positions with hospitals and universities.

Assistant Medical Advisor A. R. C. (American Red Cross) in Europe during World War I.

Founder and medical director of Arequipa Sanitarium at Manor, California, for tuberculous working girls.

One of the organizers of the San Francisco Settlement Association and San Francisco Boys' Club.

Member of many medical associations and societies both local and national.

Member of Governor Olsen's (California) Committee on Health Insurance in 1939. He never ceased working toward the ideal of free medical aid for the masses.

Author of more than one hundred articles dealing with animal pathology, heart and lung diseases, leprosy, social problems in medicine, etc., published in various medical journals.

Dr. Brown on March 7, 1900, had married Miss Helen Hillyer of San Francisco who had been a guest of Mrs. Phoebe Apperson Hearst when she visited 'Abdu'l-Bahá in 'Akká in 1899.

#### **DR. CHARLES MINER COOPER M. B., CH. B.**

Born in England, Aug. 2, 1873. Graduated from the University of Edinburgh with first class honors, 1897.

House Physician and House Surgeon Children's Hospital, Edinburgh; House Physician, Simpson Memorial Hospital, Edinburgh; House Surgeon, Royal Infirmary, Edinburgh, Demonstrator, Anatomy, University of Edinburgh Hospital, South Africa, at the time of the second Boer War, 1899.

Settled in San Francisco, 1901, and in 1904 married Miss Ella Frances Goodall of Oakland.

Instructor in Clinical Surgery and Clinical Medicine, University of California.

Lecturer on Internal Medicine (Associate Prof. Med.) and Director of X-Ray Laboratory (Dept.), Cooper Medical College, S. F.

Interim Lecturer at Stanford University School of Medicine.

Emeritus Clinical Professor of Medicine, Stanford University.

Founder in \_\_\_\_\_ (and the head until 1941) of the Cooper-Kay-McKenzie organization for the practice of internal medicine.

Retired from active practice in Jan. 1941 in order to complete his autobiography.

Dr. Charles Miner Cooper

Distinguished diagnostician and consultant

Born Aug. 2, 1873, at Draycott, Somerset, England.

In 1897 was graduated from the University of Edinburgh; M. B., CH. B., with First Class Honors.

Member of American Medical Assn.; Calif. Academy of Medicine; San Francisco County Medical Society.

#### **DR. WILLIAM FITCH CHENEY**

Born in New York State in 1866.

Died in San Francisco April 10, 1941.

Educated in primary schools of San Francisco.

Graduated from the University of California in 1885 with the degree of bachelor of literature.

Medical degree received from Cooper Medical School in 1889.

Took post graduate work at Johns Hopkins University.

Returned to Cooper Medical School in 1898 as professor of clinical medicine. In 1909, when the Cooper Medical School became part of Stanford University, he affiliated with the university and served as clinical professor of medicine until 1932, when he was retired with the title of professor emeritus.

For fifty-two years had maintained a private practice with offices in San Francisco, and was an outstanding specialist in gall bladder diseases.

Add Dr. Ruggles

Put all editors together

Output on separate page cantor of Temple Emanu-El, the largest & most important Jewish congregation on the Pacific Coast.[a55]

#### **ADDITIONAL**

Dr. Woodson Allen, of Berkeley, California, and his son, Warren Allen, who has since made a wide reputation in the United States as a brain surgeon.

Reverend Bradford Leavitt, minister of the First Unitarian Church, at which 'Abdu'l-Bahá gave his first public address in San Francisco, Sunday morning, October 6, 1912.

Reverend Herbert Jump, pastor of the First Congregational Church of Oakland, California, where 'Abdu'l-Bahá spoke during his western tour.

Rev. Reuben R. Rinden & Mr. Frank Carroll Giffen (born in Calif.), baritone singer and teacher who had spent many years in Italy studying, had a lengthy

interview with ‘Abdu’l-Bahá on the subject of music and its effect on the body, mind and spirit of the listeners.

Mr. Henry Walter Simpkins and Mr. W. H. Kelly, editors of the “Daily Palo Alto (California) Times.” Mr. S. was the recipient.

Mrs. Isabel C. Merriman, wealthy social worker of Palo Alto, California, who was hostess to ‘Abdu’l-Bahá for late afternoon tea and for the evening of October 8, 1912, at the Waverly Street home of her daughter, Mrs. Frederick Marriott, when Stanford Un. people were present & newspaper men.

Professor Jayson J. Treat of Stanford University, Palo Alto.

Miss Christine Fraser of the Home of Truth in Sacramento, California. ‘Abdu’l-Bahá was her guest at luncheon Friday, October 25, 1912.

Mr. W. A. Lawson, reporter on “The Sacramento Bee.”

Mr. F. R. Hinkle, reporter on “The Sacramento Union.”

Mr. Thomas Jefferson O’Kelly, who took ‘Abdu’l-Bahá for a drive around Sacramento and its environs Saturday morning, October 26, 1912, and walked with him through the beautiful California State Capitol gardens. Afterward Mr. O’Kelly was guest at the luncheon in the Hotel Sacramento just before ‘Abdu’l-Bahá entrained for the East.

At the Feast. Oakland — Oct 16, 1912

Praise be to God the Effulgence of Bahá’u’lláh is resplendent — the hearts are attracted to the Love of God — the eyes are turning toward the Kingdom of Abhá. This is a heavenly Feast, an excellent meeting. Surely this is a praiseworthy Feast. The Supreme Concourse now is beholding this Assemblage [unreadable], proclaiming aloud: “Blessed are you! blessed are you! blessed are you who are the servants of Bahá’u’lláh!” Blessed are you who are the manifestations of faith. Blessed are you for having such radiant faces!

Blessed are you for your hearts are like unto rose-gardens! Consider what a great Bounty has been bestowed upon you, what a favor has been revealed unto you, that ‘Abdu’l-Bahá is walking about among you, commemorating Bahá’u’lláh! In the utmost of love is He standing and greeting each and all of you. I love to go about and look at you!

Man is possessed of two types of susceptibilities. One is represented by susceptibilities peculiar to the physical, the other is spiritual in character. Physical susceptibilities have certain avenues and spiritual susceptibilities have likewise their avenues of expression. The physical or material susceptibilities have physical channels of expression in the elemental realm

The love amongst the bodies is either due to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or it is a racial bond which supplies that affection, or it is patriotic in foundation. These are physical susceptibilities and ordinary outward love.



Bahá'í Assembly

**N2200 Broadway**

Oakland, Cal.

Mrs. Mary C. Bell	781 Cole St., S. F.
Mrs. John D. Bosch	Geyserville Calif.
Miss John Bozark	121 Bright St., S. F.
Mr. & Mrs. Bullock (notified)	812 Paru St., Alameda
Mrs. E. C. Blum	69 Falcon St., S. F.
Mrs. W. H. Cline	233 Griffith Ave., San Mateo
Mr. & Mrs. E. J. Cooper	2933 Russell St., Berkeley
Miss J. W. Carey	851 California St. S. F. Box 1438 San Anselmo Marin Co. (summer)
Mrs. F. M. Clement	
Miss Ethel Clement	1088 Fuetor St., S. F.
Dr. F. W. D'Evelyn	312 Phelan Building S. F.
Mr. Hyde Dunn	in Sacramento c/o Dr. D'Evelyn
Mrs. M. K. Grimmer	444 Haight St., S. F.
Mr. & Mrs. Frank C. Giffen	997 Chestnut St., S. F.
Miss Josephine Grosk	1315 Page St., S. F.
Mrs. J. K. Hoagg	Sacramento at present
Mrs. J. P. Hopkins	2346 Washington St. S. F.
Mr. Charles. R. Lee	gone East
Mrs. Morton Lindley	1441 E 16th St. Fruitvale
Mr. & Mrs. J. V. Matteson	Sunset Ave. Fruitvale

Mrs. W. J. Monro	2542 Duraut Ave. Berkeley
Mrs. M. E. Morris	2704 Hyde St. S. F.
Mr. & Mrs. Jesse A. Smoot	1224 Eighth Ave., E. Oakland
Miss Alice R. Ouru	Mill Valley, Marin Co.
Mrs. M. V. Plise	567 Fifth Ave. S. F.
Mr. & Mrs. Merrill E. Robinson	Comands [?] apt. Sacramento & Larkin S. F.
Miss Alice Reece	1649 Webster St. S. F.
Mrs. C. Rasmussen	Box 573 Redwood City, Cal.
Mrs. William C. Ralston	1232 Washington St. S. F.
Mrs. J. Sankey	1412 Willard St. S. F.
Miss Mabel Sankey	
Miss Lena Scheuck	1429 Giraud St. Alameda
Miss B. S. Straun	420 Kohl Building S. F.
Mr. E. D. Shaw	404 Central Ave. S. F.
Mr. Charles Tinsley	1247 Webster St. S. F.
Mrs. A. H. Ward	723 Paru St. Alameda
Mrs. C. M. Weyman	1055 63rd St. Oakland
Augusta Brissell	1412 Bay St. Alameda
Dr. & Mrs. Woodson Allen	2718 Webster St. Berkeley
Miss Ramona Allen	
Ella M. Bailey	2419 Channing house
Mrs. Ella Cooper	214 Fairmont St. Berkeley
Mrs. Amalia Phillips	La Golla, Cal.

" Mabel Brown	Mill Valley
" Laurinne Browne	260 Frederick St. San Francisco
" J. Bachtold	3326 20th St. "
" M. E. Baldwin	1125 Morton St. Alameda
Miss Anna Ballard	664 57th St. Oakland
Dr. Chas. A. Bonesteel	69th Ave. Lernas St. East "
Mrs. May W. Beckwirt	Suite 502 Charleston Bldg. 251 Kearney St. S. F.
" M. W. Bowen	2210 Andover St. Oakland
" Lyon	""""
" Cornelia Brown	c/o Mrs. Grimmer 444 Haight St. S. F.
Dr. J. C. Cowhead	691 1/2 25th St. Oakland
Mrs. Elizabeth Cooper	2832 Woolsey St. Berkeley
" May S. 2933 Russell ""	
" Edward Cothran-Wright	Santa Clara, Cal.
Miss Faith Chevallier	2226 Rodger Ave. Los Angeles "
Mrs. C. E. Cunningham	" Dickson Cal.
" Robert Collier	1019 Vallejo St. S. F.
Miss Rena Dowerty	458 Crescent St. Oakland
" Minnie Dyer	1257 Jackson St. "
Mrs. J. W. Edwards (inquirer)	Belvedere, Cal.
Mrs. Renex Fint	R2 Box 42 Highland "
" Abbie Forbes	1837 Clinton Ave. Alameda
" Rate S. Goewey	Fairmont Hotel S. F.

" W. J. Gray	2417 Pacific Ave. "
" H. Emogene Hoagg	1515 O St. Sacramento Cal.
" Mary Heron	2400 Pacific Ave. S. F.
" Hazel Hopkins	2346 Washington St. "
Miss Augustine Haste	852 Fill St. "
Mrs. B. B. Rinkade	Jalmage P. O., Cal.
" Lester E. Richards	906 - 14th St. - Oakland
Mr. & Mrs. Takeshi Kanno	c/o Joaquin Miller, Fruitvale.
Mrs. Walter Kinney	453 Edwards St. Oakland
" Lonsdale	Carlton Hotel, Berkeley
" S. N. Laughlin	1570 8th St. San Diego
" Roscoe E. Lamb	2117 18th St. Bakersfield
" Geo. W. Lane	c/o Mrs. A. Briggs La Golla Cal.
" Morton Lindley	2939 East 16th St. Oakland
Mr. Chas. R. Lee	absent
Miss S. E. Loring	1220 Castro St. Oakland
Mrs. W. J. Monro	2542 Duraut Ave. Berkeley
Mr. Randolph "	""""
Mr. & Mrs. John F. Merrill	Menlo Park, Cal.
"" J. V. Matteson	2708 Sunset Ave., Fruitvale
Mrs. J. C. Merriman	Palo Alto
Miss Lena McWuslan [?] Harvard	Cal.
Mrs. Belle Mitchell	2848 Garber St., Berkeley

Miss Milledge	1119 Brush St., Oakland
Miss Mantz	1825 Highland Place, Berkeley
Miss H. A. M. Craney	219 Page st. S. F.
Miss Merins	c/o Mrs. O'Bannon 1218 Milvia St., Berkeley
Mrs. Mary E. Nott	2480 Elston St. & 4th Ave. Terrace, Oakland
Miss O'Bannon	1218 Milvia St. Berkeley
Mrs. Clara Partridge	2413 Milvia ""
" Theodore Poindefter	1190 St. Charles St., Alameda
" C. E. Palmer	82 Monte Vista Ave., Oakland
" Ella Pierce Rwrightsen	Cal
" Lenore Ryder	177 Astol Ave. East Oakland
" Andrew Rowan	1036 Vallejo St. S. F.
" Rebecca Stolp	Monticello Ave., Piedmont
" Lelia Shuey	221 Carmel Ave. "
" Ella Caminetti	Jackson Cal
Mme. Giuseppe Fullon	1074 Limon St. S. F.
Mrs. H. Patterson Fraser	East Rand, Transvaal, South Africa Box 57
Mr. Ryusho Fujioka	c/o Mrs. Goodall 1537 Jackson St., Oak.
Mr. Robert O. Rus	Hotel Jefferson, Gorney St. S. F.
Mr. and Mrs. Jesse A. Smoot	1224 8th Ave., Oakland
Miss Ethel Tompkins	San Anselmo, Cal
Mr. Charles Tinsley	1247 Webster St., S. F.
Mrs. Cornelia Thompson	2219 Ashby St., Berkeley

Mr. and Mrs. A. J. Tomlinson	690 35th Ave., Oakland
Mrs. Walter Wood	Plaza Drive, Berkeley
Mrs. Miralda Wilcox	1488 Alice St., Oakland
Mrs. A. H. Ward	723 Paru St., Alameda
Mrs. C. M. Weyman	1055 63rd St., Oakland
" Lulu Wolbach	Comptche Mendocino Co. Cal.
Mr. & Mrs. Arthur C. Jaylor	Chefou, China
Miss. Anabel Sinclair	Hanford, Cal.
" Van Norden	1329 Clay St., S. F.
Mr. K. Yamamoto	1537 Jackson St., Oakland
Visitors at Oakland Assembly	
Agnes Alexander Honolulu	
Mrs. Ruth August	
Mr. Thornton Chase	
Mrs. Isabella Brittingham	
Baker	
Beagle	
Mr. & Mrs. Warner Brown	
Mrs. Thornburgh Cropper	
Miss Faith Chevallier	
Mrs. Dickson-Carwell	

Page 2. (List of Names and Addresses).

Harrison, Miss Jeanette. 1451 Willard St., San Francisco.

Hardy, Mrs. E. B. 1008 Larkin St., San Francisco.

Holley, Mr. and Mrs. H. H. Box 492, Visalia, California.

Ioas, Mr. and Mrs. L. C. 122 Clarendon Rd., Burlingame.

Johnstone, Mrs. Daisy. 1559 Encinal Ave., Alameda.

Johnson, Miss. Carrie. 1737 Thirty-fifth Ave., San Francisco.

Keeling, Miss. Florence. 416 Fourteenth Ave., San Francisco.

Keeling, Henry. Same Address as above.

Lee, Mrs. Lona S. c/o Dr. C. M. Cooper, Butler Bldg. S. F.

Lane, Mrs. Geo. W. Morgan Hill, California.

Lynch, Mrs. A. 626 Templeton Ave., Daly City, San Francisco Co., California

Morris, Mrs. M. E. 2201 Larkin St., San Francisco.

Morris, Miss. A. 2201 Larkin St., San Francisco.

Marshall, Mrs. R. 20 Broderick St., San Francisco.

Munson, Miss. Isabel. 1214 Polk St., San Francisco.

Matteson, Dr. Vance. Wilson Apts., Oakland.

Notte, Mrs. Mary E. 4018 Elston Ave., E. Oakland.

Northrup, Mrs. D. F. 523 N. Van Buren St., Stockton, Calif.

Owen, Miss. Alice R. Mill Valley, Marin Co., California.

Plise, Mrs. M. L. 567 Fifth Ave., San Francisco.

Price, Mrs. R. L. c/o Mrs. Mary Burland, 1340 Taylor St., San Francisco.

Paul, Mrs. Frieda. 2550 Buchanan St., San Francisco.

Pal. Mr. N. M. Box 145, Berkeley, California.

Rasmussen, Mrs. Carrie. c/o Mrs. Cline, 1315 Bellevue Ave., Burlingame.

Ryder, Mrs. Lenore. 287 Athol Ave., Oakland.

Rice, Mr. and Mrs. W. S. 2083 Rosedale Ave., Fruitvale, Calif.

Reece, Miss. Alice. 1366 Jackson St., S. F.

Page 3. (List of Names and Addresses).

Rogers, Professor. Montezuma School, Los Gatos, Calif.

Rogers, Mrs. Same Address.

Rabb, Mr. and Mrs. E. B. 2018 Webster St., San Francisco.

Rutledge, Mrs. Helen. Box 605, Mill Valley, California.

Sankey, Mrs. J. 1412 Willard St., San Francisco.

Sankey, Miss. Mabel. Same Address.

Straun, Miss. Bijou. #715 Call Bldg., San Francisco.

Smoot, Mrs. Lottie. 2856 Fruitvale Ave., Fruitvale, Calif.

Shuey, Mrs. Lelia. 221 Carmel Ave., Piedmont, California.

Skerriitt, Mrs. E. 1722 Baker St., San Francisco.

Shaw, Mr. and Mrs. Elisha D. 241 Duboce Ave., San Francisco.

Tinsley, Mr. Chas. 559 Olive Ave., San Francisco.

Tompkins, Miss. Ethel. San Anselmo, California.

Tice, Mr. and Mrs. Wilbur. c/o Mrs. Barr, 331 Cherry St. San F.

Varney, Miss. Madeleine. 3232 Luguna St., San Francisco.

Wormser, Miss. Pauline. 166 Geary St., San Francisco.

Wolbach, Mrs. Lulu. Belvedere, Apts - 1439 - 13th ave., Oakland.

List submitted, June 15. 1920.

Interpreter ???

### **A. B. in Golden Gate Park**

**Thursday, Oct. 10, 1912**

A. B. Good trees, good weather, good sand, good people, good believers. (In English)



Man must not imagine disease but must ever trust God. Anyway, man's life here in this world is temporary. He is in a world that is like a house, susceptible to every invasion, and God must protect man — man must be submissive to God. He must not occupy himself with the thoughts of things — imaginings. If a man thinks too much of his health he will become afflicted.

There was a man, a grandee among the Turks, in the utmost health, but he was very careful about his health, he was constantly referring his case to skilled physicians, asking them for thorough examinations, saying, Please find out if there is any disease, and because of this constant thought of health he became possessed of a mania that at the time of sleeping he thought a serpent entered his mouth and went into his abdomen, and people tried to remove this delusion from him. They told him that a serpent could not enter into his stomach and if it should enter there he would have been poisoned, but it would not leave his mind. And they brought warm water and threw the serpent into the warm water and it died. And they said Your stomach is warmer than this water, the temperature is greater, therefore the serpent would have died in your stomach, but it was useless. They could not convince him. He said No, I must care for myself. Finally this delusion caused his death, although he was a very wise man, a sagacious man, and had learned all the sciences. Therefore man must not have hallucinations and must be resigned to God.

If you go to Asia and see the Kurdish tribes, they do not know what health is, what disease is, and what medicine is, and yet they are so sturdy, their health is so good. A man may be very sick, may be tubercular; he does not know it, and because he does not know it he may have it for 20 years, but he does not die.

One day I saw a Kurd and he had prostrated himself over a fount drinking. I said, Do not drink that water because it will injure your stomach. He said What do you mean by stomach? And I said, Go on drinking it as much as you like, for as long as you do not know what a stomach is it will do you no harm.

These rules of hygiene of yours are nonsense and thoughts of sickness and doctors examining is a very bad thing and will cause a man to be possessed of delusions and hallucinations, and man must trust God.

Dr. Allen. We American doctors spend our time seeing people with these imaginary disorders, and some with serpents in their stomachs.

A. B. Not a serpent. You mean a worm.

Dr. Allen. I meant an imaginary serpent.

A. B. I was joking. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Safed was with me one day, and we were walking hand in hand, and we came to the stairs, and we took the first step together, I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help. He was gone.

The spiritual life of man is important. The everlasting life of man is of the utmost importance. A man must be thinking of that. It happens that a man may be bitten by a mosquito, then playing with that sore spot scratches it, it becomes infected, gangrenous, and he died.

One of the grandees of Arabia loved cats very much. He was always playing with his cats. One day his cat bit his finger and wounded him. He paid no attention to it and it became inflamed, gangrenous and he died. How unimportant is this life. The everlasting life of man is important and man must be thoughtful of that.

Dr. Allen. Why should we pay attention to the everlasting life? We give up all of our time to this life, and why should we be thinking about the rest of it?

Mrs. Getsinger: You mean why should we not wait until we get there and take it up then?

A. B. Because whatsoever a man soweth here he reapeth there. This world is like a school. He must learn lessons here so that when he issues from this school he may become learned. He must not be ignorant.

For phenomena in general, there is one virtue. It is innate virtue. For example, this tree, its verdure is innate, its flowers are innate, they are creational. It does not interfere with them, it has no will of its own. As to animals, all their virtues are innate. The sun, its virtues are innate; therefore there is no credit to be given it. You do not say to the sun, What an achievement! You are not grateful to this tree because it is so verdant, it gives you shade. Are you grateful to the water that quenches your thirst, or are you grateful to the food that satisfies you, or are you grateful to the breeze because it passes over you? Are you grateful to any of these, not especially, as they are innate, involuntary virtues. But the virtues of man are acquired. Why do you say to this man, You are ignorant or degraded, Why do you molest him, why do you upbraid him? Because he is deprived of the acquired virtues, therefore for man there is need of the acquiring of virtues.

All the philosophers have come with the intention of teaching man to acquire virtues. All the prophets who have come have come to endow man with acquired virtues. Now we will go.

This is the purpose of it all — if you are perfectly all right you are well. Let go of these imaginings.

On the return to Calif. St. house from ride in G. G. Park with Dr. Allen as interviewee.

#### **Thursday, Oct. 10, 1912**

An old man came from the Alms House to see A. B. and said he had been in the Himalaya Mts. and was there cured by a Parsee Dr. although all other doctors consulted had pronounced him incurable.

The old man said to A. B. "You must have suffered."

A. B. It was in the path of God, therefore it was not suffering, not trouble. You must strive in order that you may acquire the blessings of the Holy Spirit. If you attend thereto you will attain to the life everlasting. His Holiness Bahá'u'lláh during his lifetime was subjected to every hardship and ordeal. Many nights did he pass in his chains, and many days in fetters. How many months was he imprisoned in the dungeon and many were the severe blow at him. Many were the years he passed in exile and tribulation. Many years did he pass in the Most Great Prison — 'Akká. He endured all difficulties. He suffered all ordeals in order that we may attain to the life eternal.

A. B. (addressing all the people in the room): You are all welcome, exceedingly welcome. I have come a long journey to see you, having longed to see you, to visit you, for Bahá'u'lláh has created a marvelous love in the hearts, a wonderful bond has been created among the souls. He has caused the hearts to be attracted to one another.

I have traversed long distances to see you. Bahá'ís traverse long distances to see one another. His Holiness Bahá'u'lláh says: "My comfort, my ease, my life, my honor, my faith, my family, my household, all have I sacrificed, in order that blessed souls may appear, in order that holy souls may appear, souls that might be the centers of the virtues of mankind. May they be the souls of the Kingdom, so heavenly, so lordly, and freed from the attachments of the nether world, sanctified from all the vices of human nature, acquiring beauties from the perfections of God." Thus he endured every difficulty. All these ordeals he suffered and he sacrificed himself for all of us.

### **From Kathryn Frankland, October 1912**

When 'Abdu'l-Bahá visited San Francisco, we in Los Angeles were told that he wasn't to visit Los Angeles. When Mrs. Eleanor Cooper told of my disappointment and sadness, the Master said to phone me at once to go to San Francisco and bring daughter Helen. As Dr. Faríd had previously visited us for a month in Tropic, California, there was something I especially wished to mention to our Lord. (In San Francisco, Dr. Faríd was interpreting.)

Later the Master decided to visit Los Angeles and allowed me to accompany him on the train. (Daughter was then six years old.) He beckoned her to him and for some time she stood between his knees while he talked to her. He would put his finger on her nose, then her ears, eyes, neck, etc., asking her to name each, which she did, in English. Then suddenly he began slapping her on the neck and saying, "See, I am slapping her on the neck that the blood comes to the surface, and she doesn't object; but if I did not at the same time tell her that her neck is beautiful, she would object." This truly was a great lesson for me.

Before we left San Francisco Maḥmúd was asked to wire my husband to make

hotel reservations in Los Angeles, which he did, at the Lankershim.

Mrs. Helen Goodall and Mrs. Eleanor Cooper went to the train to bid the Master good-bye; he turned to Mrs. Goodall and told her to go with us to Los Angeles. Of course she wasn't prepared, but was most happy to go, and remained a week at the hotel. As the train pulled out of the San Francisco station, Mrs. Cooper called to me, "Kathryn, stick to Mother and return to San Francisco with the Master," but there were other plans for me I learned of later.

One morning early (at the hotel) I went to the Master's door and stood looking in. He was sitting on a low hassock, and when he saw me beckoned me to enter. Maḥmūd served me tea, after which I asked the Master if I might return with him to San Francisco. He said, "Since you came so far to see us, you may return with us." This statement gave me no thrill — I couldn't at the moment tell why. For seconds, the silence seemed almost audible. Then he said, "Would you leave your sweet husband to go with us?" And I replied, "Yes, if 'Abdu'l-Bahá wishes it." Silence again for seconds. (It seemed like minutes.) Then his words came distinctly, almost like a command, "Will you stay with him?" It was now I felt a thrill of joy for I knew what my Lord wished me to do, and I replied, "I shall be so happy to remain if 'Abdu'l-Bahá wishes it." He looked up at me with that heavenly smile, his eyes seemed to change color — a most beautiful blue — indescribable, as he said, "I am very pleased with you."

When the Master visited Thornton Chase's grave 19 of us accompanied him. As we entered the gate at the cemetery, one of the friends said, "Some one should go to the office to get the location of the grave." My husband said, "It is not necessary, the Master will find it himself," which of course he did. We all followed our Leader with his arms filled with flowers, soon standing at the head of Thornton Chase's grave.

From Kathryn's letter with a notation "Do not copy this" (previous page not sent us) said: This quince is quieting. Eat it! Ḥájí Ḥasan took the quince and went out dancing. While eating the quince he continued dancing and repeating 'It is quieting, it is quieting.'" He did become quiet; his restlessness entirely changed to tranquility. Now the quince was material. But it had a spiritual effect. Verily, he ate the quince saying, "This is quieting, eat it, this is quieting."

#### **Oct. 10, 1912 Home of Chas. Tinsley ,.**

When A. B. was told that Chas. Tinsley, a Negro believer was laid up at home with a broken leg and very sad because he could not attend the meetings, A. B. immediately offered to go and call upon him at his home.

A. B. How are you? I am very glad to see you. You must not be sad. This affliction will make you a stronger man (spiritually)

Mr. T. My broken leg has kept me in bed a long time and I am impatient to be up and out to work for the Cause.

A. B. Do not be sad. Cheer up. Praise be to God, you are dear to me. I will tell you a story.

A certain ruler wished to appoint one of his subjects to a high office, so in order to train him the ruler had him cast into prison, which caused him to suffer much. The man was surprised at this, as he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this, he was hung on the gallows until he was nearly dead, and when he was taken down he had to stay in bed several days to recover. After he recovered, he asked the ruler Why if you love me did you do all this?

The ruler replied, "I wished to make you Prime Minister. By having gone through these ordeals you are better fitted for that office. I love you so I wish you to become perfect. I wish you to know how it is yourself if you are obliged to punish you will know how it feels to endure these things."

Even so with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes in order to make us strong in his Cause. You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.

**‘ABDU’L-BAHÁ’S visit to a sick friend (colored) San Francisco, Oct. 10, 1912.**

‘Abdu’l-Bahá said: — "How are you? I am very glad to see you. You must not be sad. This affliction will make you a stronger man (spiritually) Do not be sad. CHEER UP! Praise be to GOD you are dear to Me. I will tell you a story.

A certain ruler wished to appoint one of his subjects as Prime Minister; so in order to train him the ruler had him cast into prison, which caused him to suffer much. The man was surprised at this as he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this, he was hung on the gallows until he was nearly dead, and when he was taken down he had to stay in bed several days to recover. After he recovered, he asked the ruler, "Why, if you love me, did you do all this?

The ruler replied, "I wished to make you Prime Minister. By having gone through these ordeals you are better fitted for that office. I love you so I wish you to become perfect. I wish you to know how it is yourself if you are obliged to punish you will know how it feels to endure these things."

The, to Mr. Tinsley — "Even so with you. After this ordeal you will reach maturity. GOD sometimes causes us to suffer much and to have many misfortunes, that we may become strong in His Cause.

You will soon recover and be spiritually stronger than ever before. You will work for GOD and carry the message to many of your people."

(Mrs. Goodall)

- To David Stone, Oct. 10, 1912 \*

(This was an old man who came from the Almshouse to see ‘Abdu’l-Bahá and said he had been in the Himalaya Mountains and was there cured by a Parsi doctor, although all other doctors consulted had pronounced him incurable.)

A.B. We are glad to see you.

David Stone. You must have suffered in prison.

A.B. Because it was in the path of God it was not trouble to be in prison. Man must strive to acquire the bounties of the spirit. If he should attain to this he will attain to light everlasting. His holiness Bahá’u’lláh was the subject of every difficulty. Many nights was he in chains. Many a day he spent in fetters. Many months was he imprisoned in dungeons. Many severe blows were dealt to him. Many were the years he spent in exile. Many years were passed in the Most Great Prison at ‘Akká. He endured all difficulties. He suffered every ordeal so that we might become alive and attain to the life eternal. You are welcome, exceedingly welcome. I have come a long journey to see you. I longed to see you, to visit you, for Bahá’u’lláh has created this marvelous love in the hearts — a wonderful bond he created between the souls. The hearts are attracted to each other, and Bahá’ís travel long distances to see each other. His holiness Bahá’u’lláh says “Verily my comfort, my ease, my life, my honor, my family, my household — all do I sacrifice that blessed souls may appear — souls to be centers of virtues, of mercifulness, souls of the kingdom, souls heavenly, souls lordly and free from attachment to this world, sanctified from vices, acquiring the bounties from the perfection of God. Thus he endured all difficulties, all ordeals he suffered. He sacrificed for all of us.

**David Stone**

Oct. 10

[unreadable text]

‘Abdu’l-Bahá. — We are glad to see you!

[unreadable text] — You must have suffered in [unreadable text] —

‘Abdu’l-Bahá. We are glad to see you! Because it was in the Path of God, to be in prison was not [unreadable text]. Man must strive to acquire the bounties of the [unreadable text]. If he should attain to this, he will attain to [unreadable text] everlasting. His Holiness Bahá’u’lláh was the subject of every difficulty. Many myth was he in chains. Many days he spent in fetter. Many months was he imprisoned in dungeons. Many [unreadable text]. Many were the years he spent in exile. Many years were passed in the Most Great Prison at ‘Akká. He endured all difficulties. He suffered every [unreadable text]deal, [unreadable text] that we may become alive and attain to the life Eternal.

You are welcome — exceeding by welcome. I hear come a long journey [unreadable text] you. I longed [unreadable text] you, [unreadable text] you, for Bahá'u'lláh has created this marvelous love in the heads, — a wonderful bond He created (amongst) between the souls. He heads are [unreadable text], to each [unreadable text],

D. [unreadable text] Oct.10

and Bahá'ís travel long distances to see each other.

His Holiness Bahá'u'lláh says: “Verily my comfort, my care, my life, my honor, my family, my household, all do I sacrifice, that blessed souls may appear, that holy souls may appear, — souls to be [unreadable text] of [unreadable text], of mercifulness, souls of the Kingdom, souls heavenly, souls levelly, and [unreadable text] from attachment to His world, [unreadable text] from [unreadable text], acquiring the bounties from the perfection of God.”

Thus He endured all difficulties, — all [unreadable text]. He suffered: He sacrificed everything for all of us.

[Note The foregoing will be found in the four of the paper called ‘Abdu'l-Bahá in [unreadable text]] 9

**Oct. 9, 3:15 P.M. Calif. St. house, Dr. Faríd.**

Interview for Mrs. Narcissa Casad Purdon, mother of B.S.

A.B. (to B.S.) Your mother? Blessed! Your mother! Welcome! Welcome!

Your daughter is doing a lot of good work.

Mrs. P. She loves to do it.

A.B. I know she does. You must be thankful to God for having such a daughter for she writes down everything I say. This is a great bestowal which God has bestowed on you and your daughter, because I proclaim the mention of Bahá'u'lláh, and I am summoning the people of the Kingdom of God. In reality, your daughter is serving Bahá'u'lláh.

There are some times when the favors of God descend without man asking for them, without request on the part of man.

Before man entered this world, he did not make a request, nor any wish did he express, but when he came into this world he found that God prepared for him a mother, prepared for him sustenance, his milk. Provision was already provided him, and all his necessities were provided for him. This God does before the infant ever asks for it, before it prays or supplicates for it. That is a pure gift out of grace.

Your daughter never thought that the time would ever come when she would take down what I have to say, that I would commemorate Bahá'u'lláh and she would record what I utter, that I was to give the teachings of Bahá'u'lláh and she

was to write them, but out of grace the Lord conferred upon her this bestowal. This is pure bestowal, and for you it is to thank God.

There are certain gifts which God grants after request 2

There are others which God grants without request.

The Lord gave us the eye without our seeking it, for he gave it to us in the matrix of the mother, and there we were not conscious of any supplication for it. He conferred upon us hearing without our seeking it. All the parts and members of

the human organism were given it without its asking for them.

These are gifts which God grants without request, but there are things which we supplicate for and He grants us.

The gift of faith is a bestowal emanating from absolute mercy on the part of God, and as God specializes for the bestowals which emanate from faith, thus His Holiness Christ says “Verily, many are called but few are chosen.”

- (Let me give you some flowers) \*

B.S. STRAUN

Corrected by U. Faríd

### **TALK BY ‘ABDU’L-BAHÁ As the house of ‘Abdu’l-Bahá**

1815 California Street, San Francisco, California

3.15 P.M., Wednesday, October 9, 1912

Translated orally by Dr. Ameen Ullah Faríd

reported by Miss Bijou Straun.

To Mrs. Narcissa A. Purdon

Bahá (to Miss Straun) — Your mother? Blessed! Your mother! Welcome! Welcome!

(to Mrs. Purdon) Your daughter is doing a lot of good work.

(Mrs. Purdon) She loves to do it.

(Dr. Faríd) I know she does. You must be thankful to God for having such a daughter. for She writes everything I say. This is a great bestowal which God has bestowed on you and your daughter, because I proclaim the mention of Bahá’u’lláh, and I am summoning the people of the Kingdom of God. In reality, your daughter is serving Bahá’u’lláh.

There are some times when the favors of God descend with out man asking for them, — without request on the part of man. Before man entered this world, he did not make a requests, nor any wish did he express, but when he came into



this world he found that God has prepared for him a mother, prepared and has provided for him sustenance, his milk. Provision was already provided him, and all his necessities were provided for him. This, God does, before the infant ever asks for it, before it prays or supplicates for it. That Therefore this is a 2 pure gift out of pure grace.

Your daughter never thought that the time would ever come when she would take down what I have to say, that I would commemorate Bahá'u'lláh and that she would record what I utter, that I was to give the teachings of Bahá'u'lláh and that she was to write them, but out of grace, the Lord conferred upon her this bestowal. This is pure bestowal, and it is for you to thank God.

There are certain gifts which God grants after request. There are others which God grants without request. The Lord gave us the eye without our seeking it, for He gave it to us in the matrix of the mother, and there we were not conscious of any supplication for it. He conferred upon us hearing, without our seeking it. All the parts and members of the human organism were given, it without its asking for them. These are gifts which God grants without request. But there are things which He grants to us we supplication for and. The gift of faith is a bestowal emanating from absolute mercy on the part of God, and as God specializes the capacity to receive for the bestowals which emanate from faith, thus His Holiness Christ says; "Verily, "Many are called but few are chosen." Matt 22:14

me give you some flowers. 3

To Mrs. Hoagg's sister. Mrs. Ella Ca[unreadable text]eth

I know her already.

You have a good sister, an agreeable sister, a source of joy to you.

An agreeable sister is a good thing to have. An agreeable brother is a good thing to have, but God forbid when they are disagreeable! A disagreeable sister is a catastrophe and a great ordeal!

To Mrs. Heron.

I saw Mrs. Cropper and Miss Heron in London.

Your daughter is well and happy, and Mrs. Cropper is very kind to her, and is excessively in love with her, very loving towards her.

Mrs. Cropper is exceedingly fine. One day I saw your daughter in the arms of Mrs. Cropper, right on her lap. Mrs. Cropper came there. She was not feeling very well, and she asked for your daughter that she would get well, and your daughter said Mrs. Cropper is exceedingly kind to her, and do tell her not to trouble so much about her, because her physique will not allow it.

Dinner after the Church talk.

At Mrs. Merriman, Palo Alto, Oct. 8, 1912, 9 P.M.

Dr. Farid interpreter.

Rev. Clarence Reed. Where do you have your Temple — where you have three Sundays every week — Jew, Christian and Hohammedan?

A.B. There we do not have any Sunday. Whenever we get tired we simply withdraw. That is the real Sabbath, because the Sabbath was meant to be a day of (rest?). The Muḥammadans do not take Friday verisly; that is, they do not withdraw from labor; they do not consider it obligatory. The Jews and Christians, however, have their sat days.

Mr. Reed. The Muḥammadans set aside Friday?

A.B. Half an hour, but before and after that they go to work — just for that prayer, not for vacation.

When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man, and they had made a fire in the room, and lo and behold there was a stove and alcohol and spirits and he set the whole house aflame. Fortunately there was no one in the house except himself, and there he was, crying, “Come and extinguish it.” There was water in front of him. If he had taken steps he could have extinguished it. He did not do it. But he simply cried out, “You come and extinguish it.” And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination the whole quarter in the Jewish section was burned. If he had taken a little water he could have put it out. That was because it was contrary to the Sabbath. It is evident that the Sabbath was meant to be a day of rest (laughing). In the Old Testament it says God made himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it

Mrs. Marriman’s dinner.

2 as a superstition, it was not meant. And if on Sabbath you use a little water, what harm is there in it? There is no harm. (Laughing).

Prof.\_?\_ But we should not make the fishes uncomfortable?

A.B. In ancient days they would not fish either. The Jews have a scheme about it. On the coast of the Lake of Tiberia they would make a big circle, and then dig a lot of space out and let the water in. On Saturday they would put a lot of bait in — this is a Jewish trick — and naturally, you see, the fish, sensing this would come to this little ditch and in the evening they simply shut off the current so they could not get back to the sea, and on Sunday they would go for them.

(Question or remark about the ball game)

A.B. The ball game was originally oriental. There they have a season for it. In springtime they play it. They have a polo game there. They play it for a month and then let go. Then next spring again. But in the olden time there was a

question which is obsolete now, that was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they had the spears or poles, and the game was that the ball was to be raised with the long poles in the air and throw it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.

Mr. Reed. Is the man of the Orient naturally more spiritual than the man of the West?

A.B. There is more spiritual susceptibility. There is something about the air there. They are very susceptible to spiritual perception.

B.S. STRAUN

**‘ABDU’L-BAHÁ A GUEST OF MRS. ISABEL C. MERRIMAN AT DINHER**

at the home of the her daughter, Mrs. Frederick A. Marriott

925 Waverly Street, Palo Alto. California

Tuesday, 9 P.M., October 8, 1912

Translation orally by Dr. Ameen U. Faríd

Stenographic all notes by Miss Bijou Straun

Sabbaths Rev. Clarence Reed Where do you have your temple — where you have three Sundays every week — Jew, Christian and Muḥammadan?

‘Abdu’l-Bahá There We do not have any Sunday. Whenever we get tired, we simply withdraw for prayer. That is the real Sabbath, because the Sabbath was meant to be a day of triumph. The Muḥammadans do not take Friday verily; that is, they do not withdraw from labor; they do not consider it obligatory. The Jews and Christians, however, have their set days.

Mr. Reed The Muḥammadans set aside Friday?

‘Abdu’l-Bahá Half an hour; but before and after that, they go to work — just for that prayer, not for vacation. When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man. and they 2

One day, when a fire had been made in the [unreadable handwritten text] when had made a fire in the room, and lo and behold, there was a stove and alcohol and spirits, and he accidentally set the whole house aflame. Fortunately, there was no one in the house except himself, and there he was, crying, “Come and extinguish it!” There was water in front of him. If he had taken steps, he could have extinguished it. He did not do it. But he simply cried out, “You come and extinguish it!” And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination, the whole quarter in the Jewish section was burned. If he had taken a little water, he could have put it out. That was because it was contrary to the Sabbath.

It is evident that the Sabbath was meant to be a day of rest. (Laughing.) In the old Testament it says that God made Himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it as a superstition, it was not meant. And if on the Sabbath you use a little water, what harm is there in it? There is no harm. . (Laughing.)

Prof. \_\_\_\_\_ But we should not make the fishes uncomfortable?

‘Abdu’l-Bahá In ancient days they would not fish either. The Jews had a scheme about it. On the coast of the Lake of Tiberias they would make a big circle, and then dig out a lot of space out, and let in the water. in. On Saturday they would put a lot of bait in it — this is a Jewish trick — and, naturally, you see, the fish, sensing this, would come to this little ditch. and In the evening they simply shut off the current so they could not get back to the sea; and On Sunday they would go for them. Not have it work it get the fish 3

Fragments

question [unreadable text] remark about the ball game?

The ball game is originally Oriental. There they have a season for it. In spring-time they play it. They have a polo game there. They play it for a month, and then let go. Then, next spring. again. But in the olden time there was a custom which is obsolete now. That was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they have the spears or poles, and the game was that the ball was to be raised with the long poles in the air and thrown it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.

Mr. Reed Is the man of the Orient naturally more spiritual than the man of the West?

‘Abdu’l-Bahá There is more spiritual susceptibility. There is something about the air there. They are very susceptible to spiritual perceptions.

Mr. Reed Begging is prohibited in France

‘Abdu’l-Bahá There was a time in the Orient when there was no mendicancy at all, six or seven hundred years ago. In Syria there was not any sign of it, and the reason was because the economic conditions were so simple, and there was no starvation. They had certain 4 contributions which prevented them, and they are recorded now in historical documents. For example, in these records you can find that there were certain endowments for the orphans; there were certain endowments for the cripples; there were certain endowments to take care of the very poor; and there were certain endowments for the burial of the dead; and they had certain endowments amongst the old Syrians for the strangers. They had even endowments for the servant class. They were so careful and so minute that if a servant had broken a plate or anything, he could go to a certain place and get a certain amount to replace it, so his master would not score him. But these were all changed. At that time, there was no poverty at all. They all

were assisted. Poverty This is one of the evils that will exist. The time will never come when it will be utterly eradicated. The poor must ever be taken care of. That is, a man should never be allowed to reach a stage of dependency. Otherwise, do you think it is possible to have no poor?

(Here Dr. Faríd made some reference to an automobile, speaking of the “crank” of machinery, saying, “I have to describe it if there is no one around to illustrate it.”)

Mr. Reed Have you any Movement in Japan? Has the Bahá'í Movement reached Japan?

‘Abdu’l-Bahá We have some Bahá'ís there. They are beginning to reach there.  
5

Where. A.B. The Chinese people are more spiritual than the Japanese.

Prof. \_\_\_\_\_ How do you regard the death of Nogi? Does not that indicate very high spirituality?

‘Abdu’l-Bahá Loyalty.

Prof. \_\_\_\_\_ Loyalty distinct from spirituality?

‘Abdu’l-Bahá It does not indicate spirituality. That is a part of their political system. A few have to be sacrificed. It has become a usage, a custom.

Prof. \_\_\_\_\_ The Emperor is considered a deity?

‘Abdu’l-Bahá Formerly, but not now. This present Emperor has changed everything. The Kings would not associate with the others. They are always sequestered, but this man has changed everything, and the late King was instrumental in bringing about the situation. He The late King was really a liberal man. His beliefs were changed. Only the laity are fettered that way with such superstitions.

Mr. Reed Where is the most encouraging country for the Bahá'í Movement? 6

‘Abdu’l-Bahá Írán (Persia)

Mr. Reed And where is the work most difficult?

‘Abdu’l-Bahá Turkey and Arabia.

Mr. Reed Turkey is where they need it the most?

‘Abdu’l-Bahá Turkey is submerged in imitations — very much — blind imitations — dogma. They have so many traditions — curious traditions — and they believe. in those traditions and To certain ullema — they are the priests — they attribute many things, and these stories are very weird. They say such and such an ullema has gone to heaven, and while there he stole a part of the throne of heaven and brought it down. In the Tamud it tells about the cocks who sang. Also how they beheaded the cocks, and for six months they were eating them. They have written books on those things, and those books have

retarded them very much. Also, in the Mosque of Omar, Muḥammad's kick in the stone can still be seen.

Prof. \_\_\_\_\_ Does Persia have a good rich slang language?

Dr. Faríd Not as rich as English. 7

‘Abdu’l-Bahá In this country, yesterday was a man in favor of Taft. Today he has been converted to Roosevelt. In the Orient they are firm to their last day. In America they like to “transfer.” They do not like to stay on the same car all the time. People are so submerged in materialism — that is to say dollarism. The question of dollar is a very important question here.

‘Abdu’l-Bahá to departing guests We were also very happy to meet you, and will never forget this meeting. It will live in all our memories.

‘Abdu’l-Bahá to Mr. Henry W. Simkins, editor of “Daily Palo Alto Times”.  
Translated orally by Mírzá Aḥmad Sohrab

Fragment?

I praise God that there is unity between us, and I will never forget this meeting and this association. You will be always in my memory as long as I live, and I will beg of God confirmation and assistance for you. It is my hope that the highest desire of your heart may be fulfilled. I wish you many years of happiness and prosperity.

Mr. Simkins I wish you the same.

‘Abdu’l-Bahá Thank you! Thank you!

Dinner after the Church talk.

At Mrs. Merriman, Palo Alto, Oct. 8, 1912, 9 P.M.

Dr. Faríd interpreter.

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Mrs. Marriman's dinner.

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Mr. Reed. Is the man of the Orient naturally more spiritual than the man of the West?

A.B. There is more spiritual susceptibility. There is something about the air there. They are very susceptible to spiritual perception. 3

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A.B. There was a time in the Orient when there was no mendicancy at all, 6 or 700 years ago. In Syria there was not any sign of it, and the reason was because the economic conditions were so simple, and there was no starvation. They had certain contributions which prevent them and they are recorded now in historical documents. For example, in the record you can find that there

were certain endowments for the orphans; there were certain endowments for the cripples; there were certain endowments to take care of the very poor; and there were certain endowments for the burial of the dead; and they had certain endowments amongst the old Syrians for strangers. They had even endowments for the servant class. They were so careful and so minute that if a servant had broken a plate or anything he could go to a certain place and get a certain amount to replace it, so his master would not scold him. But these were all changed. At that time, there was no poverty at all. They all were assisted.

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Mr. Reed. Where is the most encouraging country for the Bahá'í Movement?

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People are so submerged in materialism — that is, dollarism. The question of dollar is a very important question here.

A.B. to departing guests) We were also very happy to meet you and will never forget this meeting. It will live in all our memories.

A.B. to Mr. Henry W. Simpkins, editor of Daily Palo Alto Times; (Interpreted by Aḥmad) I praise that there is unity between us, and I will never forget this meeting and this association. You will be always in my memory as long as I live, and I will beg of God confirmation and assistance for you. It is my hope that the highest desire of your heart may be fulfilled. I wish you many years of happiness and prosperity.

Mr. Simpkins. I wish you the same.

A.B. Thank you! Thank you!

B.S. STRAUN

#### **‘ABDU’L-BAHÁ A GUESS OF MRS. ISABEL C. MERRIMAN**

at the home of her daughter, Mrs. Frederick A. Marriott,

925 Waverly Street, Palo Alto, California

Tuesday, 4.30 P.M., October 8, 1912

Translation by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

Mrs. Merriman We have had a most delightful day.

‘Abdu’l-Bahá It was a day of happiness for me, too. What I discussed this morning was evident as the sun. That was the "fundamental oneness of the existence of phenomena." But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some

day I will make it clear to you. If the people should understand this aright, they would never war, — they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. Merriman) You must be very proud of it that the first Bahá'í meeting was held here.

Mrs. Merriman (To Aḥmad) You must tell him that I have been his follower for twenty-five years before I ever knew that there was a leader, or before I ever knew any one in the world had my belief in the world, except myself.

Referring to His address at Stanford [unreadable text]2

‘Abdu’l-Bahá Good! Very good! Sometimes the human heart is inspired. One feels, is conscious of. For example, in the morning, a physician comes and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit might be lemonade or citric acid. The need of the patient, before the physician comes, would demand that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable. You are stranger-loving.

Mr. Reed In America, would there not be other institutions adapted more especially to the needs of American people in the Masrak-el-Azcar besides the place for worship, etc.

‘Abdu’l-Bahá Yes. There are the exercises of the temple. There will be two universities, but the school as an accessory of the Mashriqu’l-Adhkár will not be as large as the university. They are the necessary accompaniments of the Mashriqu’l-Adhkár. It must be a useful agency. It must not be a worldly one.

Mr. Reed What is the character of the university?

‘Abdu’l-Bahá It is possible, if there be no need for the other institutions, to have just the Mashriqu’l-Adhkár, without the other 3 accessories, — if there be no need for it in the community. That should he looked after.

Mr. Reed What place does comparative religion have in the Bahá'í movement?

‘Abdu’l-Bahá It is, in fact, considered as a necessity. The Bahá'ís have made a special study of other religions. There are some Bahá'ís who know more about the Gospel than the Christians even. Just now our knowledge of the Qur’án is not possessed by the Muḥammadan priests.

They have a patriarch called. He was a well known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of, and a building there, and we chanced to pass that day with some Christian friends. He said, “Let us go and call on the patriarch, for the patriarch is here and we will call on him. The patriarch is a friend of mine.” We went, there. When we sat in the room, I asked the patriarch, “What are you doing all alone

here?" He said, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said; "I talk with Elijah; I am not alone." And as he remarked that he communed with Elijah, I recalled a passage from the Bible, I said: "It is most appropriate to cite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it?" he asked. "His Holiness Christ said that John the Baptist was 4 Matt 11:14 17:1-13

Elijah. [unreadable text] story of Christ taking [unreadable text]. When they came from the mount of transfiguration, Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him. Nay, rather they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then, again, he says that John the Baptist was the Elijah foretold, who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist, 'Art thou Elias?' he said, 'I am not.' Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah, or he was not! What is your view of it? How can it be interpreted?"

The man was dumfounded. He simply changed colors from red to yellow, he was so shame-struck to find I knew so much.

Mr. Reed I was very much impressed with the humanitarian spirit of the Bahá'í literature.

'Abdu'l-Bahá The teachings of Bahá'u'lláh are not yet evident, not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas, but they are not all there. There is the Tablet of Bishara, etc.; but all these do not contain all the teachings of Bahá'u'lláh. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Bahá'u'lláh. 5

Dr. Jordan took us all through the buildings, and I got tired. They do not open the windows, so there is not good ventilation in those buildings.

Mr. Reed Is it not possible that since the death of Christ and Bahá'u'lláh there has been a tendency toward superstitions as to miracles and so on to gather about the accounts of their lives?

'Abdu'l-Bahá Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because He has revealed a book, called the Book of Aqdas, and He has said that in the future no one is in authority to speak out of himself certain opinions, and if in the future between two souls certain differences arise, wherein one might say, "My opinion is right," and the other, "My interpretation of such a verse is right," — exactly like the difference which exists between the Catholics and the Protestants — Bahá'u'lláh said both of them are wrong. As soon as they begin to differ, both are wrong. So here, in this movement, no one can say, "My interpretation is correct." As soon as two

parties begin to differ, both are wrong. And then there is a Point to refer to, and He has appointed a Center, so that any difference which may arise may be referred to Him, and that Center is the Interpreter of the Book. After that, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He has not left any way for the introduction of superstitions. 6

[“thou art the Churh, the Son of the [unreadable text] God” Matt 16:13-18]

A wrong which will be the means of the extirpation of difference is better than a right which will create difference. But that House of Justice is inspired by God, and is under the protection of God. Just think of the apostles of Christ. Were they not under the protection of God? And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the fundamental principles are already explained by Bahá'u'lláh. He has explained them explicitly. They are not left in obscurity.

Matt16:16-18 For example, the Gospel, His Holiness Christ, praising Peter, said, “That thou art Peter, and upon this rock I will build my church.” How, this was an obscure utterance, and in regard to his sorship there was a difference. But if His Holiness Christ had said that this opinion thou hast at present will be the foundation, then the Pope would not say today, “Here is the center all of them must obey me,” because that was the aim of Christ: that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá'u'lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain. This very fact, that if there is any difference in the future between two parties both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá'u'lláh has provided the illustration of conscience. For example, He says that some consider Christ to be a Prophet; others believe that He was the Word of God; some believe that He was divine. These various schools should not interfere 7 with each other, because they have understood according to their comprehension: a part, or school, considers Christ as the Prophet; some, whose comprehension was keener, believe Christ to be the Word of God; others consider Him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong.

(To Mrs. Merriman) How are you? Are you comfortable? Are you pleased with having such a company here?

Merriman. More than pleased.

‘Abdu’l-Bahá. We are very pleased to be here. We are very happy to be here. If you will come to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel over the ocean?

Mrs. Merriman. Yes.

‘Abdu’l-Bahá. Then we will take you to the Mountain of God — Carmel.

Mrs. Merriman

Perhaps if I cannot go in the body I may go in the spiritual body.

‘Abdu’l-Bahá It is a good place. It is a place of lights. It is the home of the Prophets. All of the Prophets have come from there. All the Sunrises take place there.

8

Mrs. Merriman

It is near heaven.

‘Abdu’l-Bahá It is in heaven, because it must be in order to have such Prophets come out of it. People like the sun, to come from such a country, that country must be heaven. The sun rises from the heavens, does it not? And these were spiritual suns. Bahá’u’lláh was a sun, and Christ was a sun, and their dawning point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear? John 3:13

Have you not read in the Gospel, “Though I am walking on the earth I am in heaven now?” The Son of Man, who is in heaven, while He was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real heaven, the heaven of reality. When we use the word “heaven” we do not mean the sky above us. We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe, in the East, then heaven is below us. You are standing on the heaven of the Orient. Then, when we want to look at heaven, we have to look down. Then Christ ought to come out of the earth. You see this earth is surrounded by air, this interminable space. The heaven of Christ was the heaven of reality, of truth. It is interminable space, and science has proved it.

Mrs. Merriman

I never heard a word of the language before, but I can almost understand it. 9

‘Abdu’l-Bahá Come! I want to take you to heaven. Will you go with me? I want to take you to heaven!

Mrs. Merriman I am ready! (To Aḥmad) When was ‘Abdu’l-Bahá born? (May 23, 1844) We are just one year apart — a long journey and I am not tired!

(To the Rev. Clarence Reed, minister of the Unitarian Church of Palo Alto, who had called to make final arrangements with A.B. for the evening talk at his church by A.B.)

- (A.B. was having tea with Mrs. Merriman following luncheon at the home of Dr. David Star Jordan) \*

\*referring to the address at Stanford University

**Mrs. Merryman, Palo Alto Ahmad Sohrab, interpreter**

**Tues. Oct. 8, 4:30 P.M. Heading**

Mrs. M. We have had a most delightful day.

A.B. It was a day of happiness for me, too.

What I discussed this morning \*was evident as the sun. That was the fundamental oneness of the existence of phenomena. But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some day I will make it clear to you. If the people should understand this aright they would never war, they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. M.) You must be very proud of it, that the first Bahá'í meeting was held here.

Mrs. M. (To Ahmad) You must tell him that I have been his follower for 26 years before I ever knew that there was a leader, or before I ever knew any one else in the world had my belief in the world, except myself.

A.B. Good! Very good!

Sometimes the human heart is inspired. — One feels, is conscious of. For example, in the morning a physician may come and prescribe medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit may be lemonade or citric acid. The need of the patient, before the physician comes, would demand that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable, too. You are stranger-loving.

Mr. Reed. In America, would there not be other institutions adapted more especially to the needs of American people in the

There was a certain Christian patriarch who was well known for his extreme orthodoxy. The Christians were very proud of his knowledge. He possessed a house with a garden outside the city where he lived alone, and we chanced to pass there one day with a Christian friend. He said, "Let us go in and call on the patriarch. He is a friend of mine." So we went in. After we were seated in his room I asked the patriarch, "What are you doing all alone here?" He answered, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said, "I x talk with Elijah. I am not alone." 2

Mashriqu'l-Adhkár besides the place of worship, etc.?

A.B. Yes. There are the exercises of the Temple. There will be two universities, but the school as an accessory of the Mash. will not be as large as the university.

They are the necessary accompaniments of the Mash. It must be a useful agency. It must not be a worldly one.

Mr. Reed. What is the character of the university?

A.B. It is possible, if there be no need for the other institutions, to have just the Mash. without the other accessoriesties, — if there be no need for it in the community. That should be looked after.

Mr. Reed. What place does comparative religion have in the Bahá'í Movement?

A.B. It is, in fact, considered as a necessity. The Bahá'ís have made a special study of other religions. There are some Bahá'ís who know more about the Gospel than the Christians do. Just now, our knowledge of the Qur'án is not possessed by the Muḥammadan priests.

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Matt 17:1-plus.

And after 6 days Jesus taketh Peter, James and John his brother and bringeth them up into an high mountain apart.

2. And was trabsfigured beford them: and his face did shine as the sun, and his raiment was white as the light.
3. And, behold, there appeared unto them Moses and Elias talking with Him.
4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here 3 tabernacles; 1 for thee, and one for Moses, and one for Elias.
5. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
6. And when the disciples heard it, they fell on their face and were sore afraid.
- 7 And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.
9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.
10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?
11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them.
13. Then the disciples understood that he spake unto them of John the Baptist.

Christ had taken his disciples up the Mount of Transfiguration a high mountain and was transfigured before them was transfigured talking with and Moses and Elias appeared talking with him. When they came down from the Mount of Transfiguration the disciples asked Christ why the scribes had said that Elias was to come before Moses. Christ answered 3

And as he remarked that he communed with Elijah I recalled the passage from the Bible. I said: "It is most appropriate to recite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it?" he asked.

"His Holiness Christ said that John the Baptist was Elijah. When they came from the Mount of Transfiguration, Elijah came. Thus We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him; nay rather, they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then again, He says that John the Baptist was the Elijah foretold who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist 'Art thou Elias?' he said 'I am not.' Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah or he was not! What is your view of it? How can it be interpreted?"

The man was dumbfounded. He simply changed colors, from red to yellow, he was so shamestruck to find I knew so much (laughing).

Mr. Reed. I was very much impressed with the humanitarian spirit of the Bahá'í literature.

A.B. All The teachings of Bahá'u'lláh are not yet evident; not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas,



but they are not all there. There is the tablet of Bishara, etc. but all these do not contain all the teachings of Bahá'u'lláh. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Bahá'u'lláh. 4

(Here A.B. interpolated: At the conclusion of the exercises at the University this morning Dr. Jordan personally showed us through all the buildings on the campus before taking us to his home for luncheon. And only just now brought us in his carriage here to Mrs. Merriman's home,) where we shall have dinner before going to your church for the meeting this evening at your church.) 4

Dr. Jordan took us all through the buildings and I got tired. They do not open the windows, so there is not good ventilation in those buildings.

Mr. Reed. Is it not possible that since the death of Christ, and of Bahá'u'lláh, there has been a tendency toward superstitions as to miracles and so on to gathering about the accounts of their lives? such as miracles for instance?

A.B. Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because he has revealed a book called the Book of Aqdas, and he has said that in the future no one is in authority to speak of himself certain opinions, and if in the future between two souls certain differences should arise, between two believers wherein one might say 'My opinion is right,' and the other, 'My interpretation of such a verse is right,' — exactly like the difference which exists between the Catholics and the Protestants — Bahá'u'lláh has said, 'Both of them are wrong.' As soon as they begin to differ, both are wrong. So here, in this Movement, no one can say, 'My interpretation is correct.' As soon as two parties begin to differ, both are wrong. And then there is a Point to refer to, and he has appointed a

Center, has been appointed and and that Center is the interpreter of the Book so that any difference which may arise may be referred to him. After Him, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He Thus Bahá'u'lláh has not left any way for the introduction of superstitions.

A wrong which will be the means of the extirpation of difference is better than a right which will create difference. But that House of Justice is inspired by God and is under the protection of 5

Matt 16 13 to 18

[unreadable text] the protection 8 [unreadable text]

["Thou art the Christ, the Son of the living God]

Just think of the apostles of Christ. Were they not

God? \*And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the

fundamental principles are already explained by Bahá'u'lláh. He has explained them explicitly let [unreadable text]. They are not left in obscurity.

For example, in the Gospel His Holiness Christ, praising Peter, said 'thou art Peter and upon this rock I will build my church.' Now, this was an obscure utterance and in regard to his successorship of Christ there was a difference. But if His Holiness Christ had said "that this opinion thou hast at present\* will be the foundation, then the Pope would not say today "Here is the center — all of them must obey me," because that was the aim of Christ to show that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá'u'lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain. This very fact, that if there is any different in the future between two parties, both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá'u'lláh has provided the illustration of conscience. For example, he says that some consider Christ to be a prophet; others believe that he was the Word of

God; some believe that he was divine. These various schools should not interfere with each other, because they have understood according to their comprehension; a part, or school, considers Christ as the prophet; some, whose comprehension was keener, believed Christ to be the Word of God; others consider him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong. 6

A.B. to Mrs. Merriman: How are you? Are you comfortable? Are you pleased with having such a company here?

Mrs. M. More than pleased.

A.B. We are very pleased to be here. We are very happy to be here. If you will come to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel ever the ocean?

Mrs. M. Yes.

A.B. Then we will take you to the Mountain of God — Carmel.

Mrs. M. Perhaps if I cannot go in the body I may go in the spiritual body.

A.B. It is a good place. It is a place of lights. It is the home of the prophets. All of the prophets have come from there. All the Sunrises take place there.

Mrs. M. It is near heaven.

A.B. It is in heaven, because it must be, in order to have such prophets come out of it. People, like the sun, to come from such a country, that country must be heaven.

The sun rises from the heavens, does it not? And these were spiritual suns. Bahá'u'lláh was a Sun, and Christ was a Sun, and their dawning-point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear? Have you not read in the Gospel, “Though I am walking on the earth I am on earth now?” The Son of Man who is in heaven, while he was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real O.K. John 3-13 as well as try to reach all the invited guests to postpone their arrival until nine o'clock, and also telephone her daughter in S.F. to remain in the city overnight as her house could be full. It should be added here that the dinner finally came off successfully. with most of the invited guests present. and next day A.B.'s entire party, after a bountiful breakfast, too caught the nine o'clock train for S.F. 7 heaven, the heaven of reality. When we use the word “heaven” we do not mean the sky above us. We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe in the East, then heaven is below us. You are standing on the heaven of the Orient, Then, when we want to look at heaven we have to look down. Then Christ ought to have come out of the earth. You see this earth is surrounded by air. — this interminable space. It is interminable space, and science has proved it. The heaven of Christ was the heaven of reality, of truth.

Mrs. M. I never heard a word of the language before, but I can almost understand it.

A.B. Come, I want to take you to heaven. Will you go with me? I want to take you to heaven.

Mrs. M. I am ready. (To Aḥmad) When was A.B. born? May 23, 1844.

(Aḥmad) We are just one year apart — a long journey and I am not tired.

Mr. Reed having promised to call for A.B. in time for the service, was about to leave when A.B. decided to go for a walk. Mrs. Merriman admonished him to return in time for a six o'clock dinner. But A.B. said he did not eat until after speaking. Mrs. Merriman inquired of Mr. Reed when the service could be over and he replied

“About nine o'clock.” She exclaimed, “By the last train for the city leaves at nine.” A.B. calmly announced “Then we will stay all night,” and he left with his suite for a stroll in the dusk, while Mrs. Merriman hastened to the kitchen to send the cooks away until later, and postpone the delivery of the dessert, and telephoned her daughter to remain in S. overnight as her house would be full. It can

- *To discover the fundamental basis of truth is required for these times.*

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wh fae reigion, the diffenes wich fee theraces, differences which fee the nations — all are solved. All social strifeis alvd. The Bhai Movment alvs all.

Mrs. Masten was originally from Oakland. Her husband's mother was born in South America and learned 12 languages when she was a child.

O.K. Now

**Note by Emogene [unreadable text]**

Interview with Mrs. Blum and son Mrs. Masten and son 7th ??? Oct. 1912

A.B. I feel very happy to be amongst you. This is a happy nation and a striving one. I hope that this nation will be the instrument for the illumination of the world of humanity. To Mr. Masten. Are you studying in the university?

Mr. Masten said that he had not yet entered — too young.

A.B. Very good. God willing, you will be confirmed. May you pursue scientific pursuits. This is my hope.

Mrs. Masten. This Movement seems to be the cause for the uniting of humanity.

A.B. Of this Movement all prophets have foretold. All the famous philosophers have foreshadowed it, all men of sagacity have anticipated the advent of such a movement, they have sensed the appearance of a New Day. It is always darkest before the dawn, and there is always a brilliant twilight after a dark night.

In this Movement there is the quintessence of all religions, for all religions will find their purposes embodied in this.

What are the purposes? The fundamental basis of truth, hence whosoever is informed of the Teachings of Bahá'u'lláh will bear witness that this is the purpose [unreadable text] is the same. This is required for these times. It is a quick acting panacea for the ills of the body politic. \*They discover that these Teachings are a solvent whose problems vanish, such as the differences which face religion, the differences which face the races, the differences which face the politicians. All this is solved. All that is social 2

Blum and Masten

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I hope that they will become confirmed, aided, spiritual, heavenly; become accomplished in natural and divine philosophy. Natural philosophy is not sufficient — That must be annexed to divine philosophy.

Oct.?

Mr. Blum and son.

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See original for corrected copy.

### **Notes Emogene Hoagg**

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Farreed interpreted

1912 Oct. 7th ???

Interview with Mr. Raymond (a Mason) member of Masonic Order

A.B. Praise be to God, through your love I am exceedingly well.

Mr. Raymond. I have come to know what service I can render in the Movement.

A.B. This Cause is comprehensive. Every community finds the reality of his principles in this Cause. The Bahá'í Cause is like a tree and these various communities, or gatherings or societies, are branches. When you compare the tree with the branches you find every branch in the tree, and this is the Bahá'í Cause. For example: The real principles of the Masonic Order are found in the Bahá'í reality. The principles of Christ are found in the Bahá'í Cause, and so are the [unreadable text] of faiths. all others. It comprehends all contrarieties. For example: these ministers of Christian denominations are against the Masonic Order, and the Masonic Order is against the Jesuits. The Bahá'í is on good

terms with all of these, — there are no quarrels and each person finds all in the Bahá'í Cause.

Mr. Raymond. I want to know how best to serve Bahá'u'lláh

A.B. Live and act in accordance with the Teachings of Bahá'u'lláh. There is no straighter road or better road than this. His Holiness Bahá'u'lláh has given teachings for all the people. Whosoever desires to be with Bahá'u'lláh and serve Bahá'u'lláh, and receive a portion of the ocean of his mercy, he must live in accord with the behests and exhortations of Bahá'u'lláh. I will give you one, and that is sufficient; it is the foundation of the most great happiness, eternal glory 2 Raymond

and life everlasting, and in it are comprehended all the truths of God:

Become evanescent. Free thyself from all human conditions. In thy heart leave no other idea or thought. Be submissive to Bahá'u'lláh. Do not think of this world. Do not think of name or of acquiring any glory, or receiving any rest, or acquiring any wealth — none of these thoughts. Pur all these thoughts out of your mind.

Mr. R I am very happy to have the opportunity of meeting you are hope that after the long trip you are rested as well.

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Raymond Oct [unreadable text]

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[unreadable text]

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Put all these thoughts — out of your mind.

- — referring to the address at Stanford University \*

**Mrs. Merryman, Palo Alto Aḥmad Sohrab, interpreter**

Tues. Oct. 8, 4:30 P.M.

Mrs. M. We have had a most delightful day.

A.B. It was a day of happiness for me, too.

What I discussed this morning\*was evident as the sun. That was the oneness of the existence of phenomena. But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some day I will make it clear to you. If the people should understand this aright they would never war, they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. M.) You must be vary proud of it, that the first Bahá' meeting was held here.

Mrs. M. (To Aḥmad) You must tell him that I have been his follower for 26 years before I ever knew that there was a leader, or before I ever knew any one in the world had my belief in the world, except myself.

A.B. Good! Very good!

Sometimes the human heart is inspired. One feels, is conscious of. For example, in the morning a physician comes and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit may be lemonade or citric acid. The need of the patient, before the physician comes, would deman that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable, too. You are stranger-loving.

Mr. Reed. In America, would there not be other institutions adapted more especially to the needs of American people in the 2 Mashriqu'l-Adhkár besides the place of worship, etc.?

A.B. Yes. There are the exercises of the Temple. There will be two universities, but the school as an accessory of the Mash. will not be as large as the university.

They are the necessary accompaniments of the Mash. It must be a useful agency. It must not be a worldly one.

Mr. Reed. What is the character of the university?

A.B. It is possible, if there be no need for the other institutions, to have Just the Mash. without the other accessories, if there be no need for it in the community. That should be looked after.

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Mr. Reed. Is it not possible that since the death of Christ and Bahá'u'lláh there has been a tendency toward superstitions as to miracles and so on to gather about the accounts of their lives?

A.B. Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because he has revealed a book called the Book of

Aqdas, and he has said that in the future no one is in authority to speak of himself certain opinions, and if in the future between two souls certain differences arise, wherein one might say 'My opinion is right,' and the other, 'My interpretation of such a verse is right,' — exactly like the difference which exists between the Catholics and the

Protestants — Bahá'u'lláh said 'Both of them are wrong.' As soon as they begin to differ, both are wrong. So here, in this Movement, no one can say, 'My interpretation is correct.' As soon as two parties begin to differ, both are wrong. And then there is a Point to refer to, and he has appointed a Center, so that any difference which may arise may be referred to him, and that Center is the interpreter of the Book. After Him, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He has not left any way for the introduction of superstitions.

A wrong which will be the means of the extirpation of difference than a right which will create difference. But that House of Justice is inspired by God and is under the protection of God? And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the fundamental principles are already by Bahá'u'lláh. He has explained them explicitly. They are not left in obscurity.

For example, in the Gospel His Holiness Christ, praising Peter, said "that thou art Peter and upon this rock I will build my church." Now, this was an obscure utterance and in regard to his successorship there was a difference. But if His Holiness Christ had said "that this opinion thou hast at present will be the foundation, then the Pope would not say today "Here is the center — all of them must obey me," because that was the aim of Christ: that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá'u'lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain.

This very fact, that if there is any difference in the future between two parties, both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá'u'lláh has provided the illustration of conscience. For example, he says that some consider Christ to be a prophet; others believe that he was the Word of God; some believe that he was divine. These various schools should not interfere with each other, because they have understood according to their comprehension; a part, or school, considers Christ as the prophet; some, whose comprehension was keener, believed Christ to be the Word of God; others consider him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong. 6

A.B. to Mrs. Merriman: How are you? Are you comfortable? Are you pleased with having such a company here?

Mrs. M. More than pleased.

A.B. He are very pleased to be here. We are very happy to be here. If you will come to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel over the ocean?

Mrs. M. Yes.

A.B. Then we will take you to the Mountain of God — Carmel.

Mrs. M. Perhaps if I cannot go in the body I may go in the spiritual body.

A.B. It is a good place. It is a place of lights. It is the home of the prophets. All of the prophets have come from there. All the Sunrises take place there.

Mrs. M. It is near heaven.

A.B. It is in heaven, because it must be in order to have such prophets come out of it. People like the sun, to come from such a country, that country must be heaven.

The sun rises from the heavens, does it not? And these were spiritual suns. Bahá'u'lláh was a Sun, and Christ was a Sun, and their dawning-point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear? Have you not read in the Gospel, "Though I am walking on the earth I am on earth now?" The Son of Man who is in heaven, while he was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real 7 heaven, the heaven of reality. When we use the word "heaven" we do not mean the sky above us.

We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe in the East, then heaven is below us. You are standing on the heaven of the Orient. Then, when we want to look at heaven we have to look down. Then Christ ought to come out of the earth. You see this

earth is surrounded by air., this interminable space. The heaven of Christ was the heaven of reality, or truth. It is interminable space, and science has proved it.

Mrs. M. I never heard of the language before, but I can almost understand it.

A.B. Come, I want to take you to heaven. Will you go with me? I want to take you to heaven.

Mrs. I am ready. (To Aḥmad) When was A.B. born?

(Aḥmad) May 23, 1844. We are just one year apart — a long journey and I am not tired.

Mr. + Mrs. William while of Honolulu

(Mrs. Adeline) I never become a believer. [unreadable text] many years age.

Msr. White left the Cause [unreadable text] joined Unity. She is still alive.

OK. [unreadable text]

### **Interview with Mr. and Mrs. White from Honolulu**

#### **A.B.'s house, Oct. 7, 1912**

- (Faríd) \*

A.B. You have taken great trouble. You have come a long way. You are very welcome, exceedingly welcome. How are the friends of God in Honolulu? Are there many there?

White. There are about 15.

A.B. Very good. How long does it take to come here?

White. Six days.

A.B. But we have come from the more distant point. We have traversed an arc to see you.

White. Are you going to Honolulu?

A.B. There is no time to go to Honolulu. I desire to go there to see the friends and to go from there to Japan, China, India, but have not the time. It is a long time since I left the Holy Land. Especially long time to reach the Holy Tomb, or else I would take time. Now you have come here and it is the same. You are specimens of the others. How are the friends? Are they attracted? Are they severed? Are they rejoicing? Inasmuch as they are living where they are they should be very much attracted.

They are situated so far away from the Holy Land they should be very much attracted. The fact is that they have capacity, because they have become be-

lievers. Evidently they are endowed with capacity. If they were not, they would not be so ignited.

It is good to be so far away on an island and yet so near in spirit because in places that are far away from the Lamp the traces and rays are not so visible. In Places near surrounding the Lamp, the light is more evident, but when a place is far away it must be a very clear mirror to reflect, it must have a clear surface to reveal the light of the sun, where it not 2 for the polished surface of the mirror it could not reflect the sun. This is evidenced of the purity of your hearts.

Thus the lights of his love are manifest and evident in you. Therefore it is my hope that you will develop extraordinary qualities, that blessed souls may appear, that holy souls may appear, that radiant souls may appear, pure souls may appear, that good sould may appear, that holy souls may appear, that sanctified souls may appear, souls like unto angels free from every fetter, every distant thought, having only the thought of the commemoration of God and thoughts of his Holiness Bahá'u'lláh, — no thoughts, no desires but these.

You should not be fettered. Night and day be aflame with the light of the love of Bahá'u'lláh.

You are very welcome! You have come from so far!

Mr+Mr [unreadable text]

[unreadable text] Oct.7

You have taken great trouble. You have come a long way. You are very welcome, exceedingly welcome. How are the friends of God in Honolulu? Are there many there?

[unreadable text] — There are about fifteen.

A.B. Very good. How long does it take to come here?

[unreadable text] — Six days.

A.B. But we have come from the more distant point. We have traversed an arc to see you.

Q. Are you going to Honolulu?

A.B. There is no time to go to Honolulu. I desire to go there to see the friends and to go from there to Japan, China, India, but have not the time. It is a long time since I left the Holy Land. Especially long time to reach the Holy Tomb or would take time. Now you have come here and it is the same. You are specimens of the others.

How are the friends, are they attracted, are they severed, are they rejoicing? In as much as they are living where they are, they should be very much

[unreadable text] Oct [unreadable text]

attracted. They are situated so far away from the Holy Land they should be very much attracted. The fact is that they have capacity, — because they have become believers. Evidently they are endowed with capacity. If they were not, they would not be so ignited. Therefore they must be ignited. It is good to be so far away, — on an island and yet so near in spirit; because in places that are far away from the Lamp, the traces and rays are not so visible. In Places surrounding the Lamp, the light is more evident. But when a place is far away, it must be a very clear mirror to reflect, it must have a clear surface the reveal the light of the Sun — where it not for the polished surface of the mirror, it could not reflect the Sun. This is evidence of the purity of your hearts.

Thus the lights of His love are manifest and in you in you. Therefore it is my hope that you will develop extraordinary qualities. That blessed souls may appear,

[unreadable text] 3 Oct 7

that pure souls may appear, that [unreadable text] souls may appear, that Holy souls may appear, that a [unreadable text] souls may appear.

Souls like unto angels, free from every fetter, every distant [unreadable text], having only the thought of the Commemoration of God and thoughts of His Holiness Bahá'u'lláh, — having no thoughts, no desires but these.

You should not be fettered. Night + day be aflame with the Light of the love of Bahá'u'lláh.

You are very welcome! You have come from so far.

3rd reading

4th reading [unreadable text]

**Interview with Mrs. Emma Blum (In 1908 A.B. had blessed a B. stone for Mrs. Blum which Ella [unreadable text] Cooper brought back to her)**

Oct. 7, 1912

Notes longhand by Emogene Hoagg

A.B. Let us hear from you.

Mrs. B. I have longed to meet you and know how I should serve.

A.B. My admonition to you is this. Be thoughtful of attaining to that which was the utmost desire of the Saints. Strive with all your heart and soul to attain to the

Kingdom of God.. This is my wish for you.

Man is possessed of two stations: One is that of sleep and one of wakefulness. One is that of infancy, and one of maturity. One is that of utter helplessness

and one is that of great assistance. One is that of utter poverty and one is absolute wealth. These are the two stations of man. You must arrive at the high lofty station. You must receive a portion from the treasury of the kingdom. You must become alive to the spirit of immortality. Awaken out of the world of nature, the sleep of nature

which has engulfed all humanity. You must awaken out of this. In this day, which is the Day of the Lord, you must be attracted to the beauty of the Lord. You must receive the favors and gifts of Bahá'u'lláh, and from his boundless bounty must you become joyous and pleased. This I desire for thee! Turn your attention entirely to him. Seek ye none save him. Look for none save him. Thus mayest thou attain to the utmost desire of the saints.

This I desire for thee!

Blum [unreadable text] Oct 7

Let us hear from you.

[unreadable text] — I have longed to meet you and know how I should serve.

A.B. My admonition to you is this:. Be thou thoughtful of attaining to that which was the utmost desire of the Saints. Strive with all your hearts and soul to attain to the Kingdom of God. This is my wish for you. Man is possessed of 2 stations:

One is that of sleep and one of wakefulness.

One is that of infancy and one of maturity.

One is that of utter helplessness + one is that of great assistance.

One is that of utter poverty and one is great wealth.

These are the two stations of man. You must arrive at the high, lofty station. You must receive a portion from the Treasury of the Kingdom. You must become alive through the Spirit of Immortality. Awaken out of the World of nature. The sleep of Nature which has engulfed all humanity. You must awaken out of this. In this day, which is the Day of the Lord, you must be attracted to the beauty of the Lord, and from

Blum 2 Oct 7 and you must receive the favors and gifts of Bahá'u'lláh, and from His Boundless Bounty must you become joyous and pleased.

This I desire for thee! Turn your attention entirely to Him. Seek ye none save Him. Look for none save Him. Thus mayest thou attain to the utmost desire of the Saints. This I desire for thee!

And her piano accompaniment on the piano was perfect — perfect, which made it doubly charming. She has done dextrously and her teacher has proved her skill.

OK. [unreadable text] 4



1815 California St. >9:25 A.M., Oct. 7, 1912

Accompanied on the piano by her teacher.

To Miss Ollie Gish, the gifted blind girl who whistled bird songs for A.B. Faríd, translator.

A.B. Good morning. Your whistling is wonderful, just like a bird. I have heard other the songs of various birds — birds imitating others, imitating the crowing of the cock, the call of the peacock, and many others, but I have never heard one that could reproduce the song of the nightingale. This young girl's whistling is just like the song of a bird, and she reproduces the song of the nightingale in a clearly and strongly manner, and anyone not seeing he would have imagine (think?) he were listening to a nightingale.\* Her teacher's accompaniment on the piano is perfect and proves her skill, and which makes her performance extraordinary

I pray for both of them, that in this noteworthy art they may become famous, that they may become accomplished, rare masters in the art. of a rare quality.

Her whistling cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an heavenly anthem, which connotes that of heaven a refrain indicative of the divine, even as a ray of the sun is indicative of the sun.

Just as a strain of music cheers the heart that anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her.

May God confirm you.

1815 California St. 9.25 A.M Oct 7/12 Corrected by [unreadable text] Faríd To (blind) Miss Ollie Gish, the gifted blind girl, who [unreadable text] bird songs for 'Abdu'l-Bahá Translated by Dr. Faríd, Steng. Reported by B.S. Straun.

Good Morning —

It is wonderful (the whistling) — just like a bird.

I had heard the music of other birds, birds imitating others, imitating the sound of the cock, the sound of the peacock, and many others, but I had never heard one who could reproducing the song of the nightingale. Surely this lady's whistling is just like the song of a bird, and she vociferously reproduces the nightingale. If a person were not to see her, he would imagine that he were listening to the nightingale or the canary; and her accompaniment — the piano — is perfect — perfect! This makes it doubly charming. She has done dexterously, and her teacher has proved her skill. I pray for both of them, that in this noteworthy art may they become famous, that they may become accomplished, masters in it, rare in quality. This song cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an anthem, which connotes that of heaven and a refrain indicative of the Divine, even as a ray of the sun is indicative of the sun.

It is just as a strain cheers the heart, that the anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her.

1815 California St. To blind Miss Ollie Gish Oct. 7, 1912, 9.25 A.M.

Translated by Dr. Faríd

She whistled bird songs for A.B.

A.B. Good morning. It is wonderful — just like a bird.

I had heard the music of other birds, birds imitating others, imitating the sound of the cock, the sound of the peacock, and many others, but I had never heard one reproducing the song of the nightingale. Surely this lady's whistling just like the song of the bird and she vociferously reproduces the song of the nightingale. If a person were not to see her he would imagine he were listening to the nightingale or the canary, and her accompaniment — the piano — is perfect — perfect! This makes it doubly charming. She has done dextrously, and her teacher has proved her skill. I pray for both of them, that in this noteworthy art may they become famous, that they may become accomplished, masters in it, rare in quality. This song cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an anthem which connotes that of heaven and a refrain indicative of the divine, even as a ray of the sun is indicative of the sun.

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B.S. STRAUN

## INTERVIEW BETWEEN

‘ABDU’L-BAHÁ AND J. STITT WILSON, MAYOR OF BERKELEY, CALIFORNIA

1815 California Street, San Francisco, California 3 P.M. Thursday, October 5, 1912 Translated by Mírzá Aḥmad Sohrab from his Persian notes Dictated to Miss Bijou Straun

‘Abdu’l-Bahá You are welcome — exceedingly welcome!

Mr. Wilson It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines.

‘Abdu’l-Bahá I have always had the utmost longing to come to America and associate with the revered members of the societies of international peace that are organized on this continent, and converse with such noble souls as you who are the cause of the sublimity of the world of humanity. According to what I have heard, and according to the statements given to me, they have been praised you

very highly. saying that your aims are pure, that your philanthropic purposes are numerous, and that your highest hopes and aspirations are to render a service to the world of humanity. On account of these things, I am exceedingly happy to see you.

In regard to myself, all my aims are yet in the realm of possibility. I am not yet been assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity, but up to this time I am not yet assisted thereto. I will wait and see what the future holds for me.

For the present, I am very glad to meet you, because I witness that in these states great susceptibilities have become evident, and people are more progressive than in other parts of the world. The thoughts of peace are more widely spread, and people are more peace loving, while the thoughts of Europeans are entirely self-occupied.

Their interests are divergent. The various nations clash with each other. Their ideals are occupied with war — war — wars and rumors of war.

The progress of thoughts of international peace is very slow. Whenever they have nothing else to do, then they give vent to the discussion of these principles of peace, but as long as they are occupied with other things, they do not give any importance to these thoughts. These thoughts in Europe they are like unto the dessert I at dinner, but the principal food is the discussion of the army and navy.

However, there is no doubt that these principles of peace will be established, that the banner of universal peace will be raised, and that the ideals of the solidarity of man kind will become universal, because God has willed it so. Man can prevent the march of every event and the promulgation of every principle, except that event and that principle which are in accord with the exigency of the time. Now is the time for the establishment of universal peace. No person can stand in the way of its march or progress. It has already taken firm root in many parts of the world, and its development is going on everywhere. Day by day it is advancing. These thoughts of universal peace will be instantaneously spread throughout the world, and find ready acceptance as soon as we have a great war.

For example, to-day, in Europe, the question of economics is of paramount importance. This question has greater influence, and finds readier acceptance, than the question of peace, because the laborers in Europe are oppressed. The American laborers, relatively speaking, are more comfortable, as they receive higher wages. Also, the time of their labor is shorter. In Europe they suffer a great deal, for the farmers and peasants work day and night, and at the time of the harvest the despotic governments take almost everything from them as taxes in order to build dreadnaughts, battle ships, cast rapid fire cannons, prepare instruments of war, or accumulate means for the destruction of the human race and the shedding of blood of innocent people.

In America the peasants and the farmers enjoy greater comfort and happiness, as they are not taxed as heavily as the European farmers. On this account, the Socialistic principles have found great influence in European countries. The capitalists seem to be heedless and show signs of hard-heartedness. Therefore, we see everywhere the signs of strikes and unrest and discontent. Whenever there is any strike, the family of the strikers suffers heavily, especially the children, who are starved through the lack of proper milk and nourishment. These strikers, having no money to buy anything, but persisting in their demands, also suffer intensely. For the present, there is no other channel for the laborers to express adequately their voice of discontent, except strikes, but these strikes are not the proper remedy for the healing of these ailments.

The world of humanity is subject to great injustice. There is no justice. Justice is only a name, but in reality it is tyranny. The real fact is that many souls are in the utmost suffering and need, and certain souls are in the utmost leisure and luxury. How can we call this justice? The majority of the people is poor, while a few enjoy immense riches. Can we call this justice and equity?

In brief, the question of economics is very difficult. It is the subject most widely discussed in Europe. If at the present time no remedy be found for its alleviation, there will be colossal dangers in the immediate future. Unless the nations show the greatest courage and magnanimity, and find a remedy so that these difficulties may be solved, it will reach to such an acute stage that it will be considered as irremediable. However, at present the nations of the world do not think at all about this subject. They consider that this matter can be solved through these various strikes, but they are completely heedless. This is not a local demand. It is a movement on the part of the whole people. Its future is very gloomy, because it may reach to such a degree that the laborers will not be satisfied with any condition.

I have spoken a great deal. I want you to speak. I must not monopolize all the time.

Mr. Wilson ‘Abdu’l-Bahá has expressed all my thoughts and aspiration with the utmost decision and clearness. If I want to explain these things myself I could not express myself better. How pleased I am, and how honored I am, to sit in the presence of such a revered Oriental person from the Orient and to hear from his lips these important economic questions. In the estimation of the people, the economic principles and spiritual principles are separate. The religionists do not give any importance to these matters; they laugh at us. How wonderful it is that in the personality of ‘Abdu’l-Bahá these two great powers exist — the spiritual and the practical, and I am exceedingly pleased to know that you realise these importance of these issues of to-day.

‘Abdu’l-Bahá Because this economic principle is one of the foundation principles of His Holiness Bahá’u’lláh, He has given certain teachings and instructions in regard to this: regarding it: See *Star of the West* Vol 7, pages 171-25 of the whole people. Its future is very gloomy, because it may reach to such a degree

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### **Interview with Stitt Wilson Mayor of Berkeley and his wife**

Saturday afternoon, Oct. 5, 1912

A.B. You are welcome, exceedingly welcome!

Mr. W. It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines.

A.B. I have always had the utmost longing to come to America and associate with the revered members of the societies of international peace that are organized on this continent, and converse with such noble souls as you who are the cause of the sublimity of the world of humanity. according to what I have heard, and according to the statements given to me, they have, praised you very highly, saying that your aims are pure, that your philanthropic purposes are numerous, and that your highest hope and aspirations are to render service to the world of humanity. On account of these things I am exceedingly happy to see you.

In regard to myself, all my aims are yet in the realms of possibility. I am not yet been assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity, but up to this time I am not yet assisted thereto. I will wait and see what the future holds for me.

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great susceptibilities have become evident and people are more progressive than in other parts of the world. The thoughts of peace are more widely spread, and people are more peace loving, while the thoughts of Europeans are entirely self-occupied. Their interests are divergent. The various nations clash with each other. Their ideals are occupied with war — war — wars and rumors of war.

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However, there is no doubt that these principles of peace will be established, that the banner of universal peace will be raised and that the ideal of the solidarity of man will become universal, because God has willed it so. Man can prevent the march of every event and the promulgation of every principle, except that event and that principle which are in accord with the exigency of the times.

Now is the time for the establishment of universal peace. No person can stand in the way of its [unreadable text] march of progress. It has already taken firm root in many parts of the world, and its development is going on everywhere. Day by day it is advancing. These thoughts of universal peace will be instantaneously spread throughout the world and will find ready acceptance as soon as we have a great war.

For example, today in Europe, the question of economics is of paramount importance. This question has greater influence and finds readier acceptance than the question of peace, because the laborers of Europe are oppressed. The American laborers, relatively speaking, are more comfortable, as they receive higher wages. Also the time of their labor is shorter. In Europe they suffer a great deal, for the farmers and peasants work day and night, and at the time of the harvest the despotic governments take almost everything from them as taxes in order to build dreadnaughts, battleships, cast rapid fire canon, prepare instruments of war, or accumulate means for the destruction of the human race and the shedding of blood of innocent people. OK

In America the peasant and farmers enjoy greater comfort and happiness as they are not taxed as heavily as the European farmers. On this account, the socialistic principles have found great influence in European countries. The capitalists seem to be heedless and show signs of hardheartedness. Therefore we see everywhere the signs of strikes, and unrest, and discontent. Whenever there is any strike the family of the strikers suffers heavily, especially the children who are starved through the lack of proper milk and nourishment. These strikers, having no money to buy anything, but persisting in their demands also suffer intensely. For the present, there is no other channel for the laborers to express adequately their voice of discontent except strikes. But these strikes are not the proper remedy for the healing of these ailments.

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This is not a local demand. It is a movement on the part of the whole people. Its future is very gloomy, because it may reach to such a degree that the laborers will not be satisfied with any condition.

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I am exceedingly pleased to know that you realize the importance of these issues of today. 5

**Interview with Mr. McCarthy who became a Bahá’í through study of the Qur’án. Oct. 6, 1912 (Sunday)**

A.B. I am the lover of all the friends of God, from the heart and soul I love them. This will become manifest. It is not only words. I would offer my life for each friend. When the time of trial comes, then it will become manifest. Now it is in words.

You have a radiant face and the signs of Bahá’u’lláh are manifest in your face.

Mr. McC. I desire to be directed in the true way.

A.B. Is there any greater desire than this? It is a big desire. This desire cannot be compared to all others. It is hard to be steadfast to follow the straight

path. There is nothing harder. There are many who take ten steps on this path; some travel ten miles, are tired and then stop. Some travel only four miles, but there are some who never grow tired and keep traveling as long as breath lasts and reach the home. There are some here in America whose faces are turned toward God, and some other have become withered. For a soul to travel in the path of Bahá'u'lláh, receive confirmations, and then become lukewarm, is very astonishing to me. I was astonished to see this in America. It is true that to pursue the pathway of God is very difficult.

Mr. McC. I would like to ask the meaning of the capital letters at the commencement of the Súrahs in the Qur'án.

A.B. Our symbols they are. If you gather these letters take it. Then the interpretation will indicate the coming or appearance of

In these days when people assemble together the conversation is all about the acquiring of earth. Man in this way becomes self centered spirituality leaves him and he becomes like a child who delights to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with materially minded people their hearts are depressed too. Therefore whenever you meet the friends of God be very happy; speak about spiritual things so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

1½

(From A.B.) A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the year of the appearance of His Holiness the Báb, and in this instance it is recorded in the Traditions that in that year Gaem (the Promised

One) shall appear.

If you add gather again from Alif, Lam, Min, Ra, to Alif, Lam Min, Sad, without repeating any of the letters, you will have the following sentence: "Verily 'Alí is the straight path of God. Walk in it." All was the successor of Muḥammad.

Moreover, every letter indicates a station, for example: Alif, Lam, Min; Alif is a sign indicative of the station of divinity Lam " " " " " is the sign indicative of successorship; and Min — prophethood.

Agann: Lam is 'Alí, Miem is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be 'Alí-Muḥammad.

If you had a knowledge of the Arabic language you would understand what a wonderful and inspired Book it is. 2

On page 1½ the Báb gather without and compose them and this word comes "Verily 'Alí is the straight pathway of God." Because 'Alí was the successor of Muḥammad every letter is indicative of a station. For example (Alif lam mien)



Alif is a sign indicative or indicating the station of divinity. Lam is a sign indicating the station of successorship. Mein is a sign indicating the station of Prophethood.

Lam is 'Alí. Mein is Muḥammad. They symbolize the Promised One to come after and that he will have the name 'Alí-Muḥammad.

These letters indicate stations.

The Qur'án is an inspired book and very significant. The Christians have not studied it and it is badly translated

Mr. Mc. spoke of his Journey to S.F. to meet A.B.

A.B. When love obtains a man can travel 100,000 miles without fatigue and enjoy it. Love renders the bitter sweet, love renders fatigue as rest. When man exercises the power of love he will become very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life 40 years to come to S.F. and meet the friends, how impossible it seems, God detroned two sovereigns, 2 kings he dethroned, so that I could come here. How difficult it seems. This is a miracle. This is the power of God.

Every inconceivable thing 4

Alif is a sign indicating the station of divinity. Lam "''''''''" successship. Mim "''''''''" prophethood. Again, Lam is 'Alí. Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be 'Alí-Muḥammad. 3

And impossible thing becomes possible so that we know that the affairs are in the heaven of his power. All of the heavenly spheres are incapable. If acting contrary to this [unreadable text]. One is capable.

In these days when people are assembled together the conversation is all about the acquiring of wealth. Man in this way becomes self centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with material minded people their hearts are depressed also. Therefore when you meet the friends of God be very happy. Speak about

spiritual things, so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Separate leaflet written by Aḥmad to correct items about the letters)

Answer by A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the appearance of His Holiness the Báb, and in this instance

it is recorded in the Tradition that in that year Gaem (the Promised One) shall appear.

If you gather again only the letters from Alif, La,, Min, Ra to Alif, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentences:

“Veruly ‘Alí is the straight path of God, Walk in it.” ‘Alí was the successor of Muḥammad. Moreover every letter indicates a station.

Oct 6

(Mr [unreadable text]) [unreadable text] Interviewed, with [unreadable text] — who became a Bahá’í [unreadable text] study of His [unreadable text] Qur’án. [unreadable text]

I am the liver of all the friends of God, — from the heart and soul I love them.

His will become manifest. It is not only words. [unreadable text] offer my life for each friend. When the time of [unreadable text] comes, then it will become manifest — now it is in words. You have a radiant face, and the [unreadable text] of Bahá’u’lláh are manifest in your face.

[unreadable text] — I desire to be directed in the true way.

A.B. — Is there any greater desire than this? It is a big desire. This desire cannot be compared to all other.

It is [unreadable text] to be steadfast: — to fallen the [unreadable text] Path, — there is nothing harder. There are many who take [unreadable text] steps on this Path, some travel [unreadable text] miles, are [unreadable text] and there[unreadable text]. Some travel only [unreadable text] miles. But there are some [unreadable text] never grow tired, and keep traveling [unreadable text] long as breath [unreadable text] and reach the home.

There are some here in American [unreadable text]

[unreadable text] 2 Oct 6

faces are turned toward God, and some have become withered.

For a soul to travel in the Path of Bahá’u’lláh, receive conformation and then become lukewarm, is very astonishing to me. I was astonished to see this in America.

It is true that to [unreadable text] the Path way of God is very difficult.

Mr. M — I would like to ask the meaning of the [unreadable text] letters at commencement of the [unreadable text] in the Qur’án.

[unreadable text] Our symbols they are. If you gather these letters, without repeating take “A” it alphabetic calculation, the sum total will be the [unreadable text] will indicate the coming or in the year of the appearance of His Holiness the Báb. When you add them [unreadable text] repeating any letter, you will get

the following compose them, and this word comes. [unreadable text] “Verily ‘Alí is the straight pathway of God. Because ‘Alí was the successor of Muḥammad.

Every letter is indicate of a station.

For example: Alif, Lam, Meem According to the abjadea of the Arabic 3 and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. All of the heavenly spheres are incapable. If acting contrary to this [unreadable text]. One is capable.

In these days when people are assembled together the conversation is all about the acquiring of wealth. Man in this way becomes self centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with material minded people their hearts are depressed also. Therefore when you meet the friends of God be very happy. Speak about spiritual things, so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Separate leaflet written by Aḥmad to correct items about the letters)

Answer by A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the appearance of His Holiness the Báb, and in this instance it is recorded in the Tradition that in that year Gaem (the Promised One) shall appear.

If you gather again only the letters from Alif, La,, Min, Ra to Alif, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentences:

“Verily ‘Alí is the straight path of God, Walk in it.” ‘Alí was the successor of Muḥammad. Moreover every letter indicates a station.

[unreadable text] by A.B.

These [unreadable text] are symbols predicting future events. If you add these letters each representing a number, without repeating anyone of them to

sum total will be the year of the appearance of His Holiness the Báb. And it is in this instance it is recorded in the tradition that in that year Gaem (the promised one) shall appear. If you gather again and the letters from Alif, Lam, Mim, Ra to Alif, Lam, Mim, Sad, without repeating any of the letter you will have the 2 the following sentences: “Verily ‘Alí is the straight path of God, Walk in it.” ‘Alí was the successor of Muḥammad. Moreover every letter indicates a station.

For example: Alif, Mim, Lam, Min Alif is a sign indicative of the station of divinity Lam “”””” of successorship; and Meem “”””” Prophethood. Again: Lam is ‘Alí, Meem is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be ‘Alí-Muḥammad. 3

Oct 6 [unreadable text]

Alif is a sign indicating of the Station of Divinity

Lam”””””””” Successorship Meem”””””””” a Prophethood Again: Lam is ‘Alí, Meem is Muḥammad.

This symbolize This latter is a prophecy [unreadable text] the appearance of the Promised One to come after and that he will have the name Of ‘Alí-Muḥammad.

This letters indicate [unreadable text]

The Qur’án is an [unreadable text] Book and very significant. and The [unreadable text] have not studied it, and it is [unreadable text]

[unreadable text]

A.B. [unreadable text] love obtains a man can travel 100,000 miles [unreadable text] fatigue, and enjoy it. Love renders the bitter sweet.

“”” fatigue as rest. When man exercises the power of Love, he will become very joyful, he will obtain spiritual susceptibilities. — The Bounty of Love is the grfeatest bestowal of God.

[unreadable text] In this days when people assemble together the [unreadable text] is all about the acquiring of wealth. Man [unreadable text] this way becomes [unreadable text].

Oct 6 4

[unreadable text] This is nothing as extraordinary or superhuman as (‘Abdu’l-Bahá) my coming here to see you. A person in prison for — 40 years to come to [unreadable text] San Francisco and meet the friends, how impossible it seems, God dethroned two sovereigns, 2 kings he dethroned, so that I could come here. How impossible it seems.: God dethroned two Loveings — two Kings He dethroned, so that I could come here. How difficult it seems! — This is a miracle. This is the Power of God. Every inconceivable thing and apparently impossible thing becomes possible, so that we know that are the affairs are in the [unreadable text] of His Power. all of the heavenly [unreadable text] are incapable of one is capable.

[unreadable text]

leaves him, and he becomes like children who delights to play with [unreadable text] on [unreadable text] shore. When a matured man associates with [unreadable text]

[unreadable text] will becomes depressed. Likewise when the people of Faith associate with [unreadable text] material [unreadable text] people, their hearts are depressed to are Therefore, whenever you meet the friends of God be very happy; speak about spiritual things, so that you may find heavenly suspectabilities.

Association of the friends [unreadable text] the greatest of Divine bounties. [unreadable text].

**At the house of A. B., Thursday afternoon**

**October 17, 1912**

**Portland, Seattle and Spokane friends, and other cities.**

A. B. I am exceedingly happy to see you. Your faith is as the faith of Peter when his holiness Christ addressed him thus: "Thou art Peter and upon this rock shall I build my church." (Correct from Matthew XVI, 18)

Praise be to God you are believers and assured. You are firm and confident. Faith must be like a rock. It must be like a mountain, which withstands every torrent, test and trial.

I am very pleased with the believers in California and the states surrounding. I witness that they are believers in Reality. Their faith is cordial, not only faith by mere words. No differences exist among them. The utmost unity and accord prevail, and on this account I am exceedingly rejoiced, for the aim of the appearance of the Manifestation of God has been to bring the dawn of the light of love. If there is no love among the believers of God, as it ought and should be, then how can they establish that love among the children of humanity?

His Holiness Christ, addressing his disciples said, "Ye are the salt of the earth. If the salt hath lost its savor, wherewith shall it be salted?" (Correct this from Matt. V, 13) Now if the believers of God do not exercise the utmost love and fellowship among each other, and if they are not united and harmonious, and if they are not attracted to each other, then how can they bring about that universal ear of brotherhood and love?

I am exceedingly pleased with the believers of California and the other Western states. You must establish a bond of unity and agreement among yourselves to such extent that you may love each other.

If a believer enter into a city, the believers of that city must receive him with the utmost cordiality. They must be happy that one of the believers of God has entered into that city. They must show him the greatest hospitality, present him in their assembly, and exercise toward him the utmost kindness and consideration. This is the qualification of these Bahá'ís. It is my utmost hope that you may be assisted therein.

In Persia such a state of love exists among the Bahá'ís that they are ready to sacrifice their lives for each other, and they have such an ideal communication like unto communication of flowers gathered together in a bouquet. This is the condition of the Bahá'ís and this is befitting their claims and love.

I am exceedingly pleased with you all and praise be to God you are exercising love and unity among yourselves.

It is customary, among the Persians, when they have visitors to offer something to eat. (A. B. then distributed his basket of fruit among the friends.)

Mrs. Latimer. We have come to supplicate for those loved ones in Portland asking if He could come North.

A. B. I have the utmost longing to meet the friends there. For this purpose I have crossed the great length of the continent; and from Syria did I come to this State. My longing to meet them is inexpressible. But it is impossible. I must go.

I am very well pleased with you. Convey to the believers of God my Abhá greetings. I will pray for them. They are in my heart. With my spirit do I associate with them. Physical meeting has no importance. The real meeting is spiritual. Therefore they should not be unhappy. They should be rejoiced. It is my hope that the bounties and favors of the Blessed Perfection may surround them — that it may become greater than this physical meeting. May they remain firm in the Cause of God. May they show steadfastness and firmness, as steadfastness in the Cause is the greatest of all affairs. The real meeting is firmness and constancy.

Convey to all in my behalf, the utmost longing and yearning. Tell them, although we do not meet upon the physical plane, praise be to God we are associating with each other with heart and soul.

Mrs. Latimer. Can we not have one day? By going East that way would make the trip only one day longer.

A. B. If it were only one place, but there are other cities. Whoever wishes may come here.

George Latimer. There are those on sick beds who cannot come.

A. B. I will pray for all of them. (Then laughingly he turned to George who had attempted to speak again) I have given you sufficient answers. My heart is turning to them and I beg for them confirmation of the Blessed Perfection.

I will see you again.

**Message from ‘Abdu’l-Bahá to Japanese boys, Portland, Oregon**

**Through Mrs. Hattie B. Latimer**

**Room 202, Hotel Sacramento, Sacramento, California**

**8.25 A. M., Saturday, October 26, 1912**

**Translated by Mírzá Aḥmad Sohrab**

**Stenographic notes by Miss Bijou Straun**

To Mrs. Latimer: Convey on my behalf, kindest greetings to each one of them, and tell them that Mrs. Latimer conveyed to me their messages.

Say to them, “I am exceedingly pleased with you, and I have prayed for you, that God may surround you with His heavenly confirmation and assistance. Rest ye

assured that He will surround you with His bounties.”

To Portland, Seattle and Spokane friends

Calif. St., Oct. Wed. 15, 1912 or Tues. Oct. 15

A. B. Welcome, very welcome! I have longed to see you very much, very, very much, as much as I longed to come from Syria to this part. But here I received letters from the Holy Land and from Persia compelling me to go back. Then I might say inasmuch as I have traversed a long distance it would not harm you to come a short distance because the trip was not confined to your city, that is to one city, but to other cities, and from other cities have they invited me; and if I go to every city I would have to spend the winter here. I could not go back in the winter crossing the Atlantic Ocean, hence I would have to spend the whole winter here. Therefore I have to call you to come here to see me.

You are exceedingly welcome, very, very welcome. There are friends who come from Persia and the adjoining countries to the Holy Land. Many are the mountains which they traverse and the valleys that they cross, some on horseback, some on mules, some walking. Some take a whole month to come, others two months, and still there are others who take three months to cross the plains. When they reach the Holy Land they find that the Guardian has gone away. They feel very sad, very disappointed, very sorry, and hence I cannot stay here this winter. I must go. This is the reason I have not come to your city. You are welcome, exceedingly welcome. Praise be to God we have the pleasure of meeting. You are the representatives of all the friends. It is the same as meeting all the friends through you. Convey my longing greetings to all the friends there, stating that I entertain the utmost desire to see them. But physical meeting is not after all of

#### **PROFESSOR ERNEST A. ROGERS**

President of the Montezuma Mountain School for Boys at Los Gatos, California

Prof. Rogers first heard of the Bahá'í Faith in 1898 through a letter which Mrs. Isabella D. Brittingham wrote to his mother, telling her about A. B. At that time he was attending high school in St. Peter, Minnesota, from which he was graduated in 1900. He later established the school at Los Angatos, of which he has been president for the past 37?? years. In 1899 both Prof. Rogers and his mother wrote to A. B., and in 1900 received from Him the following tablet through Mrs. Thornburgh Cropper of England.

Use this instead of underneath

#### **1st carbon**

Copy of translation of a Tablet from ‘Abdu’l-Bahá received in 1900 by Professor Ernest A. Rogers, who shortly afterward established (and in 1950 is still president of) the Montezuma Mountain School for Boys at Los Gatos, California.

Professor Rogers first heard of the Bahá'í Faith through a letter which Mrs. Brittingham wrote to his mother in 1898, telling her about 'Abdu'l-Bahá. A year later both he and his mother wrote to 'Abdu'l-Bahá and this Tablet is in answer to their letter. At that time Professor Rogers was attending high school at St. Peter, Minnesota, from which he was graduated in 1900.

To Mr. Ernest A. Rogers:

O thou who art advancing toward God!

Verily I am informed of the text of thy letter, which contained how thou art confessing the Kingdom of God and art attracted by the Love of Bahá in those regions.

Thank God, for that He hath made thee of the "Chosen Ones," not of those who were only, "called," hath assigned thee to the knowledge of His Manifest Beauty, during the Great Century; hath guided thee to the right Way, hath exhilarated thee from the Cup which is overflowing with the choice Wine of the Love of God; hath dilated thy breast with the light of Knowledge of God; hath favored thee with His Gifts and hath attracted thee from this world through the Magnet of the Kingdom. Therefore speak eloquently the praise of God, for this Greatest Gift and excellent favor.

May Greetings and praise be upon thee!

'Abdu'l-Bahá, 'Abbás.

(On the reverse side of the letter)

To the enlightened Mr. Ernest A. Rogers, St. Peter, Minnesota. Through the request of the maid-servant of God Mrs. Cropper.

Rogers

Chicago, Ill. Nov. 12, 1912

Received a letter from the Master in answer to our telegram:

Prof. Rogers:

HE IS GOD!

O thou kind friend!

Your telegram was received. I was made very happy and most pleased with the susceptibilities of the conscience. If you carry out the plan I outlined for your school, it will afford me great spiritual joy. I hope that the confirmations of God may reach you.

'Abdu'l-Bahá 'Abbás.

Letter to Mrs. Cooper in answer to her letter of May 12, 1950, to Prof. Rogers:

In 1898 Mrs. Brittingham of England, wrote my mother telling her of 'Abdu'l-Bahá.



A year later both mother and I wrote him, and you have the letter he sent me. It came through Mrs. Cropper, but I have never met her.

It was in 1898 that I first heard of the Bahá'í Faith. This is as near as I can figure it. I was in High School and was graduated in 1900.

Prof. Rogers had several interviews with A. B. After the first meeting, Oct. 3rd, he wrote his impressions to his mother in the following illuminating letter, which he has given us permission to quote:

Dear Mother:

Have you ever sat on a high mountain and looked out over vales and peaks, woods and pastures, — looked and drank in the scene, the air, the indescribable something, the charm of life, — until words could not come, until your whole being seemed to expand till it filled the universe and you were lost in the great All? Could you, afterwards, describe suitably to others the exact state of soul you had at that moment?

So also I, just having sat at the Master's feet for two hours, cannot write one suitable word to describe my emotions, my thoughts; needless for me to say that another might have been otherwise impressed, for I came with years of longing deep in my heart. But to give you just a slight impression of my present state let me feebly state in such words as I can gather what I experienced tonight. The tears are still in my eyes as I write.

Friends took me to the B. Assembly rooms this afternoon at three. Here I learned that the Master is going to give an open reception to the friends at 1815 California Street. At 7:30 we walked over to only a few blocks away.

The place was crowded with doctors, professors, Jews, Gentiles, Hindus, Chinese, Japanese — men, women, children. Mrs. Getsinger warmly greeted me. I met dear Mrs. Goodall, Mrs. Cooper, and many whose names I cannot recall. I received an appointment through Mrs. Hoagg to see the Master tomorrow morning at 9:30.

We were talking and waiting, when suddenly a hush fell on the people. From the great stairway there came a small, rather plump, short man, wearing a pure white turban, a yellowish robe, and carrying a string of beads. He walked slowly, his wrinkled pleasant face wreathed in smiles. His gray locks fell over his ears and shoulders, and his white beard covered the upper part of his breast. Everyone stood and allowed him, followed by four dark, radiant Persians, to pass through. (Dr. Faríd from Chicago interpreted for the Master.)

At first the Master sat down and said, "You are all welcome." Then in English, "Sit down, please, sit down." We all sat down on the floor, rich and poor, high and low. I sat as near as I could get. Then he rose and began: "I'll talk to you while walking."

Then there followed a splendid talk on the different states of existence — mineral, vegetable, and animal. He told how man fitted into this great plan; how he could

rise higher than the animals, or fall lower. It was an appeal to live the higher life, beautifully and flowerly expressed. When He finished He walked rapidly to the stairs, saying, "Good night, good night."

Everyone seemed so pleased, so thrilled, although they had heard no new truths. Notice this, Mother, it was not the Message in itself, but the spirit, the wonderful love of the man. Not the man but his life as seen and felt when he talked.

At first the curious in me was aroused. Because of this peculiar dress, his nervous manner, his strange language. Then this gave way to a semi-critical attitude. This man was only another man. These people were excited. But after He left the room a queer feeling I cannot describe came over me, only to be strengthened a hundredfold when some one came pushing his way through the crowd saying, "Come Mr. Rogers, come, the Master wants to see you."

How did he know I longed to see him!

I went upstairs to his bedroom, where a number of others were standing and sitting. The Master motioned me sit at his feet, which I did. In my pocket I had a small book of questions. During the talk he answered nearly all of them, although I had not said one word.

He looked so tired and shook hands several times, saying, "Good night," but we could not leave. He took a little boy on his lap and kissed him, asking him in English, "What is your name, my boy? What is your name?"

Then seeing a Japanese and some Hindu students from the University, he asked them to come to him and spoke to them of their country.

"I want to see the Japanese and the Americans brothers in all ways — brothers." Then turning to the Hindus, he embraced them as they kneeled at his feet. Then he said, "You are so sweet. Do you remember the story about the parrots that speak so sweetly in India? The reason is they eat so much sugar! So with you. You are all my brothers.

Back to his talk. "I come to unite, to bring love to all the world. Is not that a good message?" ..... "Nature is worshipped by scientists because of the wonderful laws found there, but did you ever realize that Nature is very imperfect, is almost chaotic, until man inspired of the Spirit comes to direct her. Look around at your city. Darkness would be over everything unless man would take natural electricity, a strong power, and make it light the streets and houses.

"Thus, too, plants, animals, and even man, the product bodily of nature, are imperfect. It remains for something to come from outside to make them organize and advance."

When asked what God was, or what his idea of God was, he answered, "Oh my, that is a long, long story. It covers so much. Please come another day and I will tell you what I can."

These are my conclusions: He is the greatest man living today. He practices

what he preaches. He is so filled with love that you catch it almost with every word. He does not change our beliefs but energizes our failing strength to live and believe — in the singleness of God, and the brotherhood of man.

**9:30 a. m. Oct. 5, 1912**

He was too busy. Heard him talk at 11:30 in the parlor. He spoke of the wonderful people in America. Then at 12 I heard him talk with a Russian boy. At 12:30 I was called to meet him personally. I told him about my school and of how I longed to have him come and talk to my boys. He thanked me and asked me if I was willing to carry out his plan. I answered in the affirmative.

Then he outlined briefly his method of teaching. By writing out the lessons on the board before the class, he would develop it before their eyes. Include all subjects. The students should debate and discuss with teacher. Begin foreign languages in first grade. Praise the children often. Keep them happy. Give them much outdoor athletics.

“I should like to start such a school,” he said, “but you can do it for me.” It will then be a Bahá’í school.

At times I understood his words before Dr. Faríd translated. He left me with his blessing.

The Master spoke again at the Bahá’í Assembly in the evening. He said that all would learn to know him.

**Oct. 6, 1912**

The Master spoke at the First Unitarian Church on “Peace and Love.” Said love is the tie that binds all kingdoms — mineral, vegetable, and animal.

**Oct. 8, 1912**

Took my sister Dorathee and a number of boys to Palo Alto to meet the Master. We were late, as he talked in the morning and it was now noon.

We were told that A. B. was with Dr. Jordan and would be busy all afternoon. Just then we saw the Master, Dr. Jordan and the Persians walking toward a waiting automobile. I plucked Sorab’s sleeve and told him how the boys had walked down the mountain 5 miles and then come 30 miles on a street car to meet him. He went at once to the Master and spoke in Persian.

The Master turned, left his group, and coming over to our boys shook hands with each one, asking his name. Then he talked for 5 minutes on appreciation of teachers. “They pass on to you,” he said, “all that is worth while from the experience of the past.” “Love and respect your teachers.”

After supper we heard him at the Unitarian Church in Palo Alto. He seemed so happy. Defined God as the Unknowable, but dwelt upon his love for man. The

minister said in closing, "We have listened to a man of God."

### **Oct. 22/12**

Received a telegram from the Master to bring my mother to see him. We left Los Gatos at 10:25 A. M., arrived in San Francisco at one. Went to 1815 California St., but the Master was out for a riding. Mrs. Getsinger was talking on "Keep your cups clean and ready to be filled."

When the Master returned, he came at once to Mother and blessed her. He praised the work for boys which we were doing at the school. He held my hand while he expressed to Mother his happiness. He made me quite embarrassed by telling Mother she ought to be thankful she had a son who was giving his life to teaching youth.

Then he again asked all about the school and said he approved. Once more he outlined his plan of teaching.

In the evening heard the Master at Mrs. Goodall's home (in Oakland) where he gave us the charge to maintain peace and to cease quarreling about sects and beliefs. Talked about his Father and bade us farewell.

### **Oct. 24, 1912**

We sent a telegram of farewell to A. B. "The Montezuma family sends greetings to you and prays that your journey may be a pleasant one. Please extend our heartfelt farewell to all the dear friends with you."

'Abdu'l-Bahá having telegraphed to Professor Rogers to bring his mother for another interview, they came to San Francisco October 22, 1950, and in the afternoon they were received by 'Abdu'l-Bahá. Dr. Ameen U. Farid interpreted.

A. B. I longed very much to visit you at your school in Los Gatos but there was not the time and I regret that I could not go, but I will pray that God may assist you. Instead of my going, I will pray often in the future that you may be confirmed and assisted.

This prayer is greater than meeting. I will pray that you may be assisted to serve the world of humanity to render a great service, so that you may be remembered in the future for having done such a service, for this is a very great and wonderful service that you are doing in training the children. This service of yours is known in the Kingdom of God, and the Supreme Concourse praise it.

Tell me about your school. Let me hear about the arrangements.

Prof. R. It is founded on love.

A. B. Very good.

Prof. R. We try to help each boy to work out his own individuality.

A. B. Very good.

Prof. R. We live natural lives with the boys, as one family. The school is located in the mountains and the natural environment is ideal. It is our aim to make the courses as broad as possible, in accordance with the courses in other schools; at the same time the life is ideal so that they may learn to be practical rather than theoretical.

A. B. Very good.

Prof. R. It is also one of our aims and desires that as fast as possible we may take in those who have no homes.

I have been following out with remarkable success some of the instructions ‘Abdu’l-Bahá gave me.

A. B. Excellent. Nothing can equal them. Examine that method and you will find it matchless. It is my own creation. With a method of that kind, one year’s work is equal to five years by other methods. Try it!

From the beginning, give the children pencils so that they may write the letters. They will then learn to read at the same time.

The way I have pointed out is an exceedingly easy one, and the children will learn their lessons joyously.

For example: You write the letter “A” on the blackboard. Then ask the children, “What is this?” If anyone should say “A” you should say, “Bravo, well done.” But, if no one answers, you may say again, “This is A.” And again, until they understand.

And so on until they have learned all the letters. If they know the letters you write, praise them. If they do not know, write them again and again. In one week they will learn them. It should not require more than a week.

Next, word formation. Later, composition.

For instance, you write the word “heaven.” You ask, “What is this?” One pupil may point up to the sky. You say, “Bravo.” Then you ask, “What is this in French?” If some one says it, you say, “Bravo.” If no one knows the word, you should write it, first in English, then in French, and ask again. If anyone can pronounce it, say “Very good.” If not, try again.

Follow the same procedure in teaching them the German word for “heaven.”

Similarly with other words. Every day twenty words. In one month the children will know six hundred words. In three months they will have learned eighteen hundred words; and in four or six months — at most a year — they will be able to read, write and speak three languages fluently, for they will have learned English, French and German simultaneously.

Likewise with other subjects. Let the lessons be in writing. This is a perfect system.

The teaching should be by questions. For example: In geography, you may ask, "How many continents are there in the world?" "What are their names?" "How many continents are therein the Eastern hemisphere?" "How many in the Western hemisphere?"

All questions and answers. You will request the children to draw a map of America. They will begin to draw, talking and laughing together, teaching and correcting one another. Then the teacher should draw for them a map which is correct.

By means of this method the children will learn easily and will enjoy their lessons.

This is a very wonderful system, and the beauty of it is that it will not be laborious for the children, nor fatigue them. The lessons will be so interesting that learning will be like play and the children will be happy all the while.

## **‘ABDU’L-BAHÁ AT THE HOME OF MR. AND MRS. WILLIAM T. GROSSE**

2115 Baker Street, San Francisco, California

10 P. M., Friday, October 11, 1912

Translated by Mírzá Aḥmad Sohrab

Notes by Miss Bijou Straun

‘Abdu’l-Bahá

The dinner was perfect. It was cooked most deliciously. Everything was very good. The dishes were very delicious. You worked very faithfully. We have given you lots of trouble.

If you do not bear our trouble, then who will do it?

The believers of God must serve each other, must assist each other, must faithfully labor for each other.

His Holiness Christ says that those who are the servants are the masters, that whosoever desires to be the first must be the last, that whosoever desires to be the master must be the servant.

Now you have served us. I am most grateful to you.

When the heart of man is made happy, he will arise to serve the believers of God. Then that service will give him great happiness.

(To Mrs. Grosse) You have not had any dinner, have you?

I ate very well tonight - very much.

Mrs. Grosse

We are so happy to have you with us.

‘Abdu’l-Bahá

I am likewise made very happy through being here with you tonight.

This love which is between us is for the sake of God. We love each other for His sake, and we are kind to each other for His sake. There is no other cause.

Generally, when people love each other, it is either for wealth or for some personal profit, or it is for some title. There is some interest, except among the Bahá’ís. We love each other for the sake of God and nothing else. There is no other purpose, no other aim, but this influence is not among other people.

Corrected by Dr. Faríd

ADDRESS BY ‘ABDU’L-BAHÁ

YOSEMITE HALL, NATIVE SONS’ BUILDING, SAN FRANCISCO, CALIFORNIA

## AUSPICES OF THE THEOSOPHICAL SOCIETY

8 P. M., FRIDAY, OCTOBER 11, 1912

Translated by Dr. Ameen Ullah Faríd

Reported stenographically by Miss Bijou Straun

## INTRODUCTORY REMARKS BY CHAIRMAN W. J. WALTERS

**Friends: —**

Some 60,000 years ago, when our great Aryan race was in its infancy, a great Teacher came to the world, and that Teacher was known as the great Lord Vyasa. He gave the people of that time a message which has come right down to our own times. He taught men the emotions of God. He taught them that the Divinity existed in all men. And since that time, at the birthing of every race, great Teachers have come to the world.

The great Teacher Vyasa came again to the world at the birthing of the second root race, and was known to the world as Thoth, or Hermes, and he gave to the

people of the time the great message of light, the light that lighteth every man that cometh into the world.

At the birthing of the third race, the great Teacher came again and was known as the great Zoroaster, although there have been many Zoroasters since that time.

He came again, and the world knew him under the name of Orpheus, and he was known on account of the beautiful message that he gave to the people of that time, when he sang into their hearts and brought them nearer to God through the message of music.

He came again later, and was known as the Lord Gautama, the Buddha, and gave to the people of the world his great message of the great Law. And then he passed away from this earth of ours and put into the hands of his successor the teaching that was yet to lift men higher.

He came again, and was known as the Lord of Love, the Christ, and He gave men the message that for the last thousand years has been the great message to Christendom.

But these were only the great teachers. All down through the ages lesser lights have come when the people and the time were ready for them, and they are known under various names, each one having a message adapted to the people of that particular time.

Some of these you may read of in history. They represent all the great people that we know of, and to-night we are to be favored with a message from that great Teacher (whose descendant our brother is) who has brought to us another message. You all know the descent of the brother who speaks to us to-night, and he brings to you another message, which represents another faucet in that great Truth which goes to help build up this great humanity of ours, and brings us nearer and nearer to that time when men will recognize once and for all that they are each and every one dependent on each other, that will bring us nearer and nearer to that great consummation where men will love each other instead of hate.

It gives me great pleasure, friends, to present to you some one of whom perhaps many of you have heard before. At least, many of you have read of him. I refer to the teacher who will speak to us to-night — ‘Abdu’l-Bahá.

### **‘ABDU’L-BAHÁ**

Some of the people of Reality are of the opinion that of the Sun of Reality seven rays have become manifested or emanated; that six rays have emanated and passed away, as it were; that the seventh ray is expected to be seen.

Because God created the earth in six days, and on the seventh day He rested — on the Sabbath — therefore, phenomena reach perfection in seven days, and



these seven days are symbolized, indicating seven stations, and symbolic of the seven Manifestations.

The days of the week are seven. The strata of the earth are seven, and, according to the former historian Ptolemy, there were seven central satellites. According to the old system of geography, the continents of the world were numbered seven.

When we glance at phenomena, we find that the number seven is oft repeated, but this number should be elucidated. The purpose is this: that the Sun of Reality is possessed of seven rays, and that the seventh ray is complete or perfect. Hence, it is our duty to investigate the seventh ray, in order that thereby the reality of humanity might attain perfection, because man is possessed of three realities.

These have been interpreted according to the former terminology as three molds. One, the animal mold, which was otherwise known as the reality of darkness. That is a reality emanating from the world of nature, and in that reality shares things in common with the animal, with no differentiation from the animal whatsoever, and that consists in the human organic mold, or man.

Man is possessed of a second mold, which is a second reality, and that is termed the astral reality, and that was supposed to be the human reality, which was the luminary between light and darkness.

The third reality of man is the spiritual reality, which is light itself.

Now, if man should remain in that human reality — the dark reality — that is to say, if he should linger behind in the world of naturalism, inasmuch as the world of nature is one of darkness, man becomes utterly bereft of the lights. But if he should be promoted from that reality to the human reality, the human reality being a stage between the darkness and the light; to illustrate, on the one hand, from one aspect it is the world of darkness, and on the other it is connected with the world of the Merciful, or light; the world of the Merciful is represented in man by the third reality. It is the third human mold which comprises the spiritual virtues, and which has been symbolized by the world of angels.

Therefore, these Holy, Divine Manifestations are the One Reality, which is akin to the sun, and which has appeared from various dawning points, just as this phenomenal sun is one, but for it there are distinct and various dawning points; at one time its dawning point may be from the temperate point; at another, it is from the zodiacal point represented by the equinoxial point, or it may be that during the winter season it is from a distinct dawning point. The sun, throughout all, is one sun, though the dawning points whereof it appears are distinct and different.

Likewise, that Holy Reality, that Reality of Radiance, which comprehends all phenomena, and which sheds light upon the world of existence — that is one reality, even as the sun. But it has dawned from various daysprings.

The Sun of Reality has dawned heretofore from six dawning points, and now all the nations of the world are anticipating its dawning from the seventh dayspring, or dawning point, but the Sun is ever the same Reality.

One calls it by the name of Mahdi, another pronounces Kai Khusraw, one calls him by the name of Jesus Christ, another calls him by the name of Buddha. In a word, all the religionists of the world are looking forward to its reappearance. All are anticipating the seventh Manifestation.

Consider the present religions — the humanitarian Divine religions, the religions which have spread broadcast in the earth, religions which possess Books, are seven in number. Zoroastrianism, Judaism, Christianity, Muḥammadanism, Buddhism, Confucianism — these are the mainsprings whereof branch the other denominations or sects. They are the great religions of the world — world religions — and the religion comprehending all the religions to-day is the Bahá'í religion, for it comprehends all the religions present on the earth. To-wit: all the religions contained in these religions on the earth are represented fully in the Bahá'í religion.

The first reality to be found in the Bahá'í pathway is the oneness of the world of humanity, namely, that all mankind are servants of one God, that all are submerged in the sea of His mercy. They are all human. God has created all of them. He provideth for all of them. He nurtures all of them. He protects all of them. He is their shepherd. He is the shepherd of all, and all humanity are His flock, and He is kind to all humanity. Therefore, we must, towards all humanity, towards all the religions, towards all the sects of the world, — must we likewise deal in being kind and loving.

This is a fundamental reality underlying all the religions of God. Now, as to the strife and the sedition which have arisen later, they have arisen from blind imitation.

The second teaching of Bahá'u'lláh is one relative to the unification of religion, that religion must be the bond to connect the hearts of men, that it must be the cause of the illumination of the human world, that it must be a collective center, but if it prove to be a cause of discord and enmity, or the cause of bloodshed, assuredly, He declares, irreligion is preferable to religion, because religion must be channel of the mercy of God, because religion must be the channel of the knowledge of God, because religion must be the pathway of God's good pleasure.

There is no doubt that the oneness of the world of humanity is a reality. Hence, religion must be an instrument to promulgate this love to mankind. The result of fruition of religion is this love. God has not sent the Prophets simply for men to acknowledge their greatness, to declare that this Prophet or that was a great man. God sent these Prophets in order that they might be the educators of men, that they might be the teachers of humanity, that they might train mankind according to love, in order that they might imbue humanity with the knowledge of God, in order that the scales might be dropped off the eyes, even

as your President has said, or the one who sang the solo, that the angels shall declare the glory of God.

That is the mission of the Prophets. And what is the glorification of God? It does not consist in our simply saying that God is great. That is only verbal, whereof there is no virtue. To glorify God means that that Reality deposited within the human temple, that Reality which is the image and likeness of God — that shall become revealed through us. And what is that Reality?

It is the virtues. It consists in the perfections of the human world. It consists in knowledge of all Reality. When such lights become manifest from us, then we have glorified God indeed. Otherwise, the glorification of God is only a verbal process. It is not sufficient for us simply to utter the greatness of God, for that is merely an assertion demanding signification.

Likewise, among the teachings of Bahá'u'lláh is one relative to the removal of fanaticism amongst men, fanaticism based entirely upon ignorance, destructive as regards the basis of humanity, a veil ever hindering man's vision and ever preventing man from seeing aright the Realities, and ever hindering man from the sublimity of nature to which he must aspire, and ever hindering him from spiritual development, and ever hindering him from the attainments to the virtues characterizing perfect manhood.

The veils of such prejudices must be rent asunder in order that the light of Reality shall shine gloriously.

So long as these baseless prejudices are controlling humanity, the world of humanity is day unto day degrading itself. Day by day it is becoming more steeped in the realm of ignorance, to the extent of becoming utterly beveled and beclouded. The human spirit becomes as dead. The human eye becomes as blind. The human ears become as deaf, and man becomes bereft of all the favors. But if this veil of prejudice, if this veil of blind imitation, be rent asunder, then the light of Reality will shine forcefully. The light of Reality is one; it is the foundation of all the Divine religions.

Likewise, amongst the teachings of Bahá'u'lláh is one relative to the correspondence of every religious question with reality. If a question should be in conformity with reality, and should be in keeping with science and reason, then it is an established Reality, well proved and tried. Otherwise, it is a superstitious phantasmagoria whereof there is no result.

In short, the teachings of Bahá'u'lláh are numerous, and were I to detail all of them they would not be finished by midnight.

Let us go to the quintessence of all the questions. The quintessence of all the questions is this: that although the human body is mortal, the human spirit is immortal, the human spirit is to advance; the human spirit is to be enveloped with the effulgence of God, for there are valid proofs that the human spirit is everlasting, that for the human spirit there is no mortality.

Among such proofs — that is, to say, rational proofs concerning immortality — is this: that all phenomena are capable of presenting one form or image at a given time, but the reality of man, the human soul, or spirit, is possessed of all the images; it is a collective center of all virtues; it is a sign of God's effulgence; it is the manifestation of God's bounties.

Regard each one of the phenomena. For instance, it is either possessed of the figure of a triangle, or a given object may be square in geometric shape, or a hexagon. There is no phenomenon or material object which can be possessed of various geometric figures at the same time. In order to assume any geometric shape, it has to let go of the former and to assume the other. Letting go of the former, the destruction of the first figure, is called death; that is the cause of destruction.

For example, a body amongst bodies which has the form or figure of a triangle, in order for it to become a square, the former figure or shape, namely that of a triangle, must be destroyed in order that it may assume the square shape, and this is the cause of effacement or annihilation. Whereas, man, simultaneously — his spirit — his intellectual verity — is capable of comprehending or conceiving all these figures, therefore does not lose in shape, from one to another; in order to assume a distinct shape, it does not have to lose the former, and because it does not lose this shape in one transference to another, therefore it does not undergo transformation, and death is simply a transformation but not destruction. Therefore, logically, the human spirit is immortal.

Every given phenomenon is possessed of a certain definite figure or shape. Even the human body has its set form or figure. It is not possessed of various or numerous figures. Man cannot be possessed of two images at the same time, but the Reality within man, the human mind, the spirit of man, is the possessor of all these figures or images. It can conceive of all forms without losing any one of them, and therefore it does not have to transfer from one form to another, which is an indication of man's immortality.

The second evidence is this: that the human body is subject to various conditions. One day the human body is healthy, another day it is susceptible to some pathology. One day the human body becomes weak or ill; at another time it may grow stout. At one time a member may be lost, dismembered, but the Reality within him, the human spirit or mind, is in the same state. The changes of his body do not affect that reality.

For example, if the human body should grow lean, the human spirit does not grow lean. If the human body grows stout or corpulent, the human spirit does not seem to become corpulent. A man may become dismembered, but that does not affect the human spirit. A man's foot may be chopped off. The spirit is ever in the same state. Which proves that the spirit is independent of the body and the corruptions which take place in the human body; the disintegrations of metabolism will not affect the human soul. Nay, rather, the human reality or spirit is ever in the same condition.

The other proof. At the time when man is asleep it is evident that the human body is as dead. The eye does not see. The ear does not hear. The tongue speaketh not. All the physical forces of man are quiescent, are as dead. Notwithstanding this, the spirit sees while asleep, hears, converses, discovers realities, discovers latent mysteries, though the body, as dead, lies on the couch, which indicates that the human spirit is distinct from the human body. If the human body sleep — though it may be slumbering — the spirit is ever awake. Though the physical functions of the body may be impaired, they will not affect the functioning of the spirit at all. If the body become incapacitated, the spirit remains intact and will not be incapacitated. If the body should be paralyzed, the spirit is not paralyzed, and inasmuch as it is so, this is indicative of man's immortality, of the spirit's immortality.

Among the proofs concerning the immortality of the spirit is the following: that no effect is reasonable without a cause. It is impossible for a given effect to be non-existent. It is impossible for a cause to be non-existent and for it to produce existent effects. The evanescence or non-existence of the cause demands the effect to be non-existent, evanescent.

For instance, let us suppose that the sun is non-existent. Then its rays and heat are non-existent, but so long as we see that the rays and the heat are continuous effulgences, and they are the effects of the solar energy, we judge thereby that the sun does exist. The sun is the causation and the ray is the effect. How can causation be non-existent and have continuous effect?

We observe that Holy Souls who have lived upon this earth thousands of years ago, such as the Holy, Divine Manifestations of God, still have their effects continuous in this life, inasmuch as the effects of their presence are visible. Surely, somewhere, those Realities, Holy and Divine, are existent, too.

For example, His Holiness Christ 1900 years ago was on the earth, but even up to the present time His praises and the efficacy of His presence are visible in the human minds and hearts, His lights are shining, His argument is manifest, His trace is visible. Hence, how can we say that He is non-existent? Surely, He is existent and immortal. The Christ spirit is everlasting, even as its traces are everlasting.

Among the proofs concerning the immortality of the spirit:

Should man meet with or be confronted with a difficulty, he seems to consult himself, as if he had someone within him, some power, some voice with which he consulted, asking an opinion within himself from that something. When man thinks about some difficulty he consults himself.

Now, who is the one that you are consulting with when you are referring the matter to that personage? Let us examine into this affair. We say, Shall I do this? or Shall I not do it? What will be the consequence? What will be the harm? And from that consultant a certain opinion emanates. That still, small voice will say, The results are favorable; you must carry it out. And who is that

consultant? No doubt, it is the spirit, and that spirit is changeless, therefore it is immortal and everlasting.

In brief, in man there are present three realities: one is the animal reality, which is representative of the world of nature, that is subject to disintegration. There is a second reality which is a human reality, which reality is everlasting. If it be in conformity with the spirit, because the spirit is immortal, that human reality likewise becomes immortal. For it there is no terminus. Nay, rather, it is constantly progressing, provided it rescue itself from the baser nature, provided it rescue itself from the darkness of nature, provided it become a radiant essence; then it is progressive ever. And for the virtues of God there is no end.

Hence, for the development of humanity and its upward advancement, there is no terminus. Because the human virtues are not limited — therefore, the virtues possible of attainment in the human world are unlimited — development is interminable. The radiant acquiescence is everlasting. Confirmation is everlasting.

The sun which shines upon all phenomena, with all its effulgence, were it for one moment to cease, or to have a severance in its glamor, the world will remain dark.

Why is it dark now to-night? Because the relation of the earth is such that the rays of the sun are not direct. If the bounties of God should cease, existence itself would cease. The darkness of non-existence then would be spread everywhere. Hence, for the bounties of God there is no beginning and there is no ending, because the requirement of Divinity is continuous outpouring of bounty, even as the requirement of the sun is the outpouring of effulgence and ray. If it be possible or reasonable as a hypothesis that there was a time wherein the sun existed without its rays, without its heat, then it is indicative of the fact that the sun never existed, that at some other time it was not a sun — later it became a sun.

And likewise we state that if the bounties were not everlasting, were not eternal, we are perforce to believe that at one time there was no Divinity, no God, that the time may come that the bounty of Divinity begins to be outpoured, that if the Divinity should cease then no Divinity remains. It is precisely as imagining that the day may come for the sun to be without its rays and heat, and when such a state of affairs exists there is no — there is no sun — because the sun exists and is known to us through its rays and heat. If we can imagine that the day may come when the bounty will cease, then Divinity will cease, then God will cease, and this is impossible — impossible! — because the Divinity of the Lord is everlasting, is eternal, and its bounties are everlasting.

Notwithstanding this, some imperfect minds do imagine that there was a time when the bounty of God was not, when God was not the Creator, because He had no creation, God was not a Provider because He did not have the provided, as if His Divinity had been subjected to cessation; that the time will come when He will no longer create; the world will come to an end; provision will cease; the

world of existence will terminate. And this is a great error, indicating defect in Divinity. This would mean the cessation of Divinity, the cessation of the bounty of God, which is everlasting and eternal.

This is only the supposition of an immature or ignorant mind. The man who has the least perception knows verily that the sovereignty of God is everlasting and eternal. A sovereignty demands subjects. Sovereignty requires a country. Sovereignty requires officials. Sovereignty requires princes; Sovereignty requires an army. If we can imagine a King without a country, without subjects, without a treasury, or without his courtiers, what would that mean? That he is no King at all. A King without these things is no King. Such a sovereignty is accidental. Or if we say that the time may come that for this King there shall be no domains, no army, no subjects, and nothing of the things necessary for sovereignty, then what would it mean? That his sovereignty will come to an end?

Whereas, the sovereignty of God is everlasting, is eternal. For it there is no ending or beginning. Such a sovereignty of God is only a conception of ignorance. Therefore we must ever know God as a real King. We must ever know Him to be possessed of an army, possessed of hosts, possessed of His courtiers, possessed of dominion and power, in order that we might learn His mysteries and verities. Otherwise, we will remain deprived and bereft, and to be bereft is only worthy of the animal and not of man. Surely, no one will be willing to remain a captive of such a bereavement, and to be bereft of these great bestowals whereof the spirit is to be illumined.

**Mr. Walters.**

I asked him whether he would be willing to answer questions on the address he has given us this evening, and he said he would be very pleased to, so if you will propound your questions with as little disorder as possible they will be taken up and answered for you.

Question. Does Bahá'ism credit the doctrine of reincarnation?

Answer. The question of reincarnation is a very important question. It is in need of elucidation and amplification. It cannot be briefly answered. It cannot be answered in two words. Hence, it is necessary for me to give you details and to amplify the question of reincarnation, namely, that when we glance at all phenomena, with the investigation of reality as our object, we first discover the law of conservation of energy to be a reality, that the elemental realities are ever existent, and that phenomena are the compositions thereof.

Each one of the existent beings or phenomena is made up of certain single elements, which is a scientific matter and verified by natural philosophy; that every single atom is composed of certain molecular atoms, lesser atoms, and that the ion or single element is indestructible and it is subject to coursings or journeyings throughout the interminable space.

This single element at one time traversed the mineral kingdom, wherein it tra-

versed from one state to another until it concludes all the stages of the mineral kingdom. At one time it is dust. At another time it becomes petrous, namely, stone. At another it becomes crystal. Again, it may become an atom of a distinct character. It has, therefore, its coursings throughout the endless stages of being. It may be transferred from the mineral to the vegetable kingdom, and this single element there in the vegetable kingdom has its coursings through the stages, assuming myriad shapes and figures of the vegetative form. The single element may be transferred to the animal kingdom, and in the animal kingdom it will go into the makeup of various animal tissues, appearing in various forms of the animal type.

This single element, at one time, will be transferred to the human kingdom, and in the human kingdom it will traverse stages. In short, this single element is subject to its coursings and journeyings throughout this interminable universe, and in every image it is possessed of certain distinct virtues. For these virtues there is no end. This makes it evident that the single element is absolutely indestructible. It is eternal and it has its appearance or manifestation in all phenomena, and at most it is simply subject to these transferences, but there is no destruction for it. It is eternal, everlasting.

Now this is a scientific exposition of this subject.

Question. What becomes of the spirit of a murderer?

Answer. The human spirit, when manifested in these human molds, may be imperfect, that is to say, it is possessed of qualities of a baser nature, it is ignorant, is tyrannical; it is inadvertent, is immoral, is evil, it is contaminating, it is tyrannical. Again, another spirit, which when manifest in the human mold is perfect, is wise, is knowing, is possessed of praiseworthy virtues, is possessed of human perfections — these virtues are themselves the reward of that spirit. The vices, in the other spirit, are the retribution of that spirit. One spirit is radiant, lordly, is merciful. That very state of being merciful is its reward.

Another spirit is dark, is satanic, is animal, and that in itself is its retribution or punishment.

Each reward and each retribution, which are the concomitants of the spirits, are the results of their states of being, but the reality, the perfections of man, are really the rewards of man, and the vices of man are in themselves the retributions of man.

The murderer is, therefore, submerged in the abyss of vices, and in the transferences mentioned before surely it will be subjected to the retribution mentioned in the transferences which are so numerous, appearing in endless forms and images.

Question. Do you teach of the subconscious mind? Is it the spirit which answers your questions? Or is it the subconscious mind?

Answer. In the human being there is a perfect reality conceived which, according



to various terminologies, has received different names. For example, man in a stage of infancy is called the babe. When the selfsame man reaches maturity he is called mature man, according to that degree of attainment. When he reaches old age, we call him an old man.

Likewise, the sublime, latent essence in man, when discovering the realities of things, is pronounced to be the mind or the intellect, and when that selfsame essence is the cause of life we call it the spirit. These are names of the same radiancy. It is the same agency functioning in degrees, called [text missing].

Therefore, the subconscious mind which [text missing] subconscious mind when answering analytical questions, because it is discovering the verities of objects. It is a spirit when it is conferring life. That is the consultant.

Question. What has ‘Abdu’l-Bahá to remark with regard to physical purification as described by Yogis of the Indians?

Answer. First, before we begin the process of purification, we ought to know in what consist the dross of man. We must not go to superstitions. We must know what defileth the spirit of man. Then we can investigate the processes of its purification. But do not be superstitious about these things. See things clearly, lucidly.

The man who is possessed of the vices, if he be a liar, dishonest, tyrannical, deceitful — in a word, if he be possessed of the vices — that is the impurity which has attacked the human spirit, because then he is dark, animal, satanic. Such evil qualities are animal in type, satanic and gloomy, and they are the exigencies of the world of nature. And in what does this purification of such an agency constitute? How can he be rescued from falsehood? How can we make him truthful? How is he to be saved from ignorance and be made knowing? How is he to be saved from inadvertence and be made attentive? How is he to be saved from tyranny and to become just? And, likewise, what process will render him imbued with all the virtues amongst them?

He is ignorant of God. We must put him in touch with God.

He is deprived of the Kingdom of God. He must be ushered into the Kingdom.

This is human purification — the purification of the human reality.

Now, through what process can man be saved from all these imperfections and vices and be enabled to acquire all the virtues?

Let us think this over clearly.

It is evident that a great power must rescue him from these dangers, and must cause him to reach the high stages of development. And this great power is no other than baptism through the Holy Spirit. That means the Breaths of the Holy Spirit, — that Divine Power which transforms a stone into the diamond, which changes darkness into light, which saves man from the world of defects and causes him to reach the world of virtues, and that is only possible through

the Holy Spirit, which all the Divine and Holy Manifestations through it have developed the human reality, saving it from the contamination of defects, and have caused it to reach the purification real of the spirit.

**Longhand notes by Emogene Hoagg**

**Interview with Mr. McCarthy who became a Bahá'í through study of the Qur'án.**

**Oct. 6, 1912 (Sunday)**

A.B. I am the lover of all the friends of God, from the heart and soul I love them. This will become manifest It is not only words. I would offer my life for each friend. When the time of trial comes, then it will become manifest. Now it is in words.

You have a radiant face and the signs of Bahá'u'lláh are manifest in your face.

Mr. McC. I desire to be directed in the true way.

A.B. Is there any greater desire than this? It is a big desire. This desire cannot be compared to all others. It is hard to be steadfast to follow the straight path. There is nothing harder. There are many who take ten steps on this path, some travel ten miles, are tired and then stop. Come travel only four miles, but there are some who never grow tired and keep traveling as long as breath lasts and reach the home. There are some here in America whose faces are turned toward God and some have become withered. For a soul to travel in the path of Bahá'u'lláh, receive confirmations, and than become lukewarm, is very astonishing to me. I was astonished to see this in America. It is true that to pursue the pathway of God is very difficult.

Mr. McC. I would like to ask the meaning of the capital letters at the commencement of the Súrah in the Qur'án.

A.B. Our sympls they are. If you gather these letters take it. Then the interpretation will indicate the coming or appearance of the Báb gather without and compose them and this word comes "Verily 'Alí is the straight pathway of God." Because 'Alí was the successor of Muḥammad every letter is indicative of a station. For example (Alif lam mien)

Alif is a sign indicative or indicating the station of divinity. Lam is a sign indicating the station of successorship. Main is a sign indicating the station of Prophethood.

Lam is 'Alí. Mein is Muḥammad. They symbolize the Promised One to come after and that he will have the name 'Alí-Muḥammad.

These letters indicate stations.

The Qur'án is an inspired book and very significant. The Christians have not studied it and it is badly translated

Mr. Mc. spoke of his journey to S.F. to meet A.B.

A.B. When love obtains a man can travel 100,000 miles without fatigue and enjoy it. Love renders the bitter sweet, love renders fatigue as rest. When man exercises the power of love he will become very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life 40 years to come to S.F. and meet the friends, how impossible it seems God dethroned two sovereigns, 2 kings have dethroned, so that I could come here. How difficult it seems. This is a miracle. This is the power of God. Every inconceivable thing the Báb gather without and compose them and this word comes "Verily 'Alí is the straight pathway of God." Because 'Alí was the successor of Muḥammad every letter is indicative of a station. For example (Alif lam mien)

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In these days when people are assembled together the conversation is all about the acquiring of wealth. Man in this way becomes self centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with material minded people their hearts are depressed also. Therefore when you meet the friends of God be very happy. Speak about spiritual things, so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Separate leaflet written by Aḥmad to correct items about the letters

Answer by A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the appearance of His Holiness the Báb, and in this instance it is recorded in the Tradition that in that year Gaem (the Promised One) shall appear.

If you gather again only the letters from Alif, La,, Min, Ra to Alif, Lara, Mim, Sad, without repeating any of the letters, you will have the following sentence: “Veruly ‘Alí is the straight path of God. Walk in it.” All was the successor of Muḥammad. Moreover every letter indicates a station. 3 and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. All of the heavenly spheres are incapable. One is capable.

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## INTERVIEW WITH FRANK CARROLL GIFFEN

.B.'s house, Mon. Oct. 7, 8:15 A.M.

Sohrab, interpreter

A.B. Are you well?

Giffen. Very well, thank you.

A.B. There is no doubt that you are made happy on account of my visit.

Giffen. I am aflame with happiness.

A.B. But I have come here with the greatest longing. Whenever I get tired on the way, I thought of your promised faces, and the fatigue was taken away.

Consider what love Bahá'u'lláh has created in the hearts, when from the other side of the world — from Syria — I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You see, this is just the opposite point of Syria. Half an arc has been covered. How great was my longing! This is the love that Bahá'u'lláh has made possible. Sean the past histories and you will find no parallel to it. The utmost has been that a person might have traveled 100 miles, or 200, or 500 miles, to meet his friends. On the other hand, I have traveled many, many thousands of miles to reach here, and this has been just for the sake of meeting you. This, then, is unique in history.

I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abhá! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by 2 day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Bahá'u'llah.

- (Here A.B. interrupted Himself, [unreadable text] Mr. Giffen a [unreadable text]) \*

Please have some candy (passing the dish).

How you speak.

Giffen. May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this therapeutic effect for years, but have not found the key to its working.

A.B. There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses with music. Some of the ailments were healed by treating through music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, with sadness the eyes begin to weep. Therefore, it is self evident that the body receives the impressions of the spirit.

Giffen. Is there perhaps a specific manner in which music might be applied to disorder, possibly to understand?

Mírzá Sohrab interjects: You mean bodily disorder? 2 day! May firmness and steadfastness in the Covenant of God be augmented!

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B.S. STRAUN Corrected by Aḥmad.

## **INTERVIEW BETWEEN ‘ABDU’L-BAHÁ AND MR. FRANK CARROLL GIFFEN**

1815 California St., San Francisco, California 8.15 A.M., Monday, October 7,  
1912 Translated by Mírzá Aḥmad Sohrab Stenographically reported by Miss  
Bijou Straun

‘Abdu’l-Bahá Are you well?

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Mr. Giffen I am aflame with happiness.

‘Abdu’l-Bahá But I have come here with the greatest longing. Whenever I got tired on the way, I thought of your promised faces, and the fatigue was taken away. Consider what love Bahá’u’lláh has created in the hearts, when from the other side of the world — from Syria I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, half of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You

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I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abhá! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by day! May firmness and steadfastness in the Covenant of God be augmented!

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Mr. Giffen Is there perhaps a specific manner in which music might be applied to disorder possible to understand?

Mírzá Sohrab You mean bodily discover?

Mr. Giffen Yes. The understanding from this is that music would have a general effect upon humanity. The desire is to know whether there is a specific manner of application. I have found that certain music seemed to have an effect on the nerves, while other music seems not to have that effect. 3 therapeutic effect for years, but have not found the key to its working.

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‘Abdu’l-Bahá It is evident that the harmonic effects of music are different, and then its impressions also will be different. There are certain harmonies which will impress one with joy and happiness. Others give sadness and melancholy. Some other kinds of music may give serenity and poise. Others may give exhilaration and motion. There was once a musician in Persia. He was very skilled. He played on the lyre and on the zither. He would take the little children three or four years old. He would play one harmony, and they would be so glad that they would begin to dance. Because they were impressionable, involuntarily they would rise and dance, and they would follow the impressions made upon

them. He would play another note, and they would sit down and weep. He would play another note, and they would go to sleep. That is the effect of music upon pure minds.

Mr. Giffen Those effects I have found to be harmonious with the emotional character of the listener. The secret of effect which I search would be one which would reveal the possibility of producing some effect on people of different character. In my search for this I have come to the conclusion that there must be a correspondence between the notes of the scale and the component parts of human character, and of the notes of the scale of color, and the correspondence I have never been able to discover.

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‘Abdu’l-Bahá The susceptibilities or emotional possibilities of the 5 people are different. Every person has a special emotion. Therefore, one cannot bring them under a general law, for the susceptibilities are infinite. But a note, a harmony, which will give exhilaration to every one, is the harmony of the Kingdom of Abhá. You must play that harmony. Then that will bring under its influence all the susceptibilities. 5 people are different. Every person has a special emotion. Therefore, one cannot bring them under a general law, for the susceptibilities are infinite. But a note, a harmony, which will give exhilaration to every one, is the harmony of the Kingdom of Abhá. You must play that harmony. Then that will bring under its influence all the susceptibilities. 3

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**Thurs. morning, house of A.B.,**

Oct. 24, 1912

To the Seattle friends: (Elizabeth's notes)

A.B. All are welcome, all are very welcome! I was longing to see you very much. Praise be to God you came and here we are meeting. For us to meet, is one of the greatest favors of God, as the fire of yearning flames in every heart; and I offer thanks to the Kingdom of Abhá that this was made feasible. He brought many of you from a distant country from here. He aided you to come and be present, and made it possible for us to assemble and be here, seated in the utmost of love and to speak thus. Thereby the means of happiness is afforded, and it should make all of you very happy.

The Glad Tidings of the Kingdom of Abhá are abroad, the summons of Bahá'u'lláh is aloft, the Sun of Reality is shining, the cloud of mercy is

showering, the breezes of Providence are blowing, and the graces of God from every standpoint are revealed.

Therefore, we should be very joyous indeed, very grateful. We must ever thank God.

How many people were the souls that dwelt in the city of Bahá'u'lláh, how many souls that were traveling on the journey with Bahá'u'lláh, and just as Christ says "A prophet is not without honor save in his own country", they were deprived, and you who are from this distant region have attained. You have become intimate with the mysteries. Consider what a bestowal he has revealed, what a bounty he has conferred upon you.

From various regions of the world, hosts and hosts are entering the Kingdom of God. I pray for you daily, seeking for yours ideal progress, requesting for you the power of insight, the enlargement of your perceptions; that ideal bounties may continuously reach you, and that all of you shall advance along all the degrees of endeavor, towards God's perfection.

May you become illumined, each as candles through the Light of Guidance, and like unto an ocean — by the winds of the love of God shall you surge. May you become green and fresh and verdant by the breezes of the favor of God. May you yield the fruits of the Kingdom, being the cause of guidance to the people of the earth. Such is my hope.

Praise be to God, you have heard the summons of the Kingdom; you have witnessed the bounty of the outpouring of Abhá; you have advanced to the Kingdom; and you have acquired a power from the Great Guidance. You have become radiant. I will see you later.

Be happy. Do not weep. Be happy. You should be joyous. I hope that day by day you will advance in ideal ways, that you may progress every instant. Thus may you attain to that which is the superlative desire of the saints and holy ones.

This is my greatest wish for you.

**Message from A.B. to the Japanese boys in Portland through Mrs. Latimer**

Room 202 Hotel Sacramento, 8:25 A.M. Oct. 26/12 Translated by Aḥmad

A.B. Convey on my behalf kindness to each one of them and say that Mrs. Latimore conveyed to me your message.

I am exceedingly pleased with you, and I have prayed for you, that God may surround you with his heavenly confirmation and assistance. Rest ye assured that he will surround you with his bounties.

Probably around 6 or 6:30 before the feast (or dinner) At the home of Mrs. Goodall in Oakland In the evening, Oct, 16, 1912 (Aḥmad)

### Notes by Elizabeth Cooper

Interview for Mr. and Mrs. Edwin Theodore Cooper and their (4) children. Elizabeth Cooper and Ella Goodall Cooper being present.

A.B. You are all dear children of Mrs. Cooper (meaning Ella Goodall Cooper). She loves you with her heart and soul. In Persian language they say that such a person loves another, and whenever he mentions his name his tongue becomes sweet. That is a Persian symbol. Now, when Mrs. Cooper mentioned your name our tongues become sweet. What have you done that she loves you so much? Tell me. She loves you with her heart and soul. No mother loves her child so much. But there is a reason. Because you are not her physical children. You are the children of her heart and her spirit and undoubtedly spiritual children are of greater importance than physical children. There is no doubt that such children are of greater importance, especially a child that is born of pure spirit. Children which are merciful, children which are heavenly, — such children are greatly beloved.

His Holiness Bahá'u'lláh have appeared with such spiritual effulgence that material powers do not play any part. Physical susceptibilities have no sway whatsoever. Nay, rather spiritual susceptibilities play great part in bringing the children of the Kingdom together. The proof of this is that spiritual susceptibilities exist between us now. Material susceptibilities do not exist. We were not born in the same country. We are different from a linguistic standpoint. From a racial standpoint we are different. Our customs and manners vary and our places of nativity are quite apart. Therefore material susceptibilities require that we should not be brought together, but spiritual susceptibilities have become triumphant, and through them we have been brought together. The difference in nativity, the differences in language, the divergence of climate, and the religious prejudices, all these are swept away. Nay, rather the oneness of spiritual emanations have brought us together, and that is made possible of realization through the investigation of Reality, the discovery of the mysteries of God.

All these things show that you are the children of the spirit. Therefore you are very much beloved by her.

(Speaking of the E.T. Cooper baby): I will give him a Persian name — a very beautiful name, a significant name.

It was customary in the olden time — there was such great belief in astrology — to delay a christening until a fortunate time according to the astrological calendar, when the stars were in a fortunate position in the various constellations meeting each other fortunately in certain zodiacal signs. Then that was the time for the feast to give a name to a child, and sometimes they waited for two years before that time would come, until that fully fortunate time would come. Then they would have the christening. Now, as to your child, it is by chance that on the day that we are here, associating with you, a name will be given to him so

that he will be very blest (blessed — spelling look up).

When walking outside just now, I was speaking with Mírzá Maḥmúd about California, that it never crossed our mind that a day might come when we would walk the streets of Oakland, and that we would associate with such fragrance with the believers. His Holiness Bahá'u'lláh accepted many hardships, bore many trials, underwent many persecutions. He cheerfully passed his days in 3 prison. He calmly accepted banishment from his native land. He welcomed the news of the confiscation of his property. All the days of his life were spent in trials and vicissitudes, until he brought this ideal communication between the hearts of the East and the West.

Just reflect what He has accomplished. Who would accept all these trials? No one is willing to go through the prison life even for a day. And for such a glorious and heavenly Personage, how hard was it for him, but he accepted these things so that the oneness of humanity might become a shining star, and that unity might be established in the hearts.

A.B. House to Portland friends

Aḥmad???

Notes by Elizabeth Ann Cooper

Oct. 16/ 1912 1.30 P.M.

A.B. (upon returning from the country said to the Portland people, upon entering the house) Good evening.

Portland people in unison. Alláho Abhá.

A.B. Alláho Abhá. You are very welcome. Be seated. You are very, very welcome. Because I longed to see you I have shortened my visit to the country and here am I. All be seated. I longed very much to see you all and (to the children) to see you and to kiss you. At Pleasanton the air was very good, very pleasant, elevated and beautiful surroundings. The views are delightful. Are you all well?

Portland people in unison. We are very happy.

A.B. May you always be happy. All my endeavors are for the purpose that you may be happy. Praise be to God you are beneath the shelter of Bahá'u'lláh. Praise be to God the doors of the Kingdom are open for you. Praise be to God, the Light of the Sun of Reality is shining upon you.

Praise be to God heavenly manna is descending for you, and if you be not happy who is to be happy? If you be not attracted, who is to be attracted? If you be not thankful, who is to be thankful? If you appreciated the Great Bestowal you would surely fly — absolutely fly; out of excessive joy you would soar. For that which was the greatest desire of the saints you have attained to without any trouble (laughing), without any trials, without any ordeals, without any difficulties — out of absolute mercy.

- (All were invited to have lunch with A.B.) \*

Rewritten correctly [unreadable text] Corrected by ‘Abdu’l-Bahá, [unreadable text] Faríd + Mírzá Sohrab

## **ADDRESS BY ‘ABDU’L-BAHÁ**

### **CONGREGATION EMMANU-EL, SAM FRANCISCO, CALIFORNIA**

(Martin A. Meyer, Rabbi) Saturday Morning, October 12, 1912 Translated orally by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun

## **INTRODUCTION BY RABBI MEYER**

Brethren of the Congregation Emmanu-El: It is a privilege, and a very high privilege indeed, to welcome in our midst this morning ‘Abdu’l-Bahá, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be, or might not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and re-stated, and ‘Abdu’l-Bahá is the representative of one of the religious systems of life, and it appeals to us Jews, because we Jews feel that we have fathered that ideal throughout the centuries of men. This morning he will speak in his native tongue, through his interpreter, (Dr. Faríd) on “The Fundamental Unity of Religious Thought,” and I know what he will say will be of significance to us, and the message in advance we thank him for by reason of his consenting to address us at this service this morning.

This address rewritten for ‘Abdu’l-Bahá according to corrections. Carbone copy follows. 2

## **ADDRESS BY ‘ABDU’L-BAHÁ**

The first bestowal of God in the world of humanity is religion, because religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to the Eternal happiness. Religion is the cause of the everlasting honor in the world of man. Religion has ever essentially helped humanity towards progress.

As a proof thereof, let us first investigate religions from an unbiased standpoint, and let us find out if religion is the cause of progress and development, or whether it is not; whether or not religion is, after all, the cause of illumination; whether or not religion is the impetus which allows man to advance extraordinarily. Let us investigate together, not that we should be bound by blind imitations or

dogmas, for were we to be bound with blind imitations, then some will believe that religion is a cause of happiness, and others will disagree, saying that religion has been a cause of degradation. Hence, we must first investigate as to this: whether or not religion is the cause of human advancement, and let us give it impartial and thorough research, so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether religion has been the cause of human honor and attainment, or whether it has caused dishonor; whether religion has been the cause of human progress or retrogression? Hence, we will first discover the founders of religions — the Prophets — and we will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are both worthy of credence or belief. Nay, rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great Prophets was His Holiness Abraham, and His Holiness Abraham, being an iconoclast, and being a herald of the oneness of God, was banished by the people from his nativity.

But let us observe right here how religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was through the religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction noteworthy and famous Prophets have issued from the Abrahamic lineage. There appeared an Isaiah. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David issued therefrom. There appeared Solomon. And the Holy Land was conquered by them and was theirs by right, and the great sovereignty Solomonic in time was established, and this was due to the religion which they founded.

Hence, we learn that religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of the happiness of mankind, even as the Abrahamic episode well illustrates this fact, and even as his family clearly points thereto. Even unto the present time his household throughout the world is visible and manifest.

Let us discover, or consider, the greater phase of it.

The children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered, or subdued, one hundred Septs (Israelites). They could make use of them as working men or laborers.

The children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, when suddenly His Holiness Moses appeared amongst them. When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the



power of religion he exhibited such majesty and grandeur and efficacy, it has continued over since. His prophethood was well spread throughout the land. His law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage, through the power of religion, rescued all the children of Israel from bondage, and he conducted them to the Holy Land, and there he founded the great sovereignty which has become permanent, a civilization and education which are most noteworthy. Thereby they attained to the highest pitch of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and a scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive people they did achieve progress. They reached such a pitch that at last they were the ones who established this Solomonic sovereignty, and their sciences and arts reached such an extensive state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews philosophy and the basis of law, and this, according to Eastern history this is an established fact.

Even Socrates, the Greek philosopher, came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. And these verities Socrates learned, no doubt, from the Jewish doctors with whom he came in contact.

Likewise, Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish Prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

And now a cause, or a movement, which renders a weak nation, such as the Jews were before, strong, and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus which allowed them in turn to advance along all degrees of attainment — and this is not merely a theory or a story which I am telling; it is an historical fact which, is provable; it is history well established in the world) — therefore it becomes evident that religion is the cause of the advancement of the human world, that religion is the cause of honor to man, that religion is the cause of the sublimity of man.

But when we speak of religion we mean the foundations of religion, and not the blind imitations, or dogmas, which have crept in afterwards, and these are ever destructive; they are ever the cause of the effacement of a nation; they are ever the cause of the hindrance to progress of nations. Even as it is recorded

in the Torah, and confirmed in all histories, when the Jews were fettered with imitations, then the wrath of God became manifest. When they had let go of the foundations of the law of God, then God sent Nebuchadnezzar, who came and conquered the Holy Land, and he killed all the men; he took in captivity the children and the women, he made waste the countries and the populous centers, he set afire all the hamlets and all the villages. Seventy thousand Jews did Nebuchadnezzar captivate, and he took them with him to Iraki in Ajam (Persia). He demolished Jerusalem. He destroyed the Holy of Holies, the great Temple there. He burned, in short, the Torah. The Holy Bible — was he the cause of its burning.

Thus we learn that that the foundation of the Divine religions is ever the cause of progress, and thus the holy foundation becomes, as it were, destroyed and beclouded, or surrounded by certain blind imitations. When it leaves the central axis, then the reverse takes place; it is a cause of debasement, the cause of degradation.

Even so was the case with the Greek nation when they were the conquerors, and then the Jews became captives in their turn, and they were followed by the Romans. They proved to be the conquering nation, and they almost did away with the Israelites. Under Titus, the Roman Emperor, when he was a general of the Roman army, the Holy Land was laid waste and made a wilderness, and the Israelites were scattered broadcast in the world, because he also killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And that was the scattering and dispersion of the Jews, which has continued ever since.

Hence, we learn that the foundation of the religion of God, which was laid by His Holiness Moses, was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be forever paid to this noteworthy people. But the dogmas, or blind imitations, which later crept in, they proved to be the destructive causes of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right — the Holy Land.

In short, what is the mission of Prophets?

The mission of the Prophets is no other than the advancement or the education of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors. And should we desire to find out whether or not any of these great souls or Prophets has been a Prophet or not, we will investigate the facts of the case, and the line of our investigation will be degradation.

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The very deeds of Moses are proofs conclusive concerning his prophethood. We are in need of no further evidences: — and evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will without doubt bear testimony to the fact that the personage of Moses was verily the man of God, was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside for the moment all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the religions of God has been proved to be no other than the education of humanity and the cause of fellowship and amity amongst men. Therefore, I wish to cite this episode; and it is this:

That the foundations of the religions of God I declare are one. They are not multiple, for they are realities. Reality does not accept multiplicity, because every one of the Divine religions is divisible into two departments: one is concerned with the world of morality, and that is essential. It is concerned with the ethical sublimity of the human nature. It is concerned with the advancement of

the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. And this is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; and it is the foundation of all the religions of God. As regards that, all the religions are one and the same.

The second department or division has to do with the transactions amongst society, or certain conducts of men, which is not essential. That is subject to change and transformation according to the exigencies or the requirements of time and place.

To-wit: In the time of Noah, certain requirements remanded that all the sea foods be allowable or lawful. During the period of Abrahamic sovereignty it was considered allowable, because of a certain expedient, that man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue, or current, that man should marry his own sister, even as the children of Adam — Abel, Cain and Seth — married their own sisters, because so they thought it was the expedient of the time, but in the law of the Torah that became abrogated, that was forbidden. There were certain laws, or forms of law, that were lawful formerly, which during the time of Moses were forbidden, such as camel's flesh during the time of Abraham was a food of man, but during the time of Jacob was made unlawful.

Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important. 10

For example, His Holiness Moses lived in the wilderness of Terah, where retribution had to be done in direct action. There were no penitentiaries; there were no forms of punishment; hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth ere broken by another, he would, in turn, break the other man's. If a man, for instance, caused the deafness of a person, the other man would go for him and make him deaf. But you can not do that now can you? You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Torah there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances concerning the treatment of murderers be carried out?

Modern times are such that even the question of capital punishment, the one form which some nations have decided to carry out in relation to a murderer, is a mooted question. Wise men are discoursing as to its feasibility or otherwise.

So, everything that is valid is only valid for the present. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand. But now you cannot cut off a man's hand for a thousand dollars. You cannot do it. It is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of

the time. Time changes, and when time changes the laws have to change. But remember, these are not of importance. They are the accidentals of religion, but the essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man — they are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation. Hence, for the fundamental basis of the religion of God there is no change or transformation. That is the basis, the fundamental foundation of religion. That never, never changes.

The basis of the Law of Moses, Christ [unreadable text] That self — same foundation was laid by His Holiness Christ. That self-same foundation of religion was promulgated by Muḥammad. All the great Prophets have served that foundation. They have served this reality. Hence, the purposes and the purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and, as we declared before, that the proofs concerning the validity of a personage, the proofs of inspiration, are, after all, the very deeds of greatness emanating from that Prophet. If that Prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid Prophet.

Again, I wish you to be very fair in the judgment of these following remarks.

At a time when the Israelites had again been put in captivity, at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the law of God had, as it were, passed from amongst them, and the foundations of the religion of God had been beclouded, — at such a time as this Jesus Christ appeared amongst them. When His Holiness Christ appeared from the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. He declared that all the Prophets of Israel were valid and true. He eulogized Moses, and through His commendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ, it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe, Europe would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this, verily and judge it aright. It was through the instrumentality of Christ, it was through the translation of the New Testament — the little volume of the Gospel — that the Old Testament, the Torah, was translated into six hundred languages, and it was cast broadcast in the world at large.

The names of the Israelitish Prophets became household names everywhere. All the nations of the world believed on this, that the children of Israel were verily the chosen people of God, and that that nation was a holy nation, that the

blessing of God attended that nation, and that all the Prophets of God which had issued therefrom were the Dawning Points of Divine Inspiration, were the Day-springs of Revelation, and each one of them glistened even as to a star.

Hence, His Holiness Christ really promulgated Judaism, for He was a Jew, and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, rather He promoted it. He did not efface the Torah. Nay, rather He promulgated it. At most, it 13 comes to this: that the portion of that dispensation which had to do with transactions, that underwent change, and that is not important, but the essential teaching of Moses — that He did promulgate virtually. He did not leave anything undone.

Then we see, appearing from another horizon, the Prophet of Arabia — Muḥammad.

Perchance you do not know that the first address of Muḥammad to his tribes was this interrogation: He said “Moses verily was a Prophet of God, and the Torah is a Book of God. Verily, all ye people, ye must believe in the Torah and in Moses and the Prophets. Ye must accept all the Israelitish Prophets as valid.”

In the Qur’án, the Muḥammadan Bible, there are seven statements, in fact, seven repetitions of the Mosaic episode, and in all his historic sketches he praises Moses. He states that His Holiness Prophet was the greatest Prophet of God, that God guided him in the Sahara or the wilderness of Terah that through the light of guidance Moses hearkened to the summons of God, that he proved to be the interlocutor of God, that he was the bearer of the tablet of the ten commandments, was his great function, that all the contemporaneous nations of the world arose against him, that eventually Moses conquered all of them, because falsehood is ever defeated by veracity. ([unreadable text] page 63)

There are many places of this though by Muḥammad. I am just giving you a little of it. [unreadable text a few.

And now the Christians are believers in Moses. They believe that he was a Prophet of God, and they commend him most highly. The Muḥammadans are believers of Moses, praising him most highly, proving the validity of Moses and likewise, the believe in His Holiness Christ to praise him highly. Now, is it harm which has come

Likewise with superlative power and the efficacious word of God he gathered together most of the nations of the East and West. This was achieved at the time when these nations were in the utmost of contention and strife. He ushered all of them beneath the overshadowing hut of the oneness of humanity. He educated them in such wise as to be united and agreed; even as the Roman, the Greek, the Chaldean, the Assyrian, and the Egyptian nation were perfectly blended together and the heavenly civilization was the result. Now this efficacy of the word and heavenly [unreadable] which are extraordinary undoubtedly prove conclusively the validity of His Holiness Christ. Consider how his heav-

only sovereignty is yet reigning [?] permanent and lasting. This is a conclusive proof and manifestation.<sup>14</sup> to these nations, namely Christians and Muḥammadans, because they have admitted the validity of Moses and have accepted him? Have they lost anything by this acceptance? No, on the contrary, because they sanctify Moses, because they praise the Torah, it proves that they have been fair-minded to that extent.

Then what harm is there that the Jewish nation should, in turn, now also praise Jesus of Nazareth, also praise Muḥammad of Arabia, and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, that this fanaticism shall pass away forever, so that all mankind shall be unified, and then this corruption shall cease as soon as this acceptance is established, with a little acceptance on your part.

X They admit that Moses was the Interlocutor of God. Why don't you say that Jesus was the Word of God? Why don't you say that, then, when just a few words which that will do away with all this sort of thing, and there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatsoever, and there will be peace forever.

Verily, I declare now to you that Moses was no other than that Interlocutor of God; that Moses was the most noteworthy Prophet of God; that Moses brought the law fundamentally law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity. What harm is there from this? Do I lose by saying this to you and believing it as a Bahá'í? Not at all. On the contrary, as a Bahá'í, and (as a glorious and liberal man) it 15 benefits, and the Founder of the Bahá'í Movement, Bahá'u'lláh, is well pleased with me, confirms me therein. He says, "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a Prophet of God, in Moses; you have accepted the Book of God, the Torah."

Now, inasmuch as it is possible to do away with this prejudice, with such a bit of liberalism in the world, why not do it? Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this religion that every one should praise the teacher or the founder of another. Even as the other nations praise His Holiness Moses, and admit that Moses was the founder of Judaism, why not have the Hebrews also praise the other great men? What harm comes from it? Not at all. It is no loss to you at all. Nay, rather you are contributing to the welfare of mankind. Nay, rather you would be instrumental in establishing the happiness of the world of humanity. Nay, rather the eternal honor of man depends upon this modern liberalism.

Now, inasmuch as our God is one, and He has created all of us, He provides for all of us, He protects all of us, and we acknowledge such a kind and clement Lord, why should we — His children, His followers — fight each other? Why

should we shun each other? Why should we so easily break the hearts of one another? God, who is so merciful and kind, and whose aim in religion has ever been the bond of unity and affinity. Praise be to God, the mediaeval ages of darkness have passed away, and this

Temple Emanu-El 16 century of radiance has dawned — this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity is it behooving that we should still linger in our fanaticism and tarry in our prejudice? Is it behooving that we should still be bound with the old fables and superstitions, and be handicapped with the superannuated beliefs of past and dark ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to each other? Is it not preferable for us to enjoy fellowship together, and unite and sing anthems of unity towards God, and praise all the Prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised day shall come. That will be the day when the wolves and the sheep will quaff water from the same chalice, when according to the prophecy of Isaiah the quail and the eagle will enjoy the same nest together, and the gazelle, or the deer, will with the lion enjoy the same pasture. What does this mean?

It means that contending nations are symbolic of this fact, that religions of strife, divergent creeds, will associate with each other, which have been formerly as wolves and sheep. Notwithstanding their former status, they will then, through this liberalism, associate with each other in perfect fellowship, in the 17 utmost of love, and this is the meaning of the statement of His Holiness Isaiah. Otherwise, you will never come to see a day when this prophecy will come to pass literally, for the wolf will never enjoy the companionship of the sheep, and the lion and the deer will never be seen together, because the lion and the deer will see each other, but the deer will be within the lion, and the sheep will ever be the prey of the wolf.

As you know, the teeth of the lion are carnivorous. It has not the molars to enjoy grass, hence it must eat flesh. Therefore, this prophecy is symbolic of this state of affairs: when certain nations and races, symbolized or typified by lions and wolves and sheep, amongst whom there is no bond or fellowship or association, — in that day of promise they will be unified, and they will treat each other most kindly and liberally. In a word, the age is ours when fellowship is to be established. The century has come when all the religions are to be unified. The century has come when all the nations shall enjoy international peace. The century has come when all the races and the tribes of the world will do away with racial prejudice and associate perfectly. The century has arrived when all the nativities of the world will prove to be one home of the human



family. Thus may human kind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord.

Corrected by ‘Abdu’l-Bahá, [unreadable text] Faríd + Aḥmad Sohrab

[unreadable text] copies given to ‘Abdu’l-Bahá (one for Mrs. [unreadable text])

One copy sent to Daily Palo Alto Times

#### **ADDRESS BY ‘ABDU’L**

#### **CONGREGATION EMMANU-EL, SAN FRANCISCO, CALIFORNIA**

(Martin A. Meyer, Rabbi)

Saturday Morning, October 12, 1912

Translated orally by Dr. Ameen Ullah Faríd

Stenographically reported by Miss Bijou Straun

#### **INTRODUCTION BY RABBI MEYER**

Brethren of the Congregation Emmanu-El:

It is a privilege, and a very high privilege indeed, to welcome in our midst this morning ‘Abdu’l-Bahá, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be, or might not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and restated, and ‘Abdu’l-Bahá is the representative of one of the religious systems of life, and it appeals to us Jews, because we Jews feel that we have fathered that ideal throughout the centuries of men.

This morning he will speak in his native tongue, through his interpreter, Dr. Faríd, on “The Fundamental Unity of Religious Thought,” and I know that what he will say will be of significance to us, and the message in advance we thank him for by reason of his consenting to address us at this service this morning. 2

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

The first bestowal of God in the world of humanity is religion, because religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to the Eternal happiness. Religion is the cause of the everlasting honor in the world of man.

Religion has ever helped humanity towards progress. As a proof thereof, let us first investigate religion from an unbiased standpoint, and let us find out whether religion is the cause of progress and development, or whether it is not; whether or not religion is, after all, the cause of illumination; whether or not religion is the impetus which allows man to advance extraordinarily.

Let us investigate independently, not that we should be bound by blind imitations or dogmas, for were we to be bound with blind imitations, then some will believe that religion is a cause of happiness, and others will disagree, saying that religion has been a cause of degradation. Hence, we must first investigate as to this: whether or not religion is the cause of human advancement, and let us give it impartial and thorough research, so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether or not religion has been the cause of human honor and attainment, whether religion has been the cause of human progress or 3 retrogression?

We will first investigate the founders of religions — the Prophets. We will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are subject to both credence and refutation. Nay, rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great Prophets was His Holiness Abraham, who, being an iconoclast, and a herald of the oneness of God, was banished by the people from his nativity.

Let us observe right here how religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was through the religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction, noteworthy and famous Prophets have issued from the Abrahamic lineage. There appeared an Isaac. There appeared an Ishmael. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David issued therefrom. There appeared Solomon. The Holy Land was conquered by them and was theirs by right, and the great Solomonian wisdom was established, and this was due to the religion which they founded.

Hence, we learn that religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of the happiness of mankind, even as the Abrahamic episode well illustrates this fact, and even as his family clearly points thereto. 4

Even unto the present time his household throughout the world is visible and manifest.

Let us discover, or consider, the greater phase of it.

The children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered, or subdued, one hundred Septs (Israelites). They could make use of them as working men or laborers.

The children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, when, suddenly, His Holiness Moses appeared amongst them.

When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the power of religion he exhibited such majesty and grandeur and efficacy they continue to be seen. His prophethood was well spread throughout the land. His law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage, through the power of religion, rescued all the children of Israel from bondage. He conducted them to the Holy Land, and there he founded the great civilization which has become permanent, a civilization and an education which are most noteworthy. Thereby they attained to the highest pitch of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and a scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive people they did achieve progress. They reached such a pitch that at last they were the ones who established this Solomonic sovereignty, and their sciences and arts reached such an extensive state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews philosophy and the basis of law. According to Eastern history, this is an established fact.

Even Socrates, the Greek philosopher, came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. These verities Socrates learned, no doubt, from the Jewish doctors with whom he came in contact.

Likewise, Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish Prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

A cause, or a movement, which renders a weak nation, such as the Jews were before, strong, and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus to advance along all degrees of attainment — (this is not merely

a theory or a story which I am telling; it is an historical fact which is provable; it is history well established in the world) — makes it evident that religion is the cause of the advancement of the human world, that religion is the cause of honor to man, that religion is the cause of the sublimity of man.

When we speak of religion we mean the foundations of religion, not the blind imitations, or dogmas, which have crept in afterwards, and which are ever destructive, which are ever the cause of the effacement of a nation, which are ever the cause of the hindrance to progress of nations. Even as it is recorded in the Torah, and confirmed in all histories, when the Jews were fettered with imitations, then the wrath of God became manifest.

When they had let go of the foundations of the law of God, then God sent Nebuchadnezzar, who came and conquered the Holy Land. He killed all the men; he took in captivity the children and the women; he made waste the countries and the populous centers; he set afire all the hamlets and all the villages. Seventy thousand Jews did Nebuchadnezzar captivate, and he took them with him to Iraki Ajam (Persia). He demolished Jerusalem. He destroyed the Holy of Holies, the great Temple there. He burned, in short, the Torah. The Holy Bible — was he the cause of its burning.

Thus we learn that the foundation of the Divine religions is ever the cause of progress, and thus the holy foundation becomes, as it were, destroyed and beclouded, or surrounded by certain blind imitations, when it leaves the central axis. Then the reverse takes place; it is a cause of debasement, the cause of degradation. 7

Even so was the case with the Greek nation when they were the conquerors, and then the Jews became captives in their turn, and they were followed by the Romans. They proved to be the conquering nation, and they almost did away with the Israelites.

Under Titus, the Roman Emperor, when he was a general of the Roman army, the Holy Land was laid waste and made a wilderness, and the Israelites were scattered broadcast in the world, because he also killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And that was the scattering and dispersion of the Jews, which has continued ever since.

Hence, we learn that the foundation of the religion of God, which was laid by His Holiness Moses, was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be forever paid to this noteworthy people. The dogmas, or blind imitations, which later crept in, proved to be the destructive causes of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right — the Holy Land.

In short, what is the mission of Prophets?

The mission of the Prophets is no other than the advancement or the education

of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors.

Should we desire to find out whether or not any of these great souls or Prophets has been a Prophet, we will investigate the 8 facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are sure that he is a Prophet, and this is a plain and clear mode of procedure and irrefutable. We do not have to go to other proofs. We do not have to cite miracles, saying that out of rock water gushed forth, because such a miracle may be denied by others — they may refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his prophethood. We are in need of no further evidences — evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will, without doubt, bear testimony to the fact that the personage of Moses was verily the man of God, was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside, for the moment, all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the religions of God has been proved to be no other than the education of humanity and the cause of fellowship and amity amongst men. Therefore, I wish to cite this episode, and it is this: that the foundations of the religions of God I declare are one. They are not multiple, for they are realities.

Reality does not accept multiplicity, because every one of the Divine religions is divisible into two departments. One is concerned with the world of morality, and that is essential. It is concerned with the ethical sublimity of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; it is the foundation of all the religions of God. As regards that, all the religions are one and the same.

The second department, or division, has to do with the transactions amongst society, or certain conducts of men, which is not essential. That is subject to change and transformation according to the exigencies or the requirements of time and place.

To-wit: in the time of Noah, certain requirements demanded that all the sea foods be allowable, or lawful. During the period of Abrahamic prophethood it was considered allowable, because of a certain expedient, that man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue, or current, that man should marry his own sister, even as the children of Adam — Abel, Cain and Seth — married their own ters,

because so they thought it was the expedient of the time, the law of the Torah that became abrogated — that was There were certain laws, that were lawful formerly, the time of Moses, were forbidden. For example, cam — uring the time of Abraham, was a food of man, but dur — me of Jacob it was made unlawful. 9 of the Divine religions is divisible into two departments. One is concerned with the world of morality, and that is essential. It is concerned with the ethical sublimity of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; it is the foundation of all the religions of God. As regards that, all the religions are one and the same.

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Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important.

His Holiness Moses lived in the wilderness of Terah, where retribution had to be done in direct action. There were no penitentiaries. There were no forms of punishment. Hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth were broken by another, his tooth would be broken. If a man, for instance, caused the deafness of a person, the other person would make him deaf. But you cannot do that now. You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Torah there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances, concerning the treatment of murderers, be carried out?

Modern times are such that even the question of capital punishment — the one form which some nations have decided to carry out in relation to a murderer — is a mooted question. Wise men are discoursing as to its feasibility or otherwise.

So, everything that is valid is only valid for the present. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand, but now you cannot cut off a man's hand for a thousand dollars. You cannot do it; it is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of the time. Time changes, and when time changes the laws <sup>11</sup> have to change. But, remember, these are not of importance. They are the accidentals of religion. The essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man, — they are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation.

Hence, for the fundamental basis of the religion of God there is no change of transformation. That is the basis, the fundamental foundation of religion. That never, never changes.

The basis of the Law of Moses His Holiness Christ promulgated. That selfsame foundation of religion was promulgated by Muḥammad. All the great Prophets have served that foundation. They have served this reality. Hence, the purposes and the purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and, as we declared before, the proofs concerning the validity of a personage, the proofs of inspiration, are, after all, the very deeds of labor and greatness emanating from that Prophet. If that Prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid Prophet.

Again, I wish you to be very fair in the judgment of these following remarks.

At a time when the Israelites had again been put in captivity, at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the law of God had, as it were, passed <sup>12</sup> from amongst them, and the foundations of the religion of God had been destroyed, — at such a time as this Jesus Christ appeared amongst them.

When His Holiness Christ appeared from the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. He declared that all the Prophets of Israel were valid and true. He eulogized Moses, and through His commendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ, it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe it would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this and judge it aright. It was through the instrumentality of Christ, it was through the translation of the New Testament (the

little volume of the Gospel), that the Old Testament, the Torah, was translated into six hundred languages and spread throughout the world at large.

The names of the Israelitish Prophets became household names everywhere. All the nations of the world believed on this, that the children of Israel were verily the chosen people of God, and that that nation was a holy nation, that the blessing of God attended that nation, and that all the Prophets of God which had issued therefrom were the Dawning Points of Divine Inspiration, were the Daysprings of Revelation, and each one of them glistened 13 even as to a star.

Hence, His Holiness Christ really promulgated Judaism, for He was a Jew, and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, rather He promoted it. He did not efface the Torah. Nay, rather He promulgated it. At most, it comes to this: that the portion of that dispensation which had to do with transactions, that underwent change, and that is not important, but the essential teaching of Moses — that He did promulgate virtually. He did not leave anything undone.

Likewise, with superlative power and the efficacious Word of God, He gathered together most of the nations of the East and West. This was achieved at the time when these nations were in the utmost of contention and strife. He ushered all of them beneath the overshadowing tent of the oneness of humanity. He educated them in such wise as to be united and agreed, even as the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended together, and the heavenly civilization was the result. Now, this efficacy of the Word, and heavenly Power, which are extraordinary, undoubtedly prove conclusively the validity of His Holiness Christ. Consider how His heavenly sovereignty is yet permanent and lasting. Verily, this is a conclusive proof and manifest evidence.

Then we see, appearing from another horizon, the Prophet of Arabia — Muḥammad.

Perchance you do not know that the first address of Muḥammad to his tribe was this statement: “Moses, verily, was a Prophet of God, and the Torah is a Book of God. Verily, O ye 14 people, ye must believe in the Torah, and in Moses and the prophets. Ye must accept all the Israelitish Prophets as valid.”

In the Qur’án, the Muḥammadan Bible, there are seven statements in fact, seven repetitions, of the Mosaic episode, and in all his historic sketches he praises Moses. He states that His Holiness Muḥammad was the greatest Prophet of God; that God guided him in the Sahara, or the wilderness, of Terah; that through the light of guidance Moses hearkened to the summons of God; that he proved to be the interlocutor of God; that he was the bearer of the tablet of the ten commandments; that all the contemporaneous nations of the world arose against him; that eventually Moses conquered all of them, because falsehood is ever, defeated by veracity. There are many instances of this kind by Muḥammad. I am citing just a few. Consider that His Holiness Muḥammad was born among the savage and barbarian nations of Arabia, lived amongst them, and, outwardly,



was illiterate and uninformed of the Holy Books of God. The Arabian nations were in the utmost state of ignorance and barbarism, to the extent that they buried their daughters alive. They considered this to be the utmost valor and sublimity of nature. They lived under the Persian and Roman governments in the utmost captivity and bondage. They were scattered throughout the Arabian desert, subject to continuous strife and bloodshed.

When the Light of Muḥammad dawned, the darkness of ignorance was dispelled from the Arabian desert. Those barbarous nations, in a short space of time, reached a superlative degree of civilization, even as their civilization extended to Spain, and was established in Baghdád, whence it was transplanted to Europe. Now, what proof is there, concerning his prophethood, greater than this, 15 unless a man should close his eyes to justice and appear obstinately unfair?

And now the Christians are believers in Moses. They believe that he was a Prophet of God, and they commend him most highly. The Muḥammadans are believers of Moses, praising him most highly, proving the validity of Moses, and likewise they believe in His Holiness Christ and praise Him highly.

Is it harm which has come to these nations, namely, Christians and Muḥammadans, because they have admitted the validity of Moses and have accepted him? Have they lost anything by this acceptance? No, on the contrary, because they sanctify Moses, because they praise the Torah, it proves that they have been fair-minded to that extent.

Then what harm is there that the Jewish nation should, in turn, now also praise His Holiness Christ, also praise His Holiness Muḥammad, and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, that this fanaticism shall pass away forever, so that all mankind shall be unified, and then this corruption shall cease as soon as this acceptance is established.

They admit that Moses was the Interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not say just the few words that will do away with all this sort of thing, and there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatsoever. Then there will be peace forever. 16

Verily, I declare now to you that Moses was no other than that Interlocutor of God; that Moses was the most noteworthy Prophet of God; that Moses brought the fundamental law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity. What harm is there in this? Do I lose by saying this to you, and believing it as a Bahá'í? Not at all. On the contrary, as a Bahá'í, (See Note 1) it benefits, and the Founder of the Bahá'í Movement, Bahá'u'lláh, is well pleased with me, confirms me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a Prophet of God, in Moses; you have accepted the Book of God, the Torah."

Now, inasmuch as it is possible to do away with this prejudice, with such a bit of liberalism in the world, why not do it?

Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this religion that every one should praise the teacher or the founder of another? Even as the other nations praise His Holiness Moses, and admit that Moses was the founder of Judaism, why not have the Hebrews also praise the other great men? What harm comes from it? None at all. It is no loss to you at all. Nay, rather you are contributing to the welfare of mankind. Nay, rather you would be instrumental in establishing the happiness of the world of humanity. Nay, rather the eternal honor of man depends upon this modern liberalism.

Inasmuch as our God is one, and He has created all of

Note 1. (A glorious and liberal man) 17 us — He provides for all of us — He protects all of us — and we acknowledge such a kind and clement Lord, why should we — His children, His followers — fight each other? Why should we shun each other? Why should we so easily break the hearts of one another?

God is so merciful and kind, and His aim in religion has ever been the bond of unity and affinity.

Praise be to God, the mediaeval ages of darkness have passed away, and this century of radiance has dawned — this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity. Is it behooving that we should still linger in our fanaticism and tarry in our prejudice? Is it behooving that we should still be bound with the old fables and superstitions, and be handicapped with the superannuated beliefs of past and dark ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to each other? Is it not preferable for us to enjoy fellowship together, and unite and sing anthems of unity towards God, and praise all the Prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised day shall come. That will be the day when the wolves and the sheep will quaff water from the same stream, 18 when according to the prophecy of Isaiah the quail and the eagle will enjoy the same nest together, and the gazelle, or the deer, will with the lion enjoy the same pasture.

What does this mean?

It means that contending nations are symbolic of this fact, that religions, which have been formerly as wolves and sheep, divergent creeds, will associate with

each other. Notwithstanding their former status, they will then, through this literalism, associate with each other in perfect fellowship, in the utmost of love.

This is the meaning of the statement of His Holiness Isaiah. Otherwise, you will never come to see a day when this prophecy will come to pass literally, for the wolf will never enjoy the companionship of the sheep, and the lion and the deer will never be seen together, because the lion and the deer will see each other, but the deer will be within the lion, and the sheep will ever be the prey of the wolf. As you know, the teeth of the lion are carnivorous. It has not the molars to enjoy grass. Hence, it must eat flesh. Therefore, this prophecy is symbolic of this state of affairs: When certain nations and races, symbolized or typified by lions and wolves and sheep, amongst whom there is no bond or fellowship or association, in that day of promise will be unified, and they will treat each other most kindly and liberally.

In a word, the age is curs when fellowship is to be established. The century has come when all the religions are to be unified. The century has come when all the nations shall enjoy international peace. The century has come when all the races and 19 the tribes of the world will do away with racial prejudice and associate perfectly. The century has arrived when all the nativities of the world will prove to be one home of the human family. Thus may human kind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord.

## Notes:

### TABLETS

#### INTERVIEWS AND PERSONAL TALKES OF 'ABDU'L-BAHÁ IN CALIFORNIA

October	TIME	NAME AND PLACE	TRANSLATOR
3	8 PM	Examiner Corres.	
		Mrs. Mary C. Bell	
		California S.T., S.F.	Farid
3, 5, 8, 22, 24,	[unreadable text]	[A2080]	Professor Ernest A. Rogers Farid
		California ST., S.F.	
		A Tablet to Prof. Rigers from A.B.	
		Prof. Rogers with A.B. in S.F.	Farid
5		J. Stitt Wilson, Mayor of Berkeley	Notes by Sohrab
		California St., S.F.	
6	Sunday	Mr. McCarthy [A2081]	
7		Interview with Mrs. Emma Blum	Notes by
		California St., S.F.	I[A2082]mogene Hoagg
7		Interview with Mr. and Mrs. White from Honolulu	
		A.B. house S.F.	
7		Interview - Mrs. Masten and son	Emogene Hoagg
		California St., [A2083]S.F.	
7		Interview with Mr. Raymond (Member of Masonic Order)	Farreed[A2084]
		California St., S.F.	

8 4:30 p.m. Mrs. Isabel C. Merriman and  
 Mr. Clarence Reed, Palo Alto Sohrab  
 8 9. pm. Mrs. Isabel C. Merriman and  
 Mr. Clarence Reed, Palo Alto Farid  
 9 3:15pm Mrs. Narcissa Casad Purdon, mother of Miss Straun  
 California St., House - A.B. Farid  
 10 David Stone  
 California St., A.B.  
 10 Charles Tinsley  
 10 Dr. Woodsson Allen  
 Golden Gate Park S.F.  
 10 Dr. Woodson Allan and Mrs. Goodall in  
 automobile

[A2085]Continued page 2. TITLE

OCTOBER	TIME	NAME AND PLACE	translator
11	10.pm	Mr. & Mrs. William T. Grosse 2115 Baker St., S.F.	Sohrab
13	eve	Kanno, Japanese Poet	
14	10 am	Kuwanichi Yamamoto and Japanese Friends, Calif. St., S.F.	Farid
14		Portland people California St. S.F.	So[A2086]hrab
16		Portland, Seattle & Spokane people California St., S.F.	Farid
16	evening	Mr. and Mrs. E.T. [A2087]Cooper Mrs. Goodall's, Oakland	Sohrab
17	morning	Gentleman from India Mrs. Goodall's, Oakland	Sohrab
17		Mrs. C.B. Wise California St., S.F.	Sohrab
17	afternoon	Miss Ramona Allen, Betty, Marie Barr California St., S.F.	Sohrab
17	afternoon	Portland, Seattle & Spokane people California St., S.F.	
19		Lankershim Hotel, Los Angeles	Farid
19	after Lunch	Lankershim Hotel, Los Angeles "	
20	Sunday a.m.	Motor trip to Pasadena & Busch Gardens Land[A2088]ershim Hotel, Los Angeles	
20		Theosophist lady Lankershim Hotel, Los Angeles	
20		Mr. Geoge Witte of Long Beach[A2089] Lankershim Hotel, Los Angeles	
21,	[A2090] Morning	Seattle people California St., S.F.	Sohrab
21		Takashi Kanno (Japanese poet)	Farid

California St., S.F.  
 21 afternoon Portland people  
 Salifornia[A2091] St., S.F. Sohrab  
 21 7 pm Dr. Woodson Allen and son  
 California St., S.F. Farid  
 22 morning Children  
 22 Seattle people  
 California St., S.F.  
 22 Prof. Rogers and mother Farid  
 California St., S.F.  
 22 Mrs. Saxter  
 California St., S.F. Farid  
 22 Mrs. Marie Beckwith Sohrab  
 California St., S.F. [A2092]

[A2093]

Tablet list continued page 3

October TIME NAME AND PLACE TRANSLATOR

22 Mrs. McElwee  
 California St., S.F. Sohrab  
 22 Miss Angeline Haste (interpretation of dream)  
 California St., S.F.  
 22 afternoon Talk on Teaching  
 California St., S.F. Farid  
 23 morning Miss Ramona All, Betty, Marie  
 Mrs. Goodall's House, Oakland Farid  
 23 morning Miss Ramona Allen  
 California St., S.F.

[A2094] 23 Mrs. Munroe's friends from Berkeley

Mrs. Goodall's, Oakland Farid  
 23 lunch ?  
 23 Mrs. Weinman Sohrab  
 23 Miss Charlotte D'Evelyn  
 24 Morning Seattle people  
 California S.F.  
 24 Morning Mr. King and others  
 25 3:20pm Miss Christine Fraser  
 Home of Truth, Sacramento Sohrab  
 25 5 pm F.R. Hinkle of SACRAMENTO UNION Farid  
 Hotel Sacramento, Sacramento  
 26 10.15am W.A. Lawson, of SACRAMENTO BEE Farid  
 Hotel Sacramento, Sacramento

No Date

Mrs. Pall[A2095] of Saucalito, of Home of Truth Sohrab

Mrs. O'Reilly (Romona's cousin from Portland [A2096])

Mrs. Cummings, (interpretation of dream)

[A2097]

Beginning of Book [A2098]

'ABDU'L-BAHÁ IN CALIFORNIA [A2099]

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FOREWORD [A2100]

PART I Public Addresses by 'Abdu'l-Bahá

PART II House Talks by 'Abdu'l-Bahá

PART III Interviews with Newsmen

PART IV Miscellaneous Interviews

PART V Excerpts from California newspapers

COPY of ORIGINAL INDEX

INTERVIEWS AND PERSONAL TALKES

OCTOBER TIME NAME AND PLACE Translate[A2101]r

3 8 p.m. Examiner corres.

4 Mrs. Mary C. Bell

[A2102] California St., S.F.

Insert Prof. Rogers[A2103]

5 3 P.M. J. Stitt Wilson, Mayor of Berkeley Notes of  
California St., S.F. Sohrab

6 Mr. McCarthy

6 5.[A2104] 8P.M. Assembly of 'Abdu'l-Bahá [A2105]

402 Lick Bldg. S.F. Faríd

7 8:15 A.M. Frank Carroll Giffen

California St., S.F. Sohrab

7 9:25 A.M. Miss Ollie Gish (Blind) Faríd

7 Mrs. Blum

California St., S.F.

7 Mr. and Mrs. White

California St., S.F.

7 Mrs. Masten and son

California St., S.F.

7 Mr. Raymond (a Mason) [A2106]

California St., S.F.

Mr. R. Oct. 7, - left out [A2107]

8 4.30 P.M. Mrs. Isabel C. Merriman and

Mr. Clarence Reed, Palo Alto Sohrab

8 9.P.M. [A2108] Mrs. Isabel C. Merriman and

Mr. Clarence Reed, Palo Alto Faríd

9 3:15 P.M. Mrs. Narcissa A. Purdon

California St., S.F.

Mrs. Hoag's sister ([unreadable text]) Mrs. Heron [A2109]

10 David Stone

California St., S.F.

10 Charles Tinsley

10 Dr. Woodson Allen

Golden Gate Park, S.F.

10 Dr. Woodson Allen and  
Mrs. Goodall in automobile.

COPY of ORIGINAL INDEX page 2.

OCTOBER	TIME	NAME AND PLACE	TRANSLATOR
11	10 P.M.	Mr. and Mrs. William T. Grosse	Sohrab
		2115 Baker St., S.F.	
13	eve	Kanno T. (Japanese poet)	[A2110]
12	3.30 P.M.	Children's Meeting	
		Mrs. Goodall's, Oakland	Farid
14	10A.M. [A2111]	Kuwanichi Yamamoto & Japanese friends, California St., S.F.	Farid
14		Portland people	
		California St., S.F.	Schrob[A2112]
14		Portland, Seattle & Spoke people	
		California St. S.F.	Farid
14		Portland people	
		California St., S.F.	
16		Portland, Seattle & Spokane people	Farid
		California St., S.F.	
16	Evening	Mr. and Mrs. E.T. Cooper	Sohrab
		Mrs. Goodall's, Oakland	
17	Morning	Gentleman from India	Sohrab
		Mrs. Goodall's, Oakland	
17,	[A2113]	Mrs. C.B. Wise	
		California St., S.F.	Sohrab
17	Afternoon	Miss Romana Allen, Betty, Marie Barr	[A2114]
		California St., S.F.	Sohrab
17	Afternoon	Portland, Seattle & Spokane people	
		California St., S.F.	
19	?		
		Lankershim Hotel, Los Angeles	
		Farid	
19	after lunch	? Lankershim Hotel, Los Angeles	
20	Sunday A.M.	? Motor trip to Pasadena & Busch Gardens	
		Lankershim Hotel, Los Angeles	
20		Theosophist lady	
		Lankershim Hotel, Los Angeles	
20		Mr. Geoge Witte ([A2115] of Long Beach	
		Lankershim Hotel, Los Angeles	

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OCTOBER	TIME	NAME AND PLACE	TRANSLATOR
21	Morning	Seattle people	
		California St., S.F.	Sohrab
21		Takeshi Kanno (Japanese Poet)	

California St., S.F. Farid  
 21 Afternoon Portland, etc., people  
 California St., S.F. Sohrab  
 21 Afternoon Takeshi Kanno, (Japanese Poet)  
 California St., S.F. Sohrab  
 21 7 P.M. Dr. Woodson Allen and son  
 California St., S.F. Farid  
 22 Morning Children  
 22 Seattle people  
 California St., S.F.  
 22 Prof. Rogers and mother  
 California St., S.F. Farid  
 22 Mrs. Saxter  
 California St., S.F. Farid  
 22 Mrs. Marie Beckwith  
 California St., S.F.  
 22 Mrs. McElwee  
 California St., S.F. Sohrab  
 22 Miss Angeline Haste (interpretation of a dream)  
 California St., S.F.  
 22 afternoon ? (on teaching [A2117] Farid  
 23 morning Miss Ramona Allen  
 California St., S.F. Farid  
 23 morning Miss Ramona Allen, Betty Marie  
 Mrs. Goodall's, Oakland Farid  
 23 Mrs. Munroe's friends from Berkeley  
 Mrs. Goodall's, Oakland Farid  
 23 lunch ?  
 23 Mrs. Weinman Sohrab  
 23 Miss Charlotte D'Evelyn

COPY of INDEX page 4.

OCTORER	TIME	NAME AND PLACE	TRANslator[A2118]
24	morning	Seattle people	
		California St., S.F.	
24	morning	Mr. King and Others	
25	3.20 P.M.	Miss Christine Fraser	
		Home of Truth, Sacramento	Sohrab
25	5 P.M.	F.R. Hinkle of "Sacramento Union"	Farid
		Hotel Scramento[A2119], Sacramento	
26	10.15 A.M.	W.A. Lawsen of "Sacramento, Sacramento	Farid

NO DATE

Mrs. Pell of Sausalito, of Home of Truth Sohrab  
 Mrs. O'Reilly (Ro[A2120]mona's cousin from Portland ,?)  
 Mrs. Cummings (Interpretation of dream)



Duplicate Copy[A2121]  
BAHÁ IN CALIFORNIA[A2122]  
'ABDU'L-BAHÁ IN CALIFORNIA

CONTENTS

FOREWORD

PART I Public Addresses by 'Abdu'l-Bahá  
PART II House Talks by 'Abdu'l-Bahá  
PART III Interviews with Newsmen  
PART IV Miscellaneous Interviews  
PART V Excerpts from California newspapers

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MISCELLANEOUS INTERVIEWS GRANTED BY A.B.  
IN CALIFORNIA IN 1912

to the following persons

DATE PAGE

Oct. 3 A representative of the S.F. Examiner  
4 Prof. Ernest A. Rogers (Oct. 3, Oct. 5, 8, 22, 24, Nov. 12[A2124]  
4 Mrs. Mary C. Bell  
5 Hon. Stitt Wilson, Mayor of Berkeley  
6 Mr. McCarthy  
7 Ollie Gish (blind girl)  
7 Frank Carroll Giffen  
7 Mrs. Emma Blum  
7 Mr. and Mrs. White (from Honolulu) William  
7 Mrs. Masten and Son (from San Francisco) Joseph?  
7 Mr. Raymond (member of the Masonic Order)

PART III

INTERVIEWS WITH NEWSMEN

Oct. 3 San Francisco Examiner  
8 Stanford Paper  
8 Palo Alto[A2125]  
20 Los Angeles  
25 Sacramento Bee  
25 Sacramento Union

[unreadable text] a map of Syria?

Originals

INTERVIEWS AND PERSONAL TALKS

OCTOBER TIME NAME AND PLACE TRANSLATOR

3 8 p.m. [unreadable text] Corres.  
4 Mrs. ? Mary C. Bell  
[A2126]Insert Prof. Rogers[A2127]  
California St., S.F.  
5 3 P.M. J. Stitt Wilson, Mayor of Berkeley Notes of  
California St., S.F. Sohrab

6 Sunday[A2128] Mr. McCarthy  
 6 5[A2129] 8 P.M. Assembly of 'Abdu'l-Bahá[A2130] Faríd  
 402 Lick Bldg., S.F.  
 7 8.15 A.M. Frank Carroll Giffen Sohrab  
 California St., S.F.  
 7 9.25 A.M. Miss Ollie Gish (Blind) Faríd  
 California St., S.F.  
 7[A2131] Mrs. Blum  
 California St., S.F.  
 7 Mr. and Mrs. White  
 California St., S.F.  
 7 Mrs. Masten and son  
 California St., S.F.  
 7 Mr. Raymond (a Mason)[A2132]  
 California St., S.F.  
 Mr. R. [unreadable text] - left out [A2133]  
 8 4.30 P.M. Mrs. Isabel C. Merriman and Sohrab  
 Mr. Clarence Reed, Palo Alto  
 8 9 P.M. Mrs. Isabel C. Merriman and Faríd  
 Mr. Clarence Reed, Palo Alto  
 9 3.15 P.M. Mrs. Narcissa A. Purdon Faríd  
 California St., S.F.  
 10 David Stone [A2134]  
 California St., S.F.  
 10 Charles Tinsley  
 10 Dr. Woodson Allen  
 Golden Gate Park, S.F.  
 10 Dr. Woodson Allan and  
 Mrs. Goodall, in mobile [A2135]  
  
 [A2136]OCTOBER TIME NAME AND PLACE TRANSLATOR  
 11 10 P.M. Mr. and Mrs. William T. Grosse Sohrab  
 2115 Baker St., S.F.  
 12 3.30 P.M. Children's meeting Faríd  
 Mrs. Goodall's, Oakland  
 13 eve Kanno (Japanese poet)[A2137]  
 14 10 A.M. Kuwanichi Yamamoto & Japanese Faríd  
 friends, California St., S.F.  
 14 Portland people Sohrab  
 California St., S.F.  
 14 Portland, Seattle & Spokane people Faríd  
 California St., S.F.  
 14 Portland people  
 [A2138] California St., S.F.  
 16 Portland, Seattle & Spokane people Faríd  
 California St., S.F.

16 Evening Mr. and Mrs. E.T. Cooper Sohrab  
 Mrs. Goodall's, Oakland  
 17 Morning Gentleman from India Sohrab  
 Mrs. Goodall's, Oakland  
 17 Mrs. C.B. Wise Sohrab  
 California St., S.F.  
 17 Afternoon Miss Ramona Allen, Betty, Marie Barr [A2139] Sohrab  
 California St., S.F.  
 17 Afternoon Portland, Seattle & Spokane people  
 California St., S.F.  
 19 ?  
 Lankershim Hotel, Los Angeles  
 19 After ? Farid  
 lunch Lankershim Hotel, Los Angeles  
 20 Sunday a.m.[A2140] ? Motor trip to Pasadena+[unreadable text][A2141]  
 Lankershim Hotel, Los Angeles  
 20 Theosophist lady  
 Lankershim Hotel, Los Angeles  
 20 Mr. George Witte of Long Beach[A2142]  
 Lankershim Hotel, Los Angeles  
 [A2143]  
 OCTOBER TIME NAME AND PLACE TRANSLATOR  
 21 Morning Seattle people Sohrab  
 California St., S.F.  
 21 Takeshi Kanno (Japanese poet) Farid  
 California St., S.F.  
 21 Afternoon Portland, etc., people Sohrab  
 California St., S.F.  
 21 Afternoon Takeshi Kanno (Japanese poet) Sohrab  
 California St., S.F.  
 21 7 P.M. Dr. Woodson Allen and son Farid  
 California St., S.F.  
 22 Morning Children  
 22 Seattle people  
 California St., S.F.  
 22 Prof. Rogers and mother Farid  
 California St., S.F.  
 22 Mrs.[A2144] Saxter Farid  
 California St., S.F.  
 22 Mrs. Marie[A2145] Beckwith  
 California St., S.F.  
 22 Mrs. McElwee Sohrab  
 California St., S.F.  
 22 Miss Angeline Haste (Interpretation of dream)  
 California St., S.F.  
 22 Afternoon ? (On teaching) Farid

California St., S.F.  
 23 Morning Miss Ramona Allen  
 California St., S.F.  
 [A2146] 23 Morning Miss Ramona Allen, Betty, Marie Faríd  
 Mrs. Goodall's, Oakland  
 23 Mrs. Munroe's friends from Berkeley Faríd  
 Mrs. Goodall's, Oakland  
 23 Lunch ?  
 23 Mrs. Weinman Sohrab  
 23 Miss Charlotte D'Evelyn

OCTOBER	TIME	NAME AND PLACE	TRANSLATOR
24	Morning	Seattle people	
		California St., S.F.	
24	Morning	Mr. King and others	
25	3.20 P.M.	Miss Christine Fraser	Sohrab
		Home of Truth, Sacramento	
25	5 P.M.	F.R. Hinkle of "Sacramento Union"	Faríd
		Hotel Sacramento, Sacramento	
26	10.15 A.M.	W.A. Lawson of "Sacramento Bee"	Faríd
		Hotel Sacramento, Sacramento	
NO DATE			
		Mrs[A2147]. Pell of Home of Truth	Sohrab
		Mrs. O'Reilly (Ramona's cousin from Portland?)	[A2148]
		Mrs. Cummings (Interpretation of dream)	[A2149]

## HERALD OF THE SOUTH.

### The Coming of 'Abdu'l-Bahá to California.

#### By Dr. D'Evelyn.

SAN FRANCISCO, October 3, 1912.

The trans-continental passengers to San Francisco leave their train at Oakland, and are ferried across the Bay to their journey's end. Arriving there, they disembark and follow the wharf to a long corridor, terminating on the "Main Street," here their friends are permitted to meet them.

It was October 2nd, 1912, a day of great expectancy in San Francisco. The furnished home prepared for 'Abdu'l-Bahá was garnished, swept and beflowered. All arrangements were complete. Slowly the hours seemed to pass. Eventide came, and with it, disconcerting reports of delay. Telegrams confirmed that the reports, while telegrams to railway headquarters brought the discomfiting news that schedule time had been abandoned, and no time of arrival was hazarded. Close on mid-night a telegram from 'Abdu'l-Bahá instructed friends not to await His arrival, "send only one friend to depot." Without in leastwise anticipating such orders, we were instructed to comply with 'Abdu'l-Bahá's request.

Securing two taxis we left for the Ferry. Arriving there we ascertained the sections may possibly arrive about 1.30 a. m. The night deepened, the Ferry was deserted. The lights of the city waned to a minimum. The ever dimly lighted corridor became still darker and still more gloomy and lonely. But we were awaiting the Master. At 1.40 a. m. the siren announced the incoming of a belated ferry-boat. Some minutes later, the slide at the end of the corridor was upraised. A few, very few emerged. They reached the street, still no evidence of the Master. What, if he was not there? The half lowered slide seemed a sort of possibly confirmatory evidence. By this time, a night patrol man, we of the taxi party and a red-capped porter constituted the entire population of the corridor. The red-cap we assumed had come over the Bay, so addressing him we enquired had all the passengers of both sections come over? His reply was negative. Still hoping, we ventured to enquire — were there any unusual looking people on board? Yes, he replied, there is a very old gentleman with strange dress and several other strangers with Him. This was reassuring. Once again we hoped and centred our gaze upon the far end of the corridor. Some minutes later ‘Abdu’l-Bahá appeared, walking slowly, calmly, majestically, followed by his secretaries. Forgetful of boundary lines, uncovering, we advanced to meet him. He drew near more rapidly and with outstretched arms he embraced us, uttering a salutation followed by the English words — “Very good; very Good.” ‘Abdu’l-Bahá was in San Francisco: Leading the way to the side-walk where the taxis awaited us, one was naturally desirous after seating ‘Abdu’l-Bahá, to attend to the welfare of his staff. But it was not to be, for saying something to his staff, he, through an interpreter, desired that we should seat ourselves beside him. The strange, great, new thing awed one into silence. But ‘Abdu’l-Bahá, with a perceptible note of pleasure, a victorious gladness in his voice as if a long-hoped for moment had been attained — said, “Speak to me.” But how could one speak, what could one say — was it not the birthing of a moment — from which henceforth even time must find its dating, and eternity its reckoning?

Ere long we reached the home, made ready by true, loving and expectant friends. Rare indeed was the reverential welcome extended to ‘Abdu’l-Bahá. Orient and Occident had met. Supper was served, prepared by Persian friends, then resident in San Francisco. Truly a never to be forgotten communion! The guest, the words of wisdom, the mentionings of the past, the herald-dawn of a wondrous present.

That night we slept under the master’s roof, our room-mate being Fugeta of Japan, now of Haifa. Time has even now confirmed its memory as a reality, while history registers it an epoch significant and momentous. ‘Abdu’l-Bahá reached San Francisco, the west — the sun had set, the lamps were lightless, the people slumbered and slept. The Center of the Covenant, Bearer of the Message, came and uttered the call of the Kingdom of God. “Be confident, have no doubt about it, this banner of Bahá’u’lláh will be unfurled waving towards all religions. The anthem of the Oneness of the world of humanity will confer a new life upon all the children of men.”

Thirteen years later, the memory echoes this benediction as a greeting to the loved ones far away in the Isles of the Southern Seas. Truly this is a glad-tiding. Alláh'o'Abhá.

**Interview given by 'Abdu'l-Bahá to Ida McCormick, Maud Sickles and Myrtle Nerhbass**

(Maids in Hotel Sacramento)

Room 202, Hotel Sacramento, Sacramento, California

8:15 A. M., Saturday, October 26, 1912

Translated orally by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

A. B. You are very welcome (one of the girls said they have been given some pamphlets). Read them and ponder over them carefully, for if you are fully informed of the Cause of Bahá'u'lláh, then you will witness that the teachings of Bahá'u'lláh are the cause of the illumination of the world. They will bestow great joy upon the hearts. The spirits will be exhilarated, the world of man will advance, and the world of morality will become illumined, just as this condition is realized in the Orient. Bahá'u'lláh has illumined the Orient.

I beg of God that He may confirm you, and I will annoint each one of you. The fragrance of perfume is very good, it creates exceeding joyousness (annointing each with violet water).

I will give you some fruit (each received an apple and a peach).

May you be assisted always.

I was perfectly comfortable here in your hotel — very comfortable — and I will pray for you that God may surround you with His benediction.

Sacramento, 5 P. M., Oct. 25, 1912 Friday

**Interview with F. R. Hinkle of the Sacramento Union**

Dr. Faríd, Interpreter

A. B. We have come here to this city to be your guests. We are Bahá'ís. We have come as travelers to see the various places of this country.

While in the Orient we have heard that America is a populous country. Its civilization is so developed, and various societies are organized for the purpose of international peace.

As the foundation of His Holiness Bahá'u'lláh, who is our leader, is international peace in the world of humanity, therefore we have come to visit those who are interested in these problems, and find out to what degree they have advanced.

In reality, this is a progressive country. Its material advancement is well marked. The government is fair and the nation is noble. It is quite becoming of such a blessed people to be the standard of international peace.

H. H. Bahá'u'lláh, 50 years ago, proclaimed universal peace to the nations, declared universal peace amongst the peoples, declared universal peace amongst the religions, invited people to universal peace amongst nativities, summoned people to international peace amongst religions.

In the Orient, amongst the religions, there existed the utmost of hatred. He caused the various religions to be unified, to-wit: representatives of the Jews, the Christians, the Zoroastrians, and the Muḥammadans, and caused fellowship to bind them together. This reached such a pitch that souls of these various nations, formerly hostile and contentious, latterly all becoming followers of Bahá'u'lláh, have attained to such good fellowship and love that now they present the most remarkable homogeneity and admixtures. It is as if they were one family.

Likewise to all the governments of the world he wrote epistles concerning universal peace and the abolition of war, and for all he expounded the harms of war and elucidated the benefits of international peace. Even among them such a letter was addressed to the President of the United States, then U. S. Grant.

Inasmuch as the basis of the divine religions — (Mr. Hinkle. What do you mean by divine religions? A. B. Such as Judaism, Christianity, all the great religions of the world. By that are meant religions which are not idolatry, religions which are monotheistic, against religions which are polytheistic. Divine religions are religions of monoism, like Christianity, like Zoroastrianism, like Muḥammadanism. Those are monistic.) was quite destroyed, and certain blind imitations had taken their place, which blind imitations of dogmas proved to be the bone of contention, causing bloodshed, thus H. H. Bahá'u'lláh reformed the basis of divine religions, formulating new teachings in conformity with the exigencies of modernism.

Because the world has undergone reform from every standpoint — sciences have been reformed, legality has been reformed, inventions have been renewed, and discoveries have newly been made, new thoughts have sprung up — consequently in the world of religion there necessitated that new teachings should be formulated.

H. H. Bahá'u'lláh, with lucid argument, with proof conclusive, with evidence manifest, shown forth from the eastern horizon, founding teachings which constituted the very spirit of modernism. An outline is given here below.

### **Hinkle**

First, to investigate reality or truth.

Second, the declaration concerning the oneness or the solidarity of human kind.

God is one and the world of humanity is one. That which is lacking is simply the education of those who are still deficient, and who can become thereby illumined, so people who are illiterate shall be literate, but ever He declared humanity in its entirety is the servant of God. God is kind to all. Why should we be unkind to our fellowman? God loveth all. Why should we be inimical?

Third, universal peace amongst the nations, amongst the nativities, amongst the religions, amongst the races.

Fourth, the comparison of religion with science with a view of conforming the religious principles with scientific postulates.

Commenting on this, He declared that the religion which is not in conformity with science should not be considered religion at all.

Fifth, religion should be the bond of love and unity amongst men. If religion be not the cause of love, it is better to do without, it is better to be irreligious.

Sixth, the generalizing of education — the spread of education. Thus, in the course of time no illiteracy shall remain.

Seventh, the use of an international language as an auxiliary means of international communication; thus, through the widespread education and the international use of one language, the misunderstandings existing amongst various nations shall be removed, preparing the way for affiliation and intercourse.

Eighth, the problem of economics. A different regime has been formulated by Him which conserves degrees in the social body; nevertheless each individual member of the body politic will enjoy to the fullest extent the resources of the Creator.

### **Hinkle**

Ninth, equality of rights, and spiritual solidarity, and heavenly fraternity.

The founding of an international tribunal, to which all the nations of the world shall send authorized representatives to compose this body, and to arbitrate all the international disputes which may arise on the earth. This interparliamentary body will be protected by humanity at large, an ultimate arbiter.

More than this your column may not allow. It is quite lengthy.

Mr. Hinkle. Interested at all in the political situation in America?

Dr. Faríd. He won't interfere with politics. He would not give an opinion on politics, but would give an opinion on the esthetics of the heart of life.

Mr. Hinkle. Anything to say about this war? (Balkan)

A. B. Nothing to do with those things. That is ferocity.



## **EXCERPT FROM AN ADDRESS BY ‘ABDU’L-BAHÁ**

AT SACRAMENTO, CALIFORNIA

OCTOBER 26, 1912

The issue of paramount importance in the world today is International Peace. The European continent is like an arsenal, a storehouse of explosives ready for ignition, and one spark will set the whole of Europe aflame, particularly at this time when the Balkan question is before the world. Even now war is raging furiously in some places, the blood of innocent people is being shed, children are made captive, women are left without support and homes are being destroyed. Therefore the greatest need in the world today is International Peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. It is time for love. It is time for cementing together the East and the West

Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. May the men of affairs in this democracy uphold the standard of international conciliation. Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth and may the glory of this accomplishment forever halo the history of this country. May the first flag of International Peace be upraised in this State.

## **INTERVIEW WITH ‘ABDU’L-BAHÁ**

by Mr. W. A. Lawson, reporter on “The Sacramento Bee”

Hotel Sacramento, Parlor on Mezzanine Floor

Sacramento, California

10:15 A. M., Saturday, October 26, 1912

Translated by Dr. Ameen Ullah Faríd

Stenographically reported by Miss Bijou Straun

Mr. Lawson. I have noticed in the papers that ‘Abdu’l-Bahá is spoken of as a prophet. Does he claim divine inspiration?

‘Abdu’l-Bahá. The papers make that statement, but I do not claim to be a prophet.

Mr. Lawson. You are not in any sense the founder of any religious sect? You do not aim or intend to claim anything in the nature of a new religion?

‘Abdu’l-Bahá. The fundamental basis of all divine religions is one and the same. In that sense the Bahá’í movement is not a new religion.

Mr. Lawson. Then you are not claiming to have any divine revelations, or anything in the nature of a divine authorization?

‘Abdu’l-Bahá. The fundamental basis of the divine religions, having been forgotten, is being reformed and reestablished by the Bahá’í movement. It is a reformation. The basis of the divine religions is one. It is not multiple, for reality is one and not multiple. The fundamental basis of all the divine religions is one and the same. Because the Bahá’í movement has reformed and reestablished all the fundamental tenets of religions, therefore every religion will find its essential basis in the Bahá’í religion.

Mr. Lawson. The aim would be to unify?

‘Abdu’l-Bahá. The aim is simply to unify all the religions, to prove that in the end religions must become one, for the foundation shall be one, because we have the fundamental basis of the Gospel. The Christian will find the fundamental basis of the Gospel. That will not be discarded — it is there. Religions, by letting go of dogma and blind imitations — which are various and different, causing contention and strife — these being discarded and forsaken and the reality of divine religions held to which will prove to be one reality — all will be unified.

Mr. Lawson. Would this idea imply an abandonment of the denominational associations?

‘Abdu’l-Bahá. No, no one will give up his affiliation with his own religion, but the point is made they will hold more tenaciously to the fundamental of their own religion. For example, what does the Christian have as an essential basis? It is the basis of divinity. Christ was the Word of God, the spirit of God. In the Bahá’í religion this is held to — this faith, the law of Christ. Such moral precepts as “Whosoever shall smite thee on thy right cheek, turn to him the other also,” and “Love your enemies,” are all reproduced here. They are not discarded. (Matt. 5:39) In short, the reality of the religion of Christianity will be held to here, but with insight, not blind belief. For example, we will prove, reasonably, the basis of divinity — though with rational proofs. By rational syllogisms he will prove the validity of Christian ethics, the fact that Christ was confirmed by the Holy Spirit. This he will do by rational proofs, and then he will have the basis of his religion.

Mr. Lawson. My intention is to give a very brief statement of the practical aim of this Movement. As I understand it, it does not aim to do away with all the existing faiths, but simply to bring them together into association in this movement, called the Bahá’í movement, which is not, strictly speaking, a religion — that is, it does not have any creed — but to gather them all in a world wide movement for the promotion of peace, humanitarianism and good fellowship. Is that the idea?

‘Abdu’l-Bahá. The giving up of belief in traditional imitations, but unbiased investigation of truth is ever to be pursued.

Mr. Lawson. You mean that religious advance must keep pace with scientific advance?

‘Abdu’l-Bahá. Yes. Illumination of science has advanced, likewise religion must advance.

Mr. Lawson. I would like to ask for your impressions of America, what you regard as most striking and most characteristic in the American people as you have observed them, and also what you would suggest as our greatest need in this country?

‘Abdu’l-Bahá. As far as your material prosperity is concerned, it is marvelously progressive and replete, and your future is exceedingly bright. Fortune is smiling upon you. The achievement of this democracy will be great in the future. Europe is overpopulated and has accomplished what she could. There is no chance for great progress there.

Materially you are very well off, but you are in need of what I would term “divine” civilization —

Mr. Lawson. (interrupting) “Sweetness and light” as Matthew Arnold says?

‘Abdu’l-Bahá — that which is concerned with morality and ethics, because material civilization is concerned only with bodies, or matter, but divine civilization has to do with morality. Which you need is only that. It is the divine civilization which Christ founded which you need to have established here. It is a development in ethics and esthetics.

Material civilization is like a glass chimney. Divine civilization is like the light within the chimney or lantern. However much the chimney may be polished or clear, it is in need of light.

Mr. Lawson. What is your own religion? Do you adhere to any particular denomination? Are you a Mussulman, or did you inherit any other religion?

‘Abdu’l-Bahá. Being a Bahá’í, my affiliation is with all religions.

Mr. Lawson. Were you originally a Mussulman?

‘Abdu’l-Bahá. Originally we were Muḥammadan, but since the declaration of Bahá’u’lláh we love all humanity.

Mr. Lawson. This does not involve a renunciation of any faith?

‘Abdu’l-Bahá. No.

Mr. Lawson. A man may join this movement and still retain whatever his original religion may have been?

‘Abdu’l-Bahá. Yes.

## Notes:

### ADDRESSES BY 'ABDU'L-BAHÁ IN CALIFORNIA

Oct. 3 3.25 P. M. Mrs. Goodall's, Oakland

" 4 8.00 P. M. Public Reception, 1815 California St., S. F.

" 5 3.00 P. M. Interview with Stitt Wilson, 1815 Cal. St.

" 5 4.00 P. M. 1815 California St.

" 5 8.40 P. M. 402 Lick Bldg., S. F.

" 6 11.00 A. M. First Unitarian Church, S. F.

" 6 7.00 P. M. Mrs. Goodall's, Oakland

" 6 8.00 P. M. First Congregational Church, Oakland

" 7 8.15 A. M. Interview for Frank Carroll Giffen, 1815 Cal.

" 7 9.25 A. M. To Miss Ollie Gish, blind girl, 1815 Cal.

" 7 10.15 A. M. 1815 California St.

" 7 8.00 P. M. Japanese Independent Church, Oakland

" 8 10.15 A. M. Stanford University, Palo Alto

" 8 4.30 P. M. Mrs. Merriman's, Palo Alto

" 8 8.00 P. M. Unitarian Church, Palo Alto

" 8 9.00 P. M. Dinner at Mrs. Merriman's Palo Alto

" 9 3.15 P. M. To Mrs. N. A. Purdon

" 9 8.00 P. M. Berkeley High School, Auspices Home Truth

" 10 8.00 P. M. Jefferson Hall, Auspices Open Forum

" 11 8.00 P. M. Native Sons Bldg., Auspices Theosoph. Soc.

" 11 10.00 P. M. Mrs. Grosse's, 2115 Baker St., S. F.

" 12 10.45 A. M. Congregation Emanu-El, S. F.

" 12 3.30 P. M. Mrs. Goodall's, Oakland, Children's meeting

" 12 8.30 P. M. Mrs. Goodall's, Oakland

Oct. 13 3.30 P. M. 1665 Jackson St., S. F., Library for Blind

" 14 10.00 A. M. To Yamamoto and Japanese friends, 1815 Cal.

" 16 3.30 P. M. Century Club, S. F.

" 16 8.00 P. M. Mrs. Goodall's, Oakland, Feast

" 17 8.00 P. M. 1815 California St.

" 21 6.00 P. M. 1815 California St.

" 21 7.00 P. M. To Dr. Allen and son, 1815 Cal. St.

" 22 5.00 P. M. 1815 Cal. St., inscription Mrs. Grosse's Bible

" 22 8.00 P. M. Mrs. Goodall's, Oakland

" 23 9.15 A. M. Mrs. Goodall's, Oakland

" 23 9.30 P. M. 1815 California St.

" 23 10.00 P. M. Interview Miss Hillmer

" 24 5.00 P. M. Last portion of last talk

" 25 8.00 P. M. 1815 California St., Farewell

" 25 3.20 P. M. Home of Truth, Sacramento

" 25 5.00 P. M. Hotel Sacramento, Reporter of Sac. Union

" 25 7.30 P. M. Hotel Sacramento, Parlor Mezzanine Floor

" 25 8.30 P. M. Hotel Sacramento, Assembly Hall

" 25 9.15 P. M. Hotel Sacramento, Parlor Mezzanine Floor

" 26 8.15 A. M. Hotel Sacramento, To 3 Maids of Hotel

- " 26 8.30 A. M. Hotel Sacramento, for Mrs. Latimer's Japanese
- " 26 9.30 A. M. Hotel Sacramento, Assembly Hall
- " 26 10.15 A. M. Hotel Sacramento, Reporter Sac. Bee
- " 26 12.00 M. Farewell Dinner, Hotel Sacramento

Oct. 21/50

## FOREWORD

The pages in this volume, which is but one of many dealing with various phases of the Bahá'í Faith, are devoted exclusively, with more or less detail, to the period of three weeks during which 'Abdu'l-Bahá was a guest in California in the month of October, 1912.

On the journey from New York westward He and His suite had tarried a few days at Denver and at Salt Lake City and did not reach San Francisco until Thursday, October 3rd. It was shortly before two o'clock in the morning, the train having been several hours late. Dr. Frederick W. D'Evelyn, chairman of the San Francisco Bahá'í Assembly, had waited at the Ferry Building to meet and escort them to the residence at 1815 California Street which had been secured by Mrs. Helen S. Goodall for their San Francisco sojourn.

'Abdu'l-Bahá was engaged almost that entire day in receiving reporters from the cosmopolitan papers and the callers who came to pay their respects and to invite Him to speak at their respective churches, clubs or other organizations. However, late in the afternoon, He attended a formal reception tendered in His Honor by the Bahá'ís of the Bay area at 1537 Jackson Street, the Oakland home of Mrs. Goodall.

Then began a series of public addresses by 'Abdu'l-Bahá in and around San Francisco until the 18th of October, when He went by evening train to Los Angeles. This trip He had planned especially for the purpose of visiting the grave of Mr. Thornton Chase, beloved believer renowned throughout the Bahá'í world, whose sudden death in Los Angeles had occurred September 30th just previous to the arrival of 'Abdu'l-Bahá in San Francisco.

Accommodations had been reserved in Los Angeles by Mr. Alexander Frankland at the telegraphic request of 'Abdu'l-Bahá. Accordingly, the Bahá'ís of the suburban towns from Bakersfield to San Diego were summoned by telephone to assemble forthwith at the Hotel Lankershim, and at one o'clock in the afternoon of the 19th they accompanied 'Abdu'l-Bahá to Inglewood Cemetery. At the close of a brief but impressive ceremony He expressed the wish that Bahá'ís should at least once a year gather at that grave in commemoration of that revered personage Mr. Chase whom He regarded as the "first Bahá'í of America."

In the evening ‘Abdu’l-Bahá spoke at the Bahá’í headquarters in the Grosse Building. The following morning, which was Sunday, He was conducted on a sight-seeing tour that included Pasadena and the famous Busch Sunken Gardens. At five o’clock He left the “City of the Angels” by train for the return to San Francisco where, on the 21st, He was again welcoming, with unsurpassed graciousness and large-heartedness, everyone who called. As the date of His departure for the East drew apace, friends old and new, many of whom had come from as far away as Oregon and Washington, sought last minute interviews for counsel and answers to their questions.

‘Abdu’l-Bahá and His traveling interpreters and companions, at nine o’clock in the morning of October 25th, regretfully took leave of the “City by the Golden Gate” and entrained for Sacramento, which was to be their last stopping place in the West.

Arriving at the capital, they were entertained at luncheon at the Home of Truth, after which they registered at the Hotel Sacramento for the night as they would not be leaving for Chicago until 26th. In the interim, ‘Abdu’l-Bahá gave a number of interviews to members of the press, in addition to the pre-arranged public talks at the hotel.

The next morning He accepted the invitation of a prominent newsman for a drive through the surrounding country-side. On their way back to the hotel, it then being near the noon hour, they alighted from the automobile for a hasty walk through the magnificent ornamental grounds of the State Capitol with its hundreds of trees and plants from all parts of the globe.

At the farewell luncheon in the hotel, at which ‘Abdu’l-Bahá was host, He had as special guests all those who had shown Him courtesy and hospitality while in Sacramento.

Immediately thereafter He and his party hurried to the depot to board the train for Chicago.

Thus ended another historic episode in the history of the Bahá’í Faith.

Oct. 25th, at nine o’clock in the morning, ‘Abdu’l-Bahá, His interpreters and traveling companions, regretfully took leave of the “City by the Golden Gate” and entrained for Sacramento, which was to be their last stopping place in the West.

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

at the home of Mrs. Helen S. Goodall, 1537 Jackson St., Oakland, Cal

3 P. M., Thursday, October 3, 1912

Translated by Dr. Ameen U. Faríd

Stenographic notes taken by Miss B. S. Straun

I am going to say “Welcome” to you, instead of your welcoming me. I am most happy on account of being here with you. I am exceedingly joyous, and I offer thanks to His Holiness Bahá’u’lláh that the potency of His Word was instrumental in bringing about such a meeting.

In the world, many souls go from one country to another. Perchance they may go from here to the Orient. Or perchance some may come from the Orient here. But the purpose of such a journey is either travel, or a commercial motive, or some political reason; or their reason or purpose may be some scientific achievement; or they may go on the journey to meet friends. All such meetings are accidental; they are concerned with the exigencies of the world of nature.

But I have come from the Orient — this vast distance have I crossed — with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet you. Therefore, the meetings of all are generally accidental, whereas our meeting is real, essential, for the hearts are connected and the souls are attracted, and the spirits are exhilarated, and such a meeting is real in character, and therefrom great are the results. The results are everlasting.

Regard the time bygone. There occurred a meeting like this meeting. That is to say, that meeting emanated from the attractions of the conscience. It was due to the spiritual Bond. It was due to the fraternity of heaven. Regard the results which have later become concomitant! What lights have shone therefrom! What a new spirit has been breathed thereby!

Therefore I beg of God that this meeting of ours may likewise be a spiritual meeting, may be a heavenly meeting, may be a cordial bond, may be of Divine susceptibilities, may be a result of the breaths of the Holy Spirit. Thus may its traces be everlasting. May its results be eternal. May it be an indissoluble bond and an association inseparable. May it be a love which shall be never ending. This is My hope. And you who have turned to the Kingdom of God, and you who are set aglow with the fire of the love of God, and you who are ignited through the fire of God’s love, — you must endeavor that this meeting shall give forth eternal results.

And what brings that about?

That is brought about by acting in accordance with the teachings of Bahá’u’lláh. That is dependent upon our becoming resuscitated through the new Spirit, inasmuch as the teachings of Bahá’u’lláh are, in relation to the body of the world, as the spirit is to the body, and in relation to the lantern of the Divinity it is as the light within, and in relation to the soil of the hearts it is the vernal shower, and in relation to the growth of the trees it is the vernal breeze, and in relation to the recovery of the diseased body-politic it is a quick acting remedy, because it is the oneness of the world of humanity. It is love amongst all mankind. It is a bond which unites all the religions. It is the unity which welds together all the races. It is the connection between all the countries. It is universal peace among the nations. It is universal peace among all the peoples. It is the universal peace which will bring together all the nativities. And undoubtedly it is



the Spirit of the world. It is the Light of this world. Likewise, it is an impetus to the promulgation of knowledge, and it is the cause of corresponding religion with science — the conformity of religion with science and reason.

All the nations of the world to-day are subject to certain superstitions animating or instigating them along the lines of prejudice and hatred and rancor. These are the cause of warfare and battle, for blind imitations are ever various; but the teachings of Bahá'u'lláh are reality, and reality is the fundamental basis of all the Divine religions. Hence it is the very cause of uniting all humanity. It is the cause of love among the hearts of men, for it is reality.

Likewise, the teachings of Bahá'u'lláh are concerned with good conduct, and good conduct is the greatest effulgence of the All Glorious.

Unless the ethics of the world of humanity be improved, the world of humanity will be incapable of advancement — if material advancement obtain without the moral advancement. But real advancement is dependent upon the world of humanity to become the manifestation of the bestowals of God, to become a center of Divine morals, to become a place of the effulgences of the Merciful. Thereby the world of humanity will prove to become the image and likeness of God. Until these virtues reveal themselves in the world of humanity, the real progress and advancement will not be feasible.

His Holiness Bahá'u'lláh, addressing all mankind, says: “You are all the fruits of one tree and the leaves of one branch.”

That signifies that the world of humanity is representative of one tree, and all mankind representative of its leaves, its blossoms and its fruits. Wherefore, all the inhabitants of the earth have grown through their attachment to this blessed tree, and all reared and nurtured through the shower of Divine Mercy, and it is self-evident that this teaching is the very Spirit of this age. It is life-giving, because through love it animates the people, and it casts aside alienation utterly. It brings all into friendship.

Among the teachings of Bahá'u'lláh is the one relative to man, who must under all conditions and circumstances, be forgiving; that man must love his enemy; that he must consider an ill-wisher as a well-wisher. Not that he should consider some one as an enemy and then be forbearing with him, or endure him, or to consider one as inimical and to be long-suffering. He declares that this is hypocrisy. This love is not real. Nay, rather you must see your enemies as friends, an ill-wisher as a well-wisher, and treat the accordingly. That is to say, your love and kindness must be real. Your well-wishing must be real, not that it should be a forbearing, for forbearance is hypocrisy. The people of reality will not accept it.

And among the teachings of Bahá'u'lláh is this: That man must arrive at the place of sacrifice, and the station of sacrifice is this: that his entity — his life, his possessions, his comforts, his life must he sacrifice for humanity. Until man arrives at such a station, he is deprived from the effulgences of God and from

the bestowals of the Merciful, and from the breaths of the Holy Spirit, which in this radiant century have become apparent and resplendent.

And among the teachings of Bahá'u'lláh is the one relative to the fact that God has created man so as to yield some fruit from his being, or existence, — an eternal fruit, an everlasting result.

If the world of humanity be confined to this short space of material life here, if man should devote his energies to the temporary results — (for the life of this world is short, the blessings of this world are short or temporary, the virtues of the world of nature are temporary, the happiness of the world of nature is temporary) — this cannot be called fruitage, because it is temporary and hence useless. Nay, rather man must be a blessed tree bearing eternal fruits. Thus everlasting spirituality may be his.

The real fruit of the human tree is everlasting, and that is the love of God, and that is the knowledge of God, and that is service to the world of humanity, and that is kindness to all mankind, and that is endeavor and striving for the material and spiritual, or ideal, development of the world of man. This is the everlasting fruit. This is the Divine effulgence. This is the Divine bestowal. This is the everlasting life.

Praise be to God! We have assembled here, and the cause of our gathering here is the love of God.

Praise be to God! The hearts are kind towards each other, and the heavenly radiance is resplendent.

I am hopeful that the hearts may be moved, the souls may be each attracted, and all of us shall act in accordance with the teachings of Bahá'u'lláh.

Words of 'Abdu'l-Bahá to the children in the dining-room. Following the preceding address. Translated by Mírzá Aḥmad Sohrab.

It is a blessed day, because the love of Bahá'u'lláh has gathered us together. It is a blessed day, because it attracts the bounties of God. It is a blessed day, because it is illumined with the heavenly light. It is a blessed day, because from the Kingdom of Abhá the breaths of the Holy Spirit are wafted. It is very blessed. Its results are most wonderful. Its praises are never ending. You will see later on.

#### **ADDRESS BY 'ABDU'L-BAHÁ**

at 1815 California Street, San Francisco, California

8 P. M., Friday, October 4, 1912

Translated by Dr. Ameen U. Faríd

Stenographic notes by Miss Bijou Straun

All are welcome — very welcome.

(Dr. Faríd. He wishes you to take the most comfortable posture — the most comfortable position — if possible. He will walk and speak to you.)

All phenomena are possessed of one aspect — minor and major. Whether minor or major, phenomena are possessed of one aspect.

For example, consider the mineral kingdom. You will observe a piece of ground which is fertile, pure, where all flowers grow. Another may be sterile or desert-like, where no plant life or growth is evident, and therein you do not see any signs of vegetation. If anything grow there, it will be thorns and thistles.

And when you look at a given tree it is either a fruitful tree, a tree yielding good fruit, or a tree which is fruitless; a tree bearing either sweet fruit, or a tree which might bear bitter fruit. It is either a good tree, or, as prophetically spoken, an evil tree.

When you glance at the animal kingdom, you will classify the animals as the ferocious (wild) or the blessed (domestic). You see they are not possessed of the two aspects. They are possessed of one, with the exception of man, and man is possessed of two aspects. He is possessed of an aspect of radiance, and possessed of an aspect of darkness; an aspect heavenly in character, another of animal type; one representative of virtues, the other of defects.

Good and evil, virtues and vices, perfections and imperfections, are potentially possible in man.

In man there is present the faculty of reason, there is the spiritual faculty, and they belong to the superlative world.

In man there is the ego which is natural in type — nature — because it belongs to the world of nature, and is a captive of nature, and that is animal in type and character.

Hence, in the human world there have appeared men who have presented the most virtuous state, and there have come men who have been most defective. Divine men have appeared. Likewise, satanic men have appeared.

Certain men have appeared who have proved to be the very light of guidance. Others have come who have been absolutely devoid of light. Certain souls have come who have contributed to the welfare of humanity. Others have come who have proved to be a menace to society. Certain souls have appeared whose lives have become examples of adoration amongst men — human temples — and some have appeared who have been so degraded as to worship stone. The basest of phenomena have been adored by them, like the idolators.

Consider how precious man is who becomes adorable amongst men, and, on the other hand, consider how degraded man may become, who can become so degraded as to worship stone, to worship a mountain, to adore a sea, to adore a tree, to adore a plant. There are certain people or sects in India who worship

plants. There are certain peoples who adore a monkey. Consider how degraded man may become whose worship-object becomes a monkey.

On the other hand, regard how His Holiness Christ and the Holy, Divine Manifestations of God in human temples have appeared and have proved to be adorable examples of humanity. Hence, it becomes evident that in the world of humanity there are present two aspects. One is the merciful aspect, and the other is the satanic aspect. One is the aspect of virtues, and the other the aspect of vices. For in man there are present two forces: one is a force appertaining to the Kingdom. And the other comprises certain energies and certain powers, in which all the animals share, or man shares them in common with the animals. But as to man's intellectual faculty and his spiritual capability, these are bestowals of the heavenly realm. They comprise the effulgences of the Merciful. They represent the virtues divine in aspect.

Now, when the heavenly forces overcome the satanic or animal forces in man, man is then brought within the category of the intellectual. He becomes celestial. He becomes heavenly. He becomes divine. He is then worthy of presenting the image and likeness of God. That is to say, the divine virtues become resplendent in the world of humanity, like unto light shining from the sun, casting its radiance upon all objects, then that which was dark becomes radiant thereby. This aspect of spirituality, this force of the Kingdom, when it overcomes the natural forces, that means the process of rebirth, or second birth. This signifies baptism through the Holy Spirit, because the Divine Radiance has overcome the darkness of animalism. Therefore it is that His Holiness Christ has declared that "man must be born again;" that the first birth is from the matrix of the mother, but the second birth is out of the matrix of nature. That is to say, the forces of the Kingdom have overcome the forces of the animal tendencies; thus man does not remain a captive of nature. He will not act in accordance with the tendencies of the realm of nature. He will then conduct himself in accordance with the teachings of the Holy Spirit. If man be not educated, be not guided, receive not the radiance of Divine Light, be not resuscitated through the Breaths of the Holy Spirit, he will be like unto the barbarous people who inhabit Central Africa or the animals — even lower than animals. Hence, it becomes evident that the attainment to virtues is possible through the teachings of God, and the bestowals of religion, and the inspirations Divine. It is through the baptism of the Holy Spirit. It is through rebirth.

But if the natural forces should take the upper hand — for in man there is also present the animal tendency or aspect — if his animal tendencies overcome his merciful proclivities, and satanic darkness should overcome the Merciful Radiance, then the other (the dark aspect) becomes dominant. He lingers in the world of darkness, of ignorance; is a center of defects. He is a captive of vices; he becomes ferocious, blood-thirsty, becomes greedy; he becomes covetous; he becomes lazy; becomes a captive of the tendencies of his lower nature. Then he is baser or lower than the animal. Then he is relegated to the animal category, only in many points he becomes even worse than the animal. It is for this

reason that God has sent the Prophets. He has sent Divine Teachers in order that man might be educated, and that through the Breaths of the Holy Spirit he can become dominated; that his radiant aspect should flood with light the dark recesses of his animal tendencies; that his spiritual forces should overcome his physical forces, dominating them, in order that the Divine Bestowals and the Lordly Illumination shall overcome the satanic darkness.

When he reaches this supreme stage, then he attains to life everlasting. Then he is deserving of the image and likeness of the Lord. Then he is a reflector of the light of the Sun of Reality. Then he is the reflector, or the mirror, which mirrors forth the attributes and the qualities of the Merciful. Otherwise, in the utmost of despair, the utmost of dejection, and the utmost of ignorance, and the utmost of inadvertence, does he remain. This is self-evident and manifest.

The Prophets of God have endured all the hardships and all the ordeals, and all the difficulties have they faced, having sacrificed self and forfeited their lives, in order that the world of humanity might be rescued from the darkness of such defects, and that it might reach the high plane of attainment. This station of darkness in man is the lowest degree of the arc of descent and the beginning degree of the arc of ascent. It is the lowest of degradation and the beginning of progression. Therefore, man is possessed of two aspects.

The world of existence has been likened to a circle. Man, like every circle, is possessed of two arcs: one the arc of descent, and the other the arc of ascent.

In the circle of human existence, man occupies the stage, sharing in common the two extremes of these arcs: the first degree of commencement in the arc of ascent; so it is the darkest stage of the night and the beginning of the twilight of human attainment.

Thus man is possessed of the two aspects. This is the station of the animal man. It is the world of nature. If he should remain in this station, he is the lowest of existent beings. But if he progress from this station, then he is the most noble of creatures.

Therefore, the Holy, Divine Manifestations of God have come in order that they might educate souls and uplift them from this arc of descent into the arc of ascent.

And what does the arc of ascent represent?

It is Divine guidance; the knowledge of God, represented by sciences and arts; the virtues of human attainment; the perfections of the Kingdom. It is faith, assurance, praiseworthy deeds, entrance into the Kingdom of God, baptism through the Holy Spirit, and the process of regeneration. It is the very life everlasting.

Therefore, we must act in accordance with the teachings of God. With all endeavor must we strive to traverse the lowest stage of the arc of descent, rescuing

ourselves therefrom, and pursue upward the arc of ascent. Thus might we attain to our greatest desires, and the utmost hope is, of course, entrance into the Kingdom of God, attainment to the life everlasting, the radiance heavenly, the achievement of deeds beneficial towards all humanity, service in the path of international peace, the promulgation of the oneness of the world of humanity.

I hope that to this great bestowal and this beneficent grace may you attain.

And good-by.

### **INTERVIEW BETWEEN ‘ABDU’L-BAHÁ AND J. STITT WILSON, MAYOR OF BERKELEY, CALIFORNIA**

1815 California Street, San Francisco, California

3 P. M., Thursday, October 5, 1912

Translated by Mírzá Aḥmad Sohrab from his Persian notes

Dictated to Miss Bijou Straun

‘Abdu’l-Bahá

You are welcome — exceedingly welcome.

Mr. Wilson

It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines.

‘Abdu’l-Bahá

I have always had the utmost longing to come to America and associate with the revered members of the societies of international peace that are organized on this continent, and converse with such noble souls as you who are the cause of the sublimity of the world of humanity. According to what I have heard, and according to the statements given to me, they have praised you very highly, saying that your aims are pure, that your philanthropic purposes are numerous, and that your highest hope and aspiration are to render a service to the world of humanity. On account of these things, I am exceedingly happy to see you.

In regard to myself, all my aims are yet in the realm of possibility. I am not yet assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity, but up to this time I am not yet assisted thereto. I will wait and see what the future holds for me.

For the present, I am very glad to meet you, because I witness that in these states great susceptibilities have become evident, and people are more progressive than other parts of the world. The thoughts of peace are more widely spread and

people are more peace loving, while the thoughts of Europeans are entirely self-occupied. Their interests are divergent. The various nations clash with each other. Their ideals are occupied with war — war — wars and rumors of war.

The progress of thoughts of international peace is very slow. Whenever they have nothing else to do, then they give vent to the discussion of these principles of peace, but as long as they are occupied with other things they do not give any importance to these thoughts. These thoughts in Europe are like unto the dessert at dinner, but the principal food is the discussion of army and navy.

However, there is no doubt that these principles of peace will be established, that the banner of universal peace will be raised, and that the ideals of the solidarity of man will become universal, because God has willed it so. Man can prevent the march of every event and the promulgation of every principle, except that event and that principle which are in accord with the exigency of the time.

Now is the time for the establishment of universal peace. No person can stand in the way of its march or progress. It has already taken firm root in many parts of the world, and its development is going on everywhere. Day by day it is advancing. These thoughts of universal peace will be instantaneously spread throughout the world and find ready acceptance as soon as we have a great war.

For example, to-day, in Europe, the question of economics is of paramount importance. This question has greater influence, and finds readier acceptance, than the question of peace, because the laborers in Europe are oppressed. The American laborers, relatively speaking, are more comfortable, as they receive higher wages. Also, the time of their labor is shorter. In Europe they suffer a great deal, for the farmers and peasants work day and night, and at the time of the harvest the despotic governments take almost everything from them as taxes in order to build dreadnaughts, battle ships, cast rapid fire cannons, prepare instruments of war, and accumulate means for the destruction of the human race and the shedding of blood of innocent people.

In America the peasants and the farmers enjoy greater comfort and happiness, as they are not taxed as heavily as the European farmers. On this account, the Socialistic principles have found great influence in European countries. The capitalists seem to be heedless and show signs of hard-heartedness. Therefore, we see everywhere the signs of strikes and unrest and discontent. Whenever there is any strike, the family of the strikers suffers heavily, especially the children, who are starved through the lack of proper milk and nourishment. These strikers, having no money to buy anything, but persisting in their demands, suffer intensely. For the present, there is no other channel for the laborers to express adequately their voice of discontent except strikes, but these strikes are not the proper remedy for the healing of these ailments.

The world of humanity is subject to great injustice. There is no justice. Justice is only a name, but in reality it is tyranny. The real fact is that many souls are in the utmost suffering and need, and certain souls are in the utmost leisure

and luxury. How can we call this justice? The majority of the people is poor, while a few enjoy immense riches. Can we call this justice and equity?

In brief, the question of economics is very difficult. It is the subject most widely discussed in Europe. If at the present time no remedy be found for its alleviation, there will be colossal dangers in the immediate future. Unless the nations show the greatest courage and magnanimity, and find a remedy so that these difficulties may be solved, it will reach to such an acute stage that it will be considered as irremediable. However, at present the nations of the world do not think at all about this subject. They consider that this matter can be solved through these various strikes, but they are completely heedless.

This is not a local demand. It is a movement on the part of the whole people. Its future is very gloomy, because it may reach to such a degree that the laborers will not be satisfied with any condition.

I have spoken a great deal. I want you to speak. I must not monopolize all the time.

Mr. Wilson

‘Abdu’l-Bahá has expressed all my thought and aspiration with the utmost decision and clearness. If I want to explain these things myself I could not express myself better.

How pleased I am, and how honored I am, to sit in the presence of such a revered Oriental person and hear from his lips these important economic questions. In the estimation of the people, the economic principles and spiritual principles are separate. The religionists do not give any importance to these matters; they laugh at us. How wonderful it is that in the personality of ‘Abdu’l-Bahá these two great powers exist — the spiritual and the practical — and I am exceedingly pleased to know that you realize the importance of these issues of to-day.

‘Abdu’l-Bahá

Because this economic principle is one of the principles of His Holiness Bahá’u’lláh, He has given certain teachings and instructions in regard to this:

(Copied from address at Coronation Hall, Montreal, Canada, Tuesday, Sept. 3, 1912, 8.15 P. M.)

First and foremost is that all the members of the body politic shall be apportioned the greatest attainments of the world of humanity; each one shall have the utmost of welfare and well-being, and that is this, that the problem has to be solved beginning with the farmer, and there shall he lay a foundation of arrangement and order, because the peasant class, the agricultural class, exceed other classes in importance and usefulness.

In every village there must be founded a general storehouse which shall be the general or universal storehouse which shall have a number of revenues. The first revenue thereof is that of the tens or tithes. The second, certain revenue from



the animals. The third, revenue from the minerals, that is to say, every mine prospected or discovered, a third thereof is to go to this vast storehouse. And the fourth is that whosoever dies without leaving any heirs, all his heritage must go to this general storehouse. Fifthly, that if any treasures shall be found on the land they must be devoted to this storehouse. All these revenues will be collected in this storehouse.

As to the first, the tithes or tenths, we will observe that a farmer, one of the peasants, — we shall look into his income. Let us find out just, for instance, what he has as an annual revenue, and also his expenditure. Now, if his income be equivalent to his expenditure, from such a farmer nothing whatsoever is taken. That is, he will not be subjected to any taxation of any sort, needing, as he does, all his income. Another farmer may have expenses running up to \$1,000, we will say, and his income is \$2,000. From such a one, a tenth will be exacted, because he has a remnant. But if his income be \$10,000 and his expenses \$1,000, he will have to pay two-tenths. If his expenses be \$2,000 — his income \$20,000 — he will have to pay as taxes one-fourth. If his income be \$100,000 and his expenses \$5,000, one-third will he have to pay, because still he has a remnant, because his expenses run to \$5,000 but his income is \$100,000. If he pays 35,000, and adding thereto the expenditure of \$5,000, still he has \$60,000 as remnant. But if his expenses be \$10,000 and his income \$200,000, then he has to give an equal half, because \$90,000 is the remnant in that case.

There is a scale of this sort which will affect distribution. All the income from such revenues will go to this general storehouse, and then there will be a consideration of such emergencies, as follows:

A certain farmer whose expenses run to \$10,000 and whose income is only \$5,000, he has necessary expenses; from this storehouse \$5,000 will be directed to him, so that he will not be in need. Then the orphans will be looked after. All the expenses of orphans will be taken care of thereby. The cripples in the village, all their expenses will be looked after. The poor in the village, their necessary expenses will be defrayed. And the other members who are incapacitated for valid reasons — the blind, the old, the deaf — must be looked after comfortably. And the village no one will remain in need or want. All will live in the utmost of comfort and welfare. Nevertheless, no flaw will attack the general order of the body politic. Hence, the expenses, or the expenditure of the general storehouse, is now made manifest, and the transactions will be made manifest. The income of this general storehouse has been revealed.

Certain trustees will be formed — or elected rather — by the community in a given village, to look after these transactions. The farmers themselves will elect certain souls through whom these affairs will be taken care of, and if, after all these expenses, any remnant is to be found in the storehouse, that must be transferred to the National Treasury, for the purpose of national expenses. And this system or order is such that in the village the very poor will be very comfortable, the orphan will live comfortably, the cripples will be looked after, the aged will be well off, the old will live comfortably and well. In short, no

one is left destitute. All the individual members of the body politic will live comfortably and well. And for larger cities, naturally there will be a system on a larger scale. Were I to go into the solution, into the details thereof, it would be very lengthy.

All the children of men are in need of cooperation and reciprocity. Without the observance of this principle, man cannot live. The animal can live, solitary and alone, but man cannot, because it is impossible for man to live a solitary life with his social instinct and economic conscience. He must prepare all the means of his livelihood from various sources and different channels. Therefore, cooperation and reciprocity are considered as the essential bonds.

The second principle is equality of rights. That is, the rights between the children of man must be entirely equal. There must be perfect equality in life, but with the existence of these various social classes each individual member of the body politic must enjoy the utmost comfort and happiness.

The third principle is that of solidarity. This is superior to that of equality. Solidarity consists of the fact that each member of society may willingly sacrifice all that he has for his fellow-man. He must do it voluntarily and not by compulsion. For example, a rich man may give a large contribution without being asked for it, or he may give up all his possessions for the institutions of some philanthropic affairs.

These three principles are proved amongst the Bahá'ís, and these laws are observed by the Bahá'ís.

Mr. Wilson

For some time all my thoughts have been spent along the line of social and economic principles, but before this I was mostly interested in spiritual principles. The result of my study has been that economic principles must go hand in hand with the spiritual principles, so that important results may issue therefrom. Religion must take into account the practical side of life.

‘Abdu’l-Bahá

There is no doubt whatever that the religious questions must think firstly of economic questions. Religion is for the establishment of unity and fellowship among the people and not for the establishment of class distinctions and social privileges. To-day in Persia, were you to enter a Bahá'í gathering, you could not distinguish between who is the prince and who is the poor. The poor and the rich associate with each other with the utmost equality.

The first purpose of the Prophets has been to take away from among the people these social differences and distinctions. There has been no distinction among them. His Holiness Bahá'u'lláh did not leave any distinction for himself. When He was in prison, and under a chain, He treated all with perfect equality. These are the principles of Bahá'u'lláh. In reality, thou art spreading these principles.

Mr. Wilson

My greatest happiness is this, that a Holy Person from the East speaks with such clarity and vision about these social principles, while, on the other hand, the religious leaders and the ministers of the church ignore them entirely.

‘Abdu’l-Bahá

I am likewise exceedingly pleased that in the far West I have found a friend like unto you.

Mr. Wilson

Mr. Campbell, in whose Temple you spoke when you were in London, is my friend.

‘Abdu’l-Bahá

Very good. It is said in Persian, “The friend of a friend is my friend.”

Mr. Wilson

I will not give you any more trouble. I will ever consider this meeting as one of the most auspicious periods of my life.

‘Abdu’l-Bahá

You do not give me any trouble whatever. If you should remain here until morning I would still enjoy your presence.

Mr. Wilson

I hope I shall be able to come again to call on you. (Here the wife of Mr. Wilson expressed her great pleasure at being present at such a pleasant interview.) My wife is interested in all the interests of my life.

‘Abdu’l-Bahá

It ought to be so. God has created man and wife as one, and perfect unity is established when these two are considered as one.

Good-by! Good-by!

### **TALK BY ‘ABDU’L-BAHÁ**

at the home of Mrs. H. S. Goodall, 1537 Jackson St., Oakland, Cal.

**T7 P. M., Sunday, October 6, 1912**

**TTranslated by Mírzá Aḥmad Sohrab from his Persian notes**

**TDictated to Miss Bijou Straun**

Last year I went to Europe. After a few months, I returned to Alexandria. When I was ready to start for America, many people came to me, saying, “It will be better if you go by the way of Europe and take the steamer Titanic,” but I came directly on the steamer Cedric. Bahá’u’lláh was with us. We are always

confident that He is with us, no matter where we are. Although the trip was fraught with a great many troubles, yet God guided us to take the direct line. We were fifteen days on the sea. We might have gone by the way of Europe and have taken the Titanic for America.

On the steamer from Alexandria to Naples Mr. and Mrs. John Jacob Astor were with us. I delivered an address on the occasion before the passengers and they were somewhat interested. They told us that they were going to take the steamer Titanic, as it was the greatest passenger steamer in the world and was on its maiden trip, so they left us at Naples. God protected us. God assisted us. The providence and protection of Bahá'u'lláh were with us. God has protected us under all circumstances.

‘Abdu'l-Ḥamíd, the Sultán of Turkey, was the greatest despotic monarch of Turkey. He dealt with us very unjustly. He was so cruel that in the middle of the night he did away with people who displeased him. He tied very heavy stones to the feet of his victims and cast them headlong into the sea. At one time a steamer sank near the scene of these awful crimes. The company to which the steamer belonged desired to salvage the cargo. When divers went down they found, to their amazement, what seemed to be a tangle of trees, but which, on closer examination, proved to be human bodies floating erect in the water. There were so many of them they resembled a tangle of trees.

God, for forty-five years, protected me from the tyranny of such a man, although he exercised the utmost enmity.

To-day a newspaper reporter came to see me and asked some very irrelevant questions. One of these questions was, “Where do you get the money to travel with?” This was a very unnecessary question. I answered that the same Person who had supported me while I was at home is taking care of me while I am traveling. Another question was, “Have you come here to convert the people to your religion?” I answered, “I have come to interest the people in the establishment of universal peace and international brotherhood.” He seemed to be Catholic.

While I was in Alexandria a very sagacious man from Ireland came to see me. He was a professor. He was very wise. He said, “I heard of you when I was in Cairo, and I have taken this trip to see you.” I asked, “Why?” and he said, “Because all my religious opinions are disturbed and in a state of agitation.” I asked, “For what reason?” and he said, “Because I do not believe in God.” I said, “You are a Catholic; why do you not ask of the priests who God is, and where He is?”

He said: “I have been with the priests. I have been two years in Vatican. I have spoken repeatedly with the Pope himself. Neither the Pope, nor the cardinals, nor the grandees of the Vatican could explain to me these religious problems. They could not establish satisfactorily the existence of God. I asked the Pope, ‘How can we know that there is a God, and how can you prove it?’ He said, ‘Because it is recorded in the Bible that God created the earth and heavens.’ I said ‘I desire evidences in regard to the existence of Divinity. First prove to me

that there is a Divinity. Then you can speak of the Bible.' I desire to know, first, the existence of God, then the necessity of inspiration, then the revelation of God to man through the Prophets, but to simply state that Moses was a Prophet of God, that God inspired Him, and that He has recorded in the Bible such and such a statement is not satisfactory. I do not believe in the Bible. I do not believe in God. I do not believe in Christ. First, you must prove to me that there is a God, then that God inspired the Prophets to reveal the Torah and the Gospel.

If one takes the Bible out of the hands of these priests they know nothing else. They cannot say anything. They know only how to manage the ceremonies of the church, and the knowledge of the Pope consists in the ceremonies and rituals of the Vatican.

He said: "Our philosophy denies the existence of God. We deny God according to certain scientific reasons. We do not merely say that we do not believe in God, but we substantiate this assertion with intellectual proofs and evidences."

I asked, "What are your evidences?" He said: "The proof is this: You say these endless phenomena and infinite objects are created by God, and that He is the Creator of the whole world; these phenomena are evidences of His existence; a piece of art is the evidence in regard to the existence of the artist; a house connotes the existence of the architect; and a rose garden proves the handiwork of the gardener. We prove, scientifically, that nature is independent of any creator, that these endless images of life are nothing but the variations of the productive power of nature."

Then I said, "How can you prove all these things?"

He answered: "These contingent elements are nothing but the composition of various single atoms. These individual atoms appear from time to time under various images. Therefore, composition is the sign of life, and decomposition is the sign of mortality. With this principle well established, where can you prove the necessity of the existence of a Creator? There is a natural law which impels the various single atoms to come together involuntarily and form a composite object. When these various segregated atoms are brought together, then the result will be this flower, the result will be this human being, the result will be any given object. Likewise, one can see the working of this natural law throughout all the different kingdoms of existence."

I answered: "Very well. There is no doubt that these infinite phenomena are the result of the composition of the different elements. Every composition is no other than the aggregation of various individual molecules, but let us ascertain to what kind of composition it belongs."

He said, "There is only one kind of composition." I answered: "Here is where you make a mistake. There are three kinds of composition. They are either accidental, essential or voluntary. The compositions of atoms are only in these three divisions. Now let us investigate whether the compositions of these atoms

are accidental compositions, whether these elements have come together accidentally and composed a given object.”

He said, “Yes.”

I said: “This is a mistake, because every effect is the result of a cause, and as the affinity of these atoms depends upon a higher power, impelling them to come together, there must be a cause behind this kind of composition. Secondly, we may say that it is an essential composition. What is an essential composition? An essential composition is one wherein every cellular element seeks the association of other elements so that a composite object may be revealed. This longing for affinity is in the very nature of the atoms. For example, the essential nature of the fire is heat; the essential nature of the water is humidity; the essential nature of the sun is light. This is what we mean by essential composition. In case we may consider this second composition as essential — that is, these various atoms are brought together with an inherent desire for mutual association, just as there is an inherent heat in the fire or humidity in the water — then there will be no disintegration afterward, because this attribute is in the very innate nature of the object, and, according to science, an inherent attribute of an object will not separate from the object itself. Therefore, as long as we observe that these compositions are subject to decomposition and disintegration, we can clearly see that the essential composition is likewise untenable and unscientific. The only thing that remains is the voluntary composition, and that is through the will of the self-subsistent law.”

It is strange that these philosophers do not consider that the Divine Will is the great Creator of life. Had you been in Dublin, you would have witnessed how I spoke at the gatherings of these noteworthy thinkers and scholars.

These professors labor for twenty years to acquire scholastic virtues, go through colleges and universities, try to inform themselves of sciences and arts and master minutely the various theories of life, and when they leave college they say: “We deny God. We have become free from all these superstitions. We do not have any spiritual feelings. Where is God? What are ideal realities? We are the worshippers of the senses and we do not believe in the ideal verities. Heavenly susceptibilities are superstitions. God and the Prophets are for the ignorant. Revelation and divine teachings are for the weak-minded. All these are the creation of human imagination. That which is tangible is real. We are the people of reality. Everything except that which is tangible is superstitious.”

If such be the case, these philosophers have labored in vain for twenty years to attain to this station, for the animals have reached this station without any labor, especially his highness the cow, which is entirely free from spiritual susceptibilities. He is out of touch with God. He is out of touch with the Kingdom. He is out of touch with the heavenly attractions. He is out of touch with divine bestowals. His highness the cow is the greatest philosopher. These professors should go to the cow-shed and sit at the feet of the great professor emeritus to learn the minute lessons of philosophy and materialism. His highness

the cow is the great natural philosopher. Without any labor, without any study, he is ignorant of divine philosophy, he is ignorant of the existence of God, he is ignorant of the Prophets.

One day we were driving with some of the revered ladies in Dublin. Some of these ladies had attended the meeting at Mrs. Parsons' where I used to speak about these subjects every day. Suddenly there appeared in the field a herd of cows. The honk-honk of the automobile made them afraid and they began to run away. One of the ladies pointed to the herd of cows and said: "Look at the philosophers. They are all running away!" Since that time, whenever I think of this incident, I laugh, and laugh, and laugh.

B.S. STRAUN #8 Corrected by Rev. Jump

### **ADDRESS BY 'ABDU'L-BAHÁ**

#### **At the First Congregational Church of Oakland, California**

Rev. Herbert A. Jump, Pastor) 8 P.M., Sunday evening, October 6, 1912 Remarks by Rev. Jump preceding the arrival of 'Abdu'l-Bahá

Before reading our scripture lesson tonight I would like to interpose a few words of explanation, which will be easier to say now than later on.

The western world will undoubtedly be remembered for what it has given to the race in the shape of achievement in practical affairs, but the world of the Orient will be remembered for what it has given to the race in the shape of philosophy and religion, and the man whom we are to hear tonight comes as near being the founder of a religion as any one we could invite to speak from this platform. He is, perhaps, not technically the founder of the movement which he represents. That movement really began in 1844 when a Persian, 'Alí-Muḥammad, who came to be known as the Báb, announced that he had a message of brotherhood which the world ought to hear. The Turkish government, however, was hostile, and six years after he began to preach he was put to death.

The mantle of his prophet's robe fell on the shoulders of Bahá'u'lláh, who was the father of the present Bahá'í whom we are to hear tonight. Bahá'u'lláh enlarged the message which came to him and interpreted it in more generous terms, until it became a message of universal brotherhood and love, founded on the words of Jesus Christ, but broader than any sect or ecclesiastical organization. The Turkish government liked his teaching not any more than it had liked the teaching that came before, and he and his son were sentenced to prison in 'Akká. During their years of imprisonment, their truth has made many followers, and thousands of pilgrims have made the trip to 'Akká simply to talk to these men and catch the beauty of their lives of sacrifice and meditation.

In 1892 Bahá'u'lláh died, and 'Abdu'l-Bahá, the present head of the movement, entered into the succession. Four years ago, at the time of the Turkish revolution, he was freed from this sentence of lifelong exile, and since then has been able

to go and come. He has made one trip to Europe, and now he is making this trip to the United States. He is not making the trip for money.

This is the most modern and notable attempt to express the simplicity of a religion of fundamental brotherhood, and those who are Muḥammadans and Hebrews, and those who believe in any other spiritual religion, can come together in terms of actual, mutual understanding and practical fellowship and co-operation.

As ‘Abdu’l-Bahá, in his oriental costume, speaks to you, tonight, you come as near to seeing a religious teacher of the early days of oriental civilization as you ever will see in your lifelong experience, and as you understand the spirit in which he comes, simply to proclaim the truth, — even as Christ walked up and down Galilee proclaiming his message of truth and brotherhood — I am sure you will remember, and long remember, the experience of tonight. 3

The movement of which ‘Abdu’l-Bahá is the head is called the Bahá’í Movement, and his definition of what it is to be a Bahá’í is: “To love all the world, to love humanity and try to save it, and to work for universal peace and universal brotherhood.”

Meeting him a couple of days ago, I asked: “How does your truth relate to the truth of Jesus Christ?” He answered? “The truth of Jesus Christ is the foundation, for what Christ said was reality, and we are but trying to make application of that reality to terms of the modern world.”

‘Abdu’l-Bahá has spoken in the City Temple, London, and in St. John’s, Westminster, London, and while he has been crossing the continent of America he has spoken from many platforms and pulpits, limiting himself to no creed, no sect, always proclaiming the gospel of human brotherhood.

Because he is a seer of the East, we will read for our scripture lesson verses one to twelve taken from the second chapter of the gospel of Matthew:

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.



Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed unto their own country another way.”

After a prayer by the Pastor there was an organ solo.

Then ‘Abdu’l-Bahá arrived at 8.10.

The collection was then taken up. Upon receiving it, the Pastor said:

“Unto Thee, O infinite God, we render back this gift of love. Accept our gift and accept our love, and bless all, for the good of Thy great kingdom of human brothers. Amen.”

Then the Pastor introduced ‘Abdu’l-Bahá, saying:

“It is a very great privilege to welcome into this Church of God a Prophet of God — ‘Abdu’l-Bahá of Persia. He will now give to us a message, interpreted by Dr. Faríd.” 5

Corrections by Dr. Faríd

### **ADDRESS BY ‘ABDU’L-BAHÁ**

in the First Congregational Church of Oakland, California

8 P.M., Sunday, October 6, 1912 Translated by Dr. Ameen U. Faríd Stenographically reported by Miss Bijou Straun

On the face of the earth the most important issue facing humanity is one religious in character. Religion is to be the cause of fellowship and unity amongst mankind, but misunderstandings have rendered religion to be the cause of discord, dissension, sedition and hatred. Religion is a remedy destined to be the means of healing unto nations, but the misapplication of that remedy has caused pathology — diseases. That is why you discover the greatest dissension and discord amongst the religionists of the day. For 6,000 years amongst religions there

has been a continuous bloodshed, pillage and carnage, the destruction of edifices, the making of a wilderness of populous countries. Among such episodes is one in these days when we learn of the events commencing in the Balkans.

All these wars and battles, the shedding of blood, have been due to religious prejudice. They have been caused by the misunderstanding which exists among the people of different religions. Otherwise, were you to remove this misunderstanding from amongst the religionists of the world, were the religions to investigate reality, it will become evident and manifest that the foundation underlying all religions is one and the same. The foundation of all the Divine religions is reality. His Holiness Abraham was a herald of reality. His Holiness Moses was a promulgator of reality. His Holiness 6

Christ was a founder of reality. His Holiness Muḥammad was a promulgator of reality. His Holiness the Báb was a herald of reality. And His Holiness Bahá'u'lláh is the founder of that reality. His Holiness Zoroaster was a herald of reality. All these Holy Souls were founders of reality. They promulgated this reality, and this reality is one, not subject to plurality and divisibility.

The Holy Divine Manifestations of God endure so many hardships and difficulties, suffering so many vicissitudes and ordeals; nor, a day did they enjoy peace, nor did they comfortably even breathe, for they passed the days of their life in the greatest hardship, some of them departing from life in a dungeon, some of them away from their homes and nativities, and some on the cross, some were beheaded, and some proved to be the targets of many an arrow — all for the purpose of bringing about fellowship amongst men, all for the purpose of giving forth the effulgence of love, in order that the hearts might be unified.

But the reality having been forgotten, having been discarded, then the religions brought into their phases certain blind imitations, which imitations, being different in nature, they resulted in naught but dissension and warfare and in battle and sedition. Until the religionists discard blind imitation and investigate reality, this discard and sedition will not cease, and this ferocity and carnage will not pass away.

Consider. His Holiness Christ was sent, and through His mission amongst the children of Israel there was wrought a cohesion and unity. The hearts of all the Israelites were united, and He ushered all of them beneath one tabernacle. 7

At a time when the children of Israel were scattered and didmembered, when they were battered, like unto a flock of sheep numbers of which had been scattered broadcast, His Holiness Moses proved to be a real shepherd he gathered together this sheep of Israel and connected the hearts of theirs with each other, and ultimately took them to the land of promise. Through the blessing of this unity and agreement, the Israelites advanced, and they became possessed of the virtues to the superlative degree of their time. Whereas before they were ignorant, they later became wise. Whereas before his education they were barbarous, they became educated and refined people. Whereas before they were degraded, they later became elevated. They reached such a pitch they were able

to found the Solomonic sovereignty, and the Grecian philosophers considered it worth while to take long journeys and study with Israelitish philosophers. Even as history bears this out, that Socrates went to Palestine, and there he pursued certain courses of study. Likewise, Hippocrates went on a journey, and many of the Greek philosophers journeyed to the Holy Land and studied with the children of Israel, and this was a blessing resulting from that unity and agreement wrought by the great teacher which welded together the children of Israel. And the cause of all this blessing, this unity of the hearts, was no other than His Holiness Moses, who brought the law of God.

Thus it becomes evident that religion is the cause of love and unity, that religion is the cause of peace and fellowship, that religion is an ethical system to improve morality, that religion is an impetus for civilization, that religion is the cause of the spread of education. 8

After Moses, His Holiness Christ appeared. His Holiness Christ was a single and unique personality, with no hosts, nor an army, with no sovereignty or dominion, with no influence or affluence. Nay, rather, he was a man acquainted with sorrow and grief, alone and solitary, and yet he was able to hoist aloft the banner of solidarity and peace. He was capable of uniting various peoples and divergent races. He unified the hearts of men. The Greek nation, the Roman nation, the Syrian nation, the Chaldean nation, the Assyrian nation, and the Egyptian nations, were all united through the efficacy of His Word. He united the hearts of all of them. He removed their differences. He dispelled their dissensions, and no longer did warfare linger amongst them. He brought together all these scattered sheep, and through Him they were assembled and educated beneath the care and shelter of the real Shepherd.

Thus the lights of Divine morality flooded all regions, and the illumination of unity and concord shone forth brilliantly, but because the Jews were captives of blind imitations they imagined that Christ was inimal to Moses. They pronounced Him even the enemy of Moses. They supposed Him to be the destroyer of Mosaic law, whereas His Holiness Christ held aloft the standard of Moses; He promulgated the fundamental law of Moses; He spread broadcast the name of Moses through the East and the West. Through His New Testament, the Old Testament of Moses became widely known throughout all regions.

Prior to the rise of Christ, the name of Moses was confined only to Palestine. The Torah, or the Old Testament, was confined to Palestine, but after the rise of His Holiness 9 Christ from the horizon of Eternity, the name of Moses, aye, even the names of all the Israelitish Prophets, were spread broadcast in all regions of the world, and He declared them to be the people of God, declaring that the Prophets have appeared from amongst them. He declared them to be holy people, and that all the Prophets of Israel were valid.

Consider. Did Moses have any friend as great and as kind as Christ? Did Moses have any one so tender in his behalf as Christ? Did he have any advocate more fervent than Christ?

But pitiful was the state of the Jews, for they were captives of dogma. They supposed His Holiness Christ to be the enemy of Moses, and in the utmost state of oppression did they crucify Him. And all the differences existing amongst them, and the dissensions amongst the Christians, are due to misunderstandings, all due to blind imitations. Otherwise, if the Jews were to investigate reality, they will praise to the utmost His Holiness Christ, and they will be assured and confident that His Holiness Christ had no differences whatsoever as regards His holiness Moses. Nay, rather He was an advocate of the institutes of Moses. Those foundations were the ten commandments of Moses, which commandments were promulgated by His Holiness Christ.

Hence, it becomes evident that differences amongst the religions are ever due to misunderstanding, emanating from ceremonials.

The religionists must, in this century of radiance, wherein the minds have developed, the perceptions have become keen, and the hearts have become receptive, and the realities have become 10 resplendent, — they must now discover this fundamental reality: that is, the foundation of all the Divine religions is one, and that it is a cause of unity and accord amongst all mankind, that all the differences and discords are due to misunderstanding; they are due to fanaticism or prejudice of ignorance.

His Holiness Christ with His Holiness Moses were most agreeable and kind toward each other, and the utmost of love obtained amongst them, and His Holiness Moses prophesied the advent of Christ, and His Holiness Christ confirmed those prophecies. Between these two the utmost of love obtained, but a hundred thousand times, alas! that amongst the Jews and the Christians, even up to the present, in their strongholds, is there enmity and discord, and all of them are traceable to misunderstanding, all of them based upon prejudice and fanaticism, for all are the servants of God, all are submerged in the sea of God's mercy, and all are protected and provided for.

God is God of all, and He provideth for all. He is the Resuscitator of all, and for all humanity hath He willed love. But, alas! that we have acted contrary to the good pleasure of God, having held tenaciously to these superannuated blind imitations, which are contrary to reasonableness, and contrary to scientific postulate, and thereby do we fight and quarrel. This is the basis of all the bloodshed.

Consider, and do investigate, and examine, and search, and you will be surprised to find that in the Qur'án, the Bible of the Muḥammadans, there is a praise offered His Holiness Christ which cannot be surpassed.

Explicitly does it state that His Holiness Christ was the 11 Word of God; that His Holiness Christ was the Spirit of God; that His Holiness Christ was born of the Holy Spirit; that His Holiness Christ was heavenly; that His Holiness Christ was radiant.

There is even a praise in the Qur'án which is not to be found in the Gospel

itself. In praising the great efficacy of that Wondrous Being, it states that when Christ was an infant in the cradle did He eloquently speak, stating even that when the Babe was born it uttered most eloquently that word, stating verily, "I am the Christ, the annointed." There is no such statement in the Gospel itself.

It is an explicit text of the Qur'án that Her Grace Mary was a denizen of the Holy of Holies; that her feed and nourishment and food consisted of manna from heaven. And that after Mary conceived of the Holy Spirit, and His Holiness Christ was born, there was a tree which suddenly came to be, and in this one hour it reached fruition — a date or palm tree — bearing dates most luscious, for the sustenance and the care of the Virgin Mother.

And it is an explicit text of the Qur'án that God, addressing Mary, said: "O thou Mary, verily I have created thee pure and holy; verily I have made thee radiant; and verily I have preferred thee to all the women of the world." This is an explicit text of the Qur'án.

But the misunderstandings existing amongst the religions caused all the crusades and the warfare continuous for the last 1300 years, even up to the present, even as we see it is aflame again in the Balkans. Consider what havoc misunderstanding does, what a havoc it works, and what great harms are attendant on superstitions and 12 blind imitations. All spill the blood of each other. All endeavor to destroy the foundations of each other's homes, taking in captivity their women, rendering orphans children, no justice, no mercy, and no compassion! And the utmost of wrong and tyranny do they exercise and display against each other.

These Holy and Divine Manifestations of God offered their lives in order that we shall enjoy fellowship together. Is it behooving that we should still be inimical? Is it behooving that we should still have such differences? Is it behooving that we should still be hard of hearts?

God has created all of us that we might be together in perfect amity and love. Is this warfare and this battle becoming to the human station?

When we regard the various species of the animals we will discover that amongst them there is no such discord and dissension. There is no strife amongst them. There is no bloodshed amongst them.. For instance, you will not discover any carnage amongst the sheep. Amongst a flock of deer, or gazelles, there is no strife. Amongst the blessed birds you will be unable to find any sedition.

They are animals, and we are supposed to be men. They are supposed to be bereft of intelligence, and we are known to be endowed with intelligence. Notwithstanding intelligence and wisdom, notwithstanding the mission of all the Prophets, notwithstanding the appearance of all the Holy and Divine Manifestations — with all these admonitions of God, with all these Divine teachings, is it meet that we should have still this sedition and strife? Is it meet that we should be lower than animals? 13

If the animals should exercise hatred toward each other they are excused, because they are not reasonable or intelligent. No Book has descended upon them. No Prophet has been sent for them; no men of sagacity have appeared for them; no philosophers have appeared amongst them; no teachings are there for them. If they should be inimical, and if they should have differences amongst them, they are excused.

But can we be excused, with all the means of admonition and the teachings that we have, with all these Divine precepts given unto us, with all the teachings of the Prophets, — is it allowable that we should act in this wise? What an inadvertence! What an ignorance! What a falseness! What an injustice! What an irreligion!

For example, regard when His Holiness Bahá'u'lláh appeared, He gave forth the pronouncement concerning the oneness of the world of humanity, and He expounded international peace. He addressed all the Kings. He endured all the difficulties and ordeals. During His lifetime He was in the utmost state of trouble. He was incarcerated in a prison. He was enchained. He was banished from city to city. All His possessions were pillaged. And, at last, in the Great Prison, did He depart from life. All these ordeals and hardships did He suffer in order that amongst mankind love might be established, and amongst hearts affinity and amity might obtain. There was no advice which He did not eloquently give. There was no admonition which did not fall from His lips. He promulgated the fundamentals of the Divine religions, and He promoted the teachings of God, and He cemented together the religionists of the world. 14

Just now, in Persia, among those who have hearkened to the admonitions of Bahá'u'lláh, you will find Zoroastrian, Jew, Christian, Muḥammadan, Buddhist, all associating one with the other in the utmost of accord and good-will, entertaining no ill thought or enmity, no rancor or sedition, and no feeling of estrangement or alienation. Nay, rather, all of them live together with perfect love and with perfect understanding.

Is this not better than their being inimical towards each other, shedding the blood of each other, anathematizing one another or pronouncing one another infidels, and sacrificing the innocent, poor and helpless creatures for this prejudice?

In brief, I have come from distant countries, and I am glad to find America to be such a populous and prosperous continent, with a nation noble in character, with thoughts lofty, with perceptions which have developed, with a superlative degree in civilization, and I am hopeful that this noble nation, this fair Government, shall likewise incorporate in its institutes the Divine civilization and promulgate the heavenly teachings, the teachings of God.

The heavenly civilization consists in the oneness of the world of humanity — universal peace amongst men. It consists in the investigation of realities, and the removal of misunderstandings amongst the nations.

I am hopeful this noble nation may attain to this; that they may uphold the standard of international peace in the world; that they may be the heralds of love and good-will towards all men. Thus shall this darkness of ignorance pass away, and these 15 thick clouds of misunderstanding be dispelled. Thus may the light of reality with the utmost potency become evident and manifest.

May the world of humanity become reformed; may it attain to a new spirit; may it present a new bestowal; may it attain to the good pleasure of God, and may it obtain forever that which is conducive to the happiness everlasting, and that is undoubtedly peace and amity amongst all nations — it is love in all hearts — it is kindness to all humanity. This is the good pleasure of God. This is the quintessence of the teachings of His Holiness Christ and all the Prophets.

Therefore, with a contrite heart and a spirit of supplication, do I offer a prayer to the Kingdom of God, begging Him to confirm ye that ye may attain to this great issue, the establishment of oneness amongst men, of universal peace and that which affords happiness and comfort to mankind. May you all be confirmed.

#### **BENEDICTION BY ‘ABDU’L-BAHÁ AT CLOSE OF THE SERVICE**

O Lord, Thou Who art element, verily, we have gathered together in this, Thy Temple. We are Thy servants, and we are needy of Thy bestowals.

O God, unite the hearts of Thy servants. Attract the spirits together. Provide the means of amity, and rescue the hearts from the realm of darkness.

O Lord, verily, we are shortcoming.

Thou art merciful and generous.

Verily, we are inadvertent, but Thou art mighty and 16 gracious.

Verily, we are poor and incapable, but Thou art rich and able.

O Lord, glance not at our unworthiness and lack of desert. Deal with us ever through Thy favor and kindness.

Forgive our sins, and confirm us in our associations, which ought to be loving and kind.

Let our hearts be ever attracted through Thy glad tidings.

May the souls be sanctified and the minds sound.

O, Thou kind Lord, confirm us to pursue Thy pathway of good-will, to turn to Thy Kingdom, and to obtain a goodly portion of Thy infinite bounties.

O Lord, O Forgiver, have compassion and be provident.

Suffer us to be steadfast and firm in Thy love.

Verily, Thou art the Mighty, the Powerful, and, verily, Thou art the Merciful,  
the Clement and the Gracious!

— oOo —

(at 9.10 P.M)

After ‘Abdu’l-Bahá passed out of the Church, the choir sang one verse, and then  
the Pastor pronounced the benediction:

“And now may the love of God, the Father of us all, enter our hearts and abide  
with us forevermore. Amen.” 22

Corrected by Jump keep

### **ADDRESS BY ‘ABDU’L-BAHÁ**

At the First Congregational Church of Oakland, California

(Rev. Herbert A. Jump, Pastor) Oakland, Sunday evening, October 6, 1912  
Remarks by Rev. Herbert A. Jump preceding the arrival of ‘Abdu’l-Bahá

Before reading our scripture lesson tonight I would like to interpose a few words  
of explanation, which will be easier to say now than later on.

The western world will undoubtedly be remembered for what it has given the to  
race in the shape of achievement in practical affairs, but the world of the Orient  
will be remembered for what it has given to the race in the shape of philosophy  
and religion, and the man whom we are to hear tonight comes as near being the  
founder of a religion as any one we could invite to speak from this platform. He is,  
perhaps, not technically the founder of the movement which he represents. That  
movement really began in 1844 when a Persian, ‘Alí-Muḥammad, who came to  
be known as the Báb, announced that he had a message of brotherhood which  
the world ought to hear. The Turkish government, however, was hostile, and  
six years after he began to preach he was put to death.

The mantle of his prophet’s robe fell on the shoulders of Bahá’u’lláh, who was the  
father of the present Bahá’í whom we are to hear tonight. Bahá’u’lláh enlarged  
the message which came to him and interpreted it in more generous terms,  
until it became a message 23 of universal brotherhood and love, founded on the  
words of Jesus Christ, but broader than any sect or ecclesiastical organization.  
The Turkish government liked his teaching not any more than it had liked the  
teaching that came before, and he and his son were sentenced to prison in ‘Akká.  
During their years of imprisonment, their truth has made many followers, and  
thousands of pilgrims have made the trip to ‘Akká simply to talk to these men  
and catch the beauty of their lives of sacrifice and meditation.

In 1892 Bahá’u’lláh died, and ‘Abdu’l-Bahá, the present head of the movement,  
entered into the succession. Four years ago, at the time of the Turkish revolution,  
he was freed from this sentence of lifelong exile, and since then has been able to



go and come. He has made one trip to Europe, and now he is making this trip to the United States. He is not making the trip for money.

This is the most modern and notable attempt to express the simplicity of a religion of fundamental brotherhood, and those who are Muḥammadans and Hebrews, and those who believe in any other spiritual religion, can come together in terms of actual, mutual understanding and practical fellowship and co-operation.

As ‘Abdu’l-Bahá in his oriental costume speaks to you, tonight, you come as near to seeing a religious teacher of the early days of oriental civilization as you ever will see in your lifelong experience, and as you understand the spirit in which he comes, simply to proclaim the truth, — even as Christ walked up and down Galilee proclaiming his message of truth and brotherhood — I am sure you will remember, and long remember, the experience of tonight. 24

The movement of which ‘Abdu’l-Bahá is the head is called the Bahá’í Movement, and his definition of what it is to be a Bahá’í is: “To love all the world, to love humanity and to try to save it, and to work for universal peace and universal brotherhood.”

Meeting him a couple of days ago, I asked: “How does your truth relate to the truth of Jesus Christ?” He answered: “The truth of Jesus Christ is the foundation, for what Christ said was reality, and we are but trying to make application of that reality to terms of the modern world.”

‘Abdu’l-Bahá has spoken in the City Temple, London, and in St. John’s, Westminster, London, and while he has been crossing the continent of America he has spoken from many platforms and pulpits, limiting himself to no creed, no sect, always proclaiming the gospel of human brotherhood.

Because he is a seer of the East, we will read for our scripture lesson verses one to twelve taken from the second chapter of the gospel of Matthew:

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In introducing ‘Abdu’l-Bahá, Rev. Jump said: “It is a very great privilege to welcome into this church of God a prophet of God — ‘Abdu’l-Bahá of Persia. He will now give to us a message, interpreted by Dr. Faríd.”

Duplicate of copy sent to Star of West

### **‘ABDU’L-BAHÁ AT THE FEAST**

Home of Mrs. Helen S. Goodall, Oakland, California Wednesday evening, October 16, 1912 Translated orally by Dr. Ameen U. Faríd Stenographically reported by Miss Bijou S. Straun

(At this feast there were present about one hundred and twenty-five friends from the Bay cities, Portland, Seattle and Spokane. When all were seated at the tables, ‘Abdu’l-Bahá, radiant with joy, passed

through the spacious rooms fragrant with flowers, speaking as He walked about.)

Praise be to God, you are the guests of Mrs. Goodall. With the utmost of love has she prepared this feast, and every kind of food is before you. The effulgence of the mercy of Bahá'u'lláh is resplendent. The hearts are attracted to the love of God. The eyes are turning toward the Kingdom of Abhá.

This is a heavenly feast, an excellent meeting. Surely this is praiseworthy. The Supreme Concourse now is beholding this assemblage, proclaiming aloud: "Blessed are ye! Blessed are ye! Blessed are ye who are the servants of Bahá'u'lláh! Blessed are ye who are the manifestors of faith! Blessed are ye who have such radiant countenances! Blessed are ye whose hearts are like unto rose gardens!"

Consider what a great bounty has been bestowed upon you, 2 what a favor has been revealed unto you, that 'Abdu'l-Bahá is now walking about amongst you commemorating Bahá'u'lláh! In the utmost of love am I walking about and greeting each and all of you.

Man is possessed of two types of susceptibilities. One is physical, the other spiritual, in character.

Physical susceptibilities have certain avenues of expression, and spiritual susceptibilities likewise have their avenues.

The physical, or material, susceptibilities have their channels of expression in the physical realm. Earthly fraternity is due either to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or to a racial bond which supplies that affection, or to a bond patriotic in foundation. These are physical susceptibilities and ordinary outward love.

But spiritual susceptibilities, namely, real love and heavenly fraternity, emanate through divine channels. They emanate from faith, or they emanate from knowledge, or they emanate from the bounty of the Holy Spirit, or they emanate from the effulgence of the Sun of Reality.

Praise be to God, you are imbued with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. It is the bounty of the Kingdom which has summoned you here. It is the Most Great Guidance which has called you here. It is the power of attraction which has drawn you together here, and it is the bestowal of the Kingdom of Abhá which has invited you to this feast. These are spiritual susceptibilities, and these are emanations of the conscience. Because of these 3 susceptibilities, this radiant youth is seated here, and in the utmost of love I am patting him on the shoulder.

I am happy to see you gathered here in love. Please continue eating while I talk.

His Holiness Christ, on a certain eve, invited His disciples to His table, and while seated at that table He gave certain admonitions and precepts unto them. As a result of the benediction and admonitions, the supper was called the "Lord's

Supper.” Inasmuch as there was present the material bread, and likewise the heavenly manna which was descending upon them, it was verily the Lord’s Supper.

Now this evening you have gathered in this assemblage and are seated at this bounteous table. Praise be to God, the material food is prepared for you. The heavenly manna also is present for you, and that consists in the love of God and in the knowledge of God. You are turned toward the Kingdom of God, and you are overshadowed beneath His providence. The eternal bounty encompasses you all, and the light everlasting is all-surrounding.

This table likewise is heavenly in character. This food is manna from heaven. I hope earnestly that the results of the Lord’s Supper — that supper which was in the utmost of love and fellowship and severance from all else save God — may be realized at this supper also. Thus may you associate one with the other in perfect fellowship and friendship, and may all of you rejoice in many such feasts. Thus may the hearts be exhilarated and the faces be turned to the Kingdom of Abhá. Then will you be instrumental in reconciling all the religions and all the races, and in creating a 4 bond that will unite all the nations of the world. Thus, in the center of the world, shall be pitched the tent of the oneness of humanity, and the standard of universal peace shall be unfurled and wave throughout the world. Then in the future there will be no doubt as to this supper being the Lord’s supper, for it is productive of love and fellowship, and will become the cause of the illumination of the world. Every supper that is productive of love and unity, the cause of radiance throughout the world, of international peace and of the solidarity of man, is undoubtedly the Lord’s supper.

In a word, His Holiness Bahá’u’lláh shone forth from the Horizon of the Orient, even as the sun, casting a radiance over the world. During His lifetime He did not rest a moment, nor did He repose comfortably one night. He suffered many trials. He was a prisoner. He was enchained. He was exiled. All these ordeals did He endure in order that perfect fellowship and love should blend the hearts together.

Praise be to God, the labors of Bahá’u’lláh have not been in vain, for among your hearts love has been created. All of you are together in the utmost of love. I hope that you will be the cause of transforming the whole world of man into a feast like unto this, wherein the hearts of all shall be welded together, the lives of all shall be glad tidings. The world of humanity then will become as a tree, and all men as its branches, twigs, blossoms and fruits. This is my wish and desire, and it is yours also.

In the utmost of joy partake of this feast. 5

## **BENEDICTION**

(After the feast, ‘Abdu’l-Bahá stood on the balcony of the stairway and, raising His hands in blessing, pronounced a Benediction.)

O kind Lord, verily this assemblage is longing for Thee and loving Thy beauty.

Verily, these friends are set aglow with the fire of Thy love and are joyful because of Thy presence.

They have turned to Thy Kingdom, seeking naught but Thy good pleasure, desiring naught but to pursue Thy pathway, and seeking naught save Thy good will.

Not a day passes but they are occupied with Thy commemoration and are ever ready to serve Thee.

O God, illumine these hearts.

O God, make joyous these lives.

O Lord, suffer these souls to attain to the superlative degree of spirituality in the world of humanity.

O Lord, suffer these souls to become truly distinguished, and make them the manifestors of Thy favor and the recipients of Thy good gifts.

Shine upon them with Thy radiant splendor, waft over them the breeze of Thy providence, and pour upon them the rain of bestowals from the clouds of Thy generosity.

Thus these souls, like the flowers of the rose garden, shall grow in verdure and freshness, and among all mankind shall they be redolent of delightful fragrance.

O Lord, confirm them all in Thy service, and aid them in guiding others to Thee.

Brighten the eyes through witnessing Thy great signs; fill the ears with harmonies through Thy melodies; and refresh the nostrils through the fragrances of Thy Kingdom.

Confer upon these souls the life everlasting, gathering them all together beneath the tabernacle of the oneness of the world of humanity.

Verily, Thou art the Almighty!

Verily, Thou art the Powerful!

Verily, Thou art the Giver of good gifts!

## **TO ‘ABDU’L-BAHÁ**

By Takishi Kanno

Upon the restless sea of the time; Chaotic-dark surges of the differences Devouring each other as hungry ghost against heaven.

Ah, in such floating world; Who is there coming, softly pacing toward us? Sunk low the howling waves Of the day beneath his feet. Swaying in his right hand

The Prophet Scepter of nine stars; Ageless eyes as moon and sun, His swan beard and child face, What sign of the time written Upon peaceful waves of his aged-Ocean-Brow?

Who is this God-like One Advancing toward us, Gathering all torn souls Under his caressing wings?

Is He the Greater Man Who pointed the way to the land of the Promise? Is He the Shepherd King Who guided his sheep to the Eternal Green Field?

Is He the One reflected Who calmed the waves of his time, And stretched his hand Saying, "Be of good cheer; It is I: be not afraid."

"What manner of man," there comes, Shall I tell you His Honored Name Written on the record of ninth heaven?

Heavenly Poet, True Seer, Messenger of Vast Peace and Love, Son of the Blest Perfection 'Abdu'l-Bahá!

Open the Gate of thy Divine Vault of Soul, Heavenly Minstrel touching to the strings of Mystic harp Quivering between Thee and Supreme One.

Listen! Mellowed Sorrow of Peace and love Murmuring from the aged lips of Persian Sage. (Twentieth Century Moses)

copied from copy given to Mary Bell by Willard Hatch

## **INTERVIEW BETWEEN 'ABDU'L-BAHÁ AND MR. FRANK CARROLL GIFFEN**

1815 California St., San Francisco, California

8.15 A. M., Monday, October 7, 1912

Translated by Mírzá Aḥmad Sohrab

Stenographically reported by Miss Bijou Straun

'Abdu'l-Bahá

Are you well?

Mr. Giffen

Very well, thank you.

'Abdu'l-Bahá

There is no doubt that you are made happy on account of my visit.

Mr. Giffen

I am aflame with happiness.

'Abdu'l-Bahá

I have come here with the greatest longing. Whenever I got tired on the way, I thought of your radiant faces, and the fatigue was taken away.

Consider what love Bahá'u'lláh has created in the hearts, when from the other side of the world — from Syria — I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, half of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You see, this is just the opposite point of Syria. Half an arc has been covered. How great was my longing! This is the love that Bahá'u'lláh has made possible. Scan the past histories and you will find no parallel to it. The utmost has been that a person might have traveled one hundred miles, or two hundred, or five hundred miles, to meet his friends. On the other hand, I have traveled many, many thousands of miles to reach here, and this has been just for the sake of meeting you. This, then, is unique in history.

I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abhá! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Bahá'u'lláh.

Please have some candy (passing the dish).

Now you speak.

Mr. Giffen

May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this therapeutic effect for years, but have not found the key to its working.

‘Abdu’l-Bahá

There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses through music. Some of the ailments were healed by treating through music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, the eyes begin to weep. Therefore, it is self-evident that the body receives the impression of the spirit.

Mr. Giffen

Is there perhaps a specific manner in which music might be applied to disorder, possible to understand?

Mírzá Sohrab

You mean bodily disorder?

Mr. Giffen

Yes. The understanding from this is that music would have a general effect upon humanity. The desire is to know whether there is a specific manner of application. I have found that certain music seemed to have an effect on the nerves, while other music seems not to have that effect.

‘Abdu’l-Bahá

It is evident that the harmonic effects of music are different, and then its impressions also will be different. There are certain harmonies which will impress one with joy and happiness. Others give sadness and melancholy. Some other kinds of music may give serenity and poise. Others may give exhilaration and motion.

There was once a musician in Persia. He was very skilled. He played on the lyre and on the zither. He would take the little children three or four years old. He would play one harmony, and they would be so glad that they would begin to dance. Because they were impressionable, involuntarily they would rise and dance, and they would follow the impressions made upon them. He would play another note, and they would sit down and weep. He would play another note, and they would go to sleep. That is the effect of music upon pure minds.

Mr. Giffen

Those effects I have found to be harmonious with the emotional character of the listener. The secret of effect which I search would be one which would reveal the possibility of producing some effect on people of different character. In my search for this I have come to the conclusion that there must be a correspondence between the notes of the scale and the component parts of human character, and of the notes of the scale of color, and the correspondence I have never been able to discover.

‘Abdu’l-Bahá

The susceptibilities of emotional possibilities of the people are different. Every person has a special emotion. Therefore, one cannot bring them under a general law, for the susceptibilities are infinite. But a note, a harmony, which will give exhilaration to every one, is the harmony of the Kingdom of Abhá. You must play that harmony. Then that will bring under its influence all the susceptibilities.

- Corrected by Dr. Faríd

To Miss Ollie Gish, Blind Whistler

1815 California St., San Francisco, Cal.

9.25 A. M., Monday, October 7, 1912

Translated by Dr. Ameen U. Faríd

Stenographic notes by Miss Bijou Straun \*

Good morning.

It is wonderful (the whistling) — just like a bird.

I had heard the music of other animals, animals imitating others, imitating the sound of the cock, the sound of the peacock, and many others, but I had never heard one reproducing the song of the nightingale. Surely this lady sings just like a bird, and she vociferously reproduces the nightingale. If a person were not to see her he would imagine he were listening to the nightingale or the canary, and her accompaniment — the piano — is perfect — perfect. This makes it doubly charming. She has done dexterously, and her teacher has proved her skill. I pray for both of them, that in this noteworthy art may they become famous, that they may become accomplished masters in it, rare in quality. This song cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an anthem which connotes that of heaven, and a refrain indicative of the divine, even as a ray of the sun is indicative of the sun. It is just as a strain cheers the heart that anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her.

#### **TALK BY ‘ABDU’L-BAHÁ[a2278]**

1815 California St., San Francisco, California

10.15 A. M., Monday, October 7, 1912

Translated by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

I was out in this garden near by, walking through it.

You have many parks here. They are all very delightful, but the hearts must receive[a2279] that delight and charm. If the hearts are not delightful, if they are not the embodiment of happiness, if they do not have ease and serenity, and if the hearts are agitated, when one enters in these parks he will be more agitated[a2280], he will be more affected, but if the heart is happy — like unto My heart — in[a2281] prison it is a rose garden.

When I was in the barrack of ‘Akká — (there is no worse place than the barrack of ‘Akká, and I was incarcerated[a2282]) — notwithstanding, I was in the utmost happiness. That barrack was like unto a real rose garden. Even, I wrote a verse or[a2283] a letter to ‘Abdu’l-Ḥamíd, the Sultán of Turkey, when the telegram arrived [a2284]that a steamer would arrive at the port to take ‘Abdu’l-Bahá from ‘Akká to Fezzan, the center of Africa, which is in the desert of Africa,



amongst the black. One must travel from Tripoli on camel for one month until he reaches there. There is no water in that illimitable desert; and all sands, and whosoever is sent there no news is received from him whatever. No one hears anything from him. He is lost to the world. And he wanted to send me there!

Then, on that occasion, I wrote a verse, in Turkish, according to the poetic expressions of the East. First, when they write these poems, they write about love and kindness; then they transfer — they begin their object.

After expressing My love, I expressed My object. One of these expressions was this:

“I wish those who desire to investigate every reality would know that this is not My prison. This is My rose garden. This is wherein I am intoxicated with wine. Constantly am I intoxicated with the wine of love, and constantly am I in happiness and rejoicing. This is not a barrack. This is an orchard. This is a hall. This is a [a2285]theater. This is a dancing hall[a2286]. I am enjoying[a2287] the utmost happiness. I have the utmost rejoicing[a2288].

And toward the end of this poem there is a verse — this: that “every community has a certain delight and happiness, and desires certain recreation, but[a2289] the people of Love, when they desire to recreate[a2290], desire to go forth and see things, from ‘Akká they go to Fezzan, and their place of recreation[a2291] is Fezzan! They will go there.”

I sent this poem to ‘Abdu’l-Ḥamíd. He said: “What a strange person is this! He is not defeated through the threat to kill; He is not defeated through prison, and He is not defeated through Fezzan[a2292]. Nothing defeats Him. We want to send Him to Fezzan, and He writes to us that ‘Fezzan is My Park; it is My Paradise; I want to go there and have a good time; I want to go and enjoy Myself.’ How can I send Him there? Why should I send Him there? He will go into that desert, and He will then sow the seed of sedition amongst the Arabs! Let Him stay there where He is. Let Him stay there where His sedition in Syria. It is enough! If He goes there, then the sedition will be spread. Perhaps He will fly away from there and will go into the heart of Africa amongst the negro tribes where He can perform miracles[a2293]. No, there is no need of sending Him there.”

The purpose is this: that the happiness of the heart of man is through the fragrances of the Paradise of Abhá. One receives happiness through the Breath of the Holy Spirit. Otherwise these mundane things will not bring any perennial happiness. One may receive happiness for one or two hours. A poor man becoming rich, or a prisoner becoming free, for a few days is happy. Afterward he will forget all about it. Again he will be a prisoner of sorrows and sadness. He may be happy because he is made free, but from other standpoints sorrow may attack him. He may get sick. He may fall into the hands of enemies. May be one of his beloved ones will pass away from life. In brief, certain events may arise which will give him sorrow. Happiness is not obtained except through the Breath of the Holy Spirit, for nothing will affect It.

One of the believers of God, in Persia, was taken into custody and was thrown into prison. He said: "How well it is! I have at last found rest! All the time I was thinking. When I would arise in the morning, I would think I must do this[a2294], I must begin that work. I was constantly planning. To-day [a2295]I am free from all those plans — perfectly at ease."

Meanwhile they brought him the news, "All your properties are confiscated, your possessions are taken away." He said: "O, how delightful it is! What glad news you have brought to me!" I always was thinking that this house is dilapidated — I must repair it[a2296]. The lease of this house has come to its end — I must rent it again. I must irrigate such a garden as I have[a2297]. The harvest of this land was not good this year — I must do something for it this year so next year [a2298]there will be a better harvest. Constantly I was thinking all[a2299] these things. Now, praise be to God, I am at rest — perfectly at ease."

In a day or two they brought him the news, "Your son is killed." He answered: "This is the acme of all my great happiness, because I was always thinking — I was [a2300]afraid that this son of mine may waver in the Cause, may fail in the love of God, may fall into the trials and vicissitudes[a2301], and may[a2302] not be able to withstand all these ordeals. Now my heart is set at ease. Praise be to God that he left this life illumined. He went away while he was supremely happy, and he is freed from the darkness of this mundane world. He was a bird who flew high, and [a2303]he was released from this cage. The end of his life was perfect. On this account I am very happy."

They brought him more sad news, but they saw it had no effect on him, for he became happier and happier every day. They were all astounded, saying, "Here this man had no such happiness. Why is he so exhilarated? Why is he so attracted? He was so beloved[a2304]; now he is unloved (from their standpoint). [a2305]He was living in a mansion. Now he is below in a dungeon. He had so much wealth and position. Now he is positionless[a2306]. He had only one son, and they[a2307] killed that son[a2308]. Notwithstanding this, he is in the utmost of cheerfulness. What a calamity it is to be a Bahá'í that[a2309] makes a man to attain to such a degree of happiness!

ADDRESS BY 'ABDU'L-BAHÁ[a2310]

at the Japanese Independent Church

552 Sycamore Street, Oakland, California

8 P. M., Monday, October 7, 1912

Translated into English by Dr. Ameen Ullah Faríd

Then translated into Japanese by Rev. Kazhira[a2311], Pastor

Stenographically reported by Miss Bijou Straun

## ORDER OF SERVICE

1. Five verses of “Nearer My God to Thee” in Japanese by congregation,
2. Prayer in Japanese.
3. Address by Mr. Kanno in Japanese, followed by reading of his poem in English dedicated to ‘Abdu’l-Bahá, which was translated into Persian by Dr. Faríd.[a2313]
4. Address by ‘Abdu’l-Bahá. (Introduced in Japanese by Mr. Togo, president of the Japanese Y. M. C. A.)

I feel a sense of keen joy in being present amongst you this evening, especially when we regard the fact that those present here, (referring to the Japanese) belong to our own region — nativity. It is for some time since I have entertained a special desire to meet some of the friends from Japan, for, as I have often observed, the Japanese nation has achieved extraordinary progress in a short space of time — such progress, such achievements, as have astonished the world.

Just as they have advanced in materialism, assuredly they must have possessed all the capacity of advancing along spiritual lines. On this account, I was excessively longing to meet them.

Praise be to God, this pleasure is now afforded me, for here, in this city, I am face to face with a revered group of the Japanese, and from the accounts which have reached mine ears the Japanese nation, as a nation, is not prejudiced. They ever investigate reality — truth. Wherever they find the reality they will prove to be its lovers. They are not attached so tenaciously to certain blind imitations or dogmas. Therefore, I entertain the greatest desire to discourse on a subject to them, in order that through these remarks there will be more of a blending together, more of a unity accomplished between the Eastern nations and the Western peoples. Thus may religious prejudice, racial prejudice, political prejudice, patriotic prejudice, partisanship, sectarianism, all cease from amongst men. Any kind of prejudice is destructive to the body-politic.

When we refer to history, we shall observe that from the inception of human existence unto this day of ours, every warfare or battle which has taken place, every form of bloodshed or carnage which has taken place, every form of sedition which has occurred, has been due to this sort of prejudice.

All the wars which have transpired have been due to either religious prejudice, or have been caused by racial prejudice, or due to patriotic prejudice, or due to partisanship of one sort or another. Even in this present day of ours you see such an upheaval in the Balkans, and this warfare which is waging is due to prejudice of religion.

Once upon a time, when I was living in Rumelia, there broke out war amongst the religious peoples. There was no justice or equity amongst them whatsoever. The people were pillaging the properties of each other. They were setting afire

the homes and houses of each other, and they were causing wholesale slaughter of men, women and children, and they imagined that that war was the means of drawing near to God, which clearly proved that prejudice is a destroyer of the foundations of the world of humanity, whereas religion was meant to be the cause of fellowship.

Religion ought to be the cause of love. Religion must be the cause of justice, for the wisdom of the Manifestations of God is to [unreadable text] the bond of love which is indissoluble, for the other bonds holding together the body-politic are not sufficient, for the bonds of love amongst men are as follows: the patriotic bond. This is evidently not a sufficient bond. How often it happens that people of the same nativity have waged war against each other (civil wars). Or the bond of fellowship may be Racial, and how often it has occurred amongst the same race that tremendous wars have broken out. This evidently proves that it is not sufficient.

Again, the bond of love amongst men is nativity. And many are the wars which have taken place amongst the children of the same fatherhood. The bond holding together men may be political. How often it happens that the diplomacy of nations decides to-day certain friendship, or a treaty of peace, and to-morrow a declaration of war.

Hence, it becomes evident and manifest that these bonds are not self-sufficient. The real bond of integrity is religious in character, for religion points to the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion compels men to achieve praiseworthy deeds. Religion proves to be the cause of love amongst the hearts, for religion is a Divine foundation, and the Divine foundation is ever conducive to life.

The teachings of God are the cause of the illumination of the people of the world. Religion is not destructive. Religion is ever constructive.

The foundation of all the Divine religions is one. All are based on reality. Reality does not accept plurality, but amongst humanity there have arisen differences concerning the Manifestations of God. Some have become Zoroastrians, some are Buddhists, some have become Jews, some Christian, some Mussulmans or Muḥammadans. This has become a cause of difference, whereas the teachings of these Holy Souls all are one. All have served the world of morality. All have invited souls to peace and accord. All have summoned people to the virtues of humanity. All have lead souls or people to the acquisition of perfections, but amongst the nations certain imitations have arisen. These imitations are not the foundations of the Divine religions. Inasmuch as these imitations are different, then difference has been created, and dissension has culminated in prejudice. Prejudice has been the cause of warfare and battle.

If we let go of these time worn blind imitations, and investigate reality, all of us will be unified. No discord will remain, no warfare linger. All of us will associate

in fellowship together. All of us will enjoy a cordial bond of friendship. The world of creation will then attain to composure. These black and gloomy clouds of blind imitations and dogmas will be scattered and dispelled, and the Sun of Reality most gloriously will shine.

Verily, we consider these Prophets as the intermediaries, but people have used them as pretexts for warfare and dissension, whereas they were the intermediaries of love, and if they were not the cause of love and fellowship amongst men, undoubtedly then they were untrue, for the wisdom of sending the Prophets was the manifestation of love in human hearts. Therefore, we must investigate Reality.

Let us first of all find out whether these Prophets were valid or not, but ever using rational proofs with shining arguments, and not simply traditional proofs, because traditions are different, and the cause of dissension.

Amongst the Holy Divine Manifestations of God was His Holiness Moses. The sending of Prophets is ever for the education of humanity, because they (the Prophets) are the first educators and the first trainers. If he (Moses) has educated the body-politic, then there is no doubt that he was a teacher or an educator. Then it is proof evident that he is a prophet.

We shall consider how His Holiness Moses was sent to the children of Israel when that people of Israel was in the abyss of despair, in the lowest stratum of ignorance and inadvertence, all scattered and in a state of bondage. He rescued this degraded people of Israel from that state of bondage. He saved them from that ignorance. He saved them from barbarism. He led them to the Holy Land. He educated them. He rendered them sagacious. He rendered them dear people, honorable. He civilized them. He helped them to reach that plane when they were able to found a sovereignty, the great kingdom of Solomon. Hence, this proves that he was a teacher and an educator.

He had neither an army nor a dominion, nor did he have any wealth. It was only through a power of idealism that he gathered them together, which proves that he was a Prophet, for he was an educator and a trainer.

Likewise, we must ever set aside prejudice, investigating Reality. And let us take His Holiness Buddha, or His Holiness Confucius. They achieved things greater than Moses. They educated the body-politic. They trained a mighty nation, and there is no doubt whatsoever that they were Prophets, because the mission of prophethood is education, and these wondrous souls educated people.

Likewise, His Holiness Christ. He was a unique personage, without a helper or assistant. He was single and solitary, and He arose, all alone, to train great and mighty nations. The Romans and the Greeks, the Egyptians, the Syrians, the Chaldeans, the Assyrians, — in a word, He was able to bind together many nations. He, as it were, melted these warring nations and poured them into one mold, thus their enmity was changed into love.

War was changed into peace, ferocious souls became veritable angels, tyrannical

princes became fair, the human moral standard was lifted. This proves that He was an educator, that He was a teacher of the nations, and if we deny this it is naught but injustice.

These blessed souls, whether Moses, Buddha, Confucius, or Zoroaster, were the cause of the illumination of the world of humanity. How can we deny such irrefutable proof? How can we be blinded to such light? How can we deny the validity of His Holiness Christ? This is injustice! This is a denial of Reality!

Man must have justice. You must set aside prejudice and bias. And we must set aside the imitations of ancestors and fathers. We ourselves must investigate Reality, and we must be fair in judgment.

The old nation of Persia denied all these facts. They even entertained the utmost of hatred and enmity, but we have investigated Reality, and we found that these Holy Souls were all sent of God. They have all sacrificed life. All of them have endured ordeals, catastrophes, in order that they might educate us.

How can such love be ever forgotten? The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. How can we deny them? It is injustice! It is a denial of circumstantial evidence. If we should forsake imitations, then all will be united. No difference will remain.

We entertain no prejudice against Muḥammad. Outwardly the Arabian nation was instrumental in exterminating the Parsee sovereignty — the sovereignty of Persia. Therefore, the old Parsee nation entertained the utmost of disgust concerning the Arabs. But we deal fairly, and we will never let go of the standard of fairness. The Arabian nation was in the utmost state of degradation. It was a very bloodthirsty people. It was most barbarous. It was so savage and barbarous that the Arabian father buried his own daughter alive. Consider how barbarous people were! Is there any greater barbarism than that?

The nation consisted of warring, hostile, inimical peoples or tribes, inhabiting the vast Arabian peninsula, and their business consisted in fighting each other.

They had pillaged properties of each other; they captured the women and children of each other; they killed one another. And Muḥammad appeared among such a people. He educated these barbarous peoples. He unified these tribes. He prevented their shedding of blood. He educated these people and caused them to reach such a degree as to subdue and govern 4 continents in the world.

In referring to Muḥammadan history, what a great civilization was established in Spain! What a marvelous civilization was established in Morocco by the Moors! What a noteworthy caliphate or successorship they established in Baghdád! How much they served the cause of science!

Then why should you deny Muḥammad? If we deny him we create enmity and hatred by that prejudice, be the cause of this bloodshed, the cause of this

tremendous storm all over one thousand three hundred years, and it is still continuous. Even just now in the Balkans a commotion is set up.

The Christian people number six hundred millions, the Muḥammadans three hundred millions, and you cannot do away with three hundred millions easily. Then why should they be erased? For these are also the servants of God.

Let us strive in order that between the Christians and the Muḥammadans peace shall reign. Is it not better? What is the use of this war? What is the fruitage of this war? For 1300 years there has been warfare. What result has been forthcoming? Is it not folly? Is God pleased with it? Is His Holiness Christ pleased with this sort of thing? Is His Holiness Muḥammad pleased with it? It is evident that they are not!

The Prophets have praised one another to the utmost, for His Holiness Muḥammad declares Christ to be the Spirit of God. It is an explicit text of the Qur'án, and he declares Christ to be the Word of God. And he has offered the disciples the utmost of eulogy. And as regards Her Grace Mary, he has offered the utmost of praise.

Likewise, His Holiness Christ has praised Moses. He spread broadcast the Torah — the Bible. He caused the fame of Moses to reach the East and West.

The purpose is this: that the Prophets have been in the utmost of love towards one another, but these nations (their followers) are inimical towards each other. They shed the blood of each other.

The world was in pitch of darkness when His Holiness Bahá'u'lláh appeared from the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed the peace international. He admonished the Persian nation to investigate Reality, and He proclaimed that religion must be the cause of unity and love; it must be the cause of binding the hearts together; it must be the cause of life, of humanity; it must be the cause of illumination. If religion be the cause of enmity, if it be the cause of bloodshed, then irreligion is better, because religion is the remedy of every ailment, and if a remedy should be the cause of differences, to abandon it is better.

Now, in Persia, you will see the Muḥammadans, and the Christians, the Zoroastrians, the Buddhist, all of these assembled together in the same meeting, and, in accordance with the teachings of Bahá'u'lláh, they entertain the utmost of love and accord. There is no more rancor and hatred, nor opposition, nor molestation. Nay, rather, they live together even as one family.

And ye who are the people of the Orient, the Orient which has ever been the dawning point of Lights — the Sun of Reality has ever shone forth from the East, casting its effulgence upon the West — therefore, you must become the manifestations of lights; you must become the lamps radiant; you must shine as stars, and you must radiate the light of love towards humanity.

May you be the cause of love amongst all mankind. Thus may the world bear

witness that the Orient has ever been the dawning point of illumination, the cause of love amongst humanity.

Make peace with all the world. Love everybody and serve everybody, for all are the servants of God. God has created all, God provideth for all, and God is kind to all. Therefore, we must be kind to all.

And now Mr. (interpreter) is tired and hence we will excuse him.

### **Extra remarks**

I am very pleased with this gathering of yours this evening, and am joyous over it. Here in these Western climes I see some Orientals who are pursuing education, and who are free from prejudice. I am very happy on this account. May God aid you. May God assist you.

### **‘ABDU’L-BAHÁ A GUEST OF MRS. ISABEL C. MERRIMAN**

at the home of her daughter, Mrs. Frederick A. Marriott,

925 Waverly Street, Palo Alto, California

Tuesday, 4.30 P. M., October 8, 1912

Translation by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

Mrs. Merriman

We have had a most delightful day.

‘Abdu’l-Bahá

It was a day of happiness for me, too.

What I discussed this morning was evident as the sun. That was the oneness of the existence of phenomena. But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some day I will make it clear to you. If the people should understand this aright, they would never war, they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. Merriman) You must be very proud of it that the first Bahá’í meeting was held here.

Mrs. Merriman

(To Aḥmad) You must tell him that I have been his follower for twenty-five years before I ever knew that there was a leader, or before I ever knew any one in the world had my belief in the world, except myself.

‘Abdu’l-Bahá



Good! Very good!

Sometimes the human heart is inspired. One feels, is conscious of. For example, in the morning, a physician comes and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit might be lemonade or citric acid. The need of the patient, before the physician comes, would demand that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable. You are stranger-loving.

Mr. Reed

In America, would there not be other institutions adapted more especially to the needs of American people in the Mashriqu'l-Adhkár besides the place for worship, etc.?

‘Abdu’l-Bahá

Yes. There are the exercises of the temple. There will be two universities, but the school as an accessory of the Mashriqu'l-Adhkár will not be as large as the university. They are the necessary accompaniments of the Mashriqu'l-Adhkár. It must be a useful agency. It must not be a worldly one.

Mr. Reed

What is the character of the university?

‘Abdu’l-Bahá

It is possible, if there be no need for the other institutions, to have just the Mashriqu'l-Adhkár, without the other accessories, — if there be no need for it in the community. That should be looked after.

Mr. Reed

What place does comparative religion have in the Bahá'í movement?

‘Abdu’l-Bahá

It is, in fact, considered as a necessity. The Bahá'ís have made a special study of other religions. There are some Bahá'ís who know more about the Gospel than the Christians even. Just now our knowledge of the Qur'án is not possessed by the Muḥammadan priests.

They have a patriarch called. He was a well known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of, and a building there, and we chanced to pass that day with some Christian friends. He said, "Let us go and call on the patriarch, for the patriarch is here and we will call on him. The patriarch is a friend of mine." We went there. When we sat in the room, I asked the patriarch, "What are you doing all alone here?" He said, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said, "I talk with Elijah; I am not alone." And as he

remarked that he communed with Elijah, I recalled a passage from the Bible. I said: "It is most appropriate to cite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it?" he asked.

"His Holiness Christ said that John the Baptist was Elijah. When they came from the mount of transfiguration, Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him. Nay, rather they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then, again, He says that John the Baptist was the Elijah foretold, who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist, 'Art thou Elias?' he said, 'I am not.' Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah, or he was not! What is your view of it? How can it be interpreted?"

The man was dumbfounded. He simply changed colors from red to yellow, he was so shame-struck to find I knew so much.

Mr. Reed

I was very much impressed with the humanitarian spirit of the Bahá'í literature.

‘Abdu’l-Bahá

The teachings of Bahá'u'lláh are not yet evident, not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas, but they are not all there. There are the Tablet of Bishara, etc., but all these do not contain all the teachings of Bahá'u'lláh. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Bahá'u'lláh.

Dr. Jordan took us all through the buildings, and I got tired. They do not open the windows, so there is not good ventilation in those buildings.

Mr. Reed

Is it not possible that since the death of Christ and Bahá'u'lláh there has been a tendency toward superstitions as to miracles and so on to gather about the accounts of their lives?

‘Abdu’l-Bahá

Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because He has revealed a book, called the Book of Aqdas, and He has said that in the future no one is in authority to speak out of himself certain opinions, and if in the future between two souls certain differences arise, wherein one might say, "My opinion is right," and the other, "My interpretation of such a verse is right," — exactly like the difference which exists between the Catholics

and the Protestants — Bahá'u'lláh said both of them are wrong. As soon as they begin to differ, both are wrong. So here, in this movement, no one can say, "My interpretation is correct." As soon as two parties begin to differ, both are wrong. And then there is a Point to refer to, and He has appointed a Center, so that any difference which may arise may be referred to Him, and that Center is the Interpreter of the Book. After Him, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He has not left any way for the introduction of superstitions.

A wrong which will be the means of the extirpation of difference is better than a right which will create difference. But that House of Justice is inspired by God, and is under the protection of God. Just think of the apostles of God. Were they not under the protection of God? And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the fundamental principles are already explained by Bahá'u'lláh. He has explained them explicitly. They are not left in obscurity.

For example, in the Gospel, His Holiness Christ, praising Peter, said, "That thou art Peter, and upon this rock I will build my church." Now, this was an obscure utterance, and in regard to his — sorship there was a difference. But if His Holiness Christ had said that this opinion thou hast at present will be the foundation, then the Pope would not say today, "Here is the center — all of them must obey me," because that was the aim of Christ: that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá'u'lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain. This very fact, that if there is any difference in the future between two parties both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá'u'lláh has provided the illustration of conscience. For example, He says that some consider Christ to be a Prophet; others believe that He was the Word of God; some believe that He was divine. These various schools should not interfere with each other, because they have understood according to their comprehension: a part, or school, considers Christ as the Prophet; some, whose comprehension was keener, believe Christ to be the Word of God; others consider Him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong.

(To Mrs. Merriman) How are you? Are you comfortable? Are you pleased with having such a company here?

Mrs. Merriman

More than pleased.

‘Abdu’l-Bahá

We are very pleased to be here. We are very happy to be here. If you will come

to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel over the ocean?

Mrs. Merriman

Yes.

‘Abdu’l-Bahá

Then we will take you to the Mountain of God — Carmel.

Mrs. Merriman

Perhaps if I cannot go in the body I may go in the spiritual body.

‘Abdu’l-Bahá

It is a good place. It is a place of lights. It is the home of the Prophets. All of the Prophets have come from there. All the Sunrises take place there.

Mrs. Merriman

It is near heaven.

‘Abdu’l-Bahá

It is in heaven, because it must be in order to have such Prophets come out of it. People like the sun, to come from such a country, that country must be heaven.

The sun rises from the heavens, does it not? And these were spiritual suns. Bahá’u’lláh was a sun, and Christ was a sun, and their dawning point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear?

Have you not read in the Gospel, “Though I am walking on the earth I am in heaven now?” The Son of Man, who is in heaven, while He was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real heaven, the heaven of reality. When we use the word “heaven” we do not mean the sky above us. We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe, in the East, then heaven is below us. You are standing on the heaven of the Orient. Then, when we want to look at heaven, we have to look down. Then Christ ought to come out of the earth. You see this earth is surrounded by air, this interminable space. The heaven of Christ was the heaven of reality, of truth. It is interminable space, and science has proved it.

Mrs. Merriman

I never heard a word of the language before, but I can almost understand it.

‘Abdu’l-Bahá

Come! I want to take you to heaven. Will you go with me? I want to take you to heaven.

Mrs. Merriman

I am ready.

(To Aḥmad) When was ‘Abdu’l-Bahá born? (May 23, 1844) We are just one year apart — a long journey and I am not tired.

**‘ABDU’L-BAHÁ A GUEST OF MRS. ISABEL C. MERRIMAN AT DINNER**

at the home of her daughter, Mrs. Frederick A. Marriott

925 Waverly Street, Palo Alto, California

Tuesday, 9 P. M., October 8, 1912

Translation by Dr. Ameen U. Faríd

Stenographic notes by Miss Bijou Straun

Rev. Clarence Reed

Where do you have your temple — where you have three Sundays every week — Jew, Christian and Muḥammadan?

‘Abdu’l-Bahá

There we do not have any Sunday. Whenever we get tired we simply withdraw. That is the real Sabbath, because the Sabbath was meant to be a day of triumph. The Muḥammadans do not take Friday verily; that is, they do not withdraw from labor, they do not consider it obligatory. The Jews and Christians, however, have their set days.

Mr. Reed

The Muḥammadans set aside Friday?

‘Abdu’l-Bahá

Half an hour, but before and after that they go to work — just for that prayer, not for vacation.

When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man, and they had made a fire in the room, and lo and behold, there was a stove and alcohol and spirits, and he set the whole house aflame. Fortunately, there was no one in the house except himself, and there he was crying, “Come and extinguish it!” There was water in front of him. If he had taken steps, he could have extinguished it. He did not do it. But he simply cried out, “You come and extinguish it!” And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination a whole quarter in the Jewish section was burned.

If he had taken a little water he could have put it out. That was because it was contrary to the Sabbath. It is evident that the Sabbath was meant to be a day of rest. In the Old Testament it says that God made Himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it as a matter of superstition, it was not meant. And if on Sabbath you use a little water, what harm is there in it? There is no harm.

Prof. \_\_\_\_\_

But we should not make the fishes uncomfortable?

‘Abdu’l-Bahá

In ancient days they would not fish either. The Jews had a scheme about it. On the coast of the Lake of Tiberia they would make a big circle, and then dig a lot of space out, and let the water come in. On Sunday they would put a lot of bait in it — this is a Jewish trick — and naturally you see the fish, sensing this, would come to this little ditch, and in the evening they simply shut off the current so they could not get back to the sea, and on Sunday they would go for them.[a2314]

The ball game is originally Oriental. There they have a season for it. In spring-time they play it. They have a polo game there. They play it for a month and then let go. Then next spring again. But in the olden time there was a custom, which is obsolete now, that was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they have the spears or polos, and the game was that the ball was to be raised with the long poles in the air and throw it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.[a2315]

Mr. Reed

Begging is prohibited in France.

‘Abdu’l-Bahá

There was a time in the Orient when there was no mendicancy at all, six or seven hundred years ago. In Syria there was not any sign of it, and the reason was because the economic conditions were so simple, and there was no starvation. They had certain contributions which prevent them, and they are recorded now in historical documents. For example, in the record you can find that there were certain endowments for the orphans; there were certain endowments for the cripples; there were certain endowments to take care of the very poor; and there were certain endowments for the burial of the dead; and they had certain endowments amongst the old Syrians for the strangers. They had even endowments for the servant class. They were so careful and so minute that if a servant had broken a plate or anything he could go to a certain place and get a certain amount to replace it, so his master would not score him. But these were all changed. At that time, there was no poverty at all. They all were assisted.

This is one of the evils that will exist. The time will never come when it will be utterly eradicated. The poor must ever be taken care of. That is, a man should never be allowed to reach a stage of dependency. Otherwise, do you think it is possible to have no poor?

(Here Dr. Faríd made some reference to an automobile, speaking of the “crank” of machinery, saying, “I have to describe it if there is no one around to illustrate it.”)

Mr. Reed

Have you any Movement in Japan?

‘Abdu’l-Bahá

We have some there. They are beginning to reach there. The Chinese people are more spiritual than the Japanese.

Prof.

How do you regard the death of Nogi? Does not that indicate very high spirituality?

‘Abdu’l-Bahá

Loyalty.

Prof.

Loyalty distinct from spirituality?

‘Abdu’l-Bahá

It does not indicate spirituality. That is a part of their political system. A few have to be sacrificed. It has become a usage, a custom.

Prof.

The Emperor is considered a deity?

‘Abdu’l-Bahá

Formerly, but not now. This present Emperor has changed everything. The Kings would not associate with the others. They are always sequestered, but this man has changed everything, and the late King was instrumental in bringing about the situation. He was really a liberal man. His beliefs were changed. Only the laity are fettered that way with such superstitions.

Mr. Reed

Where is the most encouraging country for the Bahá’í Movement?

‘Abdu’l-Bahá

Írán (Persia).

Mr. Reed

And where is the work most difficult?

‘Abdu’l-Bahá

Turkey and Arabia.

Mr. Reed

Turkey is where they need it the most?

‘Abdu’l-Bahá

Turkey is submerged in imitations — very much — blind imitations — dogma.

They have so many imitations — curious traditions — and they believe in those traditions, and to certain ullema[a2316] — they are the priests — they attribute many things, and these stories are very weird. They say such and such an ullema has gone to heaven, and while there he stole a part of the throne of heaven and brought it down. In the Talmud it tells about the cocks who sang. Also how they beheaded the cocks and for six months they were eating them. They have written books on those things, and these books have retarded them very much.

Also, in the Mosque of Omar Muḥammad’s kick[a2317] in the stone can still be seen.

Prof.

Does Persia have a good rich slang language?

Dr. Faríd

Not as rich as English.

‘Abdu’l-Bahá

In this country, yesterday was a man in favor of Taft. Today he has been converted to Roosevelt. In the Orient they are firm to their last day. In America they like to “transfer.” They do not like to stay on the same car all the time.

People are submerged in materialism — that is to say dollarism. The question of dollar is a very important question here.

‘Abdu’l-Bahá to departing guests

We were also very happy to meet you and will never forget this meeting. It will live in all our memories.

‘Abdu’l-Bahá to Mr. Henry Walter Simkins, associate editor of “Daily Palo Alto Times” Translated by Mírzá Aḥmad Sohrab

I praise God that there is unity between us, and I will never forget this meeting and this association. You will be always in my memory as long as I live, and I will beg of God confirmation and assistance for you. It is my hope that the highest desire of your heart may be fulfilled. I wish you many years of happiness and prosperity.



Mr. Simkins.

I wish you the same.

‘Abdu’l-Bahá

Thank you! Thank you!

CORRECTED BY DR. Faríd One copy sent to HWS [unreadable text] of the Daily Palo Alto Times #15 [unreadable text]

### **ADDRESS BY ‘ABDU’L-BAHÁ**

#### **UNITARIAN CHURCH, PALO ALTO, CALIFORNIA**

(Mr. Clarence Reed, Minister) Tuesday, 8 P.M., October 8, 1912 Translated by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun INTRODUCTION BY MR. REED

It is a great privilege to have with us to-night one who calls himself a “Servant of God,” and one who also is a great lover of mankind.

‘ABDU’L-BAHÁ

Praise be to God, this evening I have come to a Unitarian Church. This Church is called Unitarian — attributed to Unity. Hence I desire to discourse on the subject of Unity, which is a fundamental basis of Divine teachings.

In all the religions of God there is an exposition concerning Unity. What is the basis of this oneness? It is evident that the reality of Divinity cannot be brought within human grasp. Man cannot comprehend the reality of Divinity, because man is accidental, whereas the reality of Divinity is eternal. Man is limited, whereas the reality of Divinity is unlimited. Assuredly, the limited cannot comprehend the Unlimited, and the accidental cannot comprehend the Eternal. 2

When we observe and study phenomena, we find a mineral kingdom, a vegetable kingdom, an animal kingdom, and a human kingdom.

The mineral kingdom, however much it shall advance, cannot be in touch with the vegetable kingdom. The vegetable kingdom, however much it advance, cannot be conscious in the sense of knowledge, cannot have knowledge of the animal kingdom.

For example, this flower, however much it may advance, cannot conceive sight and hearing. It cannot realize what constitutes hearing or seeing, what is meant by the spirit of man, what intellect signifies, because those subjects are beyond the pale of its grasp. It cannot, therefore, comprehend them. Although this plant and we are both accidental, yet the deference of degrees is a difference comprehension. This plant belongs to the vegetable world or kingdom, whereas our kingdom is human, and because of this difference in the two kingdoms the plant cannot comprehend the human kingdom.

So long as differences in degrees hinder comprehension, to-wit: every inferior degree is incapable of comprehending the degree superior thereto, then how can we ever comprehend God Who is transcendental? We are accidental, whereas He is everlasting. We are weak, whereas He is almighty. We are poor, whereas He is rich. We are needy, whereas He is independent. We are finite, whereas He is infinite. We are mortal, whereas He is immortal. How can we, therefore, ever comprehend His reality, or even give any exposition or definition of such a subject, or even offer a word of praise or do homage? 3

[unreadable text]

All the homage we can proffer is only in keeping with our mental grasp and conception. All that comes within human conception is man's own creation. That is surrounded by man, and man is the surrounder, or infinite in relation thereto. But whereas a concept has only an ideal existence, man — the creator of such a concept — has both an ideal and an extraneous existence.

A Divinity which we can mentally grasp, which can be brought within the grasp of intellect, is not Divinity, because it has no existence extraneously. It is only a mental concept.

We, who are possessed of extraneous existence, who also possess the ideal existence, are greater than our own creation, because we are infinite, whereas our concept is finite, and assuredly that which is infinite is far superior to the finite.

If you ponder over this you will see how clear and evident it is. It is self-evident that the human powers of conception and perception cannot conceive of Divinity, but the bestowal of Divinity is all-encompassing; the lights of Divinity are shining; the qualities of Divinity are evident and to be seen.

The Holy verities, the Divine Prophets, are like mirrors, which are in a state of utmost purity and sanctity and polish, and because they are in an attitude facing the Sun of Reality, therefore that Sun of Reality, with its potency, effulgence and heat, is reflected therein, and all its virtues can be visible in the mirror.

If we say that the Sun has shone upon these Mirrors, or that it has become effulgent in the Mirror, we do not mean that the Sun has descended from its lofty state of sanctity and has chosen a 4 habitat in the Mirror, because that is impossible. For the Sun there is no descent. It ever is in its high point of glory and majesty, but its light, and its heat, in a pure and polished Mirror become revealed, and all its virtues are made visible, and these Mirrors which thus reveal that light are the realities of the Prophets.

Hence, it becomes evident that the reality of Divinity is holy and sanctified above descent or ascent, even as the phenomenal sun, this material sun which can be reflected in the mirror, is holy above descent and ascent, is sanctified above egress and ingress, even as this sun is sanctified above egress and ingress, but the eternal bestowal of the Sun, in this pure and sanctified and polished mirror has become evident and manifest.

The mirror says, "Verily, the sun is in me, and if you do not believe, then look at me." And the mirror is truthful, for the sun is seen in the mirror. Notwithstanding that, the purpose of such a statement, were it to be made by the mirror, is not that the sun has descended from its lofty state and entered and effected an egress in the mirror, because, for the sun, there is no descent or ascent. But with all its bounties and characteristics it can become evident in the mirror.

That is why His Holiness Christ declares, or that is what He means when He said, "Verily, the Father is in the Son." That means that the Sun in this Mirror has become manifest and revealed. It does not mean that the Eternal Sun or Verity has descended from the lofty heavens, when it is unlimited, and has become limited thereby, for were such a thing to be realized, it is a limitation.  
5

This is the meaning of unity or oneness. This is the quintessence of this Divine subject. Consider how evident it is. It is as the sun at midday. It is reasonable and in conformity with science.

That is why we state that religious teaching must ever conform with science and reason. They must correspond with the mind. This is perfectly in conformity with science and reason. There is no doubt or uncertainty about it.

Now, inasmuch as the Sun of Reality has become manifest in this polished Mirror, from this Mirror, by processes of reflection, it can permeate throughout all regions.

The Light of the sun is one, the heat of the sun is one, and these have become resplendent in all phenomena. There is no earthly phenomenon, no earthly form of life, which is bereft of the light and heat of the sun.

Likewise, all humanity receives a portion of the Bounty of God. All mankind are the manifestations of the signs of God. All phenomena are expressions of the might and power of God, and all phenomena reveal the handiwork of God. None of them are the handiwork of Satan. No man has ever been created Satan. They are all the creation of God. These are the signs of God's power.

Hence, we must ever reverence the creation of God. We must ever bow before the signs of the might and power of God. We must ever be kind and clement towards the signs of the power and might of God, and towards all humanity. All are the signs of His power. He has created them all. The Devil has had nothing to do with [unreadable text] most,<sup>6</sup> it is this: that some of us may be wise, some may be ignorant; the ignorant must be helped to become wise. Some are sick; they must be treated. Some are childlike; they must be helped to reach maturity. Some are asleep; they must be gently awakened. But everybody must be loved. That is it!

We must not hate a child just because he is a child and think he is imperfect when we compare him with maturity. But with the utmost of kindness he must be nurtured, he must be educated to reach maturity, in order that he may

become reasonable, in order that he may attain to knowledge and wisdom, in order that he may be qualified to enter the Kingdom of God.

God is most kind. Consider what His Holiness Christ said: "Verily, the sun shines upon the just and the unjust alike." What a blessed statement this is! Even the sinner is not deprived of the Mercy of God! What a sweet utterance!

Consider, although this earth is dark, all the earthly phenomena are dark, but this radiant sun, how it cultivates all, how it brightens all, how it heats all. Can we deny the efficacy of the sun? Not at all. It is evident.

Then shall we see the signs of God's kindness. Likewise we see how He educates us. We find that He bestows upon all His bounties. Now, so long as we have such a kind God, why should we be unkind? He Who is our Creator, He Who is our Provider, He Who is our Resuscitator, He Who is so gentle and kind to all of us, then why should we not be kind to one another, instead of saying, "This is a Jew, this is a Christian, the other is a Mussulman or Muḥammadan, this is a Buddhist." This is none of our business. God has created us all and it is our duty to be kind to everybody. That is our duty. But as to their respective beliefs, that is between them and their God, and at the last day He will look out for their account. He has not appointed us as their expert accountants.

It is our duty to praise God and to thank Him that He has created all of us human. He has endowed us all with sight and hearing. He has destined us all to be after the image and likeness of God. What a bestowal is this! What a providence is this! What a glorious crown is this! Why should we lose these favors! Why should we be so self-occupied? Why should we deny the favors of God?

In thanksgiving for this glorious bounty, we must all become unified as one family. We must all become as one people. We must all inhabit the same nativity. We must all become as one nation. Thus may the world of humanity prove to be the world of the Kingdom, and this dark sphere become a bright sphere, so that these contentions and strife shall cease and utmost of love and affection shall obtain.

Verily, this is the purpose of the mission of the Prophets. Verily, this is the mission of all the Books which have descended. Verily, this is the aim of the effulgence of the Sun of Reality. Thus may the fundamental oneness of the world of humanity become established, so that oneness of nativity shall be founded, the oneness of nationality shall be established, the oneness of policy shall be established, and the world of humanity become a mirror reflecting the Kingdom of God.

The lights shining in the Kingdom — may they become revealed in the human kingdom. The virtues which are present in the Kingdom — may they be revealed or become resplendent in the human kingdom. May the unity, or oneness, of the angelic state become manifest in the human state, so that humanity itself shall become angelic.

What is the meaning of the word “angel?” It means no other than a holy soul, a bright and radiant soul, a perfect soul, a Divine soul, a soul who is the manifestation of love, a manifestation of reasonableness, a manifestation of knowledge, one who is not a captive of superannuated, blind imitations.

These superannuated, blind imitations, or religious dogmas, which are ever the cause of enmity, the cause of destruction, the cause of darkness, the cause of bloodshed, the cause of tyranny, the cause of despotism, — these blind imitations must be cast aside, and the mysteries of Reality shall be revealed.

That foundation which was meant to be the underlying principle of all the Prophets, that foundation which Christ Himself laid, that is the basis of the oneness of the world of humanity.

That foundation is Universal Love. That foundation is Universal Peace amongst the nations. That foundation is Universal Peace amongst the countries. That foundation is Universal Peace amongst all the races. That foundation is the Universal Peace which shall weld together all the religions, and that foundation is to do away with all secretarianism.

At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and thick clouds had befogged the horizon of Reality, amongst the nations of the Orient there was religious prejudice, sectarianism, political prejudice, racial prejudice and patriotic prejudice, and the Oriental nations were in constant conflict and state of war.

The religionists considered each other as contaminating and they shunned each other, exercising the severest enmities against each other. Darkness was so dense that not a trace of light was ever visible.

Under such circumstances, His Holiness Bahá'u'lláh dawned from the horizon of Reality, and He laid institutes and teachings which united all this nations, which caused fellowship amongst the various religions, which dispelled religious prejudice, which dispelled the political prejudice, which dispelled the patriotic prejudice, and which dispelled racial prejudice, having ushered under the tent or tabernacle the oneness of humanity all the peoples of Reality. They were souls representative of the religions and of the denominations thereof who had hearkened to the call of Bahá'u'lláh and who had become informed of His teachings. Such souls, in Persia, are living together in [unreadable text] in the utmost of love and amity. They are in a state of the utmost kindness towards one another. It is just as if they were one household.

That is why His Holiness Bahá'u'lláh addresses humanity, saying, “Ye are all the leaves of one tree and the drops of one sea.” That is to say, the world of humanity, representing all the religions, representing all the races, may be likened to a tree. Every nation of the nations is like a branch thereof, and every soul amongst them is like unto a leaf. But all of them belong to one tree, and that tree is the Blessed Tree, and that tree is the Tree of Life, and that tree is a Tree of Sacrifice.

Therefore, it is not possible or allowable that amongst human individuals there should linger any strife. Let no sedition tarry. Let no hatred or rancor prevail. All must live in the utmost kindness, in the utmost of love, the utmost of fellowship, and must pass their days pleasantly, for this will win the Bounties of God and the Bestowals shall surround them, and the Kingdom of God will become personified in the human kingdom. And this is our wish in its entirety.

CLOSING REMARKS BY MR. REED

I feel that a Man of God has spoken to us to-night. There is no way I know to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the Universal Religion — the Religion of Love, the Religion of Peace, a Religion of the fullness of Life.

— oOo —

(Silence) You are dismissed.

Corrected by Dr. Faríd Index

TALK BY ‘ABDU’L-BAHÁ

**1815 California Street, San Francisco, California**

3.15 P. M., Wednesday, October 9, 1912

Translated by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun.

To Mrs. Narcissa A. Purdon

(To Miss Straun) Your mother? Blessed! Your mother! Welcome! Welcome!

(To Mrs. Purdon) Your daughter is doing a lot of good work.

(Mrs. Purdon) She loves to do it.

(Dr. Faríd) I know she does.

You must be thankful to God for having such a daughter, for she writes everything I say.

This is a great bestowal which God has bestowed on you and your daughter, because I proclaim the mention of Bahá’u’lláh, and I am summoning the people of the Kingdom of God. In reality, your daughter is serving Bahá’u’lláh.

There are some times when the favors of God descend without man asking for them, without request on the part of man.

Before man entered this world, he did not make a request, nor any wish did he express, but when he came into this world he found that God had prepared for him a mother, prepared for him sustenance — his milk. Provision was already provided him, and all his necessities were provided for him. This God does

before the infant ever asks for it, before it prays or supplicates for it. That is a pure gift out of Grace.

Your daughter never thought that the time would ever come when she would take down what I have to say, that I would commemorate Bahá'u'lláh and she would record what I utter, that I was to give the teachings of Bahá'u'lláh and she was to write them, but out of Grace the Lord conferred upon her this bestowal. This is pure bestowal, and it is for you to thank God.

There are certain gifts which God grants after request.

There are others which God grants without request.

The Lord gave us the eye without our seeking it, for He gave it to us in the matrix of the mother, and there we were not conscious of any supplication for it. He conferred upon us hearing without our seeking it. All the parts and members of the human organism were given it without its asking for them.

These are gifts which God grants without request, but there are things which we supplicate for and He grants us.

The gift of faith is a bestowal emanating from absolute mercy on the part of God, and as God specializes for the bestowals which emanate from faith, thus His Holiness Christ say, "Verily, many are called but few are chosen."

Let me give you some flowers.

To Mrs. Hoagg's sister.

I know her already.

You have a good sister, an agreeable sister, a source of joy to you.

An agreeable sister is a good thing to have. An agreeable brother is a good thing to have, but God forbid when they are disagreeable! A disagreeable sister is a catastrophe and a great ordeal!

To Mrs. Herron.

I saw Mrs. Cropper and Miss Herron in London,

Your daughter is well and happy, and Mrs. Cropper is very kind to her, and is excessively in love with her, very loving towards her.

Mrs. Cropper is exceedingly fine. One day I saw your daughter in the arms of Mrs. Cropper, right on her lap. Mrs. Cropper came there. She was not feeling very well, and she asked for your daughter that she would get well, and your daughter said Mrs. Cropper is exceedingly kind to her, and do tell her not to trouble so much about her, because her physique will not allow it.

Corrected by Dr. Faríd # 18 in Index

## ADDRESS BY ‘ABDU’L-BAHÁ

### Auspices of the Home of Truth

High School Building, Berkeley, California Wednesday Evening, October 9, 1912  
Translated by Dr. Ameen Ullah Faríd Reported stenographically by Miss Bijou  
Straun INTRODUCTORY REMARKS BY MR. HERMAN I. STERN OF THE  
BOARD OF EDUCATION

Ladies and gentlemen, friends and neighbors:

It is a distinguished honor, as well as pleasure, to be selected for the work of introducing our guest — our distinguished visitor.

We are familiar with the commonplace remark that the East is given to contemplation and the West to action; the East is given to mysticism and the West to exact science.

We are Western — ultra-Western and ultra-modern on this Pacific Coast, yet there is a universal and an eternal element that we share with all races and nations. We have mustered and learned a great many little things exactly. I am afraid we have neglected the one big thing.

We are, therefore, glad to welcome a man from the Far East who comes with the old message, with the one thing needful:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. “This is the first and great commandment. 2

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.” (Matt. 22:35-40)

We are, perhaps, more interested in the second than in the first, especially in this great time of social unrest, where we are seeking and reaching out for better social relations, for social justice, for more love for our fellow-man in our actual business.

I know very little about our visitor. I have become interested in his work through friends. I have read some of the literature.

I understand this: that his chief work is to endeavor to unify all religionists, to hold up the one element in all religions that is common to them all — the spiritual, the moral and the social.

I understand that he comprehends the science of the West, as well as the social problems of the West, and so his message certainly is welcome to us.

In the Parliament of Religions, in connection with the Chicago World’s Fair, there was a beginning made in this direction.



This seems to be a response to the prayers that went up from the representatives of all the religions of the earth at that time. I am glad, and I feel honor in being permitted to welcome him, in the name of the City of Berkeley, whose guest he is. 3

‘ABDU’L-BAHÁ

This evening, inasmuch as those who are present in this assemblage are interested especially in truth and what constitutes truth, hence my subject shall deal therewith.

Truth, or reality, is an exposition of facts as they are, — an exposition, however, which is in perfect keeping with reasonableness, with the postulates of logic. If a theorem should be out of conformity with the standards of logic, it cannot be verified, it cannot be true, for no issue can be established without proof.

To-day the central reality is that relative to the oneness of the world of humanity, but its proof is evident, because it is in conformity with reality, or fact. The subject of the oneness of the world of humanity is self-evident, because the origin and the terminus of human existence are one. All human beings owe their origin to one point, and all terminate or return to that selfsame point.

The differences which exist among opinions will wntirely be removed, will be effaced, will be forgotten. Superstition will cease, ad truth, or reality, will become revealed.

For example, in the world of humanity, man is subject to certain imaginations or conceptions. They are baseless. Tor instance, we conceive of certain divisions in the world of humanity, giving the names for each division. We pronounce one member of the human family as an American, another as a Chinaman, another a Frenchman, another a German, one a Turk, the other an Arab, or one a Persian. This is accidental. This is self-evidently futile, because all humanity is one kind — mankind — and there is 4 no distinction whatsoever amongst men. But these racial conceptions are suppositional, but when you consider the fundamental reality you will find that all are human in kind and all the progeny of one father, and all inhabiting one globe.

These divisions are superstitions, and that which is reality is the oneness of the world of humanity. This is self-evident, and its proof is manifest, and such a proposition is in conformity with reality.

Reality is love, and that is the source of life. Consider how love amongst men is the cause of life amongst men, is the cause of honor, is the cause of the development of humanity, whereas a lack of love is ever destructive and a cause of great degradation. Hence, it is made evident that love is truth or reality. Reality is intellect, the discoverer of the realities of things, the comprehender of things. It arrives at the verities of objects. It is possessed of extraordinary science. All the wondrous inventions and discoveries are its results. All the sciences and arts are its products. All the conveniences of man are its by-

products. It is possessed of supernatural perceptions. It is a dominating force, governing nature. Therefore, it is a reality. It is self-evident.

The foundations of the religions of God are reality, for those foundations are the cause of human development, human education, and a source of impetus to the world of morality. It is the cause of fellowship, the cause of composesures, the cause of the confidence of the hearts, the cause of glad tidings, the cause of spirituality.

Hence, it is truth or reality. This is self-evident. But as to the blind imitations, or the dogmas, current 5 amongst men, because they are conducive to enmity, the cause of alienation, the cause of battle and warfare, the cause of bloodshed, hence they are entirely superstitious, ansolutely, without reality.

The virtues of humanity are realities. Science is a reality. Perception is a reality. Justice is a reality. Equality is a reality. And solidarity is a reality, a bond of affiliation amongst men is a necessity. Beyond these, or contrary to these, all is accidental, or superstitious, is a destroyer of man's foundations, is a cause of human effacement, and the cause of destruction. Therefore, it is superstition.

The virtues of the world of humanity which are the greatest bestowals of God, and which constitute the image and likeness of God, they constitute reality, they cause the honor of mankind. They are the cause of differentiation between man and the animal, the cause of life, the cause of the sublimity of human nature; Hence, that is reality.

The knowledge of God and the boundless bestowals are realities, for they are the cause of the development of the spirit, the cause of the confidence of the heart, the cause of extraordinary advancement, the cause of supernatural perceptions — that is reality. In one word, all that tends towards constructiveness is reality. All that tends towards destructiveness is accidental, therefore superstitious.

Existence is synonymous with reality. Non-existence is the anthesis of reality.

Reality is like unto the sun. In the world there are many luminaries. There is the lamp, there is the torch, 6 the stars, all sorts of light-givers.

Therefore, in all degreess of existence there is reality visible, but lights have a center. Even so reality, or truth, has a center. The center of lights or illumination is the sun. Though this candle may give us light, though the moon may reveal light, though the stars may reflect light, but the center of light is the sun itself.

Likewise with reality. Although in the world of existence reality exists, in each one of the phenomenon you see the traces of reality, because each phenomenon amongst phenomena has a portion of existence, and existence is reality, but the center of reality is focalized in great souls amongst men.

There are souls who are the first teachers of the world of humanity, the first educators of humanity, who confer life upon the world of humanity, who educate

humanity in general, who train all nations, who rescue humanity from the abyss of ignorance, and cause it to attain to the sublime stages of knowledge.

Such as these are the great first teachers. They are the primal educators. For example, His Holiness Christ was a center of reality. All the Divine, Holy Manifestations of God were the manifestations of reality. They were like the sun. The sun is reality, but it has various dawning points.

One of the solar dawning points was Moses, another was Abraham. One of the great daysprings of the sun was His Holiness Christ. Another dawning point was Muḥammad. One dawning point was the Báb, another Bahá'u'lláh.

Now, hw who is a lover of truth or reality, that is to say, he who gazes towards the sun and loves that light, who adores 7 the sun itself, no matter from what dawning point it may rise, whether the sun shall appear from the equatorial or zodiacal point, or whether it may appear from the temperate zodiacal point, or whether it may appear from a distant dawning point beculiar to the summer, the sun being one, if the worshiper should adore the sun itself he will adore it no matter from which one of these dawning points that sun may rise. The dawning points are recognized by the sun. That characterizes the people of veracity or reality, who recognize the dawning points by the effulgence of the sun, the character of the solar center, but the people of blind imitation recognize the sun by standards laid by the dawning points. That is to say, they consider the dawning points as the centers of adoration.

Take, for example, the people of Moses. They have adored the Mosaic dawning point, and their gaze has been limited to the dawning point of Moses, and because this sun of reality was transferred to the Messianic dawning point and appeared with the greatest effulgence, the Jews still remain deprived of that light of Christ. Because they did not adore the sun — the sun of reality — because they did not adore the reality, they were deprived of the reappearance of the same sun which had appeared in

Moses, in Christ, for their gaze was limited to the Mosaic dawning point.

But the people of truth or reality have adored the sun. They will adore the sun if it appear from the East, and even if the sun should appear from the West, still they will adore it, because they are the lovers of the Word. They are not lovers of dawning points. They are not limited. They do not consider the bounty of 8 God as limitable. They consider the bounty of God as a continuous bestowal. Therefore, reality has infinite dawning points. The bounty of God is everlasting. The sovereignty of God is everlasting. The grandeur of God is everlasting. That is reality, for were it limited it would have imperfection itself.

Sovereignty presupposes or necessitates its subjects. Sovereignty necessitates competency. Sovereignty necessitates an army. Sovereignty necessitates supervisors. Sovereignty necessitates soldiers.

If we say that there was a time when God was not possessed of His creation, was dispossessed of His bounty, when the Sun of Reality was not shining, or

if we declare that the time may come when there will be a cessation from the bounty of God, or the Sun of Reality will not shine, or nay, rather, that the Sun of Reality will forever set, this is contrary to the Sun of Reality, because the sovereignty of God is everlasting. It has ever possessed creation, and will forever possess creation, and everlastingly the Manifestations Holy and Divine will there be.

The Reality of Divinity is not limited. Were it limited, it its not Divinity. How can you bind Divinity with finality? And that is reality. It is evident to proof. But if we say that the Reality of Divinity is limited, that the day may come when its bounty shall cease, its names and attributes will no longer exercise control, such a statement is contrary to reality, because suspension and of the efficacy of the names and attributes of God is not allowable. 9

Is it possible for the Reality of Divinity to some day be dispossessed of its omniscience? For a day to come when there will be no Creator, or a day when there will be no Provider, no Resuscitator, no Illuminator of the Word. Or is it conceivable that there will be a cessation in the lineage of the Holy Manifestations?

The very presence of Christ presupposes the existence of a Creator. — The very fact that there is humanity. Humanity needs a God or an Educator. If we limit that

Reality by any boundary lines, that is contrary to Reality.

From the inception of Genesis one of the bestowals of God is that Sun. Can you conceive of any day when the sun was not? And if the bounty of God was a cloud, can you conceive of a day when the cloud was not? It is impossible.

One of the bestowals of God upon humanity was the virtue of mind. Can you conceive of a human creature on any day without the bestowal of mind?

One of the bestowals of God in the human heart is love. Can you conceive of any day when the love of God shall cease?

And among the Holy Manifestations of God, among the bounties of God, which is the greatest bounty — the greatest bounty being the Manifestations themselves — is it possible for them to cease?

Therefore, this supposition, these blind imitations, are contrary to reality or truth. Hence, it is our duty to ever investigate reality, no matter what words or which lips utter that reality. We must investigate reality in whatsoever Book we may find it unrolled. We must investigate reality in the persons of whomsoever it may be revealed. We must not be limited to any personage, 10 because the fact of limitation is contrary to reality. Notwithstanding the fact that the Reality of Divinity has become effulgent or resplendent in all phenomena, not a single phenomenon amongst phenomena has been bereft of the bounty of God. All phenomena are submerged in the sea of God's eternal bestowals. God who is so kind, whose bounty is so colossal and life so everlasting, how can these be discarded, how can humanity be blinded to them, and how should man be

willing to be superstitious to the extent of considering limitation or imperfection for Reality?

The Reality of Divinity has become manifest upon all things. Even as this sun has become manifest and shining upon all phenomena, all earthly phenomena owe their existence and their development to the sun. The bounty of the sun reaches all. The light of the sun is shining upon all the earth. It is shining upon the trees, shining upon the plants, shining upon the animals, shining upon men, shining upon the mountains, shining upon the ocean. In short, the rays and the heat of the sun permeate all regions and all things. Not a single thing is bereft of that effulgence.

At most it is this, that in accordance with the measure of capacity possessed by each phenomenon, the light and heat of the sun of Reality have become effective. Thus, when we glance at each phenomenon, we find therein manifest a sign of God's potency and power. We find a depositary of God's great signs of potency. Therefore, all phenomena are the manifestations of God, especially man, who is the greatest sign, because he is the most consummate phenomenon.

Man is like a mirror upon which the Sun of Reality, with all its radiance, with all its heat and energy, is reflected and revealed, and when we use the word "man" we refer primordially to the greatest specimen of humanity, the noblest man, that is to say, the perfect member of humanity. Otherwise, he is like some men who are men in form but animal in type. They are bereft of reason, they are acquainted only with folly, and submerged in the sea of materialism. But when we use the appellation "man" we ever signify thereby the perfect man, the man who was created after the image and likeness of God, the man who is the Manifestation of God's light and guidance, a man who is an educator of his fellow-kind, a man who is a discoverer of the mysteries of God, the man who is the mercy of God, the man who is the advocate of the oneness of the world of the humanity. He is man.

Although we see all phenomena have their share of the effulgence of the sun, even the mineral, all are beneath the training of the sun, and the sun in all of these has become reflected. Whatsoever you may observe therein you will see the sun. But, notwithstanding this, the sun never has descended from its lofty place of sanctity. Its center is ever occupied by it. For that sun there is no ascent or descent, no ingress or egress. Its signs are evident. Its lights are visible. All phenomena declare its glory. With all that it occupies its own center. There is no descent, because descent is an imperfection, and imperfection is contrary to that reality. Inasmuch as this is reality, otherwise, if we conceive that the Reality of Divinity has been divided into parts, that division is an imperfection, for any unit divided into many parts is subject to imperfection and cannot be conceived as 12 Divinity. Divinity means a unity indivisible. Divinity is that which is not subject to descent. Divinity is that which is sanctified above all imperfections. And if we conceive the reality of Divinity has descended into lower degrees that presupposes imperfection, that connotes the antithesis of Divinity.

But the Reality of Divinity nevertheless reveals itself through all phenomena of the earth, and throughout the endless realms or spheres in this interminable space, its attributes of mercy, its quality or power of potency, with all its greatness, in all phenomena its signs are resplendent, and its tokens are manifest, and all things declare its grandeur, and all are nurtured thereby.

Therefore, let us offer thanks to the Clement Lord, Whose names and attributes are visible through us and throughout all regions. He has bestowed upon us all His gracious gifts. He has endowed us with all the power and faculties. He has given unto us the mind. He has given to us the spirit. He has given us a heart. He has given us the body. He has given us perceptions. He has given us the brain. He has given us love. He has given us fellowship. Let us thank Him, and let us express that thanks in good fellowship, together in association, in perfect amity, because we are sheltered in His perfection. We are all submerged in the ocean of His mercy. We are all His signs. We are all His tokens. We are all the manifestations of His favors.

With such a oneness radiant and manifest, with such a fellowship inherent in humanity, with such an everlasting bounty, with such a kindness Divine in nature, how can we ever suffer to be unkind towards each other? How can we ever suffer to shun each other? How can we ever suffer to be disunited? How can we ever suffer to allow the body-politic to be deprived of these gracious bestowals?

It is my hope that ye may be rescued from these imperfections, that ye will be sanctified above all these defects, that ye will investigate Reality, that ye will be instrumental in establishing fellowship, instrumental in establishing love, instrumental in establishing kindness, that you will be instrumental in attaining to the life everlasting, that ye may learn the baptism through the Holy Spirit. These are the greatest wishes of mine. May we all attain thereto.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

AUSPICES THE OPEN FORUM CLUB

Jefferson Hall, 925 Golden Gate Avenue, San Francisco, California

**Thursday Evening, October 10, 1912**

Translated by Dr. Ameen Ullah Faríd Reported stenographically by Miss Bijou Straun

### **INTRODUCTION BY CHAIRMAN \_\_\_\_\_**

The meeting will come to order.

Before I introduce the speaker of the evening I want to make a few announcements: (Announcements of meetings, etc.)

I am now going to introduce to you the speaker of the evening.

I want to say this: that the Open Forum always welcomes all speakers who have a message, who have an idea they want to bring before us, but we particularly are anxious to hear from people who are sincere, people who are willing to suffer and who have suffered for their ideas.

The speaker of the night, I am informed from reading and other sources, has spent forty-two years in a fortress. He was taken away from his home by the Turkish Government and placed in a little prison, and as he has a message we are very glad to have him here.

He has traveled considerably and is very tired, and while he would like to answer questions it would be too much for him. He is going to talk on the Philosophy of Persia, and we will be at liberty to discuss it after he goes, but he cannot answer questions, being tired out, nor will we have a discussion.

I have now the pleasure of introducing to you ‘Abdu’l-Bahá.

‘ABDU’L-BAHÁ

Although this evening I was feeling indisposed, but owing to the love I entertain for you, notwithstanding this indisposition I have come, both indisposed and fatigued; for I have heard that you have here an open Forum, investigating reality, that you are free from blind imitations, desiring to arrive at the truth of things, that your endeavors are lofty, that you are not holding to past imitations. Hence, I have thought it expedient to discuss this evening on the subjects of philosophy, which is both of interest to the East and the West, and likewise to draw the analogy or difference between the philosophy of the East and the West.

The criterion of judgment in the estimation of Western philosophers is the criterion of the five senses. Their opinion is this: that that which tangible is a reality; that there is no doubt in tangibilities.

For example, this light, we judge through the sense of seeing, we observe it. This place we can visualize, the sun we see, the meadows we see; we can use our sense of seeing to observe them. Their opinion is that such perception is reality; that the greatest standard of perception is that of the senses; that whatever a man judges by means of the standard of sensation, therein one cannot conceive of any doubt or uncertainty. Nay, rather, the conclusion arrived at through the avenue of the senses is a reality, established and certain. But in the estimation of the philosophers of the Orient, especially the philosophers of Greece and Persia, the standard of judgment is the intellect.

They are of the opinion that the criterion of the senses is defective, and their proof is this: that the senses do commit mistakes, and that which is liable to committing mistakes cannot be infallible, cannot be right.

Amongst the senses, the most powerful and reliable is considered to be that of vision or seeing. This sense of sight imagines a mirage to be a body of water, and it is undoubting as to its character, whereas a mirage is non-existent.

The sense of vision, or sight, sees reflected images in a mirror as verities, veritable objects, when reason declares them to be non-existent.

The sense of sight considers the sun to be a revolving sphere, and the endless planets to be revolving around the earth, whereas the sun is stationary, is central, and the earth revolves around itself on its own axis. The sense of sight sees the earth as a plane, whereas the faculty of reason discovers it to be spherical. The sense of sight regards these tremendous planets in the endless space as small, insignificant bodies, whereas the reason declares these are colossal planets.

The sense of sight considers a revolving spark of fire, when that spark is revolved or turned around in the darkness, as a circle of light, and it is undoubting as to it, whereas such a circle is non-existent.

The sense of sight, while man is in a ship sailing, sees the banks on either side as if they were moving, whereas the ship is moving.

In short, there are many instances and demonstrations which disprove all the assertions that tangibilities are, after all, certainties, because the sense of sight is mistaking.

Now, notwithstanding its being subject to mistakes, how can you declare that the tangibility is real? This proves that the standard or criterion of the sense is defective.

The philosophers of the East considered the perfect standard to be that of reason or intellect; that according to that standard the realities of all objects can be reasonably compared, and weighed, for the standard of reason or intellect is perfect, and everything reasonable is veritable. They so believe that.

Hence, that class of philosophers consider all subjects philosophic to be correct when compared or reasoned out according to the standard of reason, and they state that the senses are the assistants of reason, that the sense is an instrument of reason, that through the instrumentality of the sense an investigation of realities can be conducted, but that the standard is reason. This is their opinion. Therefore, they have differed.

The “naturalist” philosophers of the West declare man to be an animal, of the animal kingdom, whereas the philosophers of the Orient, such as Plato, Aristotle, such as philosophers of Persia — numerous are they — declare that the world of existence or the phenomena of life are divisible into two categories — that is, two great categories or two worlds — though there are other divisions or worlds, such as the mineral kingdom, such as the vegetable kingdom, but a sweeping generalization would bring them into two kingdoms: one is the animal kingdom, which is the world of nature; the other is the human kingdom, which is the world of reason.

Man is distinguished above the animals through his reason. The perceptions of man are of two classes: the tangible and the reasonable, whereas the perceptions



of the animal are one in type, tangible absolutely. The animal has no perceptions save the tangible, the sensible, whereas man is possessed of two types or perceptions: one the tangible, one like this candle or the light which you see, whereas the reasonable perceptions, to-wit: calculations of mathematical types, the settlement of the spherical question of the earth. These are reasonable propositions.

For example, the center of gravitation is a reasonable hypothesis, whereas reason itself is not a tangible thing. Reason is a thing which is only an intellectual verity, not a tangible object. All qualities are ideal realities. They are not tangible realities.

We will say this man is a scholarly man. Now, scholasticism is an ideal attainment. It is not a thing you can feel. It is not tangible. When you see this scholarly man, your eye does not see his knowledge, your ear will not hear his science or sense it, and your sense of taste will not taste its taste. It is not a tangible verity. Science as it is is an ideal verity. Therefore, the perceptions of man are of two types: they are the reasonable and the tangible. 6

As to the animal, except the tangible, it is not possessed of any other form of knowledge. They cannot conceive the earth as a sphere. The animal kingdom could have never discovered the continent of America while located in Europe. The animal kingdom is incapable of discovering the latent mysteries of nature, such as electricity and bringing it from its invisible state to the plane of visibility to be seen. This is evident. The animal kingdom cannot achieve these inventions. The animal kingdom is incapable of these discoveries. The animal kingdom cannot delve into the mysteries of Genesis or creation. The animal mind, or the animal kingdom, can never conceive of ether as a verity. The animal kingdom is incapable of discovering the properties of magnetism, because the bestowals of reason and intellect are absent in the animal.

The animal, in its entirety, is a captive of tangibilities, the senses, and beyond the tangibilities the animal cannot accept anything. It denies everything. It is incapable of conceiving idealism, therefore the animal is a captive of the senses.

But virtue or perfection belongeth to man, who is both possessed of the capacity for the senses and likewise for the ideal perceptions. Consider, for example, the astronomical findings are man's doings. He has not done them through his senses. He has done the greatest portion of them through intellect, through the ideal senses.

The inventions which are man's handiwork he has not done them through the tangible properties or through the senses. He has invented them through his reasonable faculties. The sciences which are present — man has not discovered them through the senses. All the sciences are his achievement through the faculty of reason.

Corrections by Ahmad Sohrab from his Persian note.

(From address before the Open Forum at Jefferson Hall, San Francisco, Thursday evening, October 10, 1912)

In short, the traces of the intellect or reason are evident or manifest in man, and man, through this faculty of reason, is differentiated from the animal.

Therefore, the animal kingdom is distinct, is inferior to the human kingdom, hut the philosophers of the West have certain syllogisms whereby they endeavor to prove that man originates from the animal kingdom, that man is a vertebrate, that he lived primordially in the sea; then he was transferred from the sea as an avian to the land; then he was shown as a vertebrate; then gradually his anatomical forms showed his feet and hands, then he began to walk on his four limbs, then from the status of the four limbs he was transferred to the human, walking erect. They find his anatomy has undergone successive changes, finally assuming the human. It has been a transference from one form to another, until he has finally assumed the human form, and these various forms are like links which are connected together, but between man and monkey, the ape, there is one link which is evidently missing, and so far the scientists have not yet by investigation discovered that link. That link seems to be distant or absent, whereas their greatest proof is anatomical in character, stating that there are still anatomically present in man certain vestiges of the monkey species, and that there are certain remnants in the animals which declare that at some time the animal has been possessed of a certain organ, which organ is not now functioning or present.

Dr. Farid said to fix right about vertebrates + invertebrates 7

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Therefore, the animal kingdom is distinct, is inferior to the human kingdom, but the philosophers of the West have certain syllogisms whereby they endeavor to prove that man originates from the animal kingdom, that man originally was a vertebrate, that he was primordially in the sea, then he was transferred from the sea as an avian to the land, then he was shown as a vertebrate, then gradually his anatomical forms showed his feet and hands, then he began to walk on his four limbs, then from the status of the four limbs he was transferred to the human — walking straight. They find his physiognomy has undergone successive changes, finally assuming the human. It has been a transference from one form to another, until he has finally assumed the human form, and these various forms are like the links which are connected together, but between man and the monkey, the ape, there is one link which is evidently missing, and so far the scientists have not yet by investigation discovered that link. That link seems to be distant or absent, whereas their greatest proof is anatomical in character, stating that there are still anatomically present certain remnants of the monkey species. There are certain remnants in the animals which declare that at some time the animal has been possessed of a certain organ, which organ is not now functioning or present.

For example, a serpent has a certain appendage which declares or states that at one time it was possessed of long limbs, but because the serpent, or scorpion, chooses its habitat most often in the holes of the earth, and of course crawling under the earth it had no use for long limbs, so declare some of these naturalists, that gradually these limbs were atrophied and shrunk, and as a result of that shrinkage we have just a bit of it left, showing that the appendage is a proof of the time when they were lengthy and long.

Likewise, in man, a man possesses a certain appendage which shows that formerly his anatomical conformation was different, and then this anatomy transformed until we have now the present degree or status. Even in the human organism, in the lower part of the spinal column, there is the coccyx, which they declare was part of the tail of man; that after he stood up he did not have any use for that end; gradually the end tail was not used and it passed away.

This is the quintessence of Western philosophy, but as to the philosophy of the Orient what do they have to say?

They say, let us suppose that the human anatomy was not primordially as it is now, in this form and figure; that it transferred from one stage to another, from one form to another, until it attained to this form or shape. We would suppose that its former morphologic shape was that of a fish in the sea, or later as an invertebrate, later on assuming more distinct animal form.

But let us say the origin of man from the beginning was human in type, and the proof of this is biologic in character, namely, that the human embryo, when you examine it microscopically, is as a worm, and then it is divided into certain shapes, that show evolving hands and feet are formed. That is to say, there is a division which divides the lower portion from the upper, the limbs from the 9 hands. Then it undergoes certain distinct animal changes, from one morphology to another, until it reaches or attains this present form, and is born into this world, but even when the embryo was as a worm, or assumed the shape of the worm, it was human in character. In specie it was human; it was not animal.

The forms assumed by the human embryo in the various successive changes do not prove that it is animal in character. The form of the worm — type which has been transformed from the morphology of a worm into this comely form of man — it is transferred from one imagery morphology to another, and it becomes evident that the kind is ever preserved, that there is conservation of specie or kind.

Then we may acknowledge the fact that at one time man was an inmate of the sea, at another time a vertebrate, at another time a four-limbed animal, or later on standing on his feet. Though we acknowledge these changes, we cannot say that man is an animal and not distinct from the animal. Even in each one of these stages there are peculiarities of his human existence. As a proof of this, in the embryo man is a worm. Then you know the embryo goes from one state to another, assuming different forms until it finally shows that which was folded

in it, namely, the human image. Even in the worm state, man is man, and conservation of specie demands that.

Even the lost link which the Darwinians uphold is a proof that man is not an animal. How is it possible to have all the links present, and to have that important little link absent? The absence of that link is an indication that man has never been an animal. Let us find that link, though. It has never been found, and they will never find it. 10

The purpose is this: that the philosophers of the Orient are of the opinion that the world of humanity is distinct from the animal kingdom, and they have a proof for it. The proof is this, that the animals are captives of nature. All phenomena are captives of nature. This great sun is a captive of nature. All the endless stars or satellites are captives of nature. The vegetable kingdom is a captive of nature. The mineral kingdom is a captive of nature.

All of these cannot deviate one hair's breadth from the postulates of nature. They are, as it were, arrested by Nature's hands. This sun, colossal as it is, I ask can it deviate one hair's breadth from the regulations of nature? It cannot. Not at all. But man — man breaks the laws of nature.

For instance, man is an animate being of the earth like the other animals, but the exigency of Nature demands that he should live on the earth, but he, by breaking the laws of nature, soars in the atmosphere. He breaks the law of nature, and by the application of his intellect he sails as a submarine. He breaks the laws of nature and sails over the seas in a ship. He breaks the laws of nature, and he arrests this rebellious force of nature, like electricity, which is the most rebellious force, and which is a colossal energy, and according to nature it is not allowable that it should be arrested. Nevertheless, man takes such a rebellious force and arrests it for his use in an incandescent lamp. This is extraordinary — a breakage of the law of nature.

According to the law of nature, man at most should be able to communicate at a thousand feet distance. But through his invention he communicates with the East and the West in a moment. This 11 is a breakage of the laws of nature.

The voice, according to nature's law, should be liberated, it should be free. Yet man can reproduce it by arresting it in an instrument in a phonograph.

According to nature, the voice of man should at most reach out to another man at 100 feet distance, but man comes forth and invents a certain instrument, and then he can communicate a thousand miles. He can communicate through the telephone. His voice can reach long distances.

In brief, all the present arts and sciences, all the inventions now enjoyed, all the discoveries now enjoyed, all the workmanship which are present — all of them were mysteries and are mysteries of nature, and as nature would have it they should remain hidden and latent. But this reasonable faculty of man has broken the law of nature, and has discovered all these sciences and arts and mysteries.

These secrets of nature man has taken out of the plane of the invisible and brought to the plane of the visible, and this is contrary to Nature's laws.

For instance, nature demands that a force like electricity should never be handled or arrested; it should be a latent mystery. But man takes this out — discovers it.

In one word, man, out of the hand of nature, wrests its sword and uses the sword from nature's hand, and uses it against nature, breaking the laws of nature, which proves that in man there is this power, which power is beyond nature, for it is capable of breaking the laws of nature. Were it not for this power being extraordinary or supernatural he could not have broken the laws of nature. Do you think it could have been possible? 12

Furthermore, we observe that in the world of nature conscious knowledge is absent. Nature is minus knowledge, whereas man is conscious. Nature is devoid of mentality.

Man has memory. Nature is devoid of the faculty of perception. Man is possessed thereof. Nature is dispossessed of volition, whereas man is possessed of volition.

Hence, it becomes evident that there are virtues in man which are not present in the world of nature. And this is provable from every standpoint.

If we state that the intellectual reality of man belongs to the world of nature, that it is a part of the whole, is it possible for the part to contain certain virtues which the whole does not possess? For instance, is it possible for the drop to contain certain virtues which are minus in the sea? Is it possible for a drop to contain certain properties whereof the aggregate body of water, the sea, be dispossessed? Is it possible for a leaf to be imbued with certain virtues that the whole tree is lacking? Is it possible that the faculty of reason in man, which is a power extraordinary — is a dominion marvelous — and is not animal in nature or character, but it is most astounding that although in man there is present this colossal force, a force or faculty which discovers the realities of things, which has this power of idealization or intellect. For instance, it is capable of discovering the scientific things, and science we know is not a tangible reality. Science, as it exists in the mind of man, is an ideal reality. The mind itself, reason itself, is an ideal reality; it is not a tangible reality.

Notwithstanding this, some of the sagacious men declare this: we have verily attained to the superlative degree of knowledge, 13 we have gone through the laboratory of nature, studying sciences and arts; we have attained to the utmost degrees of knowledge in the human world; we have investigated the facts as they are, and we have arrived at the conclusion that at the outside nothing is acceptable except the tangible, only the tangible is a reality worthy of credence, all that is not tangible is superstition, nonsense.

Strange and strange! For a man to go through schools for twenty years, passing his time in colleges and universities, to reach such a station wherein he will deny

the existence of idealism or that which is not sensible.

Have you ever stopped to think that the animal already has graduated from such a university? Have you ever stopped to think that the cow is already a professor emeritus of that university? Have you ever stopped to think that the cow, without any hard labor and study, is already a philosopher of the superlative degree in the school of nature? Because the cow denies everything which is not tangible. The now says, "I can see. I can eat. Therefore, I believe that which is tangible."

Then why should we go to the colleges? Let us go to the cow! (Let us go to Cowlege.)

Dr. Farid. Because he is feeling tired, that is the end of his remarks. hence he ends His discourse.

B.S. STRAUN

#### **FIRST UNITARIAN CHURCH**

San Francisco, California (Rev. Bradford Leavitt, Pastor) Sunday morning, October 6, 1912 Translated by Dr. Ameen Ullah Farid Stenaphically reported by Miss Bijou Straun REMARKS BY DR. LEAVITT

For our lesson this morning I will read first from the Hindu Scripture:

"Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice born."

"The Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Muhammadan, the companion of the Christian, and the confidant of the Jew."

"Heaven is a palace with many doors, and each one may enter in his own way."

And from the Persian:

"Abraham would scarce break his fast for a week, lest some hungry traveler might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. 'Guest of mine eyes!' exclaimed Abraham, 'enter with welcome, and be pleased to share my bread and salt.' The stranger entered, and the place of honor was given to him. When the family gathered round the board, 2 each one of them said, 'In the name of God!' but the aged guest uttered no word. Abraham said: 'Old man, when thou eatest food, is it not right to repeat the name of God?' The stranger replied, 'My

Dr. Leavitt's Version From the Persian Scripture:

“For a week Abraham would scarce break his fast for fear some hungry traveler might pass needing his store. Daily he looked out on the desert, and one day he beheld the bent form of an aged man, his hair white as snow, tottering toward his door. Said Abraham, ‘Enter thou with welcome and be pleased to share my bread and salt.’ The stranger entered, and to him was given the place of honor. When the cloth was spread, all said ‘Bi-‘smi-‘llah!’ save one. The aged guest uttered no word. Abraham said,

‘Old man, is it not right, when thou dost eat thy food, to repeat the name of God?’ The stranger said, ‘My custom is that of the fire worshiper.’ Then Abraham arose in wrath and drove the aged man from the house, but even as he did so a swift-winged Spirit stood before the patriarch and said: ‘Abraham! for a hundred years the divine bounties flowed out in sunshine and rain, and in bread and life, to this child. Is it for thee to withhold thy hand from him because his worship is not thine?’” of opposite persuasions. If thou canst mix with them freely, and art not the least angered while listening to their discourse, thou hast attained peace, and art a master of creation.” 2

each one of them said, ‘In the name of God!’ but the aged guest uttered no word. Abraham said: ‘Old man, when thou eatest food, is it not right to repeat the name of God?’ The stranger replied, ‘My custom is that of the fire worshipers.’ Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged Spirit stood before the patriarch and said: ‘Abraham! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?’” (Copied from [unreadable text] “Sacred Scriptures of the World”)?

And from the Qur’án:

“God’s is the east and the west, and wherever ye turn there is God’s face; verily, God comprehends and knows.” (Chapter of the Heifer)

“Every sect has some one side to which they turn (in prayer); but do ye hasten onwards to good works; wherever ye are God will bring you all together; verily, God is mighty over all.” (Chapter of the Heifer)

From the Arabian:

“The Jews and Christians say that they are sons of God; that they are his beloved. Nay, they are but a part of the men whom he hath made. To every one has been given a rule and a beaten road.”

If thou art a Mussulman, go stay with the Franks. If thou art a Christian, mix with the Jews. If thou art a Shuah, mix with the Schismatics. Whatever is thy religion associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered while listening to their discourse, thou hast attained peace, and art a master of creation.”

And from the Christian Scripture:

“Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

“Master, which is the great commandment in the law?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.” (Matt. 22:35-40)

“And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” (Luke 13:29)

“The woman saith unto him, Sir, I perceive that thou art a prophet.

“Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

“But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:19-24) 4

(After responsive reading of the Sermon on the Mount Dr. Leavitt said, “Let, us pray.”)

Father of all men! We, thy children, come to thee for thy blessing. We thank thee for everything, and we ask thee for everything, most of all that thou wilt teach us and lead us in all thy ways, and teach us in the way that we have to go, that we may be about our Father’s business.

We thank thee, Almighty One, that thou hast nowhere left thyself without continuance, but hast been in all times and in all ages, in the prophets of old and in the prophets of modern times, everywhere, among all nations and races, raising up prophets, who, by the inspiration that thou didst put upon them, have been a guiding light to their brothers.

We thank thee this day for that great prophet who comes to us, and who is in our worship this morning. We thank thee for the noble work he has done and is doing. We thank him for breaking the bonds of superstition, and for the



work of uniting in one great brotherhood the different sects and men of different races all over the earth. And, Father, our prayer here is always his prayer, and the prayer of our Master, Jesus Christ, that thy children may be one, that the nations of the earth may be one in thee, that the people, that the rulers, and the rulers with their people, may be one, and that all races and all creeds, the rich and the poor, the master and the servant, the old and the young, the learned and the unlearned, may be made perfect in one, even as Jesus with thee and thou with him, that this world may be made a part of thy kingdom.

How much of error and of evil remain to be conquered by the power of truth and of love. How reluctantly and slowly the old falsehoods and wrongs give way before the advancing light. How slowly through the weary centuries has the Gospel of the Fatherhood and of the Brotherhood made its way among the warring and the still barbarous nations, and among those who still profess the fellowship of the Prince of Peace, and yet thy increasing purpose runs through ages, and with thee there is no disappointment, and no delay. So may we, leaving the things that are behind, join with all who reach forward to those things which are before, striving to attain for all mankind that ideal which to us represents the perfect will of God.

Bless all thy children in thy world. We ask it in the name of him who to us hath been the way, the truth and the light.

(Following the chanting of the Lord's prayer and the taking of the collection, Dr. Leavitt said:)

Toward the end of April there landed in New York an old man with a white turban and flowing beard, clad in strange garments and speaking a strange tongue. Hundreds welcomed him at the dock. Thousands have attended his receptions and public addresses in many American cities. He is 'Abdu'l-Bahá, the "Servant of the Glory," head of the Bahá'í Movement, and one of the most distinguished religious figures of the age. Those who have met him bear witness to his loving kindness, and spiritual breadth.

For forty years he was imprisoned in Persia. His father died in prison — Bahá'u'lláh. The founder of the Bahá'í faith was executed, and so were thousands of his followers, and they suffered persecutions, and the sufferings were frightful.

It is only during the recent years, since the new Turk movement, since Turkey has had a constitutional government, that 'Abdu'l-Bahá has been free to travel. He visited London first, spoke in the City Temple of Rev. R.J. Campbell, and was invited by Archdeacon Wilberforce to speak in his pulpit, and now he has come to America to get into personal touch with his followers and give exploitation of his views. They are building a great temple to him in Chicago for worship in his honor. He appeared first in this country in the Church of the Ascension, in New York City, and he has appeared in many churches, of many faiths, and in a great many of the Unitarian churches. In fact, in our church,

in Boston, he was the guest of honor, and the entire assemblage arose when he entered the City Temple.

“Bahá’ism claims to have the adhesion of at least one-third of the Persian people (including members of the ruling family, Vizírs, Parliamentary Deputies, Governors, and many religious teachers or Mullás), and has not less than 3,000,000 adherents throughout the world.”

I am quoting now from the Contemporary Review of London, from an article by Harrold Johnson.

“It has numerous followers in European and Asiatic Turkey, Egypt, India, Burma, and has excited considerable interest in Japan, Siam, Ceylon, Russia, Germany, France, the United States of America, and in Great Britain. The main bulk of its followers is Muḥammadan, the non-Muḥammadans not numbering probably very many7 thousand, though these are rapidly increasing and include, I am told, some 10,000 Jews in Russia and North Persia whose attitude toward Christ has been thereby completely changed. It counts followers also among all the great religions of the world, and it is not an infrequent occurrence in such a cosmopolitan city as Rangoon, for instance, to find Buddhists, Muḥammadans, Christians, Jews, Zoroastrians, and Hindus, met together, united by Bahá’ism into one family of love — race, caste, sect, dietary distinctions, age-long severing customs and prejudices all obliterated and merged in the white light of the unity of faith. What Christianity has failed to accomplish Bahá’ism has already accomplished. Nor does it appear improbable that Bahá’ism may yet exercise a profound influence on religious developments in Western Christendom, and especially upon Christian missionary propaganda in the East. The false dictum that ‘East is East and West is West, and never the twain shall meet’ is challenged at length. The first contacts of this Movement with our own country have been remarkable. ‘Abdu’l-Bahá arrived on our shores a few months back, himself and the Movement he represents almost unknown to most of us. A week after his arrival he delivered an address from the pulpit of the City Temple, being introduced by Mr. Campbell as ‘the leader of one of the most remarkable religious movements of this or any other age,’ and, a week later, spoke and pronounced the benediction in Archdeacon Wilberforce’s church. We also find him commanding the respect of a Roman Catholic writer who refers to ‘his undoubtedly sincere and sublime aspirations and oracles,’ and recommends the Church’s missionaries, ‘with sympathy and equity,’ to examine the phenomena of this 8

Movement.

“I will now endeavor to summarize, in briefest fashion, the essential teachings of Bahá’ism, or rather, to indicate the hearings of some of the ‘nine points’ of the teachings which ‘Abdu’l-Bahá himself was invited to summarize for this article.

“The ultimate aim of Bahá’ism is the spiritual unification of mankind. Its mission is not to supply the world with a new ethic, for a lofty ethic is already furnished us in the world’s religious literature, but to knit all the faiths of the

world and all the peoples of the world into one. ‘The gift of God to this enlightened age,’ writes ‘Abdu’l-Bahá, ‘is the knowledge of the oneness of mankind and the fundamental oneness of religion.’ The great word of Bahá’ism is Unity. And the bedrock of the Bahá’í faith is found in the following utterance of Bahá’u’lláh: ‘Verily the words which have descended from the Heaven of the Will of God are the source of unity and harmony for the world.’ Or, as ‘Abdu’l-Bahá puts it in the ‘third point’ of his summary of the teachings of Bahá’u’lláh: ‘If a religion becomes the cause of hatred and disharmony it would be better for it not to exist than to exist.’ The distinguishing feature of Bahá’ism is that it sets out to demonstrate the fundamental unity of all religions and to trace them back to one single Divine Source. It is not a sect nor even a new religion: rather is it a spirit and a life — “

The exact words that we Unitarians use when we speak of our own denomination.

“ — embodied in a New Dispensation, or Great Reconciling Order, intent on achieving unity through diversity by means of a deeper outpouring of the spirit through all forms. It has implicit faith that the spirit cannot fail to operate effectively through all forms when once it has secured due embodiment. It does not bid us abandon allegiance to our own individual loyalties. On the contrary, it encourages us to cleave to these, to remain intimately connected, if at all possible, with the particular Church or Faith in which we have been nurtured, and to work therein to purify, ennoble, enlarge, spiritualize, and merge in the larger Unity the expression of our particular faith. To a Christian, Bahá’ism is Christian; to a Buddhist, Buddhist; to a mystical Sufi it speaks in the mystical language of the Sufi; to a rationalist it is logical. It becomes all things to all men; for it has faith that there are deeper depths than all differences and a unity underlying all diversities.

“In a sense, Bahá’ism is proselytizing. It desires ardently to lift us from the merely local and the temporary and the particular to the omnipresent, the eternal and the universal. It would have us remain Christian or Buddhist or Muḥammadan, but Christian or Buddhist or Muḥammadan in the deepest senses these words originally conveyed through the lives and utterances of their loftiest exponents, and embodying the finest implications modern insight may perceive in them. It would, however, encourage no such propagandist missionary efforts as these which exist to convert the Jew or ‘the heathen’ to Christianity. ‘Abdu’l-Bahá writes in Persian in the City Temple pulpit Bible: ‘This book is the Holy Book of God, of celestial inspiration.’ In the same spirit he would have written the same words upon the Qur’án or the Vedas.” 10

The supreme need of the hour, as he sees it, is a deeper unity. Now this gospel finds fruitful soil in America and is treated with respect wherever discussed, and the Boston “Congregationalist” declares: “The religion of the Bahá’ists has nothing of the eccentricity or faddism of so many modern religions and none of their shallow philosophy. It is simply a synthesis of the noblest ethics of the world around one common center — love and good-will to all men.”

I need not, of course, then say there are very close affinities between this and all that we of this church profess, and what a special pleasure and privilege it in to me, in your name, to welcome this great religious leader to this pulpit.

Corrected by Dr. Faríd

## **ADDRESS BY ‘ABDU’L-BAHÁ**

### **FIRST UNITARIAN CHURCH, SAN FRANCISCO, CALIFORNIA**

(Rev. Bradford. Leavitt, Pastor) 11 A.M., Sunday, October 6, 1912 Translated by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun  
READING BY DR. FARRED

A few paragraphs from the blessed Hidden Words by Bahá’u’lláh:

“O Son of Man! I loved thy creation, therefore I created thee. Wherefore love Me, that I may acknowledge thee and in the Spirit of Life confirm thee.”

“O Son of Man! In My Ancient Entity and in My Eternal Being, was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty.”

Man was to be created after the image and likeness of God. This is so wondrously expressed by the message of Bahá’u’lláh.

“O Son of Spirit! Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this — how thou oughtest to be. Justice is of My Bounty to thee and of My Providence over thee; therefore, keep it ever before thy sight.” /2

“O Son of Spirit! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.”

## **‘ABDU’L-BAHÁ**

The Reality of Divinity has cast an effulgence upon all phenomena, an effulgence of love, inasmuch as love is the greatest of Divine effulgences. The origin of creation is no other than love. Were it not for the Divine love, no genesis at all would be possible.

Hence, amongst all phenomena, you will see expressions of amity, love and peace.

When we glance at phenomena, whether major or minor, we find they are interdependent and connected together through a bond, and this connection is peace. Were there no such connection amongst phenomena — in other words,

were there no peace amongst phenomena — the world of existence would not possess immortality. The existing phenomena, therefore, owe their endurance or permanence to this peace or love which exists among them.

The selfsame power of attraction which exists amongst phenomena, and exists amongst elemental objects, and is observable in cellular expressions of life, is an emanation of love in the /3 mineral kingdom, because the mineral kingdom has not the capacity for any greater expression. When it comes to the vegetable kingdom, this power of attraction is added to the virtue augmentative, and love and unity make themselves more manifest. When it reaches the animal kingdom, inasmuch as the animal kingdom is more specialized, relatively speaking, it is more delicate, and its capacity being greater, the expressions of that love, in that form of attraction, are more observable there. When it reaches the human kingdom, inasmuch as the human kingdom is possessed of extraordinary capacity, hence the lights of love in the human kingdom are more evident and manifest, and there they occupy a station similar to that of the spirit.

Love, then, confers life. On the contrary, wherefore, dissension, sedition and discord are ever conducive to extinction and destruction.

These colossal planets which occupy this interminable space, were there no power of attraction, of gravitation, amongst them, they would all drop, because all their poise and endurance is that power of attraction which serves as a bond amongst them, and that is peace itself.

If amongst these colossal planets were there to be any sedition, which is a form of warfare, undoubtedly there would be an explosion amongst them. Hence, warfare in the mineral kingdom is the cause of destruction, the cause of death. Likewise, when we observe the elements, with regard to the elemental world, when possessing fellowship or amity amongst them, that is, the affinity and amity of elements, give birth to /4 the myriad forms of creation.

Every composite expression of life, were you to investigate, you would find that it is the resultant factor of the coming together of single elements.

For example, man. Certain single elements have been brought into affinity, into composition, and man is the result. Therefore, composition and assemblage of elements is ever conducive to phenomena.

When difference obtains amongst the elements, and separation takes place, and disintegration results, then you have the result evanescent, or extinction.

Even so is the case with other expressions of life, whether minor or major, single or concomitant. From the coming together, the assemblage or composition of elements, like results, and this is peace itself. And from the difference and divergence, disintegration and separation, then you have annihilation and in all of phenomena peace and amity tend towards life, whereas warfare and dissension are the cause of death.

When we consider the animal kingdom, we find the blessed animals, (which

mean domestic animals), are in the utmost of accord and fellowship.

Take, for example, a flock of sheep, or doves, or other birds. They all exercise the utmost of fellowship. There is no dissension amongst them, and all of these enjoy the utmost of accord and agreement amongst themselves. But ferocious animals, amongst them, you find no fellowship. All of them seem to choose solitary life, and ever exercise ferocity over the other.

Hence, we learn that fellowship is a particular quality /5 x It is astounding that man, in possession of such knowledge, still exercises such ferocity.

For example, man catches a wolf and kills it, because the wolf, he pays, is capable of devouring sheep, and yet man himself lays waste 100,000 souls on the battlefield. of the blessed or domestic animals, whereas warfare is a peculiarity of the ferocious type of animals.

X It is astounding that man, knowing this knowledge, and being certain of it — if, for example he catches a wolf he would kill it, he would burn it, because the wolf is capable of tearing asunder or devouring sheep — notwithstanding, we find that certain souls amongst men devouring 100,000 or laying waste 100,000 souls.

Just now, in the Balkans, consider the where such an amount of bloodshed, in taking [unreadable text], the young men being killed becoming turn asunder, the myriad mothers who lose their children, the children who become orphans, the homes which are destroyed. All the catastrophes and ordeals come as a result of that unfraternal instrument.

Astounding and strange it is that the wolf we pronounce to be a ferocious animal, and we kill it, whereas a ferocious human animal is considered praiseworthy! How thoughtless man is! How unjust man is! The wolf that is capable of devouring one sheep is so condemned, but if a man in the Balkans now, a general, laying waste or destroying 100,000 men, all will praise him! They say, “This man is a perfect man; this man is a great man; this personage is worthy of great commendation; this person is worthy of our mention.”

Why? Because he has torn asunder a hundred thousand souls.

Regard how thoughtless man is! If a man should commit theft to the extent of a dollar, or should spoil property, he is considered a criminal, a thief, but if a general should pillage a whole country they pronounce him a conqueror and they praise him.

In short, the world of humanity is just now set aflame /6 with an awful fire.

From the inception of human existence up to the present, were you to scan history, you will find that there is has been bloodshed continuously. There has ever been warfare. There has ever been pillage and carnage. The world of humanity has never rested or found repose. And now that this century of light is ushered, and the minds of men have developed, science has expanded, therefore, it is becoming and in accordance with the precepts of the Holy Book

that this time should be used as the first opportunity of making unity between the East and the West. Let this be the time when the wolf and the sheep shall quaff water from the same chalice. Let this be the season when the eagle and the quail shall nest together. Let this be the season when the lion and the deer shall enjoy the same pasture. In the Holy Bible so has it been prophesied.

Perchance the world of humanity shall find composure, and it is our duty to strive, and all of us be self-sacrificing, enduring every difficulty, in order that international peace shall find a basis in this century, and the oneness of the world of humanity to become manifest. be founded.

Praise be to God, we are all servants of God, and we are all submerged in the ocean of His mercy. The ray of the Sun of Reality is shining upon all of us. The shower, the rain, of the mercy of God is refreshing us all. And the breeze of God's providence is blowing towards all of us.

So long as the Lord is kind, Whose elemency extended to all of us, Who provides for all of us, Who protects all of us, Who is so kind to all of us that He shelters all without exception /7 beneath his overshadowing protection, and God has willed for us Love. — He has wished for us unity and agreement; He has wished for us to enjoy reciprocity and co-operation; He has wished for us kindness. — Why should we not avail ourselves of this bestowal? Why shall we change this light into darkness? Why should we transform this life into death? Why should we transform this love and fellowship to hatred and rancor?

This Lord of the creation, Who has reared us all, Who is kind to such a degree toward us, — hence is it behooving that we shall act contrary to His good pleasure, to be disagreeable to His institutes, to injure His servants, to spill the blood of each other, to pillage the properties of one another?

Verily, He has created us angelic. Is it behooving of us to be ferocious animals? How pitiable it is that man should remain in Such a state of barbarism!

In a word, all the Divine and Holy Manifestations have appeared for the purpose of love and unity. All the Heavenly Books have descended for love's sake. All the Divine teachings are for love and amity. But we have forgotten this reality. We have held tenaciously to certain imitations, and inasmuch as these imitations differ they have proved to be the bone of contention, the cause of warfare. Hence, it is better for us now to refer to the original reality, to-wit, that we shall investigate the reality of the Divine teaching, and there is no doubt that the reality of the Divine teaching is centralized in love. It is the abolition of warfare and battle.

The reality of the Divine teachings is light, whereas rancor and hatred and war are darkness. The reality of the Divine /8 teaching is life, whereas warfare and battle are the cause of death.

Blind imitations are ever the cause of the destruction of humanity, for they are conducive to fanaticism, and fanaticism or prejudice is ever conducive to warfare.

The Holy Divine Manifestations of God have endured great difficulty, have faced tremendous vicissitudes. One died in prison, another was crucified, one departed from life in a dungeon. They endured all the ordeals for the creation of love in our hearts, that we might be welded together in amity, that we shall live in friendship, that we shall exercise loving kindness toward each other. They sacrificed their lives. They have forfeited their comforts and possessions, passing their periods of life in such catastrophes, in order that they might guide us, that they might lead us to reality.

Is it justice that we should waste those troubles of theirs? That we should render fruitless those seeds sown by them? That we should go contrary to the teachings instituted by them? That we should follow the Satanic promptings Satanic? Every day engage in killing each other and shedding the blood of our fellowmen? every day bringing about new ordeals, every day every day destruction abroad every day havoc brought, it is not enough?

All those many centuries and ages have seen battle and warfare. We have tried warfare and battle, hatred and rancor. These attributes have been ever displeasing to God and they are the cause of and destruction are the cause of the wrath of God. causes humanity to be deprived of God's mercy, and now in this radiant century let us exercise fellowship, let us be loving, let us proclaim international peace, let us try by night and by day that amongst /9 all mankind unity and accord may result. At least, let us give this a trial. If we find that love and unity and peace result in harm, then we can revert again to warfare. But if, on the contrary, we shall find that they result in better lives and comfort, that there will be an impetus for the development of humanity, causing the illumination of mankind, causing us to reach the good pleasure of God, then we should give it our fullest and heartiest accord.

In short, night and day, do ye pray, supplicating the Kingdom of God that this fire of war and corruption shall cease and the fount of peace and fellowship shall gush forth.

I hope that all of us will strive and, if need be, give our lives, forfeit our possessions, our comforts and our rest in order that the illumination of peace shall illumine all regions and the world of humanity shall enjoy this radiant acquiescence.

Among the causes of this war which has broken out in the Balkans to-day is religious prejudice, it is sectarianism, and this is the main cause — no other cause.

Now regard that God has created religious institutes for love and fellowship. This religion, which was meant to be the cause of fellowship and love, this they have used as the means of contention and warfare. This bond of unity and accord has been caused as an excuse for shedding blood. This religion, which was meant to be the cause of justice and the means of equity, they have used it for this boundless tyranny, and if religion be the Cause of warfare and contention assuredly irreligion is better, for the purpose is love. It is to weld



together the hearts. If religion should prove to be the cause of alienating the hearts, and should result in such enmity and rancor, that is no religion, that is misguidance itself. Hence, irreligion is better. Without religion we can do better.

All the Holy Divine Manifestations have lived together in the utmost of love and accord. They have praised one another. They have glorified and sanctified each other.

For example, His Holiness Noses sanctified and glorified His Holiness Abrahama. He offered, to the utmost, eulogies for His Holiness Abraham, declaring that he was a lamp of guidance. Likewise, His Holiness Christ praised, to the utmost, His Holiness Moses, sanctifying and glorifying him. It was His Holiness Christ who spread the name of Moses throughout the East and the West. It was through His New Testament that the Old Testament was spread throughout the East and the West. He praised the Prophets of Israel. Even the Israelitish people were all praised.

Even so was it when the time came for Muḥammad to appear. Muḥammad praised to the utmost His Holiness Christ. It is in the Qur'án to be found that His Holiness Christ was verily the Word of God, that Christ is the Spirit of God, that Christ was born of the Holy Spirit, and that Mary was virtuous and sanctified. The utmost of commendation and homage were expressed for His Holiness Christ, to the extent that a whole Sura, or chapter, in the Qur'án, entitled Mariam, is all in praise of John the Baptist, and His Holiness Christ, and the disciples, and virtuous Mary.

Even so with the Báb and His Holiness Bahá'u'lláh. They praised and sanctified all the Divine Holy Manifestations, and offered His Holiness Christ such a praise, beyond the description and imagination. Were all the references to that Holy Personage, namely 21 X Bahá'u'lláh wrote many commentaries on the Gospel, bringing to light its inner significances.

Christ, to be put in a book, they would form a mighty volume: the Holy Gospel to the Old Bible, that His Holiness Christ promulgated, those writings and writings on many of the verses and writings of the Gospel, extensive commentaries revealing their significances.

These Prophets have for each other the utmost of love and amity. They have sanctified each other. They have offered one another the utmost of homage.

Why should the followers of these mighty teachers wage war on each other, and kill each other? Why should they waste the homes of each other, and spill the blood of each other, even as you witness now in the Balkans?

This barbarism, and this blood-thirstiness, and this wrong and oppression, — all of them emanate from religious prejudice. There is no other cause.

Therefore, let us pray that God may guide the souls, that He may rescue these wolves from their ferocity, that the wolves who were in sheep's clothing may rid

themselves of these garments reappear, putting on the garments of the lamb, may they become birds of peace, may they flock together, thus may this darkness disappear from the horizon of the world, and the illumination of the teachings of God shall render brighter the East and the West.

This is our utmost desire. This is our most fervent supplication at the Divine threshold. But we must put forward a force.

I have come from the distant Orient, traversing long distances, because I have loved you very much, and having heard that American people are most peace-loving, and that your wishes for humanity are welfare and peace. Therefore, these noble thoughts of yours, 22 these strivings of yours, have afforded me great joy.

Remarks by Pastor Leavitt

We are very grateful to this Prophet of Peace and Good-Will from the East, also to Dr. Faríd for his beautiful translation.

We will close our service by singing hymn 196, after which I will ask ‘Abdu’l-Bahá to pronounce the benediction.

#### **BENEDICTION BY ‘ABDU’L-BAHÁ**

O Lord, Thou Who art merciful, Thou Who art generous!

Verily, Thou dost witness what a fire has been ignited in the Balkans, what a flame of corruption is flaming. These ignorant tribes are waging war.

Verily, we seek peace, but they seek battle. Verily, Thou wisheth for them love, whereas they look for warfare and contention. Thou desireth for them heavenly illumination. They rest in the abyss of ignorance and despair.

O God, have mercy on them. Suffer them to cease their ferocity and carnage. Transform and regenerate these animals which are still ferocious, this battle into peace and accord, and transform this hatred and enmity into love and affinity.

Do dispel this darkness and spread broadcast the light of Thy compassion.

Bind together the hearts through an indissoluble bond and shine upon all through the light of peace and concord.

O God, transform these wolves into sheep, and this 23 ferocity into humanity. Guide these souls, thus might they win Thy good pleasure and cease fighting and being opposed against each other.

O God, verily, this earth is Thy lowest creation. It is verily the graveyard of humanity. It is the everlasting cemetery of man. Notwithstanding this, these inadvertent souls, these negligent souls, fight and wage war in this their everlasting graveyard, shedding the blood of each other, destroying the homes and nests of each other.

O God, lead them aright. Regenerate them and endow them with morals. Imbue them with virtuous qualities and characteristics. Guide them to Thy Kingdom. Thus may they receive illumination from Thy Kingdom of Peace and Fellowship. O God, have mercy on us. O God, guide the people. Verily, Thou art the Generous! Verily, Thou art the Merciful! Verily, Thou art the Able!

— oOo —

Choir sang “Amen!”