

BAHAI NEWS

Vol. 1

Chicago, (Aug. 1, 1910) Isma

No. 8

WORDS OF ABDUL-BAHA

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



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

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

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

To the Editors of the BAHAI NEWS:

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

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

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

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

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

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

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

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

Yours in His service,

CHARLES MASON REMEY.

Talk No. 1—Haifa, May 10, 1910.

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

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

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

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

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

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

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

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

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

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

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

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

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

Talk No. 2—Haifa, May 13, 1910.

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

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

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

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

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

Talk No. 3—Haifa, May 15, 1910.

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

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

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

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

"Once His Holiness Christ gathered the disciples together, and having offered to them the Lord's Supper, He advised them, admonished them and uttered certain teachings to them, and then He said this was 'The Lord's Supper.' Now, as this meeting is held under the shadow of the Blessed Beauty, it should be called 'The Lord's Sustenance,' and as the consequences of 'The Lord's Supper' continued until the present time, so we hope that the results and effects of this 'Lord's Sustenance' may also become permanent and perpetual. In fact, there is no meeting better than this, for it is held in the vicinity of the Supreme Spot and the faces are so brilliant and radiant! What is there superior to this?"

Talk No. 4—Haifa, May 18, 1910.

These words of Abdul-Baha were addressed to Mr. Charles Mason Remey and Mr. Howard C. Struven on the day of their departure from his presence:

"In fact, you have shown forth a wonderful devotion; you left the West and came to the furthestmost part of Asia. On your journey you had to pass through hard experiences and difficulties; yet the confirmations of God enabled you to spread the Cause and to raise the summons of the Kingdom in all regions. The Sun of Truth shall send forth its rays, the breeze of favor shall pass over and the rain of mercy shall be sent down upon the seeds which you have scattered and there shall be gathered and collected many harvests. The results shall indeed be magnificent and glorious; some of them you shall soon witness with your own eyes.

"Now, when you go back to America you must circulate in detail all the incidents and news about your vast trip and inform them fully of the works achieved successfully throughout the different countries.

"Now you have to rest and repose for some time and let your strength and breath be renewed. When a bird has been soaring in the air for a long time, it has to come down and rest for a while; after a long walk one must be seated and take some rest.

"I pray and supplicate at the Divine Threshold to confirm and aid you in all conditions, and that the seeds scattered may grow rapidly and form a charming plantation."

After giving instructions to some Persian pilgrims who were leaving on the same day, Abdul-Baha arose and embraced them all one by one. Some were crying, the tears rolling down their cheeks.

"Good-by!" he said to all.

AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

Believing that the journey of Mr. Charles Mason Remey and Mr. Howard C. Struven has attracted wide-spread attention among the friends of the Cause, the BAHAI NEWS invited Mr. Remey, upon his return, to compile a series of articles for

publication concerning their observations. In reply he writes:

I shall be very pleased indeed to help you with the matter of articles for the BAHAI NEWS. * * * While in India and Burmah I wrote letters to the Washington Assembly and to the House of Spirituality (Chicago) about the work there. I think these would be fresher and have more life in them than anything which I could write now, for when it was written I was amongst the people of whom I was writing. I wrote Mr. Wagner (of Pasadena, Calif.) from Kungyangoon telling all about our visit and the life there. It seems to me that this letter would be just the thing now since you have published in a recent issue a letter by Maung Ba Kya of Mandalay in which mention is made of Kungyangoon (Koon-Jan-Ghone).

The letters referred to have been obtained and will appear in the near future. At Mr. Remey's suggestion we publish herewith the one telling of the visit to

KUNGYANGOON.

El-Mashrak-el-Azkar, 20 Sparks St.,
Rangoon, Burmah, February 22, 1910.

Through Mrs. H. C. Wagner to the Bahai
Assembly, Pasadena, Calif., U. S. A.

Dear Friends in El-ABHA!

During the past few months Mr. Struven and I have been unable to write as many letters as we would have liked. We have plenty to relate which would be of interest to the Bahais, with but little leisure for correspondence.

After three weeks in Honolulu, we visited several cities in Japan, remaining in Tokyo some days with Prof. M. Barakt'ullah. There several meetings were held with good results. Shanghai in China was our next field for doing a little work. There interest in the teachings is just beginning. While there we met Mirza Abdul Baghi (pronounced baj-jy) one of the firm Persian Bahais, who has lived there for several years past. At last, after visiting various ports, we found ourselves settled in the Mashrak-el-Azkar, at the above address, amid the Bahai friends here in Rangoon.

Our month here has passed very quickly. There have been many meetings and we have met a number of people. We spent some days with the friends in Mandalay in Upper Burmah, and we only returned to the city yesterday from a visit of several days with the Bahais in Kungyangoon, a small place off in the jungle of the delta of the Irrawaddy River. This last assembly was totally different from any I have ever visited. It presented such a picture of our Faith amid surroundings so different and opposite to those of the West that I am sure you will enjoy hearing

of it in detail. There we saw a beautiful demonstration of the power of the love of El-Baha glowing in the heart and soul of the simple jungle man.

Hearing of our arrival in Rangoon, four of the Kungyangoon Bahais—one woman and three men—set out to convey to the Rangoon friends and to us the greeting of their assembly, and to ask us to visit their part of the country. After an all-night journey on foot, they reached the Mashrak-el-Azkar, fatigued in body but fresh in spirit. Then it was arranged that at the end of fifteen days the visit should take place, the interim giving them ample time to finish their harvesting and to arrange for our reception. After a day or two of repose and meeting with the believers, these faithful friends left us to return to their village. From the doorway of the Mashrak-el-Azkar I watched them disappear into the night. With sandled feet and staff in hand, they made a picture not to be forgotten.

The assembly in Kungyangoon is of recent origin. Three years ago there were no Bahais there, but now they number four or five hundred souls. The foundation was as follows: A Kungyangooni named Ko-Chit-Thoon was in Rangoon and in trouble. The believers there befriended him and finally Seyyed Mustapha Roemi went with him to his home, in order to further assist him. During this visit Ko-Chit-Thoon and some of his neighbors became so much interested in the Holy Cause that Seyyed Mustapha Roemi began to preach in the Mosque, giving the Message to the whole community. This was the beginning. Through several successive visits a great work has been done. All has not gone smoothly, either. There has been great opposition upon the part of the Musselmen of the vicinity, but now these matters are better than in the beginning.

In due time another delegation of friends arrived from Kungyangoon to remind us of our promise, and to assure us that all was in readiness for our visit. Accordingly our party was formed, containing in all twelve believers. During two days elaborate preparations for the excursion were under way. All manner of culinary apparatus, table furniture, mats and carpets, bales of bedding, folding cots, a bath tub, bases of provisions and the like were collected and packed, for we were going into the jungle where all things needful had to be taken with us. One of the Kungyangoonis preceded us by one day with the heavy luggage, while we took with us the remainder, consisting of about forty pieces. A boat ride of nine or ten hours thro the inlets and lagoons of the delta brought us to the landing of the Kungyangoon where a crowd of believers received us. Here we climbed into bullock carts, which conveyed the party a distance of about four miles to the center of the community where stood the Mashrak-el-Azkar.

Some time after the establishment of the Cause in this place, the Mosque, in which the Message had first been given, was destroyed by a cyclone. As practically all of those who formerly worshipped there were then

Bahais, there was no necessity for another Mosque, so upon the old site and with some of the old materials a building was put up which now serves as a place of assembly. Here visiting teachers lecture and receive Truthseekers. Near this building is a rest house for the accommodation of wayfarers, and not far from either the friends have recently built a Mashrak-el-Azkar, a simple building of teak wood timbers covered with an iron roof, with projecting eaves to shelter the sides of the building from the sun's rays. Here we were lodged.

Our own preparations for the expedition were but secondary to those of the Kungyangoon friends. They had put up several temporary buildings for our accommodation. A kitchen, a bathroom and finally, to accommodate the crowd, the space between the Mashrak-el-Azkar and the assembly house was roofed over with bamboo poles and thatched with palm leaves and rice straw, thus affording in all shelter for several hundred people.

During the ride thro the jungle we were greeted by many an "Allaho'ABHA!" from men, women and children, who came out of their thatched huts as we passed. As soon as we reached the settlement the friends began to arrive from all directions. As the night fell, stakes were driven into the ground about the temporary shelter, and torches were attached thereto. It was very impressive as we all sat there in the flickering torch light. Seyyed Mustapha Roemi spoke to these believers in their own language, and translated for them our messages of love and greeting from the Bahais of the West.

Our going to Kungyangoon was indeed a visitation. It reminded one of an old-fashioned camp meeting. The believers came from distances bringing with them whole families of children. One proud father explained to us, thro very expressive gestures, that he had ten children, all of whom were Bahais. There were other families of four generations, all of the Faith. These simple people have, with all their souls, accepted the Message, and tho uncivilized they are aflame with the Spirit of the Kingdom. Many of the men wore but a simple piece of cloth about the middle of the body, while the children were even more scantily clad, some clothed only with jewelry.

Seyyed Mustapha Roemi is a most versatile speaker, having a knowledge of many languages. During the meetings at Kungyangoon he was kept busy speaking from early dawn to late at night. New people were arriving every hour, both Moslems and Buddhists. With their families they arranged themselves on mats on the floor in the assembly shelter, where jars of drinking water were placed about for their refreshment. There they would remain for hours at a time, both asking questions and listening attentively to their answers. As night fell the children were put to bed there where they sat, without any interruption to the meeting. At a late hour the meeting would be adjourned until the following morning shortly after sunrise, when

(Continued on page 17.)

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

Address all communications to
BAHAI NEWS SERVICE, P.O. Box 283, Chicago, Ill., U.S.A.

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

SUBSCRIPTION PRICE PER YEAR.

Sent postpaid throughout North America, including Canal Zone and Panama; and following islands: Cuba, Porto Rico, Hawaii, Philippines; also England, Ireland, Scotland, Wales, Germany, and Shanghai City (China); Unsealed \$1.00; single copy 10c. Sealed \$1.25; single copy 12c.

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

Sent postpaid throughout Orient, including Egypt and Russia: Sealed \$1.75; single copy 15c.

NOTE.—Through agents when established in Oriental centers: \$1.00 per year.

Vol. 1.

Chicago, (Aug. 1, 1910) Isma

No. 8

BAHAI CALENDAR.

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

The BAHAI NEWS devotes this issue to notes taken and letters written by Mr. Charles Mason Remey and Mr. Howard C. Struven during their recent journey around the world in the interests of the Cause. The following extracts from Tablets

revealed by Abdul-Baha show the importance and world-wide effect of this tour:

Truly, I say, this beloved of Abdul-Baha left his native land, turned his back upon the comforts and pleasures of home, accepted the difficulties of travels, and crossed the Pacific and the Atlantic oceans. In the Hawaiian Islands he gave the Glad-tidings of the Kingdom; in Japan he delivered the Teachings of His Highness the Incomparable. He summoned the souls to the Most Great Guidance, and suffered the thirsty ones to drink from the Fountain of Job. He proclaimed the Dawn of the Manifest Light in China, and he perfumed India with the Fragrance of the Rose-garden of the Merciful. Praise be to God, he became assisted, confirmed, and raised the Summons of the Kingdom in those countries, suffered the Mysteries of the Realm of Might to become manifest, built a structure which will remain firm and established forever and ever, enkindled a lamp whose illumination will be perpetual, and planted a tree whose fruits will be limitless.

Consider thou how the power of the Word of God has united the East and the West and bestowed spiritual communication, that a blessed soul from the inhabitants of America, while in the Holy Land, mentioned to Abdul-Baha the name of a man living in Asia, and with the utmost devotion requests the writing of a Tablet. Praise be to God! What a communication! What a unity and concord! Today the inhabitants of the world must be engaged generally in praising the Word of God, which has bestowed such a bounty and has established such a harmony and affiliation that the Beloved of the union of the race of man has uncovered the face, displaying the utmost beauty and perfection in the assemblages of the world, and is captivating the hearts of everyone in all the regions.

(Signed) ABDUL-BAHA ABBAS.

Impressions received upon such a journey and visit with Abdul-Baha are of value to all, therefore we are pleased to quote the following communication from Mr. Remey:

Dear Friends in El-ABHA:

Since my arrival in this country, from the Holy Land, on June 3rd, I have received many inquiries from the friends regarding any possible instructions which Abdul-Baha might have sent through Mr. Struven and me to the friends in America to be followed in the Bahai work. We are the bearers of no instructions whatever; nevertheless, we, as all who come from Abdul-Baha, have a message or a lesson to share with all.

The one great lesson which we learned while with Abdul-Baha was the lesson of the Unity of the believers—the interdependence of the believers in each of the assemblies, and the interdependence of these assemblies between one another, both East and West.

On our long journey to Acca many of the friends asked us to place before Abdul-Baha certain ques-

tions pertaining to the work of the Holy Cause. In practically every case his reply was that the friends should consult together and that that which they agreed upon in all joy and fragrance would be pleasing and acceptable to him, and that whatever should be thus decided after consultation and deliberation is the course to be pursued in carrying on the work of the Holy Cause.

In telling Abdul-Baha of the work in the various cities in which the friends were united in consultation and works, he was greatly pleased and showed evident satisfaction. In practically every conversation which we had with Abdul-Baha he gave us a lesson upon consultation and working together—sometimes told in one way and sometimes told in another.

During our travels of last summer Mr. Struven and I found that some of the friends interpreted the instructions of Abdul-Baha to mean that the time has not yet arrived for meetings of consultation in the various assemblies, nor for system in carrying on the work (that is to say, organization).

While with Abdul-Baha we learned that he had told others (as well as ourselves) that now is not the time for establishing The House of Justice according to The Book of Akdas. However, from his many talks he left no doubt in our minds that he wished the believers to unite, consult, organize and work together.

Personally I can see that united effort in the Bahai work is the crying need of this day. The real work is now not being carried on by separate individuals but by those who are casting aside individualism and are adhering to the principles of Unity in thought, spirit and action. This is the principle of the spiritual growth and strength of the Holy Cause which Abdul-Baha made so very clear to us.

It is almost needless to mention that Mr. Struven and I, in our round of visits, noticed that in those centers where the friends were united in consultation and in harmonious work and service, that there the Cause was manifestly strong and vigorous, while in those centers where the friends were not working along systematic lines the fruits of the work were not so evident.

Some copies of the BAHAI NEWS were reaching the Orient while we were there. Everywhere the friends were pleased with this effort. During our travels Mr. Struven and I felt much the need of such an organ which would strengthen the ties of Unity between the East and the West.

About three years ago Abdul-Baha told me to publish, semi-annually, a bulletin in both Persian and English, at the same time instructing that the matter to be published should first be sent to him to be approved. Accordingly, the manuscript for the first issue was sent to him, and after an interval of three or four months the matter for the second issue was also forwarded. Nothing was ever heard from either package. There was much correspondence from my end of the line, but all to no avail for there were no traces to follow up.

I know that Abdul-Baha is still anxious to have an Occidental-Oriental publication to further the holy work. I feel that the BAHAI NEWS is a most important step toward this other work, and at the same time is accomplishing a long needed work among the English speaking assemblies. * * *

Faithfully yours in His Cause,

CHARLES MASON REMEY.

With this issue of the BAHAI NEWS, through the inauguration of a section in Persian, we believe a stronger bond of Unity will be established between the East and the West, for it is evident that so long as this publication appeared only in English we could not fully serve the Cause in the East, especially Persia—the “dawning-place” of the Universal Light of this Great Day.

This section—under the title, “Occidental Messenger,” and the able guidance of Mirza Ahmad Sohrab—will endeavor to unfold Western thoughts and methods for our Oriental brothers and sisters. In this initial section of six pages he treats upon the power of the press and the need of a literary organ between the East and the West to spread

Tablets and news of the Cause; he outlines nine articles of policy, concluding with an appeal for co-operation in this endeavor to serve humanity and make the publication a success.



MIRZA AHMAD SOHRAB.
Editor Persian section of BAHAI NEWS

Fourteen years ago the following words were revealed by Abdul-Baha in a Tablet to the Persian believers:

The Divine confirmations have in every way prepared for you the means of development. Before long your brethren will come to Persia from Europe and America. They will organize new industries; found the traces of civilization, various factories, the spread of commerce, increase of agriculture, and the universalization of learning. As soon as security and tranquility are reached to the limit of perfection by the endeavors of the government, they will come, and will make the territory of Persia the envy of the world and of the other provinces. At that time the government will become exceedingly pleased, and the wishes of this Servant in wishing good for the Empire and my sincerity to the Imperial Throne, will become manifest.

The organization of the Oriental-Occidental Interdependence Society in America; the work of Mr. Sydney Sprague and Dr. Susan I. Moody in Teheran; the journey of Mr. Remey and Mr. Struven, and now the inauguration of a Persian section in the BAHAI NEWS, all indicate that the prophecy of Abdul-Baha is beginning to be fulfilled.

GREAT SPIRITUAL AWAKENING IN PERSIA.

LETTER FROM TEHERAN.

Teheran, Persia, April 14, 1910.

Through Mrs. John Deremo, Sec'y, Fruitport, Mich., U. S. A.

Our beloved brothers and sisters in El-Baha: We were extremely delighted to receive your kind letter of January 31st, in which you very kindly informed us of the improvement of the Cause at Fruitport. Really, your letter was like a breeze of the dawn, making the blossoms of the gardens of our hearts to unfold and refreshing the trees which the hand of God has planted in our hearts and irrigated with the water of love.

Now we feel we must inform you of the improvement of the Cause in Persia, especially at Teheran. The friends are busy serving in the whole land of Persia, particularly at Teheran. Most of the people of Teheran, including nobles and others of every class, have been quickened by a spiritual awakening, accepting the Cause without the need of propounding any reason, for

the Cause is so rapidly and wonderfully progressing that nothing is needed to elucidate the truth of it. They see the truth as the light of day.

Dear brothers and sisters, we must appreciate the value of our time very much and take it up with His service—that is, in serving the people who are neglecting, for if today passes away it does not come back again. The duties of tomorrow will be according to the needs thereof, and its service will be a branch of the tree of the service of today; therefore, if we do not plant the tree today, we will not have the branch tomorrow. Moreover, in every day or century God does not manifest in the world; if He did, we would not be honored with the unlimited bounty of the day of the Manifestation. So we must try to separate ourselves from all else save God and help each other in serving the people, so that they may get out of the deadly dark wilderness and see the Light of El-Baha, through which they can reach the Source of Love, which is the only purpose of creation.

The door of correspondence is the best means of all for helping each other and remembering one another, so we hope you will kindly have it always open and let us know how you are in health and in serving the Cause.

Bahai greetings and love from all to all. We remain,

Your most loving brothers,

The members of MAHFELE-MORATTAB of Teheran.

Address in response: Monsieur Mirza Rahime Khan,
Chef de Bureau des Colis-posteaux, Teheran.

AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

(Continued from page 11.)

matters would be continued for the day. During the two days and three nights of our visit, seventy-five new people wished to register their names, to have the list sent on to Abdul-Baha as believers. At the first season of teaching in this place over 360 registered in like manner.

Now, inspiring as is this assembly of Kungyangoon, nevertheless there is a great responsibility there, the responsibility of educating over one hundred children who are now totally without schooling. We are much

in hopes that the friends in the West will arise to assist in this educational matter. In Mandalay a school is also much needed. The mass of believers here in Burmah are very poor, and alone they cannot inaugurate this matter. They need a helping Bahai hand from without their circle.

The education of children is one of the most important commands of BAHÁ'Ó'LLAH. In the West on account of our excellent school systems, the Bahais as a body have not been called upon to found such institutions, but here in the Orient it is a very serious question before our people to be solved.

It would be well if some of the assemblies would correspond occasionally with the centers here in Burmah. Letters sent to the above address will be forwarded to the Mandalay friends.

The Bahais here send you their love and greeting, to which Mr. Struven and I add ours.

Yours in the Love of Abdul-Baha,

CHARLES MASON REMEY.

Extracts from a letter written Mr. Remy to the members of The Woman's Assembly of Chicago, dated Bombay, India, April 19, 1910:

BOMBAY.

My dear sisters, there is a great work for you to do among the women of the East—a work which none save you (the Bahai women of the West) can do! The Eastern woman needs the helping hand of her Western sister. * * * For ages she has been left in ignorance and in the slavery which ignorance perforce places one. Under the light of the Bahai Cause she now realizes her condition and seeks the freedom which enlightenment and education alone can give. She must now be taught, but here in the East she has no teachers! She is awaiting your coming and the emancipation and blessings which that will bring. Bahai women teachers from the West are greatly needed in all parts of the Orient. * * * Western teachers must come here and live. Flying visits are not sufficient to meet the needs.

Woman is the key of the problem of Oriental education both material and spiritual, and we see clearly that the Bahais must arise to meet this need. * * *

CHARLES MASON REMEY.

CONVERSATIONAL PERSIAN TAUGHT BY CORRESPONDENCE.

The Bahai Correspondence School teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the

1	پیام بر باکتر	1
vol. I.	بر حسب تاریخ ہائے	جلد اول
No. 8.	ہر نوزد روز چاپ	شمار ۸
ماہ اگست ۱۹۱۰ء	و توزیع بیکرد	اول غطس ۱۹۱۰
سال یکم قیام		قیمت استرلک
address:-		ادرس ادار
Peyam Bari Bakhtar. 1800 Belmont Road. Washington D. C. U.S.A.		
<p>اسلام</p> <p>ساقی بدہ ان کون یا قوت دانا : یا قوت چہ باشد بدہ ان قوت دانا در این قرن فیروز و عصر خجستہ کہ انوار شمس معرفت دایمات از آفاق ہر مملکتی طلوع نمود و قلوب کردہ مردم را با شعہای جہانتابش روشن و نورانی داشتہ صاحبان ہوش و گوش نفوذ و رسوخ امر اہی را در آفاق شرق و غرب احساس نمایند و قوت و عظمت کلمہ مرکزیت حق حضرت عبدالبہا را در سنجہ ممالک قلوب شاہن میفہماید . ہر روزی از ہر گوشہ گوشہ شہر نیس بمع جان میرسد و ہر ساعتی شہناز روح بخشی شور و ولہ عطا مینماید .</p>		

پیام بر باختر

2

نظم لطیف معرفت در برور است و بادامی دلکش ادبیت در مجوز
اوراق تشریحش از حکم شمیر بالا تر و کلمه جامعه اثرش از اثر امیر سلاطین و امیران
بیشتر. شهنش این جهان فکر و خردان عالم قیاس و دیران نشان که از
کاس ایتقان نوشیده اند و از امواج بحر عدالت و صفایس گرفته اند اساس مبت
جدید و پایه اختراعات غیر بشرین میشوند. ناشر اصول کنادسی و مروج قوانین
حریت هستند. ملت مرز را روح بخشند و حقیقت انفس را و پیر مرز را
بزر و خرم نمایند. نادسی جهو بر گردند و نثار کنند روشنائی در تاریکی جهان
رؤسای تحقیق مردم محسوب آیند و پدران معنوی ملل شایسته شوند. این فوائد
و نتائج عظیمه خلد صفت معارف و ادبیات ناپدار عالم انسانی است. اما اگر
نفس در بین لحظه در نفوذ و غلبه معارف و علوم الهی تصور نماید از نشانه
عالم نور و شعله شمع ظهور بسی دال و حیران گردد. اگر انوار کلمات انسانی
لمعان ستاره است تجلیات بیانات بر تان فزونی خورشید. اگر نفوذ مقالات
دیران عمر جزئی و محدود است رسوخ تعلیم رجال ملکتی کلی و بی پایان. اگر
اگر سلطنت کتب و دفاتر فلاسف و سال و قرن است احاطه و سلطه مخف
و زبر انبیا و رسل در قرون و اعصار. آن دانه است و این خرمن. آن
قطره است و این دریا. آن برگ بزمی است و این گلزار دچمن. آن آواز
انسانی است و این نغمه سبحانی. آن از عالم مجاز است و این از جهان حقیقت.
آن جهان است و این روحانی. آن سلطنت در ارض معقول است و این

پیام بر باختر

۳

۳

اقدارش در سماء قلوب . لاجرم بر صبا جان درایت معلوم است که انت
 کلمات بجان و معارف صحنی در میان پیران و دفتران خاک یکی اند اعظم خدایت
 محسوب و در بارگاه حضرت احدیت مقبول و مانند تاج مکتل چون امیر زواهرش خورشید
 و چون در این ایام مبارکه امر حضرت الهی در جمیع اقطار عالم منتشر گردید و یاران رحمت
 در هر دیاری مسکن و مادی جسته اند لهذا وجود جریده لازم تا قلوب آنها را به هم دیگر
 ارتباط دهد . محرومان را محرم اسرار نماید . آثار ملکوتی منتشر دهد . اخبار را
 امریه را با قصص بلاد عالم برسد . تعالیم مقدسه را بگوش سکنین ارض برساند
 خاور را با باختر نزدیک و شمال را بجنوب قریب نماید . انوار محبت الهی را بخت
 دلم اخوت و دوستی نوع بشر برافرازد . چون ساقی رضوان احدیت جام
 بریزد صبا یگانگی انسان را بدو در آورد و نغمه جانسوز تا تغان ملا اعلی را بسیم
 باشند گان ساحت غبار اداصل نماید . و چون بنا بر همت چند نفر از
 یاران امریه این جریده بر حسب نارنج بائی باسی بگدغه در ممالک غرضه پخش
 میابد و محتوی اخبار است امریه و الواح مقدسه است پس از مشورت
 قرار چنین گرفته که از این بعد هر نوزده روز چند صفحه به زبان فارسی بان
 اضافه گردد تا یاران و حستان شرق هم از برتو آن فائز گردند از حال
 و گزارشات ایملکت خلصاً اطلاع یافته و با بهائیان امریک یک فکر
 و یک مقصد گردیده در انت رنوا سیم جهانگیر حضرت الهی و اتحاد و اخوت
 ملل و نخل و برقرار نمودن دین عمومی و قلع و قمع بنیان ثور ضغنه و بغض مله
 قیام نمایند .

پیام بر باختر
محقق آنکه فارین محترم بر روش و مسلک آیند پیام بر باختر آگاه گردند لکن
ذیل در این شماره اول پیشنهاد میگردد :-

۱- پیام بر باختر تعالیم و نوایس حضرت بهاء الله و الواح و کلمات حضرت
عبدالله را اساس و پایه ادان خود میداند .

۲- پیام بر باختر در نشر معالمت و وحدت عالم انسانی و ترویج صلح و دین
و تربیت عمومی و اعلا فنون و علوم جدید در شرق بقدر قوت کوشش خواهد نمود
۳- پیام بر باختر محتوی اخبارات مجامع بهائیان غرب خصوصاً و شرق
عموماً در وقت آمدن مبلغین و یاران و مسافین خواهد بود .

۴- پیام بر باختر در صفات خود الواح و تعالیم عمومی حضرت بهاء الله و حضرت
عبدالله را انتشار خواهد نمود .

۵- پیام بر باختر بر در ایام و تضاعف صفات معالمت محترم منبیه
علمی دینی و اخلاقی و ادبی دل را خواهد گردید و تعالقی بقلم رحمت شیم بزرگان
امر درج خواهد کرد .

۶- پیام بر باختر در نهایت میل طالب مساعده نگاری با امالی شرق است
تا بدین واسطه ترقی و آمان پیشوایان اندیاز احتیاجات گوناگون خود را
داشته و به کمک کارکنان این ادان بقدر امکان رفع گردد .

۷- پیام بر باختر شائق است که ارتباطی تجاری و صنعتی دینی باین شرق
بظهور رسد و حاضر است که تجارت را بر اهر وضعی کمک نمود و بواسطه شرط
رشته تجارت محلی باین امالی آیند و مملکت بسته شود

۵ پیام بریاخر ۵

۸ - پیام بریاخر پس از وصول مراسلات و مقالات جواب
سوالدت نفوس را یاد اوراق جریب و یا مکتوباً خواهد داد.

۹ - پیام بریاخر در جمیع جهات خود را خادم نوع انسانی و ناشرفیت
رحمانی و دسیئه اتحاد عالم بشر در شئونات جسمانی و روحانی میداند.

پس از شرح سواد قبل جمیع برادران و خواهران روحانی شرق را پیام بر
باخر در کمال الفت و محبت دعوت باین مائده سعادتی مینماید که از این طعام
لذیذ تناول فرمود و با سوتسین این جرید خصوصاً دیاران غرب نمودار است
اخوت و یگانگی بدینند تا در میدان بشر نعره وحدت زنیم. در حوضه ملل بر
خدمت جهانیان قیام نمایم. لواء صلح و سلام عمومی را بر اعلا قتل افکند نمایم.
ناشر عشق الهی را در تصور عقول و افئد روشن کنیم. کمالدت خبری و علمیم معنی
را در میان خلق انتشار دهیم. بشت تعالیم الله و جود کج دین الله نمایم. بهیله و غلغله
را بیندایم. دست افشان. رقص کنان. پاکوان. دراحت قدس ملکوت
ایهی و جبروت استی باو جی روشن و روحی تابنده و قلبی گلشن در ایتم!
این است ثمره وجود! این است خلد صبر سجود! و حضرت عبد الهاء در لوح
ایخری که با نقی رجا بکتر این الله فرید علیه الهاء الله نازل گردید نمیشد را بطور
وضوح بیان بفرمایند. قوله و قوله الکمال :-

« مقصود از تحمل جمیع صدمات و حمل بیات و اتفاق جان و ریختن خون هرگز
نفوس مبارکه و تحمل جمال مبارک زندان و بنجر نجاه سال و هدف شدن

سینه حضرت نقطه اولی بهر آریتر جفا این بود که در عالم انسانی کمالات
 رحمانی و سنو حات ربانی و تجلیات سبحانی جلوه نماید باند توحید و نظرات
 باین شئون باشد و غایت مقصودتان خدمت حضرت حق قیوم و آقا
 زندگانی بسبب پریشانی گردد و حیات جسمانی موردت پشیمانی!
 بیانات مقدسه فوق آرد و مقاصد پیام بر باختر را بخوبی بیان نماید
 و لازم به بیش از این شرح و بسط نیست. مقصود آنکه باید چشم از
 خرافات قدیمه و عادات کهنه پوشیده شوید و جمیع باورهای بدین
 تمدن جدید و بحکم حرف و پیشه این جهان بدیع که منی بر کمال است
 رحمانی و سنو حات ربانی و تجلیات سبحانی است روشن نمود
 از فانیات حضرت ایزدی رجا آنکه پیام بر باختر بر انجام خدمات
 عظیم موفق گردد و در نشر نفیحات و وحدت و یگانگی اطفال انسانی
 مغفوز و سرافراز شود. حال مبارک شود این بچایگان است
 و چنانچه حضرت عجله الهی میفرماید:-

"حصول اینگونه توفیقات از قوت ملکوت الهی است و الا جمیع مایه مورا
 ضعیفیم و ذرات فانی و فقیر آما
 پشته را که تو پرور از دهنش این است"

English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.