

SECRETARY OF CONSERVATION  
SEP 29 1937

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**BEHAI**  
**QUARTERLY**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FIRST AND SECOND QUARTER 1937



# BEHAI

QUARTERLY

Devoted to the teachings of the Great Sun of Truth which  
appeared on the horizon of the East "Beha 'U'llah."



O THOU MOST RESPLENDENT GLORY!

F. A. SLACK  
SOCIETY OF BEHA'IS  
7543 - 26th AVENUE  
KENOSHA, WIS.

*Editor and Publisher*

SHUA ULLAH BEHAI

Eldest Grandson of Beha 'U'llah

7543 Twenty-sixth Ave., Kenosha, Wis., U. S. A.

Complimentary—Not To Be Sold

ALL RIGHTS RESERVED

## NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

---

Adorn your heads with the crown of faithfulness and fidelity, your hearts with the veil of piety, your tongues with uttering the pure truth, and your bodies with ornaments of moralities. All these be the properties of mankind, were ye of those who perceive.

\* \* \*

Whosoever becometh angry with you, treat him with kindness and when someone shall reprove you retaliate not, but leave him alone and rely upon God, the Punisher, the Just, the Powerful.

BEHA 'U'LLAH.

# BEHAI

## QUARTERLY

Volume 4

Numbers 1-2

FIRST AND SECOND QUARTER 1937



### Table of Contents

NINE BASIC BEHAI PRINCIPLES	
Taught by Beha 'U'llah.....	2
FOREWARD	
Frederick A. Slack.....	4
OUR PILGRIMAGE TO THE HOLY LAND	
Shua Ullah Behai.....	5
TABLET OF THE ROSE AND THE NIGHTINGALE	
Beha 'U'llah.....	12
THE PHILOSOPHY OF HUMAN DESTINY	
Gaspar Bela Daruvary.....	14
MY INTERVIEW WITH GHUSNI AKBAR	
Shua Ullah Behai.....	16
PEARLS FROM THE SUPREME PEN	
Beha 'U'llah.....	20
MYSELF (A Poem)	
Gaspar Bela Daruvary.....	22
THE THREE BEHAI SECTS	
Shua Ullah Behai.....	23
THE WILL OF BEHA 'U'LLAH	26
THE WILL OF ABDUL BAHA (ABBAS)	29



## FOREWORD



OUR Great Master Beha 'U'llah appeared on this earth over a century ago, in fulfillment of all the past prophesies. He spent forty years in exile and banishment and suffered hardships and calamities for the sake of our progress and advancement. While in the prison of the old fortification of Acre He sent invitations to all the rulers of the world including the Pope of Rome, to come to the Kingdom of the Father, sit with Him at the Peace Banquet, and partake from the Spiritual Food. He completed His Mission on earth and passed unto eternity in the year 1892. According to His Commands we must follow His Teachings, and accept them as our guide and leader. The basic principles laid down and taught by Him will suffice the world, and, when properly applied, will eliminate the cause of the present chaos and strife. I sincerely request the readers of this Periodical, especially the Behaists, to study the Teachings of Beha 'U'llah with care and gain the knowledge contained therein.

Only through these Teachings we can reach perfect understanding and with ease we will be able to iron out our existing differences.

We claim to be the followers of Beha 'U'llah, and, as such, we should live the life laid down by Him for us, and, with complete harmony and unity, endeavour to spread His Message with the language of love and kindness amongst the inhabitants of the world.

Behold! at what He uttered in the Thirteenth Glad Tidings: "O people of Beha! ye are the Day-springs of the love and the dawning-places of the Providence of God. Defile not the tongue with cursing or execrating any one, and guard your eyes against that which is not worthy. Show forth that which ye possess (i.e. the Truth, etc.) If it is accepted, the aim is attained, and if not, interference (with or rebuke of those who reject it) is not allowable; but leave them to themselves and advance towards God, the Self-Subsistent. Be not the cause of sorrow, how much less of sedition and strife. It is hoped that ye may be trained under the Shadow of the Tree of Divine Providence, and act in that which is desired by God. Ye are all leaves of one tree and the Drops of one sea."

FREDERICK A. SLACK.



## OUR PILGRIMAGE TO THE HOLY LAND



OUR pilgrimage began from San Diego, California, U. S. A., at 10 a. m. on Sunday, October the 25th, 1936. I was accompanied by my beloved cousins, Jamal Eddin and Rosa Electa Gazvini and their young daughter, Jamalea. We journeyed in two motors cars with our luggage via the coast highway, arriving at the Terminal Island port of Los Angeles at 1:30 in the afternoon. Here, to my surprise, I found two dear friends from San Diego, namely, Captain C. G. Mallot and his most charming daughter, Madam Hazel McLellan, awaiting at the pier to bid us farewell. I sincerely express by gratitude for their kindness.

After placing our luggage in our rooms with the Panama Pacific liner, S. S. Pennsylvania, a thirty-three thousand-ton steamer, we left the Terminal Island for Ocean Park, a suburb of Los Angeles, and visited a delightful couple, Irene and Sarahan Hallal, where we spent a few hours. Then we motored to Hollywood to the abode of our beloved friends, Salvator and Stella Lavis, a newly and happily wedded couple, where we enjoyed their kind hospitality of a royal farewell dinner. Our happiness was increased by the presence of many dear friends, amidst them the honourable Amado and dear family, Monsieur Victor La Hana, Signor Emilio Cicurel. The evening passed very happily and many constructive views were exchanged. Being near the National elections, the conversation gradually drifted into politics and ended with debate. Although a little lengthy and boresome, it was interesting and we enjoyed their opposite viewpoints, and now I wonder how the defeated gentleman feels after the overwhelming majority our President received on November third. No doubt, as a good citizen, he is contented with the will of the people and supports the administration. The great Master Beha 'U'llah commanded that we should abide by the laws of the land in which we reside. At ten o'clock in the evening we motored to the pier, some of the friends joining to wish us farewell and unanimously desirous to accompany us on our pilgrimage. Being late we insisted on their departure, so my dear cousin Rosa Electa Gazvini and the friends left with the wonderful wish Bon Voyage. No need to state our mutual feelings when the parting time arrived, all I can say is: "May God bless them and keep them safe for me." We are at the deck of the liner watching the multitude of humanity ebb and flow like the waves of the sea.



A short time before the departing hour we suddenly became cognizant of the presence of two beloved friends, Neoma and Happy Johnson, who motored 150 miles to see us and faithfully remained at the pier until our steamer sailed and we disappeared in the darkness of the night.

Although we are surrounded with joy being on the pilgrimage to the Holy Land, yet the parting with our friends and beloved ones is trying, and, I must confess that there is an emptiness in my heart while we are sailing and gradually the illuminated lights of the great City are getting dimmer and dimmer.

The last two days passed pleasantly in good weather and smooth sailing. Today we are passing through the gulf streams of Lower California, it is a little rough and unpleasant for those who are not good sailors. October the 29th, we reached a sea port in Old Mexico, a quaint little place called Acapulco. The liner anchored, and through the courtesy of the Panama-Pacific Company we landed and spent a few hours here. The town is unusual, the roads are rough, narrow and uneven. The buildings are ununified and the street vendors are visible everywhere. Women and children go around in their bare feet carrying provisions on their heads to their homes. Señoritas of the better classes are going to the market in pajamas. Men are enjoying their siesta on street benches and on the sands of the sea shore. Everyone is carefree enjoying the tropical climate. A town far behind the present progressive age. The only modern objects we observed were American-made motor cars of the latest models, and the reason for their popularity, as explained to us, is the existence of a fine paved highway completed recently between here and Mexico City, the Capital of the Mexican Republic. Therefore many visitors motor to this place on week-ends. There is a nice hotel and some cottages on the top of the hill for the convenience of the tourists. Indeed, there is some contrast between this place and California in architecture and customs, their life and habits are amusing, although in very humble circumstances, they are happy and contented. We enjoyed a drink of fresh cocoa nut juice which was served in its original green shell; the natives boasted graciously of this delightful drink. The scenery is marvelous, the hills are covered with green vegetation.

A thought sparked in my mind: how anxious an American real estate developer would be to hold and operate such a land and what a sea-side resort this spot would make, if some hotel association could secure and improve it.



Acapulco was a great seaport and enjoyed commercial progress during the 16th, 17th and 18th. centuries, while Mexico was under the dominion of Spain. Being the only Mexican sea port to the Philippines and Asia, the Manila galleys anchored here bringing rich wares from Asia and in return loading spices, rice, etc., from India; their cargo being carried on the back of the caravan of burros to and from Vera Cruz, the Mexica sea port of the Atlantic Ocean where the Spanish galleys carried them to the fatherland.

Three more days on the ocean, we passed the shores of Guatemala, Honduras, Nicaragua and Costa Rica. Tropical weather and pleasant sailing, lots of sports on deck, congenial passengers, officers and crew very thoughtful, good service, fine food and all on board happy.

Monday, November the 2nd, we reached Panama and Balboa. We took an interesting sight-seeing tour, passing through a section of Balboa, the American spotless town which is the seat of the Panama Canal Administration. Thence to Port Amador, a United States Military Port at the entrance of the Canal, through Balboa Heights and Ancon, residential quarters for Canal employees, the American hospital grounds, Bella Vista, the modern residential section of Panama. The statue of Balboa, the discoverer of the Pacific Ocean, Club Miramar, the race course, the gulf club and at the old Panama, the ruins of the *Cathedral and the site of the city which was destroyed by fire in the year 1671*. Our guide suggested strolling in the shopping district of Panama City if we desired and unfortunately we followed his advice. The narrow and winding streets were full of shops of all sizes, owned and run mostly by the natives of East India and China, overstocked with luxurious and inferior merchandise from East India, Japan and China. All displaying the same line, hungry for business, pulling the visitors into the shops and trying their utmost to part them from their cash.

November the 3rd, we passed through the great American engineering enterprise, the Panama Canal. It took eight hours to go through this wonderful monument representing the mighty power of human mind which linked the great oceans together, the Pacific and the Atlantic. Our steamer docked at Christabal, we strolled for a while, the city is calm and quiet. Being the Panama Independence Day, all the business concerns were closed, by mutual agreement, American Independence Day and this day are observed by all in the Canal Zone.

Two days at Caribbean Sea, pleasant weather, the passengers on the



deck enjoying sun baths and the tropical climate. The morning of November 6th found us at the Island of Cuba and the historical city of Havana. Upon disembarking we engaged the services of a guide and a motor car and proceeded to the Plaza de Armes, the ancient Central Square. Here are the palaces of the old Spanish Governor Generals, the Little Temple (El Templete) marking the spot where the first mass was said in Cuba, and the oldest fort in the Western Hemisphere, La Fuerza. Nearby we saw the Cathedral, where rested the ashes of Columbus from the year 1791 to 1898, when they were removed to Spain. The drive continued to the President's Palace, the tobacco factory—the home of the Havana cigars, the Prado, world-famous avenue with a fine view of Morro Castle from its foot to the Malecon, a sea-side drive extending three miles in a beautiful crescent beside the blue gulf of Mexico to Velado, a modern suburb of palatial homes.

En route we saw the bronze statute of Maceo, one of Cuba's liberators, and the tall twin shafts of the Main Memorial. Next we visited the University Heights, and, to our surprise, we learned that the University itself has been closed by the order of the Government on account of Soviet propoganda amongst the students. Thence we motored to the cemetery with its many beautiful monuments, Camp Columbia, where the American Army spread its tents in the year 1898, the beautiful tropical gardens with their romantic atmosphere, the Country Club with velvety golf links, the yacht club with bathing beach, the Casino with Monte Carlo reputation, then back to the business section of the city. Here we dismissed our guide and car and strolled in the busy streets. We found most of the shops displaying American-made merchandise. While wandering in the picturesque winding streets near the water front we sought some information from three different Cuban policemen, and to our surprise none of them understood one word of the English language.

Two more days on the Ocean, we passed the coasts of Florida and Carolinas, the weather is getting colder as we are approaching the Eastern Coast. November 9th, we reached New York City, and after completing custom-house formalities, we motored through the busy section of the Great City, and passed the Hudson Tunnel to Jersey City Pier of the American Export Lines. Placing our luggage with the representatives of the company, we returned to New York. While at the custom house we met some dear friends who extended to us the courtesy of using their car, and through their kindness we motored in the Metropolitan City that afternoon and rested the night at a hotel in the heart of the bright light section of Broadway. I regret that the time allotted



to us here is limited and we are unable to visit the numerous friends who reside in this locality.

November 10th, at 4 p. m., we embarked on one of the Four Aces of the American Export Lines, S. S. Exochorda, and a while later we sailed. Five days passed on the great Atlantic Ocean, no land is visible, occasionally we pass a steamer. Nice weather, plenty of entertainment, sociable passengers, fine food and all on board are thankful.

To-day is November 16th, and we are at the Azores Island, the vessel anchored at Ponta Delgada, the first interlude of this voyage. Here history goes back to the days of the Phoenicians and Moor rovers where later Portuguese navigators laid the foundation for the Island's Portuguese aristocracy, Ponta Delgada, the harbor city of St. Michael, and the largest island of the group is beautifully decorated with rich vegetation. From the bay the approach is an exciting introduction to the bewitching landscape that dots the shores of the Mediterranean. In the foreground is an operatic picture of homes of primrose, yellow, pink and white walls resting in green valleys and perched on summits that pierce the azure sky.

Two more days on the Atlantic Ocean, and on November the 18th, we were extended the hospitality of the Captain's dinner and afterwards with a dance in the social hall for those who desired to attend.

November 19th, we arrived at Gibraltar, the natural fortified rock which the European dictators gaze at with envy and for its possession sigh in vain. The steamer stopped sufficient time to disembark passengers and mail and we bid farewell to the Atlantic Ocean, entering the picturesque Mediterranean. We enjoyed the first day on this alluring sea immensely. November 21st, we docked at the City of Marseilles, the ancient sea port of the French Republic. We spent a very interesting day at this cosmopolitan and commercial city. Occasionally we came in contact with the natives who are known for their extreme politeness. Here we observed people of all walks of life rubbing elbows with one another peacefully with the feeling of utter detachment from worry. We motored in and around the city, visiting the Cathedral of La Major, Abby de St. Victor, City Hall, Longchamps Palace, the Prado and Notre Dame de La Garde. The day was completed with a boat trip to the famous Chateau d'If, rendered immortal by Dumas in his *Count of Monte Cristo*.

November the 20th, we passed between the Islands of Corsica and



Sardinia, and on November the 21st, we arrived at the famous City of Naples. There can scarcely be a more interesting port in the world; not only does it possess romantic beauty in its uncomparable bay with its waters of the deepest blue, the stately Vesuvius, but it also has a stirring history which began with the Greek settlers who founded the city and gave it its name, "Neopolis." Our visit to the beautiful national museum explained the wonders we saw afterwards in the great excavation of Pompeii. Crossing the Mediterranean we experienced only one unpleasant night on account of disturbed weather; the rest of the voyage passed delightfully. Fine weather, comfortable accommodations and excellent food. Officers and crew extremely courteous and doing their utmost to please the passengers. A floating first-class American hotel with all the home conveniences one desires. Fine group of passengers amongst them His Excellency the American Minister to the Kingdom of Egypt; His Excellency the Belgian Minister to Iran (Persia); an Arabian Pasha and other notables.

On November the 25th, we enjoyed the delicious farewell dinner, especially the greetings extended to us by the Commander and the crew printed on the last page of the menu touched the heart. Showing my appreciation, I reprint hereunder the same:—"Bidding farewell to our Mediterranean passengers. The Commander, officers and crew bid adieu to their passengers, shipmates of the voyage, and extend the heartiest of best wishes and Godspeed.

"S. S. Exochorda, Wenzel Habel, Commander.

*"Like as a plank or driftwood  
Afloat on the watery main,  
Another plank encounters,  
Meets . . . touches . . . parts again,  
So toss'd and drifting ever,  
on life's unresting sea,  
Men meet and greet and sever,  
Parting eternally.*

Tennyson."

After a day at sea we approached the Dean of Seaports, Alexandria, the oldest harbor in the world and the gateway to Egypt. On the island at bay stands the remnant of the Pharoah Lighthouse built in the third century. Passing its northern tips we are reminded that it is an even 5000 miles to New York, yet we feel a million miles away and are



carried back to the Egyptian splendour. Three hours by railroad from this historical port and we are at Cairo, which is called the queen of the cities of Islam, crossed by the silver ribbon of the Nile, the eye is lost in the sea of its roofs, domes and minarets. In the modern quarter, the streets are lined with trees and fine buildings, gardens and monuments adorn the squares. In the medieval quarters of the Caliphs, we entered a city of the Arabian nights, with narrow crooked alleys, bazaars, mosques and coffee houses which their secret look tell how East is East and West is West. The visit to the cities of the Pyramids, the Sphynx and the Temple of the Sphynx at Giza added a valuable chapter to our book of thoughts. What a glorious heaven this world will be when East and West will become united considering mankind one kindred. The Great Master, Beha 'U'llah said: "Ye are all leaves of one tree and the drops of one sea."

Our last night at sea passed with anxiety as we were approaching our goal. Sunday morning, November 29th, we anchored at the ports of Jaffa and Tel-Aviv, the latter being the largest modern city built by the children of Israel since the world war. In a few hours we sailed for our destination, arriving at the port of Haifa at 6 p. m., after thirty-five days of travel by water. We humbly thank the Almighty for our safe arrival to the Holy Land, where the Manifestations, prophets and great Messengers appeared; where the wise men saw the Star of Bethlehem, and where the Prince of Peace, the Everlasting Father established His Kingdom. The Shrines of the nations, the fountain head of truth, the land of our dream and boyhood days.

The steamer docked and at our landing I found myself in the arms of my two beloved brothers surrounded with relatives and friends, by whom we have been entertained ever since. Our pilgrimage was completed by a visit to the Sacred Shrine, where we rendered our supplications, remembering our Western friends as well.

Of this wonderful group that surrounds us an Occidental Savant wrote thus: "I might, indeed, strive to describe in greater detail the faces and forms which surrounded me, the conversations to which I was privileged to listen, the solemn melodious reading of the Sacred Books, the general sense of harmony and content which prevailed the place, and the fragrant shady gardens whither in the afternoon we sometimes repaired; but all this was as naught in comparison with the spiritual atmosphere with which I was encompassed."

SHUA ULLAH BEHAI.



# TABLET OF THE ROSE AND THE NIGHTINGALE

*(Revealed by Beha 'U'llah)*

IN THE NAME OF A FRIEND

*To God belongeth the Supreme Example*



THE Ideal Rose is on display in the Divine Garden, having appeared by the steps of the Ideal Spring. But the earthly nightingales are thereof bereft.

The Rose sayeth: "O Nightingales! Verily I am your Beloved One and I have manifested Myself in perfect form and colour and with fragrance delectable and with attractive beauty and freshness. Consort with the Friend and flee not away from the Companion.

The phenomenal nightingales say: "We are from Yathreb and are familiar of the Hedjaz Rose. Thou art of the people of Reality and unveiled thyself in the garden of Iraq." The Rose answered: "This makes it self-evident that all times you have been deprived of the beauty of the Merciful and that you have never recognized Me. Ye have only recognized the walls, fences and city-limits. For if ye had recognized Me, you would not have now fled away from the Friend.

O Nightingales! I am neither from Yathreb nor from Batha, neither from Iraq nor from Damascus, but now and anon I course through the lands, sometimes (ye may find Me) in Egypt, other times in Bethlehem and in Galilee, now am I in Hedjaz (Arabia) and anon in Iraq and Persia. Now I have rent the veils asunder in Adrianople.

"Ye are known by My love, but are neglectful of Me. This indicates that ye are ravens and have acquired the characteristics of the nightingales. Ye are living in the land of imagination and are bereft of the Blessed Garden of Oneness. Your example is that of the raven who said to the nightingales: "I can sing better than thee." The nightingale said: "O raven: why dost thou not judge justly and blind thyself to the truth. Every claim must, at least, be substantiated and for every statement there is need of proof—now I am present and the raven too. Let the raven sing and I will sing also." In reply, the raven would not submit but refused the challenge. Once upon a time, it said: "I heard a lovely melody coming from a garden and then I asked about the singer. The reply was that the melody belonged to the raven. Moreover, I



noticed that a raven issued from the garden. I was then certain that the claim was valid. The poor nightingale said: "O raven: that voice was not the raven's, it was my voice. Now I will not only reproduce that beautiful melody but will improve on it." To this it replied: "I heed not such words and accept not such sayings for I have always heard my forefathers and forebears. And now that raven is present and has credentials in hand and with you as claimant—how could it have achieved such fame!"

The nightingale said: "O thou who art unjust! I am hunted by the hunter of hate and surrounded by the sword of injustice; therefore I am known as the raven. I am hidden for sheer dazzling manifestation and for excess of singing, have become silent. But those whose hearing is acute will differentiate the melody of the Merciful from the croaking of the raven. Now it behooveth thee to attend to the melody itself in order that the truth may be made manifest to thee. And ye who appear as nightingales, seem indeed like unto the raven and exchange the least supposition to a hundred thousand certainties. Ye will not give in exchange a word of what ye have heard for a world of vision and revelation. "Hearken to the counsel of the Friend and glance not with the glance of absence the outlook of Beauty. Know me by myself and not by residence and habitation." Amidst this conversation there came unawares a radiant nightingale from the Blessed Grove of "God was" with merciful mein and lovely strain and engaged itself in hovering round the Rose.

The Nightingale said: "O Nightingales! Although you are in form nightingales, but ye have consorted a while with the ravens and their nature hath become manifest in you. Your abode is not in this garden, fly away. This spiritual Rose is the destination of the Nightingales of the Merciful."

Therefore, O ye human nightingales! Strive to recognize the Friend and sever the oppressive hands of autumnal blasts from this Rose of the Garden of the Merciful. That is to say: O Friends of God!! Girden the loins of service and protect the people of the world from the machination and strife of the people of evil intent. If ye appear among the servants with humility and subservience and with other divine attributes, the Holy Hem will be kept pure from the Devil's lies and those of his manifestations and the lies of the seditions will be revealed to the world. And if, God forbid, unseemly acts issue from you, they will all profane the Holy Sanctuary and such acts may validate the lies of the polytheists. Verily this is evident truth and praise be to the Beloved of the world.



## THE PHILOSOPHY OF HUMAN DESTINY



DEEPER, reflective study of the biography of Beha 'U'llah reveals, that the historical sequence of the Bab, and later the illuminative teachings of the Great Beha 'U'llah attempts nothing less than to unravel the puzzle behind history and discover in it elements beyond a mere disconnected series of haphazard events imposed upon humanity, as it were, by accident or accidental individuals, purely materialistic historians and philosophers, but rarely in a way that will console humanity for what it suffers and endures in history's name. History, even as life itself, can be justified only by having a goal. *Otherwise all human endeavour is foolish and useless, and all that we call history and philosophy is merely folly and futility on a vast scale.*

We must seek not only to find a meaning in history but a worthy meaning. Being a student of conscious evolution and religious philosophy, I cannot dissociate the problem from the problem of God. Economic materialism as an interpretation of history I find deficient, because it does not explain the things that really matter, the things I most want to know. I cannot accept an historical process which eliminates soul, the inner mysterious life. A process which regards economic forces as the primary forces, and everything else as secondary, contingent and superficial. It is a process, which presents religion, spirituality, culture, art, human life itself, as the merest accidents of matter in movement and devoid of substantial reality. It does not explain the origin of the intellect manifested by the prophets of economic materialism themselves, of that manifested by the suggestions of the *Teachings of Behaist philosophy*, which towers above the mere passive reflection of economic relation in the Western world, especially.

We Behaists, must attempt to formulate philosophies of history, and invoke a bold and brilliant dialectic to establish the main processes of history on a living religious basis, relegating its remaining manifestations to a secondary place meriting the consideration of the psychologist and sociologist, but not, in the first instance, of the man in quest of the purely "historical." In great detail and with clairvoyant lucidity we must define historical reality, which is by no means dependent on the abstract use of documents and the study of historical monuments, however necessary these may be. But an understanding of historical tradition is important, and with this is associated historical memory, without which no great epoch can be understood. This memory is a sort of special sense conferred by tradition and intuition, and by its means we are enabled to commune inwardly with the "historical," and ultimately



to grasp the spiritual meaning of human destiny, which is the goal and purpose of the Behaistic philosophy.

Historical memory implies a merciless war between eternity and time, and the philosophy of history is always the witness of the triumph of eternity over time and corruption. It signifies the triumph of the incorruptibility. It is a monument to the victory of the spirit of incorruptibility over that of corruptibility. The goal of historical knowledge and philosophy is not merely natural, but supernatural.

To my mind it is greatly significant, that the Behaist Headquarter should be located in the Biblical land, for, outside of the realm of the few Persian Seers, I credit the Jews with being the first people to contribute to the concept of "historical" to world history in the Occidental world, thereby discharging the essence of their specific mission. They not merely grasped the significance of the past and present; they were also the first people to link these up with the future. The Book of Daniel, for example, is one of the first well-defined expressions of true philosophy of history presented to the Western world. In it we are made to feel dramatically that mankind is engaged in a process that tends toward a definite goal. In Daniel's interpretation of Nebuchadnezzar's dream we see the first attempt in the history of mankind to attribute a design to history—an attempt which was later to be repeated—but unfortunately never understood,—in Christian philosophy.

Therefore, the Behaist teachings—as a world-uniting force, must explain all ancient and modern historical phenomena in the light of the basic principle of spiritual evolution; for the pursuit of nature's truth—announced by Beha 'U'llah—like that of beauty gives us the divine spark of blessedness.

All sin and ignorancy are self-inflicted selfishness. Emotion is the sail; Reason the rudder. Mere fact is less than truth; Truth is fact plus the ideal that completes the fact.

The love of humanity harmonizes all sounds, blends all colours into its own divine oneness of heart and soul. And the glory of love for humanity—is that it delights in doing for nothing what nobody else will do for money.

The cultivation of the primary sources of Behaist inspiration, and the combination of free play of mind with loyalty to the ethical and poetic ideals of its history and philosophy is that sweet intellectual delight—which elevates even the utilitarian senses into love or song or art.

After deeper reflections, I am more and more convinced that even in the occident, the Behaist teachings, may some day become the philosophy of human destiny.

—GASPAR BELA DARUVARY.



**MY INTERVIEW WITH GHUSNI AKBAR  
MOHAMMED ALI BEHAI  
The Eldest Living Son of Beha 'U'llah**



COME from the United States of America bringing to your Excellency greetings, love and best wishes, from the members of the Society of Behaists, and assuring you of their devotion to the teachings of our Great Master Beha 'U'llah, and their steadfastness in His Cause which you so nobly advocate.

A. O confessors of the Oneness of God! your sincere message which explains of your steadfastness in the Cause of Beha 'U'llah, Glory be to Him, and of your devotion to His Teachings, brings me happiness. Every believer who has achieved this blessing and tasted its fruit and pleasure, will have to do his best to impart it to others. It is incumbent on every believer to try so far as it is in his power, to awaken the others and guide them to that which is revealed by God, glorified be His Greatness. O Gracious and Merciful God! assist Thy servants who have confessed Thy Oneness and Singleness, to spread Thy utterances amidst Thy creatures. I ask Thee to grant them success, and to inspire them with that which would attract the hearts and enlighten the eyes; and help them to plant in the gardens of the hearts, the flowers of knowledge and friendship, union and love. That they may remove the rust of ignorance, diversity and hatred, from the smooth mirrors of the consciences, that they may adorn them with that which Thou hast commanded, and prevent them from that which Thou hast forbidden; because the commands revealed in Thy Book, are for the progress, welfare and the salvation of the people of the world. Whatever Thou hast said, Thou hast wished thereby good for Thy servants, and Thou hast ordained unto the manifestation of Thy Cause, hardships and calamities for the welfare and the salvation of the people. Indeed Thou Art the Mighty, the Generous, the Merciful.

Q. For the satisfaction of the past questioners, and the enlightenment of the readers of the Behai Quarterly, I have some important questions to ask your excellency. Will you kindly grant my humble request?

A. I am very happy to answer them, proceed.

Q. A lengthy document has been printed and circulated in the United States of America entitled the "Will of Abdul Baha, Abbas," your late brother, have you read the same?



A. I have read the copy in the original language.

Q. In the said will you are accused of unpardonable crimes, or hostilities against him, of interpolating and falsifying the Words and Verses of the Text?

A. All the accusations in the said will and by other individuals towards me are hearsay, gross misrepresentation and without foundation. I have always lived in accordance with the Commands of Beha 'U'llah, Glory be to Him, and thus fulfilled my duties. I devoted my entire life to the service of the Cause and the promulgation of His teachings. I have faced my enemies with a smile, hardships and calamities with endurance, and for those who wronged, misjudged and accused me falsely, I bear no feeling of animosity, but sincerely pray that God may forgive and guide them to the Truth. He is the Merciful, the Forgiver.

Q. Mrs. Ruth White, a rebel member of the National Spiritual Assembly of the United States and Canada, in her published book entitled, "The Bahai Religion and Its Enemy the Bahai Organization," emphatically denies the authenticity of the Will of Abdul Baha (Abbas), and with firm conviction states that your Excellency assisted Shoghi Effendi in fabricating the said will?

A. Shoghi has never been in my presence, and I do not know him personally. Mrs. Ruth White's accusations are untrue. It is indeed surprising to observe that progressive Occidentals satisfied themselves with hearsay, and passed judgment without investigation.

Q. It is evident that a dissension existed between you and Abdul Baha after the departure of Beha 'U'llah. What was the cause, material or spiritual?

A. The cause of our misunderstanding was on account of the principles of our religion, and not for earthly possessions. It grieves me to state that Abdul Baha's teachings are not in accordance with the Commands of Beha 'U'llah, Glory be to Him, and by comparing his writings with the Utterances of Beha 'U'llah you will agree with me.

Q. After the misunderstanding occurred, did Your Excellency endeavour to eliminate the Cause by private or public conferences?

A. I regret that my numerous requests met with resistance. I pleaded with him time after time, for a conference to discuss our differences, and solve the problems in accordance with the Teachings of Beha 'U'llah, as we are commanded, but unfortunately my requests were not granted and my pleadings were in vain.



## EDITOR'S NOTE

Confirming the answers to my last question, I publish hereunder, the copy of an open letter, which I humbly presented to His Excellency Abdul Baha (Abbas), through the medium of the Press, during his visit to the United States in the year 1912, which received the same answer "deaf ear."

To His Excellency Abbas Effendi, Abdul Baha.

Dear Sir:

Inasmuch as your views and doctrines in our religion are radically different from those of my father, your younger brother, Mohammed Ali Effendi, who was chosen by God in the "Book of My Covenant," the last Will of Beha 'U'llah, to occupy after you the same position you occupy now;

And, inasmuch as this difference between both of you spreads among the followers of Beha 'U'llah and divided them into two parties; one following you and believing in your personal teachings, and the other party joined your brother believing in the teachings of Beha 'U'llah only and considering them final as he declared;

And, inasmuch as we were all commanded in the "Most Sacred Book" (Kitabi Akdas), to bring our differences to the utterances of Beha 'U'llah, which sufficed the world, whereby they should be settled;

And, inasmuch as our duty is to establish peace at home, among ourselves first, before we preach others to do so;

I hereby beg your Excellency to appoint a conference of peace and spirituality to hold its meetings at the city of Chicago, or some other place, at a certain time, in order to discuss with the language of love and kindness the differences between the said two parties and settle them in accord with the utterances of Beha 'U'llah and His Commandments.

If it please you, said conference would be composed of Your Excellency with some learned ones of your followers, myself and Dr. I. G. Kheiralla, who introduced Behaism into America and Christendom with a few of our party.

My father, Ghusni Akbar, authorized me to state, that he will accept and sanction whatever your Excellency would establish with me and with his representative, Dr. I. G. Kheiralla.

The official language of said conference shall be the U. S. language, a neutral interpreter should be hired to translate from the Arabic language all that you would like to say and in the meantime to translate to you all the discussions of the conference.



Also to ask the Associated Press to send a reporter to write the minutes of the conference; and to invite three American savants to attend the meetings and act as witnesses and judges.

I suggest the questions and discussions to be the following:

FIRST: Why your Excellency concealed a part of the "Book of My Covenant," the last will of Beha 'U'llah? That will was entrusted to you that you might give all of it to the followers of Beha.

SECOND: Ghusne Akbar, was chosen to occupy after you the same position you occupy, and your Excellency claimed that he was cut off and fell. How is it possible that he fell from the said position before having a chance to occupy it?

THIRD: What grounds have you to claim that you are the Centre of the Covenant? God only is the Centre of the Covenant.

FOURTH: Why do you claim to be the Interpreter of the Utterances of Beha 'U'llah? He declared in the Book of Wisdom that there is no Interpreter to them save Himself.

FIFTH: How could it be that you are the manifestation of servitude and Beha declared it to Himself only? Also He taught there are no manifestations after Him until one thousand years passed from His appearance.

SIXTH: Why do you claim the great Infallibility calling your letters sacred tablets and revelations? Beha 'U'llah said: "Whosoever claimeth a mission before the completion of one thousand years from His manifestation is a lying imposter.

SEVENTH: Why do you teach that this Greatest Manifestation has three chiefs, the Bab, Beha 'U'llah and yourself? Beha 'U'llah said: "There is no one else beside him in the Kingdom." Also, the religion of the Bab was abolished as all other religions. Likewise the Bible taught that at the latter days we shall have one shepherd, only one chief and not three. Also Beha said: He hath no agent, no successor, and no son.

EIGHTH: Why do you claim and in the same breath deny that you claim?

NINTH: Why do you not teach and spread the teachings of Beha as you were commanded to do, instead of spreading your own?

I close this open letter, appealing to your Excellency by justice, love and unity to grant my request.

Your humble servant, The Grandson of Beha 'U'llah,

SHUA ULLAH BEHAI.



## PEARLS FROM THE SUPREME PEN

*(Revealed by Beha 'U'llah)*

*He is the Powerful, the Eternal*



FRIENDS! Rise out of the garden of self and desire, and march into the Paradise of Bahai Love. Emerge from imaginations and step into the Courtyard of Certainty; Although all will shortly be deprived of this Spiritual Manifestation and this Imperial and Powerful Appearance, save those whom God, your Lord, the Powerful, the All-Knowing hath wished.

\* \* \*

If every day a manifestation appeareth, the Cause of God shall never be spread in the land (and) surely the Mature Wisdom becometh null. Exalted is He of all this. Beware lest ye differ in the Cause of God; unite in the Law of His Love and be not of those who differ.

\* \* \*

O Mahdi! None shall remain (steadfast) in this cause save those souls who shall, in certainty, separate themselves from all that is in the worlds. In the previous Tablets revealed at Iraq from the Heaven of (God's) Will, the affairs taking place in this Manifestation were mentioned either by allusion or clearly. Therefore see thou that thou mayest be of those who know.

\* \* \*

These are the Days of the Manifestation, and God is manifest like unto the Sun in the midst of heaven. And, in the Courtyard of His Sanctity, nothing of the vanities of the world exists which would necessitate a guardian to divide it. And if ye say that He is in need of a guardian for His Cause, verily this is an injustice on your part with regard to God, the Guardian, the Eternal. For the Cause is, and shall be, going round Himself and shall never separate from Him. Beware lest ye create for God a minister, an equal, an adversary, a like, a guardian, a companion or a match.



When scarcity becometh more severe, the Spring of Favour cometh forward. Although God hath, under the canopy of heaven, servants who nothing of what hath been and will be shall keep away from the remembrance of God the Eternal. But they are only a few.

\* \* \*

Say, O Servants! Guard yourselves and seek refuge in God, blessed be His remembrance, that the croaking of the raven may not detain ye from the Lord of Lords. For in most of the countries, the cry of the false claimants shall rise, and this is tidings which We announced at the time of emigration from Iraq, and the details of which have been revealed by the Pen of the Lord of the Creation in many Tablets.

\* \* \*

By the Sun of Reality, from the beginning of the creation of Adam till now no such call hath been raised, and ye are, nevertheless, deprived of hearing It because of self desire. Some are busy in making interpretations, and are ignorant of plainness; and some are holding fast to the branch and are deprived of the origin. If the veil be removed, they shall wail over themselves. Verily, they are among the dead.

\* \* \*

Verily, the Samaritan shall cry out amongst ye as We have promised ye before, and the calf shall shout; and verily, this is a decision written down in the Mighty and Preserved Tablets.

\* \* \*

God willing, thou shalt remain steadfast, for the false claimants have appeared and shall appear in most of the countries. This is what the Supreme Pen hath foretold, verily He is the All-Knowing, the Omniscient.

\* \* \*

The skeletons of imagination will soon return to the aerial abode, and very few of the servants will remain (steadfast) in the Name of God. And they shall fly in an atmosphere in which the hearts of the friends have not flown, and in which there has been noting save the fragrance of God, the Supreme, the Most High. And God shall send hereafter men, who shall stand up for the Cause with a triumph which would bewilder the people of the heavens and the earths. And verily a suckling child from among these shall speak in wisdom and eloquence in such a degree with which none of the people of the former religions can speak, neither the people of the Beyan. Thus informeth ye the Tongue of Truth, the All-Knowing.



## MYSELF



HAVE to live with myself and so  
I want to be fit for myself to know.  
I want to be able as days go by  
Always to look myself straight in the eye;  
I don't want to stand with the setting sun,  
*And hate myself for the things I have done.*

I don't want to keep on a closet shelf,  
*A lot of secrets about myself,*  
And fool myself, as I come and go,  
Into thinking that nobody else will know  
The kind of a man I really am;  
I don't want to dress myself up in sham.

I want to go out with my head erect;  
I want to deserve all men's respect;  
But here in the struggle for fame and self  
I want to be able to like myself,  
I don't want to look at myself and know  
That I am bluster and bluff and empty show.

I never can hide myself from ME;  
I see what others may never see;  
I know what others may never know,  
I never can fool myself, and so,  
Whatever happens, I want to be,  
Self-respecting and conscience free.

*Contributed by* GASPAR BELA DARUVARY.





## THE THREE BEHAI SECTS

**I**T GRIEVES me even to mention the word dissension, as we aim to teach unity and love, and we should practice the same ourselves, before preaching to others to do so. But owing to the numerous past questioners regarding the present conditions among the Behais in the United States, the true facts must be mentioned for the enlightenment of the readers and the satisfaction of the questioners.

The Behais, unfortunately, are divided into three groups in America:

First: The Society of Behaists, the oldest Assembly. Believing in Beha 'U'llah to be the Manifestation, the beginner and the end, and the fulfiller of all the prophecies, accepting His teachings to the letter and considering them final as He declared. Obedient to all the laws revealed by Him and guided by them as He commanded. *Respecting His Branches* (sons) with reverence in accordance with His Will entitled (*Kitabi Ahdi*) the Book of My Covenant.

Second: The National Spiritual Assembly of the Behais of the United States and Canada. Recognizing Beha 'U'llah as the Author, His eldest son Abdul Baha (Abbas), Interpreter and true exemplar of Behai Cause; accepting the will of Abdul Baha (Abbas) as final and incorporating the same in their organization, thus reproducing the supremacy of the Papacy by appointing infallible guardians and little popes for the next thousand years.

The following is part of the Declaration of Trust, and part of the By-Laws of this organization (Reprinted from the Book of Ruth White):

### "Declaration of Trust

By the National Spiritual Assembly of the Bahais of the  
United States and Canada.

"We, Allen B. McDaniel of Washington, D. C.; Horace Holley of New York City, N. Y.; Carl Scheffler of Evanston, Ill.; Roy C. Wilhelm of West Englewood, N. J.; Florence Morton of Worcester, Mass.; Amelia Collins of Preston, Mass.; Ali-Kuli Khan of New York City, N. Y.; Mountford Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahais of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1



and May 2, 1926, to be the National Spiritual Assembly of the Bahais of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in the said National Spiritual Assembly of the Bahais of the United States and Canada by Baha'u'llah, Founder of the Baha'i Faith, by Abdul Baha its Interpretor and true Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their qualified successors under this *Declaration of Trust*.

## Article II.

. . . . We declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Baha'u'llah for the benefit of the Baha'is of the United States and Canada according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by Abdu'l Baha, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of Abdu'l Baha.

Other purposes and objects of this Trust are:

b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.

c. All and whatsoever the several purposes and objects set forth in the written utterances of Baha'u'llah, Abdul Baha and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.

By-Laws of the National Spiritual Assembly.

## Article II.

The Baha'is of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Baha'i Community. To become a voting member of a Baha'i community a person shall:

a. Be a resident of the locality defined by the area of jurisdiction of



of the local Spiritual Assembly, as provided by Article VII, Section 12 of this instrument.

- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Baha'i faith and practice required under the following standards: Full recognition of the station of the *Forerunner (the Bab)*, the *Author (Baha 'U'llah)*, and Abdul Baha the true Exemplar of the Baha'i Cause; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of Abdul Baha's sacred Will; and close association with the spirit as well as the form of present-day Baha'i administration throughout the world."

Third: The New History Society. Believing in Beha'u'llah and Abdul Baha (Abbas)), but not accepting the leadership of Shoghi Effendi in compliance with the will of Abdul Baha.

This latter Society has done wonderful work for the advance of the thought of mankind. *The writer is well acquainted with its advocates and wishes them the best of success. We hope that some day they may see the Truth through our spectacles, follow Beha'u'llah only, and consider His utterances final as He declared.*

I humbly appeal to the individual Behais throughout the world to disregard their party affiliation and the differences in opinion and study the teachings of Beha 'U'llah, as they are the only channel through which we can be united and settle our controversies.

In the Most Sacred Book (Kitabi Akdas), He said: "If ye differ in a matter bring it to God as long as the Sun is shining from the Horizon of This Heaven, but when He setteth, bring it to what was uttered by Him, verily it sufficeth the world."

*For the enlightenment of my readers and the seekers after the Truth, I hereby publish the Will of Beha 'U'llah, Glory be to Him, also the will of Abdul Baha (Abbas), and ask you to read the two said wills carefully, unbiased and unprejudiced, then form your own opinions, make your own conclusions, and pass your own judgment.*

*May the blessings of the All-Mighty be with us all and guide us to understand His Will and Wish.*

SHUA ULLAH BEHAI.



## THE WILL OF ABDUL BAHA (ABBAS)



FEEL that the conditions are now favourable for the circulation of the Will and Testament of Abdul Baha (Abbas) only in manuscript form and among the recognized believers in America. Every such believer should be trusted with a single copy with the express understanding that no duplicate copies or extracts of it be made or published anywhere."—From letter written by Shoghi Effendi to the American National Spiritual Assembly on November 27, 1924.

Issued in accordance with the conditions laid down by Shoghi Effendi, National Spiritual Assembly, February, 1925.

The beloved of God and the handmaids of the Merciful throughout the United States of America and Canada

Received at 104 Wall St., New York, N. Y.  
Saturday, February 25th, 1922—11:20 A. M.

---

(PART ONE)

### HEREIN FOLLOW THE TABLETS AND TESTAMENTS OF ABDUL BAHA

All-praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique



(PART THREE)

HE IS THE WITNESS, THE ALL-SUFFICING

O my God, my Beloved, my heart's Desire! Thou knowest, Thou knowest that which hath befallen this servant of Thine, that hath humbled himself at Thy Door, and Thou knowest the sins committed against me by the people of malice, they that have broken Thy Covenant and turned their backs on Thy Testament. In the day-time they afflict me with the arrows of hate and in the night-season they privily conspired against me. At dawn they committed that which the Celestial Ruler did lament and at eventide they unsheathed against me the sword of tyranny and hurled in the presence of the ungodly their darts of calumny upon me. Notwithstanding their misdeeds, this lowly servant of Thine was patient and did endure every affliction and trial at their hands, though by Thy power and might he could have destroyed their words, quenched their fire and stayed the flame of their villainousness.

Thou seest, O my God! How my long suffering, my forbearance and patience have increased their cruelty, their arrogance and their pride. By Thy Glory, O Beloved One! They have misbelieved in Thee and rebelled against Thee in such wise that they left me not a moment of rest and quiet, that I might arise as it is meet and seemly, to exalt by Thy Word amidst mankind, and might serve at Thy Threshold of holiness with a heart that overfloweth with the joy of the dwellers of the Abha Kingdom.

Lord My cup of woe runneth over, and from all sides blows are fiercely raging upon me. The darts of affliction have compassed me round and the arrows of distress they have rained upon me. Thus tribulation overwhelmed me and my strength, because of the onslaught of the enemies became weakness within me, while I stood alone and forsaken in the midst of my woes. Lord! Have mercy upon me, lift me up unto Thyself and make me drink from the Chalice of Martyrdom, for the wideworld with all its vastness can no longer contain me.

Thou art, verily, the Merciful, the Compassionate, the Gracious, the All-Bountiful!

O ye the true, the sincere, the faithful friends of this wronged one! Everyone knoweth and believeth what calamities and afflictions have fallen this wronged one, this prisoner, at the hands of those who have broken the Covenant at the time when, after the setting of the



day-star of the world, his heart was consumed with the flame of his bereavement.

When, in all parts of the earth, the enemies of God, profiting by the passing away of the Sun of Truth, suddenly and with all their might launched their attack; at such a time and in the midst of so great a calamity, the Covenant-breakers arose with the utmost cruelty, intent upon harm and the stirring up of the spirit of enmity. At every moment a misdeed they did commit and bestirred themselves to sow the seeds of grievous sedition, and to ruin the edifice of the Covenant. But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent. His long-suffering and forbearance of these evil deeds, however, made the rebellious ones still more arrogant and daring; until through leaflets written with their own hands, they sowed the seeds of doubt, printing these leaflets and scattering them broadcast throughout the world, believing that such foolish doings would bring to naught the Covenant and the Testament.

Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the Kingdom by Divine Strength, by heavenly Grace, by unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treaties and supported by conclusive proof, unmistakable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets. The Center of Sedition was thus confounded in his craftiness, afflicted by the wrath of God, sunk into a degradation and infamy that shall be lasting until the day of doom. Base and wretched is the plight of the peoples of evil deeds, they that are in grievous loss.

And as they lost their cause grew hopeless in their efforts against the loved ones of God, saw the Standard of His Testament waving throughout all regions and witnessed the power of the Covenant of the Merciful One, the flame of envy so blazed within them as to be beyond recounting. With the utmost vigor, exertion, rancor and enmity, they following another path, walked in another way, devised another plan; that of kindling the flame of sedition in the hearts of the very government itself, and thus caused this wronged one, this prisoned to appear as a mover of strife, inimical to the government and a hater and opponent of the crown. Perchance Abdul Baha may be put to death and his name be made to perish whereby an arena may be opened unto the enemies of the Covenant wherein they may advance and spur on their charger, inflict a grievous loss upon every one and



*subvert the very foundations of the edifice of the Cause of God. For so grievous is the conduct and behavior of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days' time, exterminate the Cause of God, His Word and themselves.*

Hence, the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savors of God and to the best of their endeavor proclaim His Teachings.

Whosoever and whatsoever meeting becometh a hinderance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abha Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The vein must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

O ye the faithful loved ones of Abdul Baha! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the Two hallowed and Divine Lote Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after Abdul Baha, the guardian of the Cause of God, the Afnan, the Hands (pillars) of the Cause and the beloved ones of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Baha 'U'llah) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you!