The Baha'i World: Volume 06 (1934-1936)

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THE BAHAIWORLD
9 1 AND 92 OF THE BAHA'~ERA
1934 - 1936 A.D.
The First Ma&riqu3l-Aaklr (House of Worship) of the West, Wilmette, Ill.,
U.S.A.,
showing Ornamentation of the Dome, remainder of Ornamentation
still to be completed.
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m-~*uwm%-e*-...*-*. -
FACSIMILE OF APPRECIATION WRITTEN BY
DOWAGER QUEEN MARIE OF RUMANIA.
THE BAHA'I WORLD
A Biennial International Record

Prepared under the supervision of the National Spiritual Assembly
of the Bah6'is of the United States and Canada
with the approval of Shoghi Effendl

Volume VI
91 AND 92 OF THE BAHA'I ERA
APRIL 1934 - 1936 A.D.

BAHA'I PUBLISHING TRUST
Wilmeltc, Illinois
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N 0 T E : The spelling of the Oriental words and proper
names used in this issue of THEB B A H WORLD
~ ~) ~ is according
to the system of transliteration established at one of the
International Oriental Congresses.

Printed In the United States of America

To
SHOGHI EFFENDI
Guardian of the Bah6'i Faith
this work is dedicated
in the hope that it will assist
his efforts to promote
that spiritual unity
underlying and anticipating the
"Most Great Peace"
0f

BAHA'U'LL~H
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INTRODUCTION

D U R I N G the past ten years the Bahl'i con~munityof East and West has learned to anticipate each successive volume of THE BAHA'I WORLD(the first number was entitled "Bahi'i Year Book") as the best means by which the individual believer may keep abreast of the steady development of the Faith throughout the world. This work, in its illustrations as well as in its text, has recorded as completely as possible the progress of current Bahh'i events and activities over an area now embracing forty countries. In addition, each volume has presented those "historical facts and fundamental principles that constitute the distinguishing features of the Message of BahPu'lllh to this age."

The existence of so many evidences of a newly revealed Faith and Gospel for a humanity arrived at a turning point in its spiritual and social evolution has likewise a

profound significance for the non-Bahl'i student and scholar who desires to investigate
the world religion founded by the Bib and Bahl'u'llih. For in these pages the reader
encounters both the revealed Word in its spiritual power, and the response which that
utterance has evoked during the first ninety years of the Bahi'i era. He will find what
is unparalleled in religious history-the unbroken continuity of a divine Faith from
the Manifestation onward through three generations of bunan experience, and will be
able to apprehend what impregnable foundations the Bahi'i World Order rests upon in
the life and teachings of the Bib and Bahh'u'llih, the life and interpretation of 'Abdu'l-
Bahi, and (since the year 1921) in the development of an administrative order under
the direction of the Guardian of the Faith, Shoghi Effendi.

I t is the avowed faith of Bahl'is that this Revelation has established upon earth the
spiritual impulse and the definite principles necessary for social regeneration and the
attainment of one true religion and social order throughout the world. In THEB
~ ~ d i i
WORLD,therefore, those who seek a higher will and wisdom than man possesses may
learn how, amid the trials and tribulations of a decadent society, a new age has begun
to emerge from the world of the spirit to the realm of human action and belief.

STAFF O F EDITORS

AMERICA-
Horace Holley, Chairman, 119 W averly Place, New York City.
Mrs. Stuart W. French, Secretary, 501 Bellefontaine St., Pasadena, Calif.
Mrs. Elsa Russell Blakelep, Bloomfield Hills, Michigan.
Mrs. R u t h Brandt, 13 29 West Fifth St., Los Angeles, Calif.
Miss Marion Holley, 3 0 8 4 Arrowhead St., San Bernardino, Calif.
Bishop Brown, Green Gables, Lindsay Lane, Ingomar, Penna.
Mrs. Victoria Bedikian, Photograph Editor, Box 179, Montclair, N. J.
G ~ A BRITAIN-
T
Mrs. Annie B. Romer, 19 Grosvenor Place, London, S.W. 1 , England.
GERMANY-
Dr. Hermann Grossmann, 37 Goringstrasse, Neckargemiind, Heidelberg, Germany.
SWITZERLAND-
Mrs. H. Elnogene Hoagg, case 181 Stand, Geneva, Switzerland.
PRANCE-

Mme. Hesse, 24 rue du Boccador, Paris, France.
RAN-
Mrs. Mardiyyih Nahil Carpenter, c/o American Consul, Tihrin, frill.
Dr. Lutfu'llih Hakim, Avenue a i r & & Barg, Tihrin, i r k .
INDIAAND BURMA-
Prof. Pritam Singh, 9 Langley Road, Lahore, India.
PALESTINE-
Miss Effie Baker, Photografih Editor, Bahi'i Pilgrim House, Haifa.
EGYPT-
Muhammad Musfafb, BahVi Bureau, P. Box 13, Daher, Cairo, Egypt.
AUSTRALIAAND NEW ZEALAN-
Bertram Dewing, I Aldred Road, Remuera, Auckland, New Zealand.
'IR~Q-
Afl6~6nYaCq6b,273 New Street, B a d d i d , 'Irbq.
INTERNATIONAL-
Martha L. Root, care Roy C. Wilhelm, 104 Wall St., New York, N. Y.

PART ONE
THE BAHA'I WORLD
AIMS AND PURPOSES OF THE B A H A ~F A I T H
BY HORACE HOLLEY

1. A WORLDWIDE SPIRITUAL COMMUNITY

"The Tabernacle of Unity has been raised; regard ye not one anothev as strangers. ... .
Of one tree are ye all the fruit and of one bozcgh the leaves. . . The wovld is h t one country and mankind its citizens."-BAHL'U'LL~H.

U P O N the spiritual foulldation established by Bahi'u'116h during the forty year period of His Mission (1 8 5 3 - 1 8 9 2) , there stands today an independent religion represented by nearly eight hundred local communities of believers. These communities geographically are spread throughout all five continents. I n point of race, class, Every local Bab6'i community exists by the voluntary association of individuals who consciously overcome the fundamental sanctions evolved throughout the centuries to justify the separations and antagonisms of human society. I n America, this association keans that white believers accept the spiritual equality of

their Negro fellows. In nationality and religious origin, the followers of Bahi'u'116h exemplify well-nigh the whole diversity of the modern world. They may be characterized as a true cross-section of humanity, a microcosm which, for all its relative littleness, carries within it individual men and women typifying the macrocosm of mankind.

None of the historic causes of association served to create this worldwide spiritual community. Neither a common language, a common blood, a common civil government, a common tradition nor a mutual grievance acted upon Bahb'is to supply a unity and accord. I t is in fixed center of interest, or a goal of material advantage. On the contrary, membership in the Bah6'i community in the land of its birth even to this day has been a severe disability, and outside of fr6n the motive animating believers has been in direct opposition to the most inveterate prejudices of their environment. The Cause of BahQ'u'116h has moved forward without the reinflow inevitably from Europe, it means the reconciliation of Protestant and Catholic upon the basis of a new and larger faith. In the Orient, Christian, Jewish and Muhammadan believers must stand apart from the rigid exclusiveness into which each was born.

The central fact to be noted concerning the nature of the Bahl'i Faith is that it contains a power, conscience, which can reverse the principle momentum of modern civilization-the drive toward division and s t r i f e a n d initiate its own illoinentuln moving steadily in the direction of this power, and not in any criterion upheld by the world, that the Faith of Bah6'n'llih has special significance.

The forms of traditional opposition vested in nationality, race, class and creed are not the only social chasms which the Faith has bridged. There are even more implacable, if less visible differences between types and temperaments, such as

forcement of wealth, social prestige or other means of public influence.

the contact of rational and emotional individuals, of active and passive dispositions,

undeln~inin~capacity for cooperation in every organized society, which attain mutual understanding and harmony in the Bah6'i community. For personal congenitions between the different groups are organized for dominance and not for reconciliation. Each step toward more complete partisan organization increases the original ality, the selective principle elsewhere tension and augments the separation of continually operative within the field of human beings; as the separation widens, the voluntary action, is an instinct which element of sympathy and fellowship on the Bahi'is must sacrifice to serve the principle human level is eventually denied. of the oneness of mankind. A Bahi'i com- In the Bahi'i community the same tenmunity, therefore, is a constant and active sions and instinctive antagonisms exist, but spiritual victory, an overcoming of tensions the human separation has been made impos- which elsewhere come to the point of strife. sible. The same capacity for exclusive No mere passive creed nor philosophic doctrines is present, but no doctrine repregospel which need never be put to the senting one personality or one group can test in daily life has produced this world secure a hearing. All believers alike are fellowship devoted to the teachings of subject to one spiritually supreme sover- Bahi'u'llih. eignty in the teachings of Bahi'u'lllh.

The basis of self-sacrifice on which the Disaffected individuals may withdraw. The Bahi'i community stands has created a re- community remains. For the Bahi'i teachligious society in which all human relations ings are in themselves principles of life and are transformed from social to spiritual they assert the supreme value of humanity problems. This fact is the door through without doctrines which correspond to any which one must pass to arrive at insight of particular environment or

condition. Thus
what the Faith of Bahl'u'llbh means to this members of the Bahk'i community realize
age. theie tensions and oppositions as ethical or
The social problems of the age are pre- spiritual problems, to be faced and overcome
dominantly political and economic. They in mutual consultation. Their faith has
are problems because human society is convinced them that the "truth" or "right"
divided into nations each of which claims of any possible situation is not derived from
to be an end and a law unto itself and into partisan victory but from the needs of the
classes each of which has raised an economic community as an organic whole.
theory to the level of a sovereign and ex- A Bahb'i community endures without
clusive principle. Nationality has become disruption because only spiritual problems
a condition which overrides the funda- can be solved. When human relations are
mental humanity of all the peoples con- held to be political or social problems they
cerned, asserting the superiority of political are removed from the realm in which
considerations over ethical and moral needs. rational will has responsibility and influence.
Similarly, economic groups uphold and pro- The ultimate result of this degradation of
mote social systems without regard to the human relationships is the frenzy of des-
quality of human relationships experienced perate strife-the outbreak of inhuman
in terms of religion. Tensions and oppo- war.

2 . THE R E N E W A L O F F A I T H

"Therefore the Lovd of Mankind has caused His holy, divine Manifestations to come into
the world. He has revealed His heavenly books b order to establish spiritual brother-
hood, and through the power of the Holy Spirit has made it possible for perfect
fraternity t o be realized among m a n k i n d . " - ' A n ~ u ' ~ - B ~ ~ b .
In stating that the Cause of Bah6'u'llih social principle or community. The teach-
is an independent religion, two essential ings of Bahhiillbh are no artificial synthesis
facts are implied. assembled from the modern
library of inter-

The first fact is that the Bahl'i Cause national truth, which might be duplicated
historically was not an offshoot of any prior from the same sources. Bahi'u'llih created

a reality in the world of the soul which This Bahi'i tead~ing leads to a pro-
never before existed and could not exist founder analysis of the process of his-
apart from Him. tory. The followers of Bahi'u'116h derive
The second fact is that the Faith of Bahb- mental integrity from the realization made
'u'116h is a religion, standing in the line of so clear and vivid by 'Abdu'l-BahL that
true religions: Christianity, Muhammadan- true insight into history discloses the un-
ism, Judaism and other prophetic Faiths. interrupted and irresistible working of a
Its existence, like that of early Christianity, Providence not denied nor made vain
marks the return of faith as a direct and by any measure of human ignorance and
personal experience of the will of God. Be- imfaith.
cause the divine will itself has been revealed According to this insight, a cycle begins
in terms of human reality, the followers of with the appearance of a prophet or mani-
Bah6'u'lIih are confident that their personal festation of God, through whom the spirits
limitations can be transformed by an inflow of men are revivified and reborn. The rise
of spiritual reinforcement from the higher of faith in God produces a religious com-
world. It is for the privilege of access to munity, whose power of enthusiasm and
the source of reality that they forego reli- devotion releases the creative elements of a
ance upon the darkened self within and the new and higher civilization. This civiliza-
unbelieving society without. tion comes to its fruitful autumn in culture
The religious education of B~hl'isrevolu- and mental achievement, to give way even-
tionizes their inherited attitude toward their tually to a barren winter of

atheism, when
own as well as other traditional religions. strife and discord bring the civilization to
To Bahi'is, religion is the life and teach- an end. Under the burden of immorality,
ings of the prophet. By identifyii~greligion dishonor and cruelty marking this phase
with its founder, they exclude from its of the cycle, humanity lies helpless until
spiritual reality all those accretions of the spiritual leader, the prophet, once
human definition, ceremony and ritualistic more returns in the power of the Holy
practice emanating from followers required Spirit.
from time to time to make compromise Such is the Bah6'i reading of the book of
with an unbelieving world. Furthermore, the past. Its reading of the present inter-
in limiting religion to the prophet they are prets these world troubles, this general chaos
able to perceive the oneness of God in the and confusion, as the hour when the re-
spiritual oneness of all the prophets. The newal of religion is no longer a racial
Bah6'i born into Christianity can whole- experience, a rebirth of one limited area of
heartedly enter into fellowship with the human society, but the destined unification
Bah6'i born into Muhammadanism because of humanity itself in one faith and one
both have come to understand that Christ order. I t is by the parable of the vineyard
and M4ammad reflected the light of the that Bahi'is of the Christian West behold
one God into the darkness of the world. their tradition and their present spiritual
If certain teachings of Christ differ from reality at last inseparably joined, their faith
certain teachings of Moses or Muhammad, and their social outlook identified, their
the Bahl'is know that all prophetic teach- reverence for the power of God merged
ings are divided into two parts: one, con- with intelligible grasp of their material
sisting of the essential and unalterable environment. A human society which has
principles of love, peace, unity and coopera- substituted creeds for

religion and armies
tion, renewed as divine commands in every for truth, even as all ancient prophets
cycle; the other, consisting of external foretold, must needs come to abandon its
practices (such as diet, marriage and similar instruments of violence and undergo purifi-
ordinances) confonni~lgto the requirements cation until conscious, humble faith can be
of one time and place. reborn.

3. THE BASIS OF UNITY

"The Lest beloved of all things in My sight is Justice; turn not away therefrom if thou
desirest Me, and neglect it not that Z may confide in t h e e . " - B n ~ d ' u ' ~ ~ k .

Faith alone, no matter how whole-hearted law of brotherhood and not made a sanc-
and sincere, affords no basis on which the tion for selfishness, oppression and indif-
organic unity of a religious fellowship can ference.
endure. The faith of the early Christians On the other hand, the Bahb'i order is not
was complete, but its degree of inner con- a democracy in the sense that it proceeds
viction when projected outward upon the from the complete sovereignty of the
field of action soon disclosed a fatal lack of people, whose representatives are limited to
social principle. Whether the outer expres- carrying out the popular will. Sovereignty,
sion of love implied a democratic or an in the Bahb'i community, is attributed to
aristocratic order, a communal or indi- the divine prophet, and the elected repre-
vidualistic society, raised fundamental sentatives of the believers in their adminis-
questions after the crucifixion of the trative function look to the teachings of
prophet which none had authority to solve. Bahi'u'llbh for their guidance, having faith
The Bahi'i teaching has this vital distinc- that the application of His universal prin-
tion, that it extends from the realm of ciples is the source of order throughout the
conscience and faith to the realm of social community. Every Bahi'i

administrative
action. I t confirms the substance of faith and in this capac-
not merely as source of individual develop- dissension and
ment but as a definitely ordered relationship exerted by factional
to the community. Those who inspect the groups.
Bahl'i Cause superficially may deny its The local community on April 21 of each
claim to be a religion for the reason that it year elects by universal adult suerage an
lacks most of the visible marks by which administrative body of nine members called
religions are recognized. But in place of the Spiritual Assembly. This body, with
ritual or other formal worship it contains reference to all Bahi'i matters, has sole
a social principle linking people to a com- power of decision. I t represents the collec-
munity, the loyal observance of which tive conscience of the community with
makes spiritual faith coterminous with life respect to Bah6'i activities. Its capacity
itself. The Bahi'is, having no professional and power are supreme within certain
clergy, forbidden ever to have a clergy, definite limitations.
understand that religion, in this age, con- The various local communities unite
sists in an "attitude toward God reflected through delegates elected annually accord-
in life." They are therefore conscious of no ing t o the principle of proportionate repre-
division between religious and secular sentation in the formation of a National
actions. Spiritual Assembly for their country or
The inherent nature of the community natural geographical area. This National
created by Bahb'u'llih has great significance Spiritual Assembly, likewise composed of
at this time, when the relative values of nine members, administers all national
democracy, of constitutional monarchy, of Bahi'i affairs and may assume jurisdiction
aristocracy and of communism are every- of any local matter felt to be of more than

where in dispute.

Of the Bahb'i community it may be declared definitely that its character does not reflect the communal theory. The rights of the individual are fully safeguarded and the fundamental distinctions of personal endowmeut natural among all people are fully preserved. Individual rights, however, are interpreted in the light of the supreme community and for the release of its collective power in service to the Cause.

Membership in the Bahi'i community is granted, on personal declaration of faith, to adult men and women.

Nine National Spiritual Assemblies have come into existence since the passing of 'Ahdu'l-Bah6 in 1921. Each National Spiritual Assembly will, in future, constitute a n electoral body in the formation of an International Spiritual Asseinbly, a consummation which will perfect the administrative order of the Faith and create, for the first time in history, an international

local importance. Spiritual Assemblies, local and national, combine an executive, a legislative and a judicial function, all within the limits set by the Bahb'i teachings. They have no resemblance to religious bodies which can adopt articles of faith and regulate thc processes of belief and worship. They are primarily responsible for the maintenance of unity within the Bahi'i

community and for the release of its collective power in service to the Cause.

Membership in the Bahi'i community is granted, on personal declaration of faith, to adult men and women.

BPb and Nine National Spiritual Assemblies have come into existence since the passing of 'Ahdu'l-Bah6 in 1921. Each National Spiritual Assembly will, in future, constitute a n electoral body in the formation of an International Spiritual Asseinbly, a consummation which will perfect the administrative order of the Faith and create, for the first time in history, an international

This Nineteen Day Feast is conducted simply and informally under a program divided into three parts. The first part consists in the reading of passages from writings of Bahl'u'llih, the 'Ahdu'l-Ball&-a devotional meeting. Next follows general discussion of Bahi'i activities-the business meeting of the local community. After the consultation, the community breaks bread together and enjoys fellowship.

The experience which Bahi'is receive through participation in their spiritual world order is unique and

cannot be paral-
tribunal representing a worldwide com- leled in any other society. Their status of
munity united in a single faith. perfect equality as voting members of a
Bahi'is maintain their contact with the constitutional body called upon to deal with
source of inspiration and knowledge in the matters which reflect, even though in minia-
sacred writings of the Faith by continuous ture, the whole gamut of human problems
prayer, study and discussion. No believer and activities; their intense realization of
can ever have a finished, static faith any kinship with believers represenring so wide
more than he can arrive at the end of his a diversity of races, classes and creeds; their
capacity for being. The community has assurance that this unity is based upon the
but one meeting ordained in the teachings highest spiritual sanction and contributes a
-the general meeting held every nineteen necessary ethical quality to the world in this
days, on the first day of each month of age-all these opportunities for deeper and
nineteen days given in the new calendar broader experience confer a privilege that is
established by the Bib. felt to he the fulfilment of life.

4. THE SPIRIT OF THE N E W D A Y

"If man is left in his natural state, he will become loww dhan the animal and continur
to grow more ignorant and imperfect. The savage tribes of Central Africa are evidence
of this. Left in their natural condition, they have sunk to the lowest depths and
degrees of barbnrism, dimly groping in a world of mental and moral obscurity. . . .
God has knrposed that the da~knessof the world of nature shall be dispelled and the
inzkerfect attribzctes of the natal self be efaced in the efulgent reperfion of the Sun
of T ~ ~ ~ ~ . " - ' A B D ~ ' L - B A ~ .
The complete text of the Bahh'i .sacred oral tradition. Furthermore, the cornmen-
writings has not yet been translated into tary and explanation of the

Bahi'i gospel
English, hut the present generation of be- made by 'Abdu'l-Bahi preserves the spir-
lievers have the supreme privilege of pos- itual integrity and essential aim of the
sessing the fundamental teachings of BahC- revealed text, without the inevitable alloy
u'llhh, together with the interpretation and of human personality which historically
lucid commentary of 'Abdu'l-Bahl, and served to corrupt the gospel of Jesus and
more recently the exposition made by Muhammad. The Bahi'i, moreover, has
Shoghi Effendi of the teachings concerning this distinctive advantage, that his approach
the world order which Bahh'u'llih came to to the teachings is personal and direct, with-
establish. Of special significance to Bahl'is out the veils interposed by any human
of Europe and America is the fact that, intermediary.
unlike Christianity, the Cause of Bahh'u'llPh The works which supply thc Bahi'i
rests upon the prophet's own words and not teachings to English-reading believers are:
upon a necessarily incomplete rendering of "The Kitib-i-fqQnn (Book of Certitude),

in which Rahi'u'llih revealed the oneness vidual Tablets, especially that sent to the
of the prophets and the identical foundation Committee for a Durable Peace, The Hague,
of all true religions, the law of cycles Holland, in 1919, and the Tablet addressed
according t o which the prophet returns at to the late Dr. Fore1 of Switzerland. The
intervals of approximately one thousand Will and Testament left by 'Abdu'l-Bahh
years, and the nature of faith; "Hidden has special significance, in that it provided
Words," the essence of truths revealed by for the future development of Baha'i
prophets in the past; prayers to quicken the administrative institutions and the Guard-
soul's life and draw individuals and groups ianship.
nearer to God; "Tablets of Bah&'u'll&" To these writings is now to bc added the
(Tarhzit, The Tablet of the World, Kali- book entitled "Bahd'i

Administration,"
m i t , Tajalli~it,Bi&&rlt, I&riqit), which consisting of the general letters written by
establish social and spiritual principles for Shoghi Effendi as Guardian of the Cause
the new era; "Three Tablets of Bahi'u'llih" since the Master's death in 1921, which ex-
(Tablet of the Branch, Kitib-i-'Ahd, Lawl!- plain the details of the administrative order
i-Aqdas) , the appointment of 'Abdu'l-Bahi of the Cause, and his letters on World
as the Interpreter of Bah6'u'll6h's teachings, Order, which make clear the social prin-
the Testament of Bahi'u311Bh, and His mes- ciples imbedded in Bahi'u'll6h's Revelation.
sage to the Christians; "Epistle to the Son The literature has also been enriched by
of the Wolf," addressed to the son of a Shoghi Effendi's recent translation of "The
prominent frhnian who had been a most Dawn-Breakers," Nabil's Narrative of the
ruthless oppressor of the believers, a Tablet Early Days of the Bahi'i Revelation, a vivid
which recapitulates many teachings BahY- eye-witness accoant of the episodes which
u'llhh had revealed in earlier works; "Glean- resulted from the announcement of the Bib
ings from the Writings of Bahi'u'llhh." on May 23, 1844. "The Traveller's Narra-
The significant Tablets addressed to rulers tive," translated from a manuscript given
of Europe and the Orient, as well as to the by 'Abdu'l-Bahh to the late Prof. Edward
heads of American republics, about the year G. Browne of Cambridge University, is the
1870, summoning them to undertake meas- only other historical record considered
ures for the establishment of Universal authentic from the Bahi'i point of view.
Peace, constitute a chapter in the compila- When it is borne in mind that the term
tion entitled "Bahi'i Scriptures." "religious literature" has come to represent
The published writings of 'Abdu'l-Bahi a wide diversity of subject matter, ranging
are: "Some Answered Questions," dealing from cosmic philosophy to the psychology

with the lives of the prophets, the interpretation of Bible prophecies, the nature of man, the true principle of evolution and other philosophic subjects; "Mysterious Forces of Civilization," a work addressed to the people of frhn about forty years ago to show them the way to sound progress and true civilization; "Tablets of 'Abdu'l-Bahi," three volumes of excerpts from letters written to individual believers and Bahi'i communities, which illumine a vast range of subjects; "Promulgation of Universal Peace," in two volumes, from stenographic records of the public addresses delivered by the Master to audiences in Canada and the United States during the year 1912; "The Wisdom of 'Abdu'l-Bahh," a similar record of His addresses in Paris; " 'Abdu'l-Bah6 in London"; and reprints of a number of individual articles.

Such a list of titles, however, is misleading. It suggests that the Baha'i Faith is a religion of books, whereas it is a religion of personal experience, from efforts to understand the universe plumbed by telescope and microscope to efforts to discipline the passions and desires of disordered human hearts, it is clear that any attempt to summarize the Baha'i teachings would indicate the limitations of the person making the summary rather than offer possession of a body of sacred literature touching the needs of man and society at every point. The study of Bahl'i writings does not lead to any simplified program either for the solution of social problems or for the development of human personality. Rather should it be likened to a clear light which illumines whatever is brought under its rays, or to spiritual nourishment which gives life to the spirit. The believer at first chiefly notes the passages which seem to confirm his own

personal beliefs or treat of subjects closc to his own previous training. This natural but nevertheless unjustsable over-simplification of the nature of the Faith must gradually

can say that t h e ~ enus st be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into

relation with the 'Un-
subside and give way t o a deeper realization thinkable One,' the divine reality. The
that the teachings of Bahi'u'116h are as an divine reality may be likened to the sun and
ocean, and all personal capacity is but the the Holy Spirit to the rays of the sun. As
vessel that must be refilled again and again. the rays of the sun bring the light and
The sum and substance of the faith of warmth of the sun to the earth, giving life
Bahh'is is not a doctrine, not an organiza- to all created things, so do the Manifesta-
tion, but their acceptance of BahCu'llhh as tions bring the power of the Holy Spirit
Manifestation of God. I n this acceptance from the divine Sun of Realty to give light
lies the mystery of a unity that is general, and life to the souls of men."
not particular, inclusive, not exclusive, and In expounding the teachings of Bah6-
limited in its gradual extension by no 'u'116h to public audiences in the West,
boundaries drawn in the social world nor 'Abdu'l-Bahh frequently encountered the
arbitrary limitations accepted by habits attitude that, whiie the liberal religionist
formed during generations lacking a true might well welcome and endorse such tenets,
spiritual culture. the BahPi teachings after all bring nothing
What the believer learns reverently to be new, since the principles of Christianity
grateful for is a source of wisdom to which contain all the essentials of spiritual truth.
he may turn for continuous mental and The believer whose heart has been touched
moral development-a source of truth re- by the Faith so perfectly exemplified by
vealing a universe in which man's life has 'Abdu'l-Bah6 feels no desire for contro-
valid purpose and assured realization. Hu- versy, but must needs point out the vital
man history begins to reflect the working of difference between a living faith and a
a beneficent Providence; the sharp outlines passive formula or doctrine. What religion

of material sciences gradually fade out in the light of one fundamental science of life; a profounder sociology, connected with the inner life, little by little displaces the superficial economic and political beliefs which l i e waves dash high an instant only t o subside into the moveless volume of the sea.

"The divine reality," 'Abdu'l-Bahh has said, "is unthinkable, limitless, eternal, immortal and invisible. The world of creation is bound by natural law, finite and mortal. The infinite reality cannot be said to ascend or descend. I t is beyond the understanding of men, and cannot be described in terms which apply t o the phenomenal sphere of the created world. Man, then, is in extreme need of the only power by which he is able to receive help from the divine reality, that power alone bringing him into contact with the source of all life.

"An intermediary is needed to. bring two extremes into relation with each other. Riches and poverty, plenty and need: with-

in its renewal brings is first of all an energy to translate belief into life. This impulse, received into the profoundest depths of consciousness, requires no startling "newness" of concept or theory t o be appreciated as a gift from the divine world. I t carries its own assurance as a renewal of life itself; it is as a candle that has been lighted, and in comparison with the miracle of light the discussion of religion as a form of belief becomes secondary in importance. Were the Bah6'i Faith no more than a true revitalization of the revealed truths of former religions, it would by that quickening quality of inner life, that returning to God, still assert itself as the supreme fact of human experience in this age.

For religion returns to earth in order to re-establish a standard of spiritual reality. I t restores the quality of human existence, its active powers, when that reality has become overlaid with sterile rites and dogmas which substitute empty shadow for substance. In rhe person of

the Manifestation
out an intermediary there could be no rela- it destroys all those imitations of religion
tion between these pairs of opposites. So we gradually developed through the centuries

and summons humanity to the path of sac- law of unity working in he world today,
rifice and devotion. indirectly manifest in the failure which has
Revelation, moreover, is progressive as overtaken all efforts to organize the prin-
well as periodic. Christianity in its original ciple of separation and competition, directly
essence not only relighted the candle of faith manifest in the power which has brought
which, in the years since Moses, had become together the followers of Bahi'u'lllh in East
extinguished-it amplified the teachiu~gsof and West. He has the assurance that the
Moses with a new dimension which history world's turmoil conceals from worldly
has seen exemplified in the spread of faith minds the blessings long foretold, now for-
from tribe to nations and peoples. Bah6- gotten, in the sayings which prophesied the
'u'llih has given religion its world dmen- coming of the Kingdom of God.
sion, fulfilling the fundamental purpose of The Sacred Literature of the Bahl'i Faith
every previous Revelation. His Faith stands conveys enlightenment. I t inspires life. I t
as the reality within Christianity, within frees the mind. I t disciplines the heart.
M~&ammadanism, within the religion of For believers, the Word is not a philosophv
Moses, the spirit of each, but expressed in to be learned, but the sustenance of
teachings which relate to all mankind. being throughout the span of mortal ex-
The BahEi Faith, viewed from within, is istence.
religion extended from the individual to "The Bahi'i Faith," Shoghi Effendi stated
embrace humanity. I t is religion univer- in a recent letter addressed t o a public
salized; its teaching for the individual, official, "recognizes the unity of God and of

spiritually identical with the teaching of His Prophets, upholds the principle of an
Christ, supplies the individual with an unfettered search after truth, condemns all
ethics, a sociology, an ideal of social order, forms of superstition and prejudice, teaches
for which humanity in its earlier stages of that the fundamental purpose of religion is
development was not prepared. Individual to promote concord and harmony, that it
fulfilment has been given an objective social must go hand-in-hand with science, and
standard of reality, balancing the subjective that it constitutes the sole and ultimate
ideal derived from religion in the past. basis of a peaceful, an ordered and pro-
Bahl'u'llih has removed the false distinc- gressive society. I t inculcates the principle
tions between the "spiritual" and "material" of equal opportunity, rights and privileges
aspects of life, due to which religion has for both sexes, advocates compulsory educa-
become separate from science, and morality tion, abolishes extremes of poverty and
has been divorced from all social activities. wealth, recommends the adoption of an
The whole arena of human affairs has been auxiliary international language, and pro-
brought within the realm of spiritual truth, vides the necessary agencies for the estab-
in the light of the teaching that materialism lishment and safeguarding of a permanent
is not a thing but a motive within the and universal peace."
human heart. Those who, even courteously, would dis-
The Bahl'i learns to perceive the universe miss a Paith so firmly based, will have to
as a divine creation in which man has his admit that, whether or not by their test the
destiny to fulfil under a beneficent Provi- teachings of Bahh'u'llih are "new," the
dence whose aims for h u m a n i ~are ~ made world's present plight is unprecedented,
known through Prophets who stand between came without warning save in the utter-
man and the Creator. He learns his true ances of Bah6'u'llih and 'Abdu'l-Bahi, and

relation to the degrees and orders of the visible universe; his true relation t o God, t o himself, to his fellow man, to mankind.

The more he studies the Bahl'i teachings, the more he becomes imbued with the spirit of unity, the more vividly he perceives the

day by day draws nearer a climax which strikes terror to the responsible student of current affairs. Humanity itself now seems to share the prison and exile which an unbelieving generation inflicted upon the Glory of God.

S . A B A C K G R O U N D OF H E R O I C S A C R I F I C E

"0 My beloved friends! You are the bearers of the name of God in this Day. You hove been chosen as the rejositories of His mystery. I t behooves each one of you to manifest the attributes of God, and to exemplify by yozbr deeds alzd words the signs of His righteousness, His power and glory. . .. Ponder the words of Jerw addressed to His disciples, as He sent thegn forth to propagate the Cause of God."--THE B~B.

The words of Bahi'u'llbh differ in the minds of believers from the words of philosophers because they have been given substance in the experience of life itself.

The history of the Faith stands ever as a guide and commentary upon the meaning and influence of the written text.

This history, unfolded contemporaneously with the rise of science and technology in the West, reasserts the providential element of human existence as it was reasserted by the spiritual consecration and

In the Bib's own written message He interpreted His mission to be the fulfilment of past religions and the heralding of a world educator and unifier, one who was to come to establish a new cycle. Most of the Bib's chosen disciples, and many thousands of followers, were publicly martyred in towns and villages throughout the country in those years. The seed, however, had been buried too deep in hearts to be extirpated by any physical instrument of oppression.

personal suffering of the prophets and disciples of former times.

The world of Islim one hundred years ago lay in a darkness corresponding to the most degraded epoch of Europe's feudal age. Between the upper and nether millstones of an absolutist state and a materialistic church, the people of frhn were ground to a condition of extreme poverty and ignorance. The pomp of the civil and religious courts glittered above the general ruin like firedamp on a rotten log.

In that world, however, a few devoted souls stood firm in their conviction that the religion of Mhammad was to be purified by the rise of a spiritual hero whose coming was assured in their interpretation of His gospel.

This remnant of the faithful one by one became conscious that in 'Ali-Muhammad, since known to history as the Bib (the "Gate"), their hopes had been realized, and under the Bib's inspiration scattered themselves as His apostles to arouse the people

After the Bib's martyrdom, the weight of official wrath fell upon susayn-'Ali, around whom the Bibis centered their hopes. Ijusayn-'Ali was imprisoned in Tihrin, exiled to Ba&did, from Ba&did sent to Constantinople under the iurisdiction of the Sulyin, exiled by the Turkish government to Adrianople, and at length imprisoned in the desolate barracks at 'Aklri.

In 1863, while delayed outside of Ba&did for the preparation of the caravan to be dispatched to C~nstantino~le, Husayn-'Ali established His Cause among the Bibis who insisted upon sharing His exile. His declaration was the origin of the Bah6'i Faith in which the Bib's Cause was fulfilled. The Bibis who accepted Husayn-'Ali as Bahi'u'llbh (the Glory of God) were fully conscious that His mission was not a development of the Bibi movement but a new Cause for which the Bib had sacrificed His life as the first of those who recognized the n~anifestation or prophet of

and prepare them for the restoration of Islim to its original integrity. Against the Bib and His followers the whole force of church and state combined to extinguish a fiery zeal which soon threatened to bring their structure of power to the ground.

The ministry of the Bib covered only the six years between 1 8 4 4 and His martyrdom by a military firing squad in the public square at Tabriz on July 9, 1810.

response to questions, in books of religious laws and principles, and in communications transmitted to the kings and rulers calling upon them to establish universal peace.

This sacred literature has an authoritative commentary and interpretation in the text of 'Abdu'l-Bahl's writings during the years between Bahh'u'll6h's ascension in 1 8 9 2 and 'Abdu'l-Bahl's departure in 1921, Bahi'u'116h having left a testament naming 'Abdu'l-Bahi (His eldest son) as the Interpreter of His Book and the Center of His Covenant.

the new age.

During forty years of exile and imprisonment, Bah6'u9llih expounded a gospel which interpreted the spiritual meaning of ancient scriptures, renewed the reality of faith in God and establisl~ed as the foundation of human society the principle of the oneness of mankind. This gospel came into being in the form of letters addressed to individual believers and to groups in grief-stricken and appalled by its loss of the wise and loving "Master" in 1921, learned with profound gr&tude that 'Abdn'l-Bahl in a will and testament had provided for the continuance and future development of the Faith. This testament made clear the nature of the Spiritual Assemblies established in the text of Bahi'u'116h and inaugurated a new center for the widespread community of believers in the appointment of His grandson, Shoghi Effendi, as Guardian of the Bahi'i Faith.

During the fifteen years of general confusion since 1921, the Bahl'i community

The imprisonment of the Bahl'i com. munity at 'Akki ended at last in 1908, when the Young Turks party overthrew the existing political regime.

For three years prior to the European War, 'Abdu'l-Bahi, then nearly seventy years of age, journeyed throughout Europe and America, and broadcast in public addresses and innumerable intimate gatherings the new spirit of brotherhood and world unity penetrating His very being as the consecrated Servant of Bah6. The significance of 'Abdu'l-Bahl's commentary and explanation is that it makes mental and moral connection with the thoughts and social conditions of both East and West.

Dealing with matters of religious, philosophical, ethical and sociological nature, 'Abdu'l-Bahl expounded all questions in the light of His conviction of the oneness of God and the providential character of human life in this age.

The international Bahi'i community,

has carried forward the work of internal consolidation and administrative order and has become conscious of its collective responsibility for the promotion of the blessed gospel of BahPu'll6h. In addition to the task of establishing the structure of local aud national Spiritual Assemblies, the believers have translated Bahi'i literature into many languages, have sent teachers to all parts of the world, and have resumed construction of the Bahi'i House of Worship on the shore of Lake Michigan, near Chicago, the completion of which will be impressive evidence of the power of this new Faith.

In the general letters issued to the Bahi'i community by Shoghi Effendi in order to execute the provisions of 'Abdu'l-Bah6's testament, believers have been given what they are confident is the most profound and accurate analysis of the prevailing social disorder and its true remedy in the World Order of Bah;i'u'llih.

SURVEY OF CURRENT BAHA'I A C T I V I T I E S I N T H E EAST AND WEST

INTERNATIONAL
BY HORACE
HOLLEY

T H E true progress of the Bahb'i world community in recent years has been in its understanding of Bahb'u'lllh's Faith rather than in numbers or social power. Without this deepened insight into the nature of the Faith, indeed, any considerable advance in the number of adherents might have raised problems an inexperienced and unprepared body of believers would find difficulty in bringing to a solution.

The vital importance of this fact appears when it is appreciated t o what a degree, at least throughout the West, the early believers unconsciously and instinctively accepted the Bahh'i Faith as the "return of Christ." Grasping the Teachings only from the aspect of their confirmation of the views entering into a long historical expectation, the first generation of Bahi'is felt themselves living in a spiritual Kingdom such as Jesus created for His followersa Kingdom of the heart and inmost spirit raised high above the perturbations or conquests of an unbelieving world. The social culture obviously unfit to deal no other measure of receptivity than their supply.

To be as the early Christians was the standard of faith they could not but adopt and apply. True, the concept "Bahl'i" was not limited t o adherents of Christian descent. True, the new term applied to believers of Muhammad or Buddha as to Christians and Jews. The values associated with the Faith, nevertheless, were inherently restricted to those created for mankind in the Sermon on the Mount. The difference between the mission of Christ and Bahi'u'llih they acknowledged, but instinctively held it to be limited only by the fact that now the sacred doctrine could at last be promulgated throughout the earth and not confined to one area like the ancient empire of Rome.

A world in dire torment, even though it had prepared a great host t o accept the high challenge of the Sermon on the Mount a days culture obviously unfit to deal

with
of Christ, they felt, had been divinely the problems of a society fatally divided
restored; whence their privilege and most and in decline, could not but have overrun
sacred duty to live and serve according to and even repudiated the claim of a Faith
the conditions surrounding the ancient whose application t o social problems was as
Apostles. simple and nai've 2s the outlook of the
The fact that Bahh'u'll6h had not only Bahl'i community in the West long con-
re-established the heavenly Kingdom of sidered it t o be. That Faith, however,
faith but had vastly extended the scope of serene and potent in its full reality and
religion, the fact that His Teachings ful- implication, has possessed the force neces-
filled expectation not by simple repetition sary t o re-educate the Bahi'is themselves,
of divine doctrine already revealed but by and moreover, to express its fundamental
creating an entirely new dimension for character and aim so clearly and vigorously
spiritual reality, was not clearly apprehended that the BahCi Teachings today constitute
because the first believers of the West had the essence of statesmanship and sociology,

demonstrating their new and supreme mis- logical truth into a sociological equivalent,
sion by creating a World Order even within or personal values into the principles of a
the ruins of a civilization impotent to spiritual community. From ecstasy of re-
survive. demption to grandeur of martyrdom, the
I t has been in the successive general com- individual treads his own path acclaiming
munications issued by its Guardian, Shoghi the omnipotence of God. But ten thousand
Effendi, since early in 1929, that the whole inspired martyrs do not together constitute
significance and integrity of Bahi'u'll6h's the elements of a ~ u b l i cpolicy capable of
Revelation has been made apparent. The removing the causes of poverty or extirpat-
unique virtue of these letters-in reality a ing the seeds of disastrous

war. Personal
series of statements interpreting the Teach- ecstasy, no matter how pure and enduring
ings in the light of the decadent world and a light in the soul, is not equivalent to the
the condition of the world in the light of function of statesmanship in replacing with
the Teachings-has been their power to order the fundamental disorder of a divided
convey, not for the instruction or solace of world.
individual seekers, but for the guidance of Humanity throughout the ages has been
an international community, that spiritual confused by the continuous division yawn-
truth given this age in measure greater than ing between personal spirituality and social
could be poured forth by the Manifestation necessity, with the result that all expecta-
at any prior epoch. The Message of Bahi'- tion of the fulfilment of truth has been
u'116h can now be apprehended in its turned to another "higher3' world or has
fulness and majesty and by its own supernal depicted an earthly consummation as nai've
light, not dimmed by reflection from minds as the imagination of a child. The interval
historically limited, no matter how sincere of time ever separating the flower of faith
and devoted the hearts they turned to Him. from its perfect fruit has darkened the vi-
The faith of Bahi'is, thanks to this inter- sion of innumerable generations of loyal be-
pretation and guidance, has been assimilated lievers, making their convictions irrational
into an understanding no longer subject to and socially ineffective, and opening the
challenge of world problem and inter- door to constant compromise with the pres-
national condition unresponsive to that sures exerted by the movements of society
lesser spiritual truth intended for the regeu- as a whole. The distance between spiritual
eration of the individual alone. reality and the organic structure of civili-
As an inner expelience, faith is ever com- zation has been a wasteland within which
plete and perfect within itself, for the indi- churches and states alike

have perished in
vidual who rises to the station of faith every previous age. Every theology and
becomes filled with a holy elixir so pene- every sociology laboriously devised to carry
trating that no capacity for doubt remains. mankind safely from the realm of ~ersonal
The experience seems not merely immune motive to the realm of an organically united
from critical attack but of a nature higher and harmonious civilization has served only
than criticism can ever understand. Noth- t o re-emphasize the vital fact that the task
ing within the individual's destiny, when his lies beyond human capacity to perform.
faith is real, ever serves to challenge its per- The larger meaning of Bahl'u'lllh's Rev-
fect integrity or demonstrate its incapacity elation conveyed by Shoghi Effendi is that
to meet any and every condition the person God has destined this age to take the step
can possibly undergo. His sole regret is from subjective experience to world order.
that others are not similarly inspired and The new dimension of truth revealed by
equally blessed. Bahl'u'116h lies in the divine civilization His
The movements of society as a whole, Word created upon earth. The Bahl'i com-
however, supply a historical perspective munity no longer recognizes the wasteland;
larger than the individual's range of per- the reality it has accepted includes an or-
sonal experience. The religion entirely per- ganic social structure as well as a Sermon
fect to the devotee can, and has throughout on the Mount. The faith of the believer
recorded time, failed t o transmute psycho- combines knowledge of a world community

with knowledge of the holy path he, as an tical and not separate hodies, is abundantly
individual, must tread if he would be loyal confirmed by 'Ahdu'l-Bah6 Himself. ...
to his Lord. Not only will the present-day Spiritual As-

The effect of the Guardian's successive statements has been to supply the Bahi'i community with an impregnable fonnda-tion at the very time that the world is most grievously shaken and its truths and insti-tutions made a source of bitter disillusion to discerning men. As Shoghi Effendi's in-sight has renewed and developed the con-sciousness of the believers, it has become apparent to them that the world crisis, far from challenging their loyalty, confirms it with proofs and evidence so tangible that not for long will the confirmation stand hidden from the intelligence and groping spirit of a bewildered race. For as the na-tions recoil under blows of a destiny they were not formed to encounter or even esti-mate, the Bahi'i community grows ever more conscious of the Power by which its human weakness is sustained, and more aware that its collective experience has mys-teriously been to trace the outline and pat-tern of the emerging world.

Nothing could so effectively disclose the

semblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerog-atives necessitated by the recognition of the Faith of Bahh'u'llih, not merely as one of the recognized religious systems of the world, but as the State Religion of an inde-pendent and Sovereign Power. And as the Bahh'i Faith permeates the masses of the peoples of East and West, and embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exer-cise, as the supreme organ of the Bahh'i Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future superstate.

...

"Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing com-plexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant

Faith of
forces working throughout the Bahh'i God, can for a moment question the neces-
world during the past two years as the fol- sity of some sort of administrative machin-
lowing excerpts from the Guardian's letters, ery that will insure, amid the storm and
chosen because they appear to concentrate stress of a struggling civilization, the unity
upon the aspect of the Revelation which ex- of the Faith, the preservation of its identity,
tends religion into that new dimension so and the protection of its interests?"-Eeb-
vitally needed by mankind today. mary 27, 1929.
"It would ... he helpful and instruc- "I cannot refrain from appealing to them
tive to bear in mind certain basic principles who stand identified with the Faith to dis-
with reference to the Will and Testament regard the prevailing notions and the fleet-
of 'Abdu'l-Bahi, which, together with the ing fashions of the day, and to realize as
Kitib-i-Aqdas, constitutes the chief deposi- never before that the exploded theories and
tary wherein are enshrined those priceless the tottering institutions of present-day
elements of that Divine Civilization, the es- civilization must needs appear in sharp con-
tablishment of which is the primary mission trast with those God-given institutions
of the Bahi'i Faith. . . . which are destined to arise upon their
"To dissociate the administrative princi- ruin. .. .
ples of the Cause from the purely spiritual "For Bahl'u'llih .. . has not only im-
and humanitarian teachings would be tan- bued mankind with a new and regenerating
tamount to a mutilation of the body of the Spirit. He has not merely enunciated cer-
Cause, a separation that can only result in tain universal principles, or propounded a
the disintegration of its component parts, particular philosophy, however potent,
and the extinction of the Faith itself. . . . sound and universal these may be. In addi-
That the Spiritual Assemblies of today will tion to these He, as well as 'Abdu'l-Bahi

be replaced in time by the Houses of Justice, and are to all intents and purposes identical with the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. .. .

"Unlike the D~spensationof Christ, unlike the Dispensation of Muhammad, unlike all the Dispensations of the past, the apostles of Bah6'u'llAh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution of their task. . . Therein lies the distinguishing feature of the Bah6'i Revelation. Therein lies the strength of the unity of the Faith,

after Him, have, unlike the of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. .. .

"Might we not already discern, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combat-ants, determined upon a contest that may mark, unlike the last war, the end of an epoch, a vast epoch, in the history of human evolution? ... Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

"Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a

decline to be re-
of the validity of a Revelation that claims deemed through the unaided efforts of the
not to destroy or belittle previous Revela- best among its recognized rulers and states-
tions, but to connect, unify, and fulfil men-however disinterested their motives,
them. ... however concerted their action, however
"Feeble though our Faith may now ap- unsparing in their zeal and devotion to its
pear in the eyes of men, who either de- cause. No scheme which the calculations
nounce it as an offshoot of Islkm, or con- of the highest statesmanship may yet de-
temptuously ignore it as one more of those vise; no doctrine which the most distin-
obscure sects that abound in the West, this guished exponents of economic theory may
priceless gem of Divine Revelation, now hope to advance; no principle which the
still in its embryonic state, shall evolve most ardent of moralists may strive to in-
within the shell of His law, and shall forge culcate, can provide, in the last resort, ade-
ahead, undivided and unimpaired, till it em- quate foundations upon which the future
braces the whole of mankind. Only those of a distracted world can be bu~lt. ...
who have already recognized the supreme "It is towards this g o a k h e goal of a
station of Bahl'u'llAh, only those whose new World Order, Divine in origin, all-
hearts have been touched by His love, and embracing in scope, equitable in principle,
have become familiar with the potency of challenging in its features-that a harassed
His spirit, can adequately appreciate the humanity must strive. ...
value of this Divine Economy-His ines- "How pathetic indeed are the efforts of
timable gift to mankind."-March 2 1, those leaders of human institutions who, in
1930 . utter disregard of the spirit of the age, are
"Ten years of unceasing turmoil, so laden striving to adjust national processes, suited
with anguish, so fraught with incalculable to the ancient days of

self-contained na-
consequences to the future of civilization, tions, to an age which must either achieve
have brought the world to the verge of a the unity of the world, as adumbrated by
calamity too awful to contemplate. ... BahB'u'lllh, or perish. At so critical an
Such has been the cumulative effect of these hour in the history of civilization it be-
successive crises, following one another with hooves the leaders of all the nations of the
such bewildering rapidity, that the very world, great and small, whether in the East
foundations of society are trembling. The or in the West, whether victors or van-
world, to whichever continent we turn our quished, to give heed to the clarion call of

Bnhi'u'llih and, thoroughly imbued with a uct of the considered judgment of the
sense of world solidarity, the sine qua^ non world's federated representatives-shall have
of loyalty to His Cause, arise manfully to as its sanction the instant and coercive in-
carry out in its entirety the one remedial tervention of the combined forces of the
scheme He, the Divine Physician, has pre- federated units; and finally a world com-
scribed for an ailing humanity. Let them munity in which the fury of a capricious
discard, once for all, every preconceived and militant nationalism will have been
idea, every national prejudice, and give heed transmuted into an abiding consciousness of
to the sublime counsel of 'Abdu'l-Bahb, the world citizenship-such indeed, appears, in
authorized Expounder of His teachings. its broadest outline, the Order anticipated
'You can best serve your cozcntry,' was by Bahlt'llih, an Order that shall come to
'Abdu'l-Bahi's rejoinder' to a high official be regarded as the fairest fruit of a slowly
in the service of the federal government of maturing age. . . .
the United States of America, who had "Let there he no misgivings as to the ani-
questioned Him as to the best manner in mating purpose of the world-wide

Law of
which he could promote the interests of his Babi'u'llih. Far from aiming at the sub-
government and people, 'if yo* strive, in version of the existing foundations of
yolcr capacity as a citizen of the world, to society, it seeks to broaden its basis, to re-
assist in the eventual application of the mould its institutions in a manner conso-
principle of federalism underlying the gov- nant with the needs of an ever-changing
evnment of youy own corntry to the rela- world. I t can conflict with no legitimate
tionships now existing between the peoples allegiances, nor can it undermine essential
and nations of the world.' . . . loyalties. Its purpose is neither to stifle the
"Some form of a world Super-state must flame of a sane and intelligent patriotism in
needs be evolved, in whose favor all the na- men's hearts, nor to abolish the system of
tions of the world will have willingly ceded national autonomy so essential if the evils
every claim to make war, certain rights to of excessive centralization are to be avoided.
impose taxation and all rights to maintain I t does not ignore, nor does it attempt t o
armaments, except for purposes of maintain- suppress, the diversity of ethnical origins, of
ing internal order within their respective climate, of history, of language and tradi-
dominions. Such a state will have to in- tion, of thought and habit, that differentiate
clude within its orbit an International Ex- the peoples and nations of the world. I t
ecutive adequate to enforce supreme and un- calls for a wider loyalty, for a larger aspira-
cballengeahle authority on every recalcitrant tion than any that has animated the human
member of the commonwealth; a World race. ..
.
Parliament whose members shall be elected "The call of BahP'u'll6h is primarily
by the people in their respective countries directed against all forms of provincialism,
and whose election shall be confirmed by all insularities and prejudices.
.. . For

their respective governments; and a Su- legal standards, political and economic
preme Tribunal whose judgment will have theories are solely designed to safeguard the
a binding effect even in such cases where interests of humanity as a whole, and not
the parties concerned did not voluntarily humanity to be crucified for the preserva-
agree to submit their case to its considera- tion of the integrity of any particular law
tion. A world community in which all eco- or doctrine. . . . The principle of the One-
nomic harriers will have been permanently ness of Mankind-the pivot round which
demolished and the interdependence of Cap- all the teachings of Bahi'u'llih revolve-is
ital and Labor definitely recognized; in no mere outburst of ignorant emotionalism
which the clamor of religious fanaticism and or an expression of vague and pious hope.
strife will have been forever stilled; in . ..
Its implications are deeper, its claims
which the flame of racial animosity will greater than any which the Prophets of old
have been finally extinguished; in which 3 were allowed to advance. Its message is
single code of international law-the prod- applicable not only to the individual, but
- concerns itself primarily with
the nature of
In the year 1912.

those essential relationrhips that must bind in the eyes of the one true God, ~ h sland
all the states and nations as members of one wherein the splendors of His light shall be
human family. . . . unveiled, where the righteous will abide,
"It represents the consummation of hu- and the free assemble.' .. .
man evolution. . . . "The Revelation, of which Bahi'u'116h is
"That the forces of a world catastrophe the source and center, abrogates none of the
can alone precipitate such a new phase of religions which have preceded it, nor does
human thought is, alas, becoming increas- it attempt, in the slightest degree, to distort
ingly apparent. ... Nothing but a fiery their features or to

belittle their value. It
ordeal, out of which humanity will emerge, disclaims any intention of dwarfing any of
chastened and prepared, can succeed in im- the Prophets of the past, or of whittling
planting that sense of responsibility which down the eternal verity of Their teachings.
the leaders of a new-born age must arise I t can, in no wise, conflict with the spirit
to shoulder. ... Has not 'Abdu'l-Bah6 that animates Their claims, nor does it seek
Himself asserted in unequivocal language to undermine the basis of any man's alle-
that 'another war, fiercer than the last, giance to Their cause. Its declared, its
will assuredly break out'?'-November 28, primary purpose, is to enable every adherent
.1931. of these Faiths to obtain a fuller under-
"That a Faith which, ten years ago, was standing of the religion with which he
severely shaken by the sudden removal of stands identified, and to acquire a clearer
an incomparable Master l should have, in apprehension of its purpose. I t is neither
the face of tremendous obstacles, main- eclectic in the presentation of its truths, nor
tained its unity, resisted the malignant on- arrogant in the afirmation of its claims.
slaught of its ill-wishers, silenced its Its teachings revolve around the funda-
calumniators, broadened the basis of its far- mental principle that religious truth is not
flung administration, and raised upon it absolute but relative, that Divine Revela-
institutions symbolizing its ideals of wor- tion is progressive, not final. Unequivocally
ship and service, should be deemed sutticient and without the least reservation it pro-
evidence of the invincible power with which claims all established religions to be divine
the Almighty has chosen to invest it from in origin, identical in their aims, comple-
the moment of its inception. mentary in their functions, continuous in
"That the Cause associated with the their purpose, indispensable in their value to

name of Bahi'u'116h feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamor, can replace; that its reliance is solely upon that mystic Source with which they have em-
no worldly advantage, be it wealth, fame or learning, can compare; that it propagates itself by ways mysteriously and utterly at variance with the standards accepted by the generality of mankind, will . . become increasingly manifest as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind. . . .

"Few ... are even dimly aware of the preponderating rBle which the North American continent is destined to play in the future orientation of their world-embracing Cause. ... 'The continent of America,' wrote 'Abdu'l-BahS in February, 1917, 'is,

= T h e ascension of 'Abdu'l-Bahi, November 28, 1921.

mankind. .. .

"Those who have recognized the Light of God in this age claim no finality for the Revelation with which they stand identsed, nor arrogate to the Faith they have embraced powers and attributes intrinsically superior to, or essentially different from, those which have characterized any of the religious systems that preceded it. ...

.

"Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the necessity for a fresh revelation of the power of God's redemptive love and guidance? Who . . . can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a re-statement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very

operation of the world-unifying forces that are at work in this age necessitate that He World Order destined to embrace in the fulness of time the whole of

mankind. ...

Who is the Bearer of the Message of God
in this day should not only reatfirm that it this Faith has . . .
self-same exalted standard of individual con- a structure which the
duct inculcated by the Prophets gone before of bankrupt and broken creeds
Him, but embody in His appeal, to all approach and critically
governments and peoples, the essentials of ere it is too late, the
that social code, that Divine Economy, of its world-embracing
which must guide humanity's concerted
efforts in establishing that all-embracing majesty which this
federation which is to signalize the ad- the rudiments of the future
vent of the Kingdom of God on this Bah6'i Commonwealth-is
earth? . . .

"I feel it incumbent to stress .. . the
importance of an instruction which . . .
should be increasingly emphasized, irrespec-
tive of its application to the East or to the
West. ... This principle is no other than
that which involves the non-participation
by the adherents of the Faith of BahV-
u'llih, whether in their individual capacities
or collectively as local or national (Spir-
itual) Assemblies, in any form of activity
that might he interpreted, either directly

"Alone of all the
Revelations gone before
succeeded in raising
bewildered followers
might well
examine, and seek,
invulnerable security
shelter. . ..

"To what else if not to
the power and
majesty which this
Admiaistrative Order-
all-enfolding
destined to
manifest, can these
utterances of Bahi'u'-
allude: 'The world's
been upset through the
of this most great, this new
World Order.
Mankind's ordered life bath
been revolu-.
fionized through the agency
of this unique,
this wondrous Systenz--the
like of which
mortal eyes have never
witnessed.' . ..

"The Bahi'i Commonwealth
of the
future, of which this vast
Administrative
Order is the sole framework,
is, both in
theory and practice, not only
unique in the

or indirectly, as an interference in the political affairs of any particular government. ... Such an attitude . . . indicates the desire cherished by every true and loyal follower of Bah6'u'llih to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the.high standards of integrity and truthfulness associated with the teachings of his Faith."
-March 21, 1932.

"'May this American democracy: He Himself,l while in America, was heard to remark, 'be the first nation to establish the foundation of bternational agreement. May it be the first nation to proclaim the unity of mankind. . . May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing.'-April 21, 1933.

"This Administrative Order .. . will, as its component parts, its organic institutions, begin to function with efficiency and

entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems.

No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Isl6m-none of these can be identified or said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned. . ..

"Let no one, while this System is still in its infancy, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahl'u'116h Himself. . .. The

central, the
vigor, assert its claim and demonstrate its underlying aim which animates it is the
capacity to be regarded not only as the establishment of the New World Order as
- .
nucleus but the verv, vattern of the New adumbrated by Bahl'u'llih. The methods
it employs, the standard it inculcates, in-
1'Abddl-Bah6 visited North America in 1912.

cline it to neither East nor West, neither of that Day of Days when the whole earth
Jew nor Gentile, neither rich nor poor, will have fructified and the tree of human-
neither white nor colored. Its watchword ity will have yielded its destined fruit.
is the unification of the human race; its "Beset on every side by the cumulative
standard the 'Most Great Peace.'" . . .- evidences of disintegration, of turmoil and
February 8 , 1934. of bankruptcy, serious-minded men and
"The contrast between the accumulating women, in almost every walk of life, are
evidences of steady consolidation that ac- beginning to doubt whether society, as it is
company the rise of the Administrative now organized, can, through its unaided
Order of the Faith of God, and the forces efforts, extricate itself from the slough into
of disintegration which batter at the fabric which it is steadily sinking. Every system,
of a travailing society, is as clear as it is short of the unification of the human race,
arresting. Both within and outside the has been tried, repeatedly tried, and been
Bah6'i world the signs and tokens which, found wanting. .. . Yet crisis has suc-
in a mysterious manner, are heralding the ceeded crisis, and the rapidity with which
birth of that World Order, the establish- a perilously unstable world is declining has
ment of which must signalize the Golden been correspondingly accelerated. ...
Age of the Cause of God, are growing and "Who else can be blissful

if not the com-
multiplying day by day. . . . munity of the Most Great Name,' whose
" 'Soon,' BahCu'lllh's own words pro- world-embracing, continually consolidating
claim it, 'will the present-day Ovder be activities constitute the one integrating
rolled up, and a new one spead out in its process in a world whose institutions, secu-
stead.' . .. lar as well as religious,
are for the most part
"The Revelation of Bah6'u'llhh .. . dissolving? . . . Of all the kindreds of the
should . . . be regarded as signalizing earth they alone can recognize, amidst the
through its advent the coming of age of welter of a tempestuous age, the Hand of
the entire human race. I t should he viewed the Divine Redeemer that traces its course
not merely as yet another spiritual revival and controls its destinies. They alone are
in the ever-changing fortunes of mankind, aware of the silent growth of that orderly
not only as a further stage in a chain of world polity whose fabric they themselves
progressive Revelations, nor even as the cul- .
mination of one of a series of recurrent "Ceasing to designate itself a movement,
prophetic cycles, hut rather as marking the a fellowship and the like-designations that
last and highest stage in the stupendous did grave injustice to its ever-unfolding
evolution of man's collective life on this systemdissociating itself from such appel-
planet. The emergence of a world com- lations as B6bi sect, Asiatic cult, and off-
munity, the consciousness of world citizen- shoot of &i'ih Isl6m, with which the
ship, the founding of a world civilization ignorant and the malicious were wont to
.
and culture . . should . .. be regarded, describe it, refusing to be labeled as a mere
as far as this planetary life is concerned, as philosophy of life, or as an eclectic code
the furthermost limits in the organization of ethical conduct, or even

as a new re-
of human society, though man, as an indi- ligion, the Faith of Bahi3u'l16h is now
vidual, will, nay must indeed as a result of visibly succeeding in demonstrating its
such a consummation, continue indefinitely claim and title to be regarded as a World
to progress and develop. . . . Religion, destined to attain . . . the status
"The successive Founders of all past Re- of a world-embracing Commonwealth,
ligions Who . . . have shed, with ever- which would be at once the instrument and
increasing intensity, the splendor of one the guardian of the Most Great Peace an-
common Revelation at the various stages nounced by its Author. . . .
which have marked the advance of mankind "The whole of mankind is groaning, is
towards maturity may thus . . . be re- dying to be led to unity, and to terminate
garded as preliminary Manifestations, antici- its age-long martyrdom. And yet it stub-
-
pating and paving the way for the advent

bornly refuses to embrace the light and than this developn~eotmade possible by be-
acknowledge the sovereign authority of the lievers so separated not merely by distance
one Power that can extricate it from its but by race, culture and historical experi-
entanglements, and avert the woeful calam- ence. frdn, with its ancient memories of
ity that threatens to engulf it. . . . a power and glory antedating the civiliza-
"Unification of the whole of mankind is tion of Europe, and its complex spirit
the hall-mark of the stage which human impregnated with the influence of successive
society is now approaching. Unity of religions, stands in striking contrast to
family, of tribe, of city-state, and nation Australia and New Zealand, lands still
have been successively attempred and fully marked by the stage of the pioneer and in

established. World unity is the goal
towards which a harassed humanity is striving. Nation-building has come to an end.
The anarchy inherent in state sovereignty
is moving towards a climax. A world,
growing t o maturity, must abandon this
fetish, recognize the oneness and wholeness
of human relationships, and establish once
for all the machinery that can best incarnate this fundamental
of its life.
" ' A new life,' Bahi'u'llah proclaims, 'is, has no true spiritual substance
in this age, stirring within all the peoples
of the earth; and yet none bath discovered
its cause, or perceived its motive.' '0 ye Bahl'is of fr6n
children of men,' H e thus addresses HIS
generation, 'the fu7zdamental purpose ani-
mating the Faith of God and His Religion
is to safeguard the interests and pronzote
the %+zit? of the humafi race. . . This is
the straight path, the fixed and immovable
foundation.' "-March 1 1 , 193 6.

FORMATION O F T W O NATJONAL
SPIRITUAL ASSEMBLIES

their social progress akin t o
the North
America existing in the middle
of the nine-
teenth century. By faith,
however, and the
supreme power of a Teaching
shaped for
humanity and not one race or
country alone,
the Bahi'is of these two
diverse regions
have entered upon a path of
oneness which
they tread in a unity of
purpose and an
intimacy of soul greater than
that of mem-
bers of the same family whose
physical bond
and rein-
forcement.

The first Annual Convention
of the
Bahl'is of fr6n was held at Tihrin
during
eight days commencing April 26, 1934.
As
in North America, ninety-five
delegates had
been assigned proportionately to the
national
community, and of these eighty-one
were
present a t the first session,
eighty-four a t
the later sessions. This event of
vital im-
portance is told in detail in
the Report
prepared by the National Spiritual Assembly
of i r i n and published as a
supplement to
this Survey.

From the point of view of the Bahi'i

The pillars of the Bahb'i world order are world community, it is significant t o note
the National Spiritual Assemblies, elected that both the National Assembly of f r i n
by delegates representing the local Bahi'i and that of Australia and New Zealand
communities within the designated area of were formed and are functioning in strict
jurisdiction. A National Spiritual Assembly conformity with the administrative prin-
cannot be constituted until the Faith has ciples controlling the national Bahi'i insti-
become sufficiently widespread and firmly tutions previously established in other
rooted t o provide support for the national lands. Their constitutional character and
administrative body, whose effectiveness de- their organic processes are identical with
pends upon the existence of experienced those of America, Europe and other Bahi'i
local Spiritual Assemblies. comn~unitiesthroughout the East, with the
The present period has been notable in result that a believer can take residence in
the formation of two more National any established national Bahl'i community
Assemblies, one by the Bahl'is of i r l n , the and find his spiritual citizenship completely
other by the Bahi'is of Australia and New unchanged. Such differences as he would
Zealand. I t would he difficult to find evi- encounter in the realm of detail, even as the
dence more convincingly testifying t o the obvious distinctions of language and cnl-
universality of the Cause of Bahi'u'llih tural background, but fulfil the true
spiritual unity by stressing that diversity It was a wonderful cxpcrience in coopera-
on which true unity must be based. tive effort and a powerful means of spiritual
O n account of the vast Bahi'i popula- attraction. A reporter from the Sydney
tion of frin, the ninety-five delegates were 'Sun' attended the opening session and an
elected proportionately by the believers outline of the Bahi'i Principles appeared in
through twenty administrative divisions the next issue of that newspaper.

rather than through their separate local Bah6'i communities. I t would be impossible, clearly, to assign ninety-five delegates to local communities numbering more than five hundred. The principle underlying national Bah6'i elections, nevertheless, was fully observed. A similar method of administrative districts including h lumbers of local Bahh'i communities will have to Ire developed for America and other nations when the number of their Spiritual Assemblies exceeds the number of the delegates the believers collectively are t o elect.

The Bahi'i affairs of frin had previously been directed and coordinated nationally by the former "Central Assembly" at Tihrin.

The first National Spiritual Assembly of the Bahi'is of frin were: Valiyu'll6h Khin Varqb, Su'a'u'llih L h i n 'Alb'i, Dr. Yunis s i n Afrhgtih, Jin6b-i-F6&l-i-Mizindarani, Amin-Amin, Ahmad Chin Yazdini, 'Ali-Akhar G i n Furjtan, 'Inbyatu-'116h Lh6n Ahmadp6r, and MahmLd Lhin Badi'i.

"This first Convention was of historic importance to the Bahi'i Cause in that it was for the purpose of forming a National Spiritual Assembly for this southern continent, and so becoming another link in the chain for the establishment of the future International House of Justice.

"The New Zealand delegates were the first to arrive, and a special meeting of welcome was arranged at which a happy time was spent in contacting the Sydney friends.

Later in the week the Adelaide delegates, and friends from both Melbourne and Adelaide, arrived, and these received a similar warm-hearted welcome, so that before the Convention opened a feeling of true Bahi'i friendliness and fellowship was established, and all were filled with an anticipatory joy in being privileged to take part in such a momentous event.

"The elecred delegates were:-

"New Zealand-Mrs. Emily M. Axford, Miss Margaret B. Stevenson, Miss Ethel A. Blundell.

The first Annual Convention of the Bahb'is of Australia and New Zealand was held at Sydney, May 11, 16, 17 and 1 8 , 1934. Details of this meeting, so significant in the unfoldment of the Bahh'i world order, are made available in reports issued by the National Spiritual Assembly formed by that Convention.

"A little more than a decade after the landing in Sydney of those two indefatigable Bahi'i pioneers, Mr. and Mrs. Hyde Dunn, has seen the outward and visible consummation of their labors in the formation of a National Spiritual Assembly of the Bahl'is of the Commonwealth of Australia and the Dominion of New Zealand. This was the outstanding achievement of the Cause in these southern lands in 1934, and itself bears witness to the sincerity, enthusiasm and faith of the believers.

"Bahl'is from Adelaide, Melbourne, New Zealand and other places met in Sydney where the first Bahb'i Convention was held. "Adelaide-Mrs. Silver Jackman, Miss Hilda Brooks, Mr. Robert Brown.

"Sydney-Mrs. Routh, Mr. Hyde Dunn, Mr. 0. Whittaker."

Significant as the formation of a new National Spiritual Assembly is as evidence of an active, vigorous and widespread Bahi'i community in its land, its full importance lies in the fact that the institution of the National Assembly itself is hut a step in the development of the Bah6'i world order. A National Spiritual Assembly stands not 3s an independent body, nor a final authority in the realm of collective action, but as the pillar upon which will rest in future the dome of the Bah6'i social structure-the International House of Justice. A great part of the necessary foundation for that crowning Bahi'i achievement has already been constructed.

It rcmains only for the new National Spiritual Assemblies to begin functioning with effective power, and for the Bah6'i com-

lnunities in Caucasus and Turkisthn to be enabled to initiate their own Annual Conventions and form National Spiritual Assemblies. The requisite capacity will then have been acquired, and the proper conditions realized, for the decisive final step upon which the world's peace and even its very existence depends.

INCORPORATION OF EXISTING NATIONAL SPIRITUAL ASSEMBLIES

During the same period, also, the National Spiritual Assemblies of Egypt, and of India and Burma, found it possible to effect legal incorporation and secure official state recognition for their national Baha'i constitution. Moreover, the National Assemblies of Germany and 'Iriq took steps to adopt constitutions and by-laws identical with the Declaration of Trust under which the National Spiritual Assembly of the BahCis of the United States and Canada has operated for some ten years. The text of these constitutions, some of which are

Palestine Rranch of the American Assembly, at the date of this writing, owns in both 'Akk6 and Haifa, approximately sixty thousand square pics-one thousand, six hundred square pics being equivalent t o nine hundred square meters. The holdings thus represent some thirty-three thousand, seven hundred and fifty square meters.

Soon after its incorporation in the Mixed Court of Egypt, the NationaI Spiritual Assembly of that land acquired, through donation from an Egyptian Baha'i, one faddau of land, equal to four thousand square meters.

The incorporation of the National Assembly of the Baha'is of Egypt must be regarded as far more than a legal achievement. The first Assembly to secure civil recognition and the status of an independent religion in Islim, the National Spiritual Assembly has succeeded in this effort only after a long and ardent struggle. Within a decade, the Bahh'is of Egypt have progressed from a status officially regarded as one of heresy in the eyes of Muhammadanism to that of spiritual

independence.

accompanied by the certificate issued to them by the civil authorities, is reproduced in Part Two of the present work.

Not less interesting is the fact that the National Spiritual Assembly of the Bahi'is of India and Burma has in addition formed a Palestine Branch, duly incorporated and registered, similar t o that formed some years ago by the American Assembly, thus adding one more Bahh'i national community empowered t o hold title to land at the world center of the Faith.

The amount of land transferred to the Palestine Branch of the American Assembly during this period, adjacent to the Shrine of the Bib on Mount Carmel, has been very considerable. Part was acquired by purchase from funds contributed directly for that purpose by believers, the balance consisting of individual holdings donated by their Bahh'i owners. I n this connection it is of interest to recall the fact that American Bahl'is were advised by 'Abdu'l-Bah6 many years before Haifa possessed any importance and before Palestine even had been awakened from its slumber of ages to

The Westerner can not appreciate, nor scarcely imagine, the degree of progress this evolution represents. I t is equivalent to the transition from the tenth to the nineteenth century in the West.

BAHA'i PROPERTY I N AMERICA

From 1909, the date when American Bahh'is made their first purchase of land as the site of the House of Worship on Lake Michigan, near Chicago, to 1936, the amount of Bahh'i property greatly increased.

Five separate properties are now legally held for the benefit of the National Spiritual Assembly of American Bahh'is: the land and structure of the House of Worship, with caretaker's cottage and the studio constructed by the Temple architect, the late Louis J. Bourgeois; Green Acre, Eliot, Maine, the site of the Conferences founded by the late Sarah J. Farmer in 1894, consisting of an Inn, five cottages, Fellowship House and Arts and Crafts Studio, with several parcels of

land-including the im-
purchase lots on Mount Carmel! The portant holding on Mount Salvat-totaling

several hundrcd acres; the house at Malden, Valious u ~ h r r sacred and historic sires
Massachusetts, blessed by the time spent in associated with the Founders of the Faith
it by 'Abdu'l-Bahi during His American in Iran, and hallowed by the heroism of
journey in 1912; the land and buildings de- Their early followers,
are likewise being
veloped by Roy C. Wilhelm at West Engle- gradually acquired, in accordance with a
wood, New Jersey, chosen by 'Abdu'l-Bahb definite plan adopted under the advice of
as the place for the Unity Feast H e gave the Guardian and assisted by his contribu-
the Baha'is of the New York lnetropolitan tion in the amount of two thousand tG-
district in June, 1912, and now used as the mins a year.
Office of the National Assembly and the A t the same time, progress has been made
meeting place of the local Bahi'i com- in the construction of the Haziratu'l-Quds.
munity; and the property at Geyserville, or Bahl'i headquarters, in the capital city,
California, which Mr. and Mrs. John Bosch Tihrhn.
for about seven years placed at the disposal A vast area, moreover, has been acquired
of the Summer School maintained by the on the slopes of Mount Alburz, northeast of
Bahi'is of the Pacific Coast. Tihrin, for the eventual construction of
Green Acre was transferred to Bahi'i the first Mabriqu'l-A&kir (House of
trustees by the Green Acre Fellowship Worship) by the Bahi'is of irhn. The land
whicl~ beld title after Sarah J. Farmer's already acquired measures not less than one
death. The Malden house was left to Shoghi million, two hundred and fifty-seven thou-
Effendi in the Will and Testament of the sand square meters, but is being extended
late Maria P. Wilson, and by Shoghi by further purchases in order to provide

Effendi transferred t o Bahh'i trustees. Both the Wilhelm and Bosch properties were received as donations by their respective owners.

While values may not be readily established for all these holdings, the entire property beld for the Bahi'i Faith in America can he estimated as amounting in worth t o a t least one million, one hundred and fifty thousand dollars. By far the greater portion of this value has been created by the Bahi'is during the decade beginning 1926.

The formation of a National Spiritual Assembly by the believers of fr6n made possible the undertaking of larger Bahi'i enterprises but at the same time this step seemed challenged by a new and violent anti-Bahi'i attitude on the part of certain government departments.

Of intense interest t o BahB'is of other nations has been the acquisition, by purchase, of a portion of the village of a i h r i q , sufficient space for the erection of the accessory buildings, or dependencies, which with the House of Worship constitute the MaGriqu'l-A&kir established by Bahi'u-'llbh.

The Report of the National Spiritual Assembly of the Baha'is of ir6n which follows this International review testifies to the further progress of the Faith in that land, and the activities maintained under the direction of national Committees. Brief reference may be made here to the formation of a National Bahi'i Archives, the dispatching of accredited teachers to 'Irlq as well as t o many parts of ir6u, the adoption of Bahl'i marriage certificates and also a Bahl'i certificate of divorce, the dissemination of Bah6'i news t o local centers, and the necessity of meeting the dire and widespread difficulties resulting from repressive lneasures adopted by the civil authorities.

The weakening of the power of the Muslim clergy in i r i n has been a n indication of nationalism rather than a broadening and deepening of the basis of social ethics and

where the B i b was incarcerated. This sacred and revered scene of one of the momentous episodes in the history of the Faith has thus come under the care and protection of the Cause.

of spiritual religion. A necessary step toward the eventual triumph of a World Faith, the decline of Islhm as revealed religion and ecclesiastical authority has at first resulted in a social environment hostile

to che claims of divinc ~ r u ~ bThe . condition, giving as it does an undue influence t o secular forces, exposes the followers of a living Faith to the increase of pressure and tension which invariably acco~npanies the discrediting of traditional religion. In his letter on "The Unfoldment of World Civilization" dated March 1 1 , 1936, Shoghi Effendi thus describes that decline:

"The collapse of the a i ' i h hierarchy, in a land which had for centuries been one of the impregnable strongholds of Muslim fanaticism, was the inevitable consequence of that wave of secularization which, at a later time, was to invade some of the most powerful and conservative institutions in both the European and American continents. Though not the direct outcome of

holidays, orders will be issued for the closing up of same, the National Spiritual Assembly here with a view to preventing the occurrence of such an event and pointing out to the authorities concerned the importance which such an action would involve, deputed one of its members, Dr. Youness Lhhn Afroukhteh to call on H . E. MirzP 'Ali Aghar Eh4n Hekmat, the acting Minister of Education with instructions that he (Dr. Youness Lhhn) should explain fully the matter to the acting Minister.

Dr. Youness K_hin, in the course of the interview which he had with this official, made it clear to him that as the Tarbiyat Schools formed part of private institutions of the Bahi'i community and as the teachers and pupils are

chiefly Bahi'i and
the last war, this sudden trembling which that since these teachers and pupils, as one
had seized this hitherto imlnovable pillar of of their religious duties, abstain from work-
Islhmic orthodoxy accentuated the prohle~ns ing on nine days during the year, the
and deepened the restlessness with which a schools are automatically closed, and that
war-weary world was being afflicted. as this is a matter relating t o the religious
&iCih Isldm had lost once for all, in Bahb- belief of the Bahi'is, it is impossible for the
'u'llbh's native land and as the direct conse- Assembly t o interfere with sacred duties of
quence of its implacable hostility to His the Bahi'i individuals by forcing them to
Faith, its combative power, had forfeited its work in the Bahb'i holidays. Dr. Youness
rights and privileges, had been degraded and K&in also made it clear in the course of his
demoralized, and was being condemned to conversations, that in the same way that
hopeless obscurity and ultimate extinction." the Board of Education allows the Jewish,
With startling suddenness, and wholly Zoroastrian and Christian communities in
unexpectedly to the Bahi'is of the West, this country to celebrate their religious
the famous Tarbiyat Schools in Tihrin holidays, the Bahi'is should equally be per-
were compelled to close their doors and mitted to benefit by their religious legiti-
abandon their historic mission of initiating mate right. The acting Minister had
true education in frin. School after school, considered such a matter to be against the
throughout the country, conducted by regulations of his Department and had
Bahi'is in cities, towns and villages, cher- stated that the Bahi'is should not, at any
ished by them and of incalculable benefit rate, close their schools on these days and
to thousands of innocent children and suggested that the schools should be left
youth, incurred the same penalty by order open more or less on these days, failing

of the Department of Education. At the same time those dibabilities described in previous volumes of The Bahd'i World were maintained and in some ways extended and made more rigorous.

The account given by the National Spiritual Assembly of frhn, in its Report already mentioned, may be amplified by the following excerpts from other communications.

"As the Board of Education had formerly warned the Tarbiyat Schools officially that in case these schools are closed on unofficial days and also explaining the fact that the school authorities, in celebrating their religious holidays, would in no way disregard the ruling and regulations of the Board of Education, the acting Minister was reiterating his statement that the Bahi'is should not celebrate their religious holidays. Dr. Youness &in also requested that the

which he would have no alternative but to take action for the closing of the schools by virtue of a notification issued from the Board of Education. The reason given by His Excellency Hekmat was that the frinian Government has not recognized the Bahi'i religion as it has other minority religions. Dr. Youness Q d n again called on the acting Minister for the third time and took with him Mirzl 'Ali Akbar Khan Foroutan, the Principal of the boys' school, but all these visits proved of no avail

since, while Dr. Youneqs 9 6 0 was insisting in his views and pointing out the importance for the Bahl'is to close their schools of the pupils, mostly children, were weeping in the streets, sent out from their beloved school regretting the closing down of the same in a deplorable manner. On the same day at 9.30 A.M. the sign-board of the boys' school was also taken down.

from going to these institutions. It was a very sad and touching scene to the passers-by, both Bahi'is and others, as some that the school authorities did not fail to notify the parents of non-Baha'i

students that as
Board of Education give a more careful and sympathetic consideration to the matter before taking an action in respect to two schools of good reputation with an enrollment of 1100 pupils. Dr. Youness Khin asked that the case be submitted to His Majesty for a decision. But the acting Minister gave an unfavorable reply and reiterated his former statements adding that he would have no alternative but to close the schools.

"On Thursday, Azer l l t h , 1313 (December 6 , 1934) the schools were closed as usual in commemoration of the martyrdom of the Bib. On Saturday afternoon, Azer 17th, 1313 (December 8) the Chief of the Police Station had, by direction of the Central Police Department, gone to the boys' school and ordered the closing of the school and sending away of the pupils. The Principal of the school had immediately carried out the order. The Chief of the Police Station had not left the school building when another police officer came to the

the Tarhiyat schools were Bahi'i institutions which had celebrated Bah6'i holidays, the Board of Education had ordered them to be closed.

"After the closing of the schools the National Spiritual Assembly instructed the friends to abstain from sending their children to other local schools pending a decision from the Guardian and obtaining of information as to the definite decision of the Government in respect of the schools in future. Most of the students are still waiting a decision and have not applied for enrollment in other schools. Even most of the non-Baha'is, whose children were studying in the Tarbiyat Schools, are most patiently waiting for the re-opening of our schools and are regretting and at the same time expressing their astonishment at this unexpected event. I t is heard that some of the influential people in Tihrln have referred to the Board of Education and have unofficially complained against the action.

"Since it has become clear

to the National
school t o convey the same order. At that
time an official communication was received
from the Board of Education. After a short
while the Chief of the Inspection Section
of the Board of Education went to the
school to announce the decision. At the
same time a similar notification was given
to the girls' school.

"On the same day at 12 o'clock at night
the Chief of the Police Station, accom-
panied by a policeman, went to the girls'
school and to the Kindergarten and took
down the sign-boards placed at the gates of
these two institutions. On the following
day, Sunday, Azer 18th (December 9,
1934) a policeman was placed in front of
the girls' school and two policemen in front
of the boys' school to prevent the students

Assembly that the ill-wishers and enemies
of the Baha'i Faith have made intrigues
against the Bahl'is before His Majesty and
accused them of being disobedient to the
laws of the country and being careless of
the interests of frhn and of lacking patriotic
feelings towards their country and that,
therefore, the order issued for the closing
down of schools was based on the sanction
of His Majesty which means that His
Majesty has in fact taken such a step, the
National Assembly, with a view to remov-
ing any misunderstanding and disclosing
the truth, had recourse to the following
means:-

"A long and detailed tclcgraphic pctition
was sent to His Majesty of which a copy
was handed to the Royal Secretariat. This

step was of no avail since two days after the
cablegram was handed to the Telegraph
Office the Head of the Departmept called
the Secretary of the National Assembly and
told him that as the cablegram was of a

"Information was received from Qazvin
through a traveller stating that the local
Board of Education had closed the girls'
school and that the Police had forbidden
Bahl'i meetings and gatherings.

I t was
complaining nature, he was forbidden to surprising that the local Police had forhid-
send it to its destination. The Secretary of den the Bahi'is to have their dead buried
the Assembly expressed his surprise at hear- in the Bahi'i cemetery Gulastin-i-Javid,
ing such an illogical statement whereupon suggesting that the Bahi'is should acquire
the Head of the Telegraph Department re- a piece of ground near the M4ammadan
plied most categorically that he could not cemetery and bury there their dead without
accept such a telegram which he gave back performing any rites or ceremonies so that
to the Secretary adding that he could also there may be no different treatment in
refund the cost of same. But the Secretary favour of the Bahi'is. I t is evident that
never got back the money and kept the the friends have never complied with such
receipt form which was given for it. instrnctions which are against their con-
"Upon the refusal of the Telegraph science and religion and will never do so in
Office to accept the cablegram addressed to the future.
His Majesty, the National Assembly wrote "A report was received from Ka&in that
at once a letter to the Ministry of Posts and the local Board of Education had closed
Telegraphs and asked for due consideration down the Bahi'i school Vahdat-i-Bahar in
to be given to the matter. that town and the police had forbidden all
"A petition was sent by the Assembly to Bah6'i gatherings and meetings, both pri-
the Council of Ministers asking them to vate and public in the Haziratu'l-Quds
remove the difficulties and restrictions cre- and in private houses. The Principal of the
ated for the Bahi'is. school was detained for a few days and
"As the National Assembly was not quite Aghai Forougl~i,one of the leading friends,
sure that the copy of the petition addressed was imprisoned some days.
to His Majesty was delivered to its high "We quote hereafter some excerpts from

destination by the Royal Secretariat, it considered the possibility of having further petitions handed to His Majesty through certain high personages. But most of these personages offered their excuse to do this favor on the grounds that His Majesty was exceedingly angry with the Bah6'is. Among these personages, however, His Excellency Jam, the Minister of the Interior, offered to hand the Assembly's petition to the s i b when a favorable occasion should arise. A comprehensive petition was, therefore, drawn up and handed to His Excellency Jam for delivery to His Majesty.

"The Directory Body of the Tarbiyat Schools Committee, by direction of the National Assembly, wrote a long letter to the Board of Education regarding the closing of the schools and sent it by the local post (since the letter would have been refused if sent otherwise).

"In the meantime various regrettable reports were received from provinces and districts in fr6n as follows:-

the report recevied from the Assembly in K6&6n:-

"On December 9th last the Chief of Police sent a message to the Spiritual Assembly through one of the friends, Dr. zulaymin Bergis, that Bah6'i meetings, both private and public, should be stopped and that no Bahi'i should openly declare his faith. The following day the police arrested the guardian of the Haziratu'l-Quds premises and made him give a written assurance that no BahPi meetings should be held in the Bahi'i Center.

"On December 13th last the Chief of Police, accompanied by another official and a number of policemen and an inspector from the Detectives, went to the Vahdat-i-Bas_har schools for boys and girls and closed down the same by order from the capital.

Then the party proceeded to the Ha?iratu'l-Quds and ordered that nobody should visit this placc. They also confiscated the furniture and articles of the boys' and girls' schools and sent out the gate-keeper of the

Ha~iratu'l-Quds from thiq building. Then they took Mirz6.'Ahbis Lhan Mahmudi, the Principal of the School, t o the police, arrested h i there for three days with a view t o frightening him and forcing him t o deny his faith, but all without any avail.

O n the following day Dr. zulaymln Bergis and Mirzi Moussa Youssefian were taken to the police. The former was released after a short while, but the latter was held until the following day. They were both released on bail. Again another friend was taken to the police and after using bad language against him and against the Cause, they released him. The Maarefat school at A r i n (a suburb of K i h i n) was also closed. A t present all BahPi institutions are closed and suspended and the Bahh'i schools and the Haziratu'l-Quds, which belongs t o the Cause, have been locked up by the Government officials. These buildings are liable t o be damaged and even pulled down by rain and snow should they

a report saying that the police have closed the Haziratu'l-Quds and forbidden all the meetings. The preachers are using abusive language on the Cause and inducing the fanatical class to rise against the friends.

"Similar news was received from almost every corner of the country, but such events had not taken place in Tihrin till ic was lately heard that the police had issued some circular instructions t o its various branches both in the provinces and in the capital t o prevent strictly Bahh'i activities and suspend all gatherings and meetings and prosecute and arrest everybody who professes his faith openly and also t o dismiss from the Government service any Bahi'i who declares his faith openly. Since the issue of these instructions the restrictions began to appear for the friends in Tihrin:

all Bahi'i gatherings and meetings, both private and public, which used to be held in the Haziratu'l-Quds and private houses, and even some of the Character

Training
remain locked up in their present state. Classes of children were suspended and those
Any Bahi'i who may profess his faith friends who used t o have meetings in their
openly is liable t o be arrested. For the last houses were forced to give written assur-
eighty years the friends in Kh&in had not ance that they would not hold any. Some
experienced such restrictions and difficulties. of the friends were called to the police and
One of the friends named Agha Muhammad warned that they should not declare their
Forouzan was made t o give a written faith openly, but as the friends had cate-
assurance that he will not receive any guests gorically refused to respond to the call and
in his house. preferred to suffer all sorts of calamities
"The pupils who were studying in the rather than ro comply with the wishes of
Bahi'i schools are left without any decision the officials, the matter was not taken up
and are having their time wasted since they any further.
will not he admitted in Muhammadan "Then some of the local papers and
schools unless they renounce their faith, a m~gazinesin Tihrin, taking advantage of
course which they will never adopt. the occasion, began t o write articles attack-
"We have received a report from ing the Bah6'i schools and the Bah6'is. One
Hamadin saying that the Haziratu'l- of the local preachers, Shariat Sanglaji, re-
Quds has been closed and that gatherings ferring to the attack made in some of the
and meetings have been forbidden. papers, had, in the course of the speech he
"The Spiritual Assembly in Salf6n-Abid had delivered for the public, expressed his
(Aragh) have sent Aghai Noush Abadi, utmost joy and gratitude at the action taken
the teacher, t o Tihrin and sent a message by His Imperial Majesty in closing up the
through the latter that the police have Baha'i schools which, in the opinion of the
closed the Ha~iratu'l-Quds, confiscated the preacher, were prejudicial t

o the good
correspondence and archives of the Assem- morals of those Muhammadan students who
bly and that they have even taken away the were studying in the Baha'i schools.
tiles bearing Bahi'i inscriptions which were "According t o information received, the
fixed up on the walls of the Hatiratu'l- schools of Tayyid and Mowhebat 111
Quds hall. Hamadin have been closed by order of the
"The Assembly in KirminGih have sent local Educational Department and the in-
terventinn of the Police, who had driven women in Tihr6n where they are caught
away the pupils from the schools in a most manners and how to behave themselves in
discourteous and harsh manner. society. Qualified Bah6'i teachers are man-
"The question relating to the unveiling aging these meetings."
of women is progressing most satisfactorily
and rapidly in this country. The majority PROGRESS IN THE CONSTRUCTION
of the female class both in the capital and O F T H E HOUSE O F WORSHIP
in the provinces have discarded their veils I N AMERICA
and joined the new movement.
"Special lneetlngs were arranged first by With the completion of the external
Government departments and then by mer- decoration of the dome, reported in the
chants, various guilds, municipal institu- previous volume, the Bah6'i House of Wor-
tions, etc., where various classes of people ship on Lake Michigan assumed a new and
were present with their wives without any more impressive, as well as more beautiful,
veils. According t o the local press, a num- aspect. By the union of the architect's
ber of Mullis and priests as well as some genius for design, with the builder's advance
notaries public have attended these meetings in the use of plastic concrete, an effect has
with their wives. Some of these Mullis been obtained which the professional en-
have delivered speeches in support of the gineer and architect recognize as a great
new movement and proving that the dis- forward step and the layman perceives as
carding of the veil has no connectio~l an extraordinarily appealing development in
whatsoever with religion. This is most architecture.
strange and surprising especially when tak- The edifice is so situated

upon the North
ing into view the utmost degree of fanati- Shore highway that the dome and clere:
cism and narrow-mindedness tor which story sections are visible at turns in the road
the ecclesiastical class in this country are long before the main structure appears.
known. These two sections, indeed, constitute an
"It may be worth lnentioning here that organic nnit, bound together by the vertical
the 'frin' newspaper published in Tihrin pillars supporting the nine great ribs.
has lately reproduced the picture of a When, therefore, the clerestory section
number of Mullis and the ecclesiastical class was finished by August, 193 5 , the first
in Qazvin, frin, accompanied by their stage in the decoration of the external sur-
wives attending a meeting held in that town face of the House of Worship had been
to celebrate the unveiling of women. fully accomplished. The throng of visitors,
"The Government, with a view t o sup- and the host of persons employing the high-
porting the movement, has imposed certain way adjacent to the Temple site, can now
restrictions on the fanatical class who are begin t o appreciate the majesty with which
reluctant to joint the movement. Thus the completed building will herald the Faith
women with their veils on are not allowed of Bahgu'llih.
to use public means of transport and 'buses, For the believers, the completion of the
go t o public shows, pictures and cafes and clerestory section represented also a triumph
cross public streets and thoroughfares. of sacrifice and devotion long sustained and
These restricrions are being increased every ardently borne. Their hopes and expecta-
day. tions, centered in Temple construction over
"The Spiritual Assembly in Tihrln, in a period of ten years, came to a temporary
view of the present movement relating to fulfilment as they felt the deepened unity
discarding of the veil, have considered that and insight acquired as result of

such in-
Bah6'i women should also join the move- tense concentration upon a tremendous
ment and discard their veils a t once and task.
attend public meetings with their hus- NATIONAL ARCHIVES
bands.
"Special meetings are held by the Assem- The longing t o collect,
publish and per-
bly for the friends both for Inen and petuate the Tablets of the Bah6'u'llhh
and

'Abdu'l-Bahi, keenly felt by bslievers in all spiritual unity transcending
race, nation
countries since the early days of the Faith, and cIass. O n the one hand,
the Bahb'is are
came to definite organized expression among animated by the conviction
that the prob-
the Bahi'is of North America more than lems of humanity can only be
solved by the
twenty years ago. A National Archives union and solidarity of
mankind in "one
was established to which all American be- Faith and one Order." On the
other hand,
lievers were requested to send the Tablets the Bahl'is are devoting their
lives and re-
they had received from the Master. Three sources to the upbuilding of a
universal
volumes of Tablets were soon made avail- civilization not compatible
with systems
able, and the contents of a fourth volume based upon war and strife.
are now ready for the press. In addition to This attitude is not to he
confused with
these Tablets, sacred Bahi'i relics and valu- that of the "conscientious
objector" whose
able historical material have lilrewise been individual outlook compels him
to reject, if
acquired and preserved. The Archives necessary, the function of
government for
Committee in America, indeed, has de- the sake of his conviction.
The Bah6'is are
veloped its function to the point where a not retreating into a
subjective attitude,
special storage space and reference room will but rather seelcing to learn
the divine art of
soon be needed. a unity and cooperation which
in itself rep-
Similar National Archives have been in- resents the highest goal of
social effort.

itiated in Egypt, iriu, Germany, America and India. The next step in this important function of the administrative order will be the formation of local Archives by the various Spiritual Assemblies in cities and towns.

Not less than fourteen volumes of Tablets revealed by Bahd'u'llih and 'Abdu'l-Bahi, compiled under the direction of National Spiritual Assemblies, have been sent t o the International Bahi'i Archives on Mt. Carmel.

THE DIVINE POLITY

The period of two years covered by The Bahd'i Woi,lil, Vol. VI, has been characterized by the establishment of two important principles controlling the relation of the Bahl'i community to its social environment. In the words of 'Abdu'l-Bah6, the Bah6'is follow a divine polity rather than the competitive, changing and fruitless programs of a misguided world.

The first of these principles is that

In the words of Shoghi Effendi: "This principle is no other than that which involves the non-participation by the adherents of the Faith of Bahi'dllllh, whether in their individual capacities or collectively as local or National Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster.

. .. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahh'u'llAh, to avoid the entanglements and bickerings in-

Bahi'is in all countries refrain from indi- separable from the pursuits of
the politician,
vidual as well as collective political activi- and to become worthy agencies
of that
ties. They accept no office dependent upon Divine Polity which incarnates
God's im-
political influence, and take no part in the mutable Purpose for all men. .
. .
clash of partisan movements and interests. "Let them proclaim that in
whatever
Loyal to tlie enactments of their respective country they reside, and
however advanced
governments, the followers of Bahi'u'llih their institutions, or profound
their desire
stand apart from any activity or influence to enforce the laws, and apply
the principles
which can in any way jeopardize their enunciated by BahCu'llih, they
will, un-

hesitatingly, subordinate the operation of izations that oppose it . . .
imposes upon
such laws and the application of such prin- every loyal upholder of the
Cause the ohli-
ciples to the requirements and legal enact- gation of refraining from any
word or
ments of their respective governments. . . . action that might prejudice
the position
"Though loyal to their respective govern- (that is, that of an independent
religion)
ments, though profou~~dlyinterested in which our enemies have in
recent years and
anything that affects their security and of their own accord,
and estab-
welfare, though anxious to share in what- lished. This historic
development, the
ever promotes their best interests, the Faith begiinings of which could
neither be
with which the followers of Bahi'u'llih recognized nor even
anticipated in the years
stand identified is one which they firmly immediately preceding
'Abdu'l-Bahb's pass-
believe God has raised high above the ing, may be said to have
signalized the
storms, the divisions, and controversies of Formative Period of our Faith
and to have
the political arena. Their Faith they con- paved the way for the

consolidation of its
ceive t o be essentially non-political, supra- administrative order. As this movement
national in character, rigidly non-partisan, gains momentum, as it receives added im-
and entirely dissociated from nationalistic petus from the attitude and future action
ambitions, pursuits, and purposes. Such a of the civil authorities in frin, it will
Faith knows no division of class or of party inevitably manifest its repercussions in the
.
. . firmly convinced that in a world of West and will rouse the leaders of the
inter-dependent peoples and nations the Church and finally the civil authorities to
advantage of the part is best to be reached challenge the claims and eventually to
by the advantage of the whole, and that no recognize the independent status of the
abiding benefit can be conferred upon the Religion of Bah6'u'llih. . . . Though our
component parts if the general interests Cause unreservedly recognizes the Divine
of the entity itself are ignored or neg- origin of all the religions and upholds the
lected." spiritual truths which lie at their very core
The second principle upholding the in- and are common to them all, its institu-
tegrity of the Bahi'i Order is that which tions, whether administrative, religious or
similarly sunders the tie which serves to humanitarian, must if their distinctive
bind any believer to the religious sect or character is to be maintained and recog-
church with which he might have previ- nized, be increasingly divorced from the
ously been associated. The Bahi'i does not outworn creeds, the meaningless cere-
retain formal membership in any creedal monials and man-made institutions with
institution, since his faith compels him to which these religions are at present iden-
live within a larger spiritual society than tified."
can exist outside the World Religion of On March 1 1 , 1936, the Guardian re-

Bah&'u'Il&h. Desiring to form part of a new and regenerated humanity able t o perceive its fundamental oneness and forge bonds of enduring fellowship and cooperation, the Bahi'i has come to realize that this intention is incompatible with a traditional religious connection whose society is artificially restricted and whose development has been intertwined with historical controversies negating the real purpose of revealed religion.

The following words of Shoghi Effendi have defined the principle for the Bahi'i community: "The separation that has set in between the institutions of the Bahl'i Faith and the Islbmic ecclesiastical organization, the assimilated, by virtue of its creative, its regulative and ennobling energies, the varied races, nationalities, creeds and classes that have sought its shadow, and have pledged unswerving fealty to its cause. I t has changed the hearts of its adherents, burned away their prejudices, stilled their passions, exalted their conceptions, ennobled their motives, coordinated their efforts, and transformed their outlook. While preserving their patriotism and safeguarding their lesser loyalties. it has made them lovers of mankind, and the determined uphoMers of its best and truest interests. While maintaining intact their belief in the Divine origin of their respective religions, it has enabled them t o visualize the-underlying purpose of these religions, to discover their merits, t o recognize their sequence, their interdependence, their wholeness and unity, and to acknowledge the bond that vitally links them to itself. . . . Their Faith, Bahl'is firmly believe, is . . . undenominational.

EXTENSION OF TEACHING ACTIVITIES I N EUROPE

The powerful efforts of Bahl'i communities established in Europe t o promote the Faith have been reinforced by a number of American believers who have been resident or traveling during the past two years.

non-sectarian, and wholly divorced from every ecclesiastical system, whatever its form, origin, or activities."

Like two mighty pillars, these policies uphold the Bahl'i community high -above the controversies by which every other society is being overwhelmed. They mark a definite turning point in the history of the Faith, inaugurating that new era of development which the Guardian has termed the Formative Period. For the individual believer they are a truly providential protection against the impact of a decaying civilization whose influences otherwise would betray all but the most determined and spiritually evolved souls. As the tree cannot resist the flame which sweeps destructively through the forest, so the human personality in such a conflagration of feeling as now rages upon earth cannot, without protection, resist the myriad tongues of psychological fire d a r t ~ n gat him and penetrating his shell of custom, to consume the sacred spirit within.

Justification of the Divine Polity is not

Among these workers in the field may be cited Miss Martha L, Root, Mrs. Helen Bishop, Miss Marion Jack, Miss Julia Goldman, Mrs. Jeanne Bolles, Miss Jeanne Bolles, Mrs. May Maxwell, Miss Mary Maxwell, Mrs. Sylvia Matteson, and Mrs. Louise Gregory.

Since the previous International review was prepared, Miss Root has visited and worked constantly in Greece, Rumania, Jugoslavia, Austria, Hungary, Latvia, Lithuania, Finland, Norway, Sweden, and Iceland. Notable interviews given her by royalty, statesmen and leading educators have been published in V o r l d Order, the magazine of the American National Spiritual Assembly. Her article describing her visit to Iceland has likewise been published in the same magazine.

Concentrating upon her effort to impress the vital importance of Bahl'u'll6h's World Faith upon the minds of the most influential and responsible leaders of opinion, Miss Root has found i t possible t o meet in personal audience with Dowager Queen

necessary, since current events in all parts of the world reveal the disastrous results incurred by confusing spiritual values with political policies, and religious aims with movements which are essentially material-istic behind their mask of slogan and phrase.

I n the long perspective, the success with which the Bahi'is have understood, accepted and acted upon these two principles would alone constitute a vast achievement, were they able t o serve the Faith at the time in no other way. By such successive steps is the World Order of Bah6'n'lllh emerging as a new world, a world in which man may be truly human-a world more and more separated from the wilderness of civiliza-tion in which vast hordes of bewildered people see no outcome except struggle to the death.

Marie of Rumania, King Haakon of Norway, Prince Paul of Jugoslavia, President BeneS and Ex-President Masaryk of Czechoslovakia, Princess Olga of Jugoslavia, Princess Marina of Greece, now Duchess of Kent, and Archduchess Anton. Other leaders similarly met were Mme. Tsaldaris, wife of the Prime Minister of Greece, Mr. Constantine Kotzias, Mayor of Athens, Mr. Stasys Lozoraitis, Lithuanian Minister of Foreign Affairs, Dr. Erling Eidem, Archbishop of Sweden, in addition to educators in the various countries she visited.

I n each case, Bahl'i literature in the national language was presented. The impressive record, moreover, includes the placing of Bahl'i articles in more than one hundred magazines and daily papers throughout northern and eastern Europe,

besides radio addresses delivered in Praho, Oslo and Bergen.

In earlier volumes of The Bahd'i World we published

social evolution. Lidja Zamenhof spoke last, and as one inspired.

While attending the Congress I found it possible t o publish

it has been made clear with what sheer faith this Baha'i has, with slight material resources and no assistance from Bahh'i finances, steadily ascended the steep hill of difficulty on her determined pilgrimage throughout the world.

While no one can estimate the direct or indirect results which will in future proceed from these interviews, radio addresses and widespread publicity, Miss Root's achievement in arranging for new translation and publication of BahB'i literature stands above the level of conjecture. Thus, "Bahi'u'llih and the New Era," by J. E. Esslemont, has appeared in Rumanian and Greek, with a Finnish translation on the press. Of pamphlets, five thousand copies of "What is the Baha'i Movement?" were published in Rumanian, together with an equal number of "The Bahi'i Movement" in the same language, the translator being Archduchess Anton, the former Princess Ileana of Rumania. During Miss Root's visit t o Finland and Iceland, editions of four Bahl'i articles in the press."

A detailed program, unfortunately, is not available of the many public lectures which she delivered in the Balkan and Scandinavian countries during this period.

I t can only be stated that a number of new study groups were formed, and at least introductory knowledge of the Cause of God widely spread in new areas of Europe.

Sofia, Bulgaria, in which city Miss Marion Jack has resided since her visit to Adrianople (see The Bahd'i Wovld, Vol. V, page 5 8 1) , has witnessed the formation of the first local BahB'i Spiritual Assembly in the Balkan States. The group of interested students of the Teachings with whom the Assen~hly is now working numbers about 110 persons. While Miss Root has visited and worked in Sofia on more than one occasion, rendering invaluable assistance, the institution of the Spiritual Assembly was due t o Miss Jacls's ardent and patient labors.

Belgrade, Jugoslavia, has likewise, through the efforts of Mrs.

Gregory, be-
"What is the Bahi'i Movement?" were like- come the center of Bahi'i activities now
wise published in each of these two tongues. established in what appears to be a pernna-
The Twenty-Sixth Annual Universal nent form. I n the Serbian language,
Esperanto Congress, held at Stockholm, translated by Mme. Draga Ilic, there is now
August 4-11, 1934, has been graphically available a pamphlet summarizing the
described by Miss Root. Teachings as well as Dr. Ewlernont's book
"At the opening session I had opportunity which was reported in the previous volume.
to convey the greeting of Shoghi Effendi The number of devoted believers has
and the good wishes of the worldwide steadily increased, and Belgrade now repre-
Bahh'i community to the delegates present. sents a nucleus which later will surely
Bahh'i literature was on sale during the evolve into an organized Bah6'i community.
sessions. The special Bahh'i session, held on Mrs. Bolles and her daughter have assisted
August eleventh, was beautiful and impres- the Bahi'i Centers in London, Paris and
sive. The Esperantists met in a Council other cities, more particularly Germany.
Chamber of the great Parliament building. During September, 1935, these American
Twenty nations were represented. Miss believers traveled t o Nuremberg, Dresden,
Alminda, Bahi'i and Esperantist of Stock- Berlin, Frankfort, Neckargemund, Heidel-
holm, presided. O n a long table covered berg aud Karlsruhe, addressing groups and
with rich sills the Bahi'i books were finding many opportunities t o bring the
arranged, Dr. Esslemont's volume in many Faith t o the attention of individuals en-
languages, and a number of books and countered en route.
pamphlets in Esperanto furnished by Dr. Similar journeys to BahB'i Assemblies and
and Mrs. Grossmann and the American groups in Germany were made by Mrs.
N. S. A. After the chairman had spoken Helen Bishop and Miss Maxwell,

after
of the need for the renewal of religion, I summarized the Teachings on spiritual and consequence, the
attendance at the Bahi'i Summer School held in Stuttgart. As a

bclicvers of that land have shared thcir experiences and methods with American co-workers, and in turn learned more directly the principles of the Administrative Order as developed through the American Bahi'i community.

The American friends have also followed with admiration the accomplishments of Miss Julia Goldman, Mrs. May Maxwell and Mrs. Sylvia Matteson in Europe.

While in Stockholm during 1935, Miss Goldman had an interview with the archaeologist, Sven Hedin, who expressed his intention of seeing the Bahi'i Temple on the occasion of his next journey t o Chicago.

I n Geneva, Miss Goldman met a number of delegates attending the Institute of Intellectual Cooperation. I n addition, this teacher published interviews in the Stockholm press and held a large number of public meetings at Bahb'i Centers in Esperanto. Miss

"Highly successful meeting, Dccembcr 30, 31, of the Union of Bahh'i Students of Europe, held in Paris.

"Mrs. May Maxwell left Brussels to attend the Conference in Paris and has returned t o carry on the teaching work in Brussels.

"During November Miss Mary Maxwell visited 1T Bahi'i Centers in Germany, speaking everywhere to the Bahl'is and their friends.

"Mrs. Jeanne Bolles and Miss Bolles left London in December. In St. Moritz they interested several persons in the Cause.

Now, upon advice from the Guardian, they have gone to Southern Germany, and will make Munchen their teaching headquarters.

"Madame Paula Moudri, well-known writer and peace worker, celebrates her 75th birthday in Praha. The Bahgis there are grateful for the completion of her translation of the iqdn into

England. Root spent some days in the city. She is
Mrs. Matteson, experienced in press work, now in Budapest, and will go t o Athens t o
assisted the English friends in sending to carry forth the work which she has been
many newspapers a descriptive article and doing for the past few years.
photographs of the Temple at Wilmette, "The League of Nations Library has ac-
showing the completed dome unit, with the cepted the copies of World Order, filed
result that the London Times and other them, and made them available for readers.
journals published a Temple illustration for "Eugen Relgis has written a book en-
the first time. Mrs. Matteson similarly titled Cosmomitapolis, which presents fun-
prepared Bahi'i material for papers in Ger- damental concepts of the 'revolutionary'
many. and evolutionary movement In politics,
The devoted sevices rendered by Mrs. economics and sociology. The only chapter
Louise Erickson of Brooklyn, in promoting on Religion is given over to the BahB'i
the Faith both in Sweden and Denmark, Faith. The author is a Rumanian, but the
by journeys to those lands, by providing French translation of his book may be
for the publication of Swedish translations ordered.
of Bah6'i literature, and by newspaper in- "At the recommendation of Shoghi
terviews, are mentioned with gratitude and Effendi, Friulein Edith Horn, member of
appreciation. The Spiritual Assembly of the National Spiritual Assembly, and Mrs.
Paris in 193 5 took occasion t o mention the Charles Bishop, made a tour of the Bahl'i
fact that a visitor reported having noted Centers in Germany. The Inter-Relations
in a Swedish journal that thc King of Den- Committee through Frau Grossmann
mark had accepted Bahi'i literature pre- planned the itinerary, and invited the
sented by Mrs. Erickson. Articles report- friends t o attend the meetings called for
ing Mrs. Erickson's Bahi'i activities ap- these two visitors.

peared in "Upsala Nya Tidning," "Ulri-
cehamn's Tidning," "Afton Blader," and
"Dajens Nyheter," from March to May,
193F.

From reports and bulletins received from
European Assemblies the following facts
are made available.

"Fraulein Horn and Mrs. Bishop met
with the Bahh'is of Dresden at the Nine-
teenth Day Feast on September 8th. I n
Leipzig they had ample time for delibera-
tions with the friends. A special meeting
was the reception given by Mrs. Bishop t o
the Bahh'is and their friends. A similar
invitation was given by Mrs. Bishop in
Berlin. The travelers were delighted with
the growth of the Cause in this city: in the
last year the Community has doubled its
membership. There are now a numher of
active workers t o reinforce the efforts so

Fraulein Els Grossmann of Neckargemiind
was also a guest in Stuttgart during these
days.

"Fraulein Horn and Mrs. Bishop met
with the Bahh'is of Dresden at the Nine-
teenth Day Feast on September 8th. I n
Leipzig they had ample time for delibera-
tions with the friends. A special meeting
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Berlin. The travelers were delighted with
the growth of the Cause in this city: in the
last year the Community has doubled its
membership. There are now a numher of
active workers t o reinforce the efforts so

"After the close of the Summer School
in Esslingen, FrSulein Horn and Mrs. Bishop visited Stuttgart, Znffenhausen, and Geis-
lingen. Besides these two guests, the friends were delighted with the presence in some of their gatherings of Mr. and Mrs. Max-
well, and Miss Mary Maxwell of Montreal.

blies in England. The arrival of Mr. David Hofman was timely; and with the help of these friends, the Committee initiated a Teaching Bulletin in order t o draw the isolated Bahb'is into the National Com-
munity life, more particularly, by treating questions on the Administrative Order and circulating the Guardian's precious letters.
The response was immediate and gratifying for the spirited replies also contained lecture engagements for Mr. and Mrs. Bishop's notional tour.

"In London, the practice of featuring an outside speaker along universal lines, once a month, was abandoned; and the program shared by Hasan Balyuzi Effendi, now ac-

long sustained by Herr Lehne. I n Restock, Frau Walcker, and in Warnemiinde Frau Schwedler arranged beautiful meetings for the friends. The Bahl'is of these centera on the North Sea are always eager t o hear at first hand of the activities of the Cause in other centers. I n Hamburg, on two occasions, a large number of the friends rallied to hear the two speakers.

"While Fraulein Horn went to Frankfurt to meet with the friends there, Mrs. Bishop went to Heidelberg t o address a fairly large study class, led by Dr. and Frau Grossmann at the Museum. I n Weinheim an excellent meeting was held.

"On September 23rd, Fraulein Horn and Mrs. Bishop met again in Stuttgart, to share with members of the National Spiritual Assembly their experiences in the teaching field. The special objects of the tour were as follows: the presentation by Fraulein Horn of the notes which she gathered in conversations with the Guardian during her rememberable pilgrimage last May; the presentation by Mrs. Bishop of fundamental

claimed as a first-rate speaker, Mr. Hofman and Mrs. Bishop, resulted in increased attendance at meetings. Fireside meetings were arranged by the Youth Group, and by Mrs. Katharine Brown, and Lady Blomfield respectively; besides, Mrs. Bishop met with Mrs. George's weekly study class for intensive work on 'The Dispensation of Bahl'u'llhh.'

"Hasan Balyuzi Effendi, Mr. Hofman, Miss Cansdale and their enthusiastic colleagues gave a splendid chapter of the International Youth Rally, initiated in America, but observed throughout the Bahi'i World on March 22nd.

"In April, Mr. and Mrs. Bishop went to Devonshire. Lectures were given in Torquay at the Theosophical Society, before a large audience at the Practical Psychology Center; then at half a dozen friendly firesides the Faith was discussed with members of the Oxford Group, psychologists, Theosophists and Anglicans. Ashburton held its first Bahi'i meeting at the home of a resident Bahi'i. Mr. Mark Tobey

had been
principles of the Administrative Order of ploughing four years for contacts at Dart-
the Bahi'i Community, more particularly, ington Hall, where he teaches painting.
the Guardianship according t o the Will and H e presented Mrs. Bishop and her lecture
Testament of 'Abdu'l-Bahl, the dependence before a goodly number in his studio. An
of the centers upon their National Spiritual American-Norwegian home was then offered
Assembly, and the creation of the Central for successive lectures with the result that
Fund. before Mrs. Bishop's departure, the listeners
"In February, 1936, the National Spir- volunteered t o form a study class under
itual Assembly invited Mr. and Mrs. Charles Mrs. Tobey's direction. Good news has just
Bishop t o work with the Teaching Com- come that interest is sustained; sixteen are
mittee in the new and general activity faithful through the summer holiday season,
designed to increase the number of Assem- while the autumn is promising, indeed.

"New members are recorded in the vari- ing the example o f the $. A . of the Rahi'is
ous Assemblies. London has also gained; of New York, our S. A. adopted a charter
but the friends feel keenly the departure of and is thus the first local S. A. of our two
Miss Goldman and Mr. F. St. George Spend- countries t o be incorporated.
love, who is ever t o he identified with the "Also in Warncnziinde the friends formed
pioneer work which brought conscious a Spiritual Assembly. As a rule meetings
practice of the high technique of Bah6'i take place every week.
Administrative procedure. "In their bulletin 'Vienna Bahi'i News'
"The friends in Berlin formed this year the community Vienna reports weekly lec-
a Spiritual Assembly. I n addition to the tures. Unity Feasts take place regularly
Bah6'i Feasts there are devotional and in- in the homes of the friends.
structive meetings each first and third "After the Summer-Week at

Esslingen,
Wednesday, the other Wednesday evenings
being reserved for the work of the Spiritual
Assembly.

"The group Dresden held 40 Bahb'i
evenings in the course of the past year.

"The community Esslifzgen reports regu-
lar public meetings and Unity Feasts.

"In Frankfurt-an-Main friends and in-
quirers come often together for a study of
the teachings.

"The group in Goeppingen-Geislinga -Tihrin, frbn, and Mr. Spendlove--
has been quite active, though handicapped
by a loss of four friends through change of
residence.

"Hamburg held regular weekly meetings
for study and training of speakers. Also
the Unity Feasts were held regularly at the
friends' homes.

"In Heidelberg new interest has been
aroused through a series of well-frequented
semi-public lectures, as well as through
some discussion-meetings and courses of
introduction.

"In Heilbronn study-classes were ar-

1935, the following foreign participants
visited the German Communities and
Groups: Miss Julia
Goldman-Boston
(U. S. A,) with Mrs. Ruhangiz Bolles-
Washington (Conn., U. S. A.), Mrs. Helen
Bishop-Geneva, accompanied by Miss
Edith Horn-Frankfort
a.M., Mr. and
Mrs. Maxwell and Miss Mary Maxwell-
Montreal, Canada, as well as Miss Bolles-
Washington, Conn., Mr.
Ezzatollah Zabih
-Tihrin, frbn, and Mr. Spendlove--
London.
"Mrs. Bolles reported on her journey
which, from September 4-16, 1931, took
her to Nuremberg, Dresden, Berlin, Frank-
furt a.M., Heidelberg N e ~ k a r ~ e m i i n dand
,
Karlsruhe: 'Miss Julia Goldman and I
arrived in Nuremberg on September 4. I n
the evening we were called upon by Mr.
and Mrs. Lorey of Fuerth near Nuremberg
and discussed with them till late many
problems of the sacred Cause. Though i t is
very difficult for the friends to arouse
interest for the Cause in their

locality they ranged, offering a systematic introduction into the Bahi'i Teachings.

"The BahPi Community Karlsruhe has meetings every Thursday. Especially well attended are the Unity Feasts which take place alternately in Karlsruhe and Rueppnrr.

"In Leifizig the friends gather every Friday and at the Unity Feasts.

"The group in Riistock continued its Lecture-Meetings and Unity Feasts and the study of 'The Dawn-Breakers.'

"The report of the community Stnttgart showed vivid activity: general meetings, Unity and other Feasts, Reading and Study Evenings, and the special celebrations and meetings o n the occasion of the 13th National Convention. This April, follow-

never tire in their efforts to work for the movement. Friday, September I , we went to D r e s d a where, in Mr. and Mrs. Koehler's home, there was a gathering of eight friends. After the meeting many questions were put and followed by a discussion.

Mrs. Hentschel, one of the friends in Dres-den, invited us for dinner next day, where we met her sons and daughters. There we had also a vivid and interesting discus-sion on the Faith. Saturday afternoon we left Dresden and at night arrived in Berlin.

Unfortunately, we missed the BahPi meet-ing through a misunderstanding, Mr. Lehne gave us the address of a Berlin friend, t o whom we wrote instantly. The next morning she came to our hotel, and by the

evening brought together twelve f r i e n d s and invited the friends to the meetings a great achievement considering the long distances in Berlin and the fact that these friends could not be reached by telephone.

This evening became one of our most im-

arranged for these two visitors. After the conclusion of the Summer-Week at Esslin-gen, Miss Horn and Mrs. Bishop visited Stuttgart, Zuffenhausen and Geislingn.

pressive meetings. Tuesday afternoon we went to Frankfnvt a.M., where, at mid-night, Miss Freimueller met us at the station and conducted us to our hotel. She gave us all of her time next day. At the meeting next evening several gentlemen were present who were mainly interested in the solution of the economic problem from the Bahb'i point of view. The requested theme was: History and tenets of the Bahb'i Faith. Many questions were asked. We hope that through the devoted efforts of Miss Freimueller, with the aid of Miss Horn and others and God's assistance a solid group will soon be created. Thursday we proceeded to Neckarge?niind. Mrs. Gross-mann met us in Heidelberg and took us to her beautifully situated home. In the eve-ning we were expected in Heidelberg by some twenty-eight friends and inquirers; upon their request we spoke about our Bah6'i work and experiences in other coun-tries. There we met again many friends in whose radiant faces we still beheld a reflec-

On September 8th they met the Bahb'i friends in Dresden at the Unity Feast. In Leipzig they had sufficient time for discus-sions with the friends. Mrs. Bishop gave a special receptio~l to the Bahi'is and her friends (their friends). Mrs. Bishop gave a like invitation in Berlin. The travelers had the satisfaction to note the expansion of the Cause in this city: during the last year the community had doubled its n u n -hers. Mrs. Walcker arranged for meetings of the friends in Rostock, and Mrs. Schwed-ler did so in Warnemiinde. The Bahb'is in these centers are always anxious to hear from a direct source of the Bahl'i activities in other centers. A large number of friends assembled twice in Hambnrg in order to hear the two spealcers. Whilst Miss Horn went to Frankfsrt, Mrs. Bishop proceeded to Heidelberg where, at the Museum, she addressed a large study-class. In Weinbeinz she enjoyed an excellent meeting. Unfor-tunately it was impossible to meet the friends in Karlsruhe during

these days. On
tion of the spirit of the Summer School. September 23rd Miss Horn and Mrs. Bishop
The next day found us in Karlsrz~he. We joined again in Stuttgart in order to report
were glad to see Mrs. Branns at the station; on their trip t o the N. S. A.
she made her house our home. The same "After our friend Zabib from i r i n had
night Mrs. Brauns had gathered about thirty spent some length of time in Stuttgart, he
believers and inquirers in her house and once visited, in August and September, the cities
more we were requested to speak on: Bahl'i of Karlsruhe, Hebpenheim, Neckargenziind,
experiences, the development of the Move- Heidelberg and Frankfi~rt. His addresses
ment and its practical influence in our found vivid interest and left a permanent
everyday life. Everywhere on our journey impression.
did we meet with sincere welcome, true "To celebrate the birthday of Bahi'n'll6h,
hospitality and kind cooperation which the community of Stuttgart had joined
everywhere created the spirit of unity. On with the friends of the vicinity and
our train rides from city to city we gave numerous guests, altogether some 230 per-
the Message to many. A number of them sons, for an impressive meeting at the
to whom we gave literature showed great Gustav Siegle House. Mrs. Alice Schwarz
interest. and Dr. Engen Schmidt addressed the audi-
"Mrs. Bishop reports on her trip which ence. The evening was rounded out by a
she undertook together with Miss Horn: musical program, and concluded with a
Upon recommendation of the Guardian, prayer and the singing of a hymn by all.
Miss Edith Horn, member of the N. S. A., This day, as well as the Flte-Day of
and Mrs. Charles Bishop took a journey 'Abdu'l-Bahh, were commemorated in a
through the Bahb'i centers in Germany. dignified way with readings from the testa-
The Contacts Committee made the itinerary ments of Bahb'u'116h and 'Abdu'l-Bah6 and

the 'Bahl'i Dispensation' and musical recitals by the friends in Riistock.

"The Bah6'i group Heidelberg had issued a special invitation for a meeting on November 17th which was designed to create a closer bond between the group in Heidelberg and the other friends in Southern Germany. Among the numerous visitors were friends from Esslingen, Frankfurt a.M., Heilbronn, Heppenheim, Karlsruhe and Stuttgart. Mrs. A. Schwarz-Stmtgart-spoke on 'The Day of God' and Miss ~ o r i - ~ r a n k f u r t a.M.-told of her trip to Haifa.

"Our German Bah6'i work received a valuable contribution through the travels of Mr. and Mrs. Fozdar from Bombay (India), Mr. and Mrs. Bishop from Geneva, and Mrs. Sylvia Matteson from Chicago (U. S. A,), who came to Germany upon the special request of the Guardian in order to visit the friends in the different communities, and to talk to them. The Foz-

After a visit to the RnhB'i community in Stuttgart, she addressed the Dresden friends on the 27th and 28th at a well frequented meeting. She devoted three evenings to the friends in Leipzig. At a common meeting of the Quakers and Bahi'is in Berlin she delivered an address on the subject 'Faith,' and a simple reception in a BahPi home united the Berlin friends with their guests.

Her next stops were Rostock and Warnemiinde. At both places several meetings took place, inspiring and strengthening the participants. Proceeding to Hamhurg, she devoted an evening to the friends in Luebeck. During her stay in Hamburg the community there had several intimate and more public meetings.

Mr. and Mrs. Bishop made their return trip via Bremen, Frankfurt, Heppenheim, Weinheim, Heidelberg, Heilbronn, and Karlsrube, exerting their efforts everywhere. The end of the trip saw our guests from Geneva again in Stuttgart,

Esslingen, and Goep-
dars, coming from Geneva, arrived on the pingen. On the 1st of
November they
12th of September in Stuttgart, where they returned to their work at
the BahB'i Bureau
held a fine spiritual evening with the com- at Geneva. All the time
they had worked
munity there; they then proceeded to with indefatigable
enthusiasm at all the
London, visiting on their way the groups places, teaching and
inspiring. Thus they
and communities in Heidelberg, Berlin, have made a most important
contribution
Hamburg, and Bremen. At every place towards the awakening of a
new spiritual
they admonished the friends urgently to impulse and an increased
devotion to the
always bear in mind their responsibility as service in our Faith.
Several newspapers
bearers of the Bahl'i Faith towards a world brought reports and
articles on the occasion
torn in religious strife and to rise with a11 of the visit of our friends
as the H a m h ~ r g a
their strength to assist in the spiritual con- Fremdenblatt in its evening
edition of Sep-
struction of the new era. At the end of tember 19, and the
Hamburger Tageblatt
September Sylvia Matteson, on her trip to of the same date,
and--concerning the
London, called on the friends in Stuttgart, Bahi'i Temple in
Wilmette--the Ham-
Heidelberg, Berlin, and Hamhurg. Her burger Fremdenblatt of
October 10 and a
report about the Temple in Wilmette, in Berlin newspaper.
which she herself served as a guide to "The cause of the
German Bahi'is has
groups of visitors, and her narratives of the received great impetus
through the presence
heroic lives of the great Bah6'i martyrs, of Mrs. Charles Bishop who,
though sta-
culminated in a demand of joyful sacrifice, tioned in Geneva, has made
it possible to
and never-relenting enthusiasm in the serv- come to the Summer School,
as also to visit
ice for the Cause of Bahl'u'll6h. At the the different groups
throughout Germany,
end of September Mr. and Mrs. Bishop com- often accompanied by Miss

Edith Horn
menced their German trip which lasted who is now attached to the Frankfurt
over a month and touched every place Branch but carries out the Guardian's wish
which had a Bah6'i community or group. to visit the various German centers from
The Guardian had given the special mission time to time. Mrs. Bishop's great gift as a
to Mrs. Bishop to familiarize the friends speaker illuminates the hearts of her audi-
with the ideas of the Bahi'i administration. ence; the earnestness of her spirit and the

charm of hcr personality make Helen Bishop are devoting their life and every spare hour
an outstanding figure in the BahPi Cause t o the service of the Cause.
and a most welcome guest at every gather- "Nobody, for instance, outside of this
ing of friends. small circle of friends can visualize the
"We are glad t o state that we have had effort required t o cope with the task of
quite a number of most welcome teachers translation that is constantly required and
visiting us, though most of them were not that is so urgently needed in view of the
able to stay long; among them were Miss fact that relatively so few of the priceless
Marion Jack, Mrs. Gregory, Mrs. Bolles, hooks given t o humanity by Bahi'u'llih, by
Miss Julia Goldman, Mrs. Thomas Collins, 'Abdu'l-Bah6 and by Shoghi Effendi have
Mrs. May Maxwell, Mr. Spendlove, Mrs. so far been made accessible t o those of the
Matteson, Mrs. Bechtold. Mrs. Hoagg, German friends who are not able to read
formerly in charge of the Geneva office for them in English or French.
many years, until ill-health forced her to "While Stuttgart and surroundings (Ess-
take an extended vacation, stayed in Stntt- lingen, Goeppingen, Karlsruhe, etc.) first
gart for quite a while and was a frequent saw the Cause firmly established in Ger-
visitor at the meetings. many, it can be claimed that in Berlin,

"Of the German teachers Dr. Herman11 Groasmann shares honors with Dr. Adelbert Miihlschlegel and Dr. Eugen Schmidt as the most active speakers before large audiences not only in Stuttgart but in many big and small cities throughout Germany. These three friends have also taken over the greater part of the work given out by the Teaching Committee in connection with the addresses delivered before the Esslingen Summer School, although Frau Alice Schwarz, Frau Schweizer and others have also contributed to this work.

"During the last few years several of the BahPis from f r i n studying or employed in Europe have attended the Summer School and their highly spiritual talks have found a strong echo in the hearts of the German believers. Naimi, Morched Sadeh, Ezzatollah Zabih are amongst these Bah6'is from k i n , while Dr. Fozdar from Poolla and his wife Shirin renewed acquaintances with some of the friends who had visited them in India some nine years ago.

"In years of service t o the Cause in Ger-

Frankfurt a.M., Heidelberg, Leipzig, Hamburg, Dresden, Rostock and Warnemiinde

the Cause has firmly taken root and though the number of declared Bahb'is is not so great as yet, there is no mistaking the fact that the Cause is spreading in Germany. In order t o give the somewhat isolated northern districts all the assistance possible a special committee was formed at the Guardian's suggestion which includes a member of the N. S. A. and it is becoming quite evident that the Cause in Northern Germany is thereby being given a new impetus.

"Also the Vienna group remains very loyal and active; in 1934 Herr Franz Piillinger was a very interested visitor at the Esslingen Summer School.

"The reports containing the talks held at the Esslingen Summer School were printed for 1933,* and those of 1934 and 1935 will be printed too and forwarded t o Shoghi Effendi.

"The following German Bahi'is visited Haifa: in 1934: Frau Schweizer, Frl. Anna Kiistlin, Herr Karl Klitzing,

Frau Inez and
many Frau Alice Schwarz-Solivo stands out
as the oldest member, though a great num-
ber of very devoted and active ladies could
be cited in the South as well as in the North
of Germany.

"The Meetings of the N. S. A. have been
held once a month as a rule; it is at these
meetings that one obtains a glimpse of the
quiet, persistent and never-ending work
that is being carried on behind the scenes
by the small army of faithful believers who
-
>' Enrirled
CURRENT BAHA'I ACTIVITIES 43

an activity s u p p l ~ r n ~ n t i nthe
g task of the
Bahl'i Summer-Weeks which are devoted
t o a study of the teachings. H e emphasized
the twofold nature of the task which con-
fronts the Bahi'i teacher-and it is the
duty of every individual Bahi'i to teach
and spread the teachings according t o his
faculty and possibilities: first to be aflame
with the recognition of his sacred tasks in
the service of the Cause of Bahi'rillih, t o
absorb its spirit and t o possess an unshake-
able faith in the aiding power of our reli-

Herr Max Greeven; in 1 9 3 5 : Frl. Edith
Horn, Herr A. Nagel.
"The Teaching meeting, which took place
in the Bah6'i Home a t Esslingen from June
8th t o loth, was an
experiment in order to
find the form and direction for future simi-
lar meetings on a larger scale. Saturday
night, Dr. Grossmann greeted the friends
and pointed out the special character of the
gathering as a preparation for teaching-
difficulties when we try to understand the
Sacred Writings. A constant study of the
writings and meditation on the texts will
develop our
understanding and capacity,
but we must always be ready to revise our
conceptions: as our understanding can be
only relative and as our capacity should
always be in a state of development, we
must never hold dogmatically on to our
conceptions if we are desirous of spiritual
development.
"Then Dr. Grossmann

discussed what
gion, second to undergo a careful training. Bahi'i Literature has been translated into
T o this second task was devoted the work German so far. We mast distinguish be-
of the Teaching Meeting which, in short tween texts by Bahl'u'llih and 'Abdu'l-
theoretical introductions and in practical Bahh, and records of their utterances taken
exercises which held the keen 2nd active down by other people. The writings of
interest of all participants, covered the most Bahi'u'llih and 'Abdu'l-Bahi are mostly in
important prerequisites for the training of the form of Tablets and Letters. There are
the Bahi'i teacher. Then Dr. Eugen also a number of recorded addresses and
Schmidt spoke on 'Spreading the Bahl'i table talks of 'Abdu'l-Bahi, of which those
Teachings.' This requires above all our examined and approved by him, may, in a
whole-hearted and sustained efforts towards certain sense, rank with his Tablets and Let-
a realization and application of the Bahi'i ters. But notes or reports of others, made
principles. Most important and essential after their conversation with 'Abdu'l-Bahb,
for the expansion of the Sacred Cause is our are often unreliable and must therefore he
spiritual attitude, our self-effacement and considered unauthentic. The Bahl'i teacher
our way of living. The Bahi'i teacher must should avoid referring t o them or use them
always be prompted by an untiring effort only with the necessary reservations. Then
to put his words into practice. Our words Dr. Grossmann gave a survey of the con-
are like accepted drafts which some day are tents, purpose, and arrangement of all
presented t o us to be honored. The quali- Bah6'i books published in the German lan-
ties which a Bahl'i teacher should possess guage. The ~ r a c t i c a lsuggestions about the
are enumerated in the Tablets to Bahb'i arrangement of a reference index should
teachers and leaders, in which 'Abdu'l-Bahi cause every Bahi'i t o compile one for him-

demands from the teacher above all purity, integrity, spirituality, and responsibility.

"The two following days brought five themes and practical exercises.

"Speaking on 'Selecting and Organizing the Material,' Dr. Grossmann commenced by pointing out the importance of being able t o find the appropriate and most striking quotations when answering questions. I t is therefore necessary that everyone read and study the writings. I t is also recommended t o read the Bible and the Qur'ln as they are often referred to. A t present only a fraction of Bahi'u'IIih's and 'Abdu'l-Bahi's writings have been translated or published, whilst translations can never claim t o possess the same degree of authenticity as the original. Thus we are faced with many

self. Each of the three customary systems (boolc, card, and looseleaf) has its advantages and drawbacks.

"The second theme 'Oratory' was discussed by Dr. Miihlschlegel. An historical survey showed what can be accomplished with training in this art. The characteristic of the Greek orator was his adaptability, that of the Roman his clear, somewhat rigid but logical and convincing manner. The Bahi'i who is practicing oratory should heed many things. One of the most important points is the training of the memory. Dr. Miihlschlegel then dwelt on the technique of speaking, breathing, physical and mental attitude of the speaker, the necessity to inspire and lead his audience to action, etc.

"Then by way of practice Robert Schultheiss gave a little speech on 'Faith, Knowledge and Inspiration.'

"In the third theme Dr. Schmidt gave fundamental guiding lines regarding the structure and arrangement of study classes.

Day Feasts bear a spccial character. They are divided into prayer, readings and devotion, and reports of the Spiritual Assembly, and the serving of refreshments which may be very simple and inexpensive. The first part serves as common spiritual

communion
The difference between a study class and a lecture consists in the participation of every individual. A study class has, therefore, the character of a colloquium. The following points should be heeded for the arrangement of study classes: the number of participants should not be too large so that every one may take an active part in the discussion and may get acquainted with the others. Second, the themes should he well connected and follow in logical sequence. The evening may be opened by a short presentation of the theme and followed by a discussion into which all present should be drawn. The other method of working out the theme by questions and answers, can also be made very interesting. Our enthusiastic and convinced efforts for the great Cause should be coupled with adequate restraint; above all, personal attacks, among the participants, should be avoided. If we want to spread our belief we must first ecablish it firmly in ourselves. Then Dr. Schmidt spoke on 'God and Creation'

of the friends with God; in the second part every believer should share the work of the community and the whole Cause. The presentation of refreshments is an outward symbol of the spiritual bond existing between the members of the community.

These words were followed by 2 Bahb'i Feast during which Miss Horn reported on her trip to Haifa.

"The third day of the Teaching Meeting was devoted to the fifth and last theme, 'Discussions.' Dr. Schmidt spolce on its outward and Dr. Miihlschlegel on its inward requirements. It is of extreme importance that the leader know his own limitations and avoid the discussion of questions which he could not answer satisfactorily. Courtesy and poise should always be ohserved. The inquirer should be treated as a friend and not as opposition; his questions should be met with an understanding attitude. The religious character of the discussions should never be forgotten. The audience often asks questions

of a political
in a manner designed for study cla~ses,and character or plain political questions. Here
the participants could recognize clearly the discussion leader should point out that
what a difficult and responsible task it is his discourse is based on a religious and not
to be the leader of such a study class. The on a political platform and turn the dis-
essential prerequisite is a complete master- cussion to the religious sphere. After his
ing of the subject and related themes. Only address, the leader should endeavor to recon-
when these can be met should a Bah6'i cile diverging opinions and to lead those
teacher undertake this task. In conclusion expressing them to a recognition of the
and by way of confirming the aforesaid, Bah6'i standpoint. This was followed by
'Abdu'l-Bahb's discourse on 'God and the a practical demonstration, preceded by ad-
Creation' was read. dresses on the following
themes: 1) Unity,
"The fourth theme was devoted to the 2) Religion and Science, 3) Religious
character of Bahh'i Feasts. Dr. Gross~nann Cycles. For the first theme leadcrs for
discussed several points regarding invita- the discussion were for 1 0 minutes: Bruno
tions, choice of locality, its decoration, Bauer, Fred Kohler, Mrs. Anna Grossmann;
musical introductions, reading from the for the second, Mrs. Hede Schubert, Alfred
Sacred Writings and short addresses. As Schweizer, and for the third, Miss Liesel
the Bah6'i Faith knows no services in the Mueller and Mrs. Anna Schoch. The audi-
traditional form of our churches, special ence would ask questions which, at times,
attention should be given to the arrange- got the leader into hot water, and his effort
ment of our Bahl'i Feasts, which should to find the right answer was extremely in-
become a vital experience to friends of the structive. I t was demonstrated that the
Cause and believers alike. The Nineteenth Bah6'i discussion leader must meet very

high requirements to be able to find the right and comprehensive answer to the essential point of the question.

"This Teaching Meeting which was attended by 40 friends from the Southern part of Germany, was a first experiment but its success makes us hope that we shall meet more often for this purpose.

"Many years have passed since the two great writers of France, Gobineau and Renan, called the attention of their readers to Bahl'ism, awakening an interest which grows as the years pass.

"Later, the Bahi'i friends of France twice had the privilege of receiving 'Abdu'l-Bahi, Himself.

"In France, the Bahi'i Faith is considered a great ideal, a worthy doctrine, aud ic can be said, without the slightest exaggeration, that both the press and public express opinions and ideas which clearly show a similar tendency.

"The group in Paris is still rather limited in the number of active members, but it is fortunately being increased by young stu-

and also a pamphlct 'Bahi'ism, Its IIistory, Its Universal Application.'

"Several hundred volumes of works on the Cause have been offered to the Municipal and University authorities and now have a place in the catalogues of Public libraries and universities.

"Madame Hess, in collaboration with Mademoiselle Alcau, has translated into French "Abdu'l-Bahi's Paris Talks,' and Monsieur des Hons has translated 'The sterious Forces of Civilization,' both of will be published shortly.

"It must be added, that if the French public fail to respond to any attempts of propaganda of the Cause, it, nevertheless, shows a keen interest in the social, philowphical and historical sides of the Teachings."

Concerning activities during 193 1-1936, the Spiritual Assembly of Paris has prepared the following:

"Nous avons tenu cette annee les m h e s sortes de reunions que les annCes prdc6dentes

dents from frbn as well as by Bahi'i friends passing through Paris.

"Regular meetings are held as follows:

"At Mrs. Edwin Scott's s t u d i w v e r y fortnight.

"At Miss Sanderson's home-every month (these meetings are consecrated exclusively to the young students of i r l n) .

"The Spiritual Assembly meets once a month at the home of Mrs. Dreyfus-Barney.

"The annual Congress of the Union of Bahi'i Students is held at Mrs. Scott's studio at the end of the year.

"The topics discussed on December 29 and 3 0 were: 1) History of Religions and their connection with the Bahl'i Faith. 2) BahCi Education, the basis of World Peace. 3) Know thee thyself (Socrates). 4) How best to promote the BahCi Cause.

"A small group has been formed this year at Lyons by a few persons interested in the Cause and regular meetings are held.

"The Paris group take a special interest in the translation of Bahi'i works and have

mais elles ont ete suivies par un plus grand nombre de personnes.

"Parmi les visiteurs, nous avons eu la joie d'avoir Mrs. May Maxwell qui fonda, en 1900, le premier groupe Bah6'i h Paris. Son passage contribua non seulement B notre developpement ici mais, &ant restCe une partie du printelnps B Lyon, sa prCscnce fut particuli~rement utile an petit groupe de cette ville qui s'interesse B la Cause.

"Nous avons eu 6galement le plaisir de voir plusieurs Bahl'is de passage B Paris,- et parmi eux, Madame O~lovaqui a bien voulu nous faire une tres intCressante caus- erie sur son travail aux ~tats-Unis.

"Nous regrettons le depart de certains des Btudiants Persans qui ont rant ajoutk h l'intCr8t de nos reunions.

"Nous avons vivement apprecie la sence de l56minent historien du Babisme, Monsieur Nicolas, i la rCunion oh nous avons fBte la Declaration du Bib et la Naissance de 'Abdu'l-Bahh.

"La Commission de notre AssemblCe Spir- ituelle qui s'occupe des ouvrages Bahi'is a

recently published the second edition of the Essay on Bahi'ism, by Hippolyte Dreyfus, which has attained a well deserved success,

fait pblier:

'Vers I'apogke de la Race Humaine'

la remarquable l r ~ ~ rdee Shoghi Effcndi adressbe aux Amis de I'Occident le 11 Mars 1936; une reedition de 'Le Nouvel Ordre Mondial' de Shoghi Effendi, et de 'L'Bcono-mie Mondiale de Bahl'u'llih' de Horace Holley.

"Mademoiselle Anguize Tabrizi est allbe en Mai dernier voir sa famille A Hai'fa et a bien voulu porter i Shoghi Effendi, de la part de Madame Dreyfus-Barney: le manu-scrit original des 'Lesons de Saint Jean $Acre' ainsi que celui de 'Trois Legons sur le Debut de la Cause' par 'Abdu'l-Bahb, non encore publides, et de nombreuses Tablettes adressees par 'Abdu'l-Bahi h Hippolyte Dreyfus et i Madame Dreyfus-Barney. Ces icrits traitent de questions de la plus haute importance pour la Cause.

"Paris-Midi, un quotidien de la grande presse parisienne, a publi6 un article fort indressant 'Sorties du Harem pour entrer au Parlement' sur l'imancipation des

don where public meetings are now held on Sunday evenings at 6:30 P.M. some aspect of the Movement is always the subject of an address, and questions are invited.

"Sometimes the address is given by a non-Bahh'i on some allied topic, and then the chairman is ready to follow with a short speech linking up the Bahi'i view of the subject. Among the speakers have been The Rev. Magnus Ratter of the Theistic Church, Mr. Brian Goddard and Mr. Allan Burnett Rae of the New Commonwealth (an International Peace Society which em-bodies in its principal objectives some of the teachings of the Master on the subject), Miss Christine Fraser and Mr. Wren of the League of Nations Union, and Mr. Judd of the L.N.U. Education Committee, The Rev. Leslie Belton, Unitarian Minister, and Mr. H. Polak.

"Among visitors from other lands who have helped at the meetings

have been
fenunes en Orient; il signale que le veri- 'Abdu'l Husayn L h i n Naimi, and Mr. and
table precnrseur du mouvement fut en 1850 Mrs. Fuad Ruhani from frbn, Mrs. Stuart
Quaratul Eine qui suivit les enseignements French of California, Dr. and Mrs. Fozdar
liberateurs de Bahl'u'116h. of Bombay, and Miss Julia Goldman from
"A une de nos r6unions le sculpteur Honolulu.
Nicolas Sokelnicki entendit parler de la "Bah6'i speakers have been asked to ad-
Cause et de 'Abdu'l-Bahi et se sentit forte- dress the New Thought Conference, the
ment attire par le Baha'isme. Quelques jours Brotherhood Movement, a Theosophist
plus tard-sous l'impression de la presence Group, a Toc H. Center, and meetings con-
de 'Abdu'l-Bahi-il tprouva le besoin de vened at Cambridge, Doncaster and Brigh-
tradoire pIastiquement I'irnprcssion regue e t ton.
sur le champ Cbaucba le buste, grandeur na- "During the Feast of Ridvhn, 1931, con-
turelle, du Maitre, aussi ressemblant que s'il siderable attention was attracted by an exhi-
I'avait connu. bition in the London Center of Bahh'i books
"Au milieu de I'itat de malaise mondial and pictures, also of personal belongings of
que nous traversons, c'est uue grande force the Founders of the Movement in the pos-
pour les Bahi'is de France de se sentir unis session of the Assembly.
aux autres Amis qui savent comme eux que "Another feature was a Meeting of
le moment actuel n'est qu'une ktape vers Thanksgiving and Commemoration of the
une civilisation plus ordonnee et meil- Jubilee of King George V. Parts of the
leure." Tablet to Queen Victoria were read and
the special prayer composed by 'Abdu'l-
"The Cause in the British Isles has three Bahb on behalf of King George V. was
main centers of activity-London, Man- recited.
chester and Bournemouth; groups for study "There are Youth Groups for the study
are forming in Bradford, York and Orping- of the teachings in London and

Manchester.
ton. The enrollment of professed followers does not show great increase; but the work goes on steadily. Large public meetings are not practicable where there is a dearth of trained speakers; but at the Center in London has been the formation of a Women's Service Committee which undertakes to collect funds and carry out charitable and humanitarian projects.

"Some of our friends who have not definitely joined the Movement have given very welcome service on this Committee.

"In Bournemouth the Friends have a special fund for the relief of those who are sick or in financial difficulty.

"A notable contribution to the literature of the Movement has bccn madc by the publication of 'The Promise of All Ages' by Christophil. This gives a scholarly and comprehensive view of the Great Universal Age which is beginning, and cannot fail to impress the reader. The author traces from the writings of the past how seers and thinkers of all time have foreseen this Day, and how the Founders of all the religious systems of the world have taught their fol-

Some members of the former Summer School at Shoreham in 1934 attended a

"Another development in London has been the formation of a Women's Service Committee which undertakes to collect funds and carry out charitable and humanitarian projects. In the early days of forming the Assemblies, and for many years he devoted all his leisure hours to the correspondence and work of the Movement.

"On Whitmonday, 1931, passed Elsie Lea, for many, years Treasurer and member of the London Spiritual Assembly. She was among those who had the privilege of meeting the Master when He was in this country, and her devotion to His memory was the motive power of her life. Through a long and painful illness her faith remained clear and strong and was her light to the end.

Nine of the friends were present when her body was laid to rest and a memorial meeting was afterwards held at the London Center.

"Another great loss was sustained by the London Group in the passing of Harry

lowers to look forward to it.

"With a wealth of detail and quotation from classic writings we are shown the history of the ages as a single epic, conceived of God from the beginning and unfolding with the majestic rhythm of His Purpose till the Great Day dawns and the era of man's regeneration evolves, the Most Great Peace is established, and unity, harmony and love reign supreme. To many outside readers it will give a new comprehension of the essential oneness of the diverse religions and beliefs, and a vision of hope for the future in a coherent explanation of the meaning and purpose of successive revelations. Many readers have exclaimed, 'Why have we never heard of this before?'

"Another publication has been 'The Drama of the Kingdom' by Mrs. Basil Hall, founded on a plan indicated by the Master when He was in London.

"Reviews and notices of the Bahh'i Movement appear constantly in a Scottish weekly paper, The John o' Groat's Jouwzal.

"During the past two years three friends

Romer. Accounts of his life and work will appear elsewhere; but it-remains to record the thankfulness of the friends for the privilege of receiving him in their midst, and for the fellowship they have enjoyed with his rare spirit. The loss which the London Group has experienced in the return of Mrs. Annie Romer t o the United States is a very real one. Her labors and sacrifices for the Cause were untiring, and we pray that she may receive the only reward to which she looked.

"During the past year the Cause has been registered with the authorities as a definite Religious Community; and the Center in London has the status of a Place of Worship.

"In reviewing the progress of the Movement during the last two years, one recognizes that while there is heartfelt appreciation of the truth and wonder of the Universal Teachings, there is a very real reluctance to enter into anything like sectarian bonds. The more thoughtful have just escaped from old exclusive

viewpoints
who have served the Cause well, have passed beyond the veil.

"On August 3 lst, 1934, George Palgrave Simpson passed after a long illness. He had retired from active work some time previously; but we do not forget the years when he held office both on the London and National Assemblies. His careful and thorough business inethods were of great service in

and quite plainly say that they do not desire to commit themselves to any one denomination; but in a country which has made, and is prepared to make, such tangible sacrifices for the ideals of universal peace and brotherhood, one can see evidences that the Spirit of BahA'u'lllh is working strongly and effectively, and one may be full of hope for the future."

TEACHING ACTIVITIES IN SOUTH AMERICA

A n important series of translations have been made during recent years by Miss Leonora Holsapple, long resident as a Bahh'i teacher in Bahia, Brazil. The titles include "Bahh'u'116h and the New Era" in Spanish and Portuguese, the "Paris Talks" of 'Abdu'l-Bahb and "The Most Great Peace" in the latter language. This service concentrated the teacher's ardent and sacrificing efforts for some years.

I n 1931, however, Miss Holsapple, assisted by interested natives, rented a house

heads crammed with schemes for accelerating trade. Germans by the thousand, driven from the Fatherland by the great war. Italians out of sympathy with present-day government. These pioneers. were moulding the environment to suit their needs, while each brought his traditions and his culture.

"The 'Santa Lucia' landed us at Valparaiso and from thcrc the train carried us to the Capital of Chile, Santiago.

"My first definite request to present the Bahi'i Cause was a t the Y. W. C. A. The proposal met with an instant response. The staff made all arrangements

and when the
well situated for public meetings. The first afternoon arrived the hall was crowded with
meeting was held on the Anniversary of the notables; the heads of the Sweet Memorial
Birth of the Bib, and Miss IIolsapple writes hospital and clinic; the directors of the Val-
that she is very encouraged by the results, paraiso Y. M. C . A,, the leaders of the
and particularly by the devotion with which literary societies as well as President of the
the nucleus of b'elievers, lacking material college and ministers of various denomina-
resources, contributed physical labor for the tions. Mr. Mathews opened by reading a
preparation of the new center. page from the 'Bah6'i Scriptures.' When
I t is her hope t o he able to print a num- he finished, the chairman asked him to read
ber of other translations she has made, par- it again. This request became the keynote
ticularly the Hidden Words and Prayers. of the occasion, lifting it beyond the ordi-
Manuscript translations of "Some Answered nary meeting and when the talk 'Widening
Questions," the "fqhn" and other Bahi'i Our Horizons' was finished, questions were
works likewise exist which later will he asked from every part of the audience. I t
issued in printed form. was already dark when we left the building;
During the winter of 1934.1935, Mr. the whole afternoon had been filled with
and Mrs. E. R. Mathews carried out an heavenly enthusiasm, so much so that we
extensive journey through South America, could scarcely credit the fact that we, the
following their trip t o Australia and New bearers of a new Message, had been so
Zealand, for the sole purpose of stimulating warmly received in this distant land.
definite and lasting interest in the Bahi'i "Immediate results followed, for both the
Faith. While too extensive t o include the head and secretary of the SocietC de Femina
entire report in this summary, the following became students of the Bahi'i Cause. This

excerpts from their record are more than sufficient t o indicate the degree of the accomplishment.

"As we had journeyed t o South America with a definite Bahi'i program, that of forming groups for the study of the Bahi'i Faith, as well as to find individuals of capacity, who could comprehend Bah6'u'llhh's program for a future civilization, we gathered facts about the countries through which we were to travel. Thus we learned that while outwardly the Spanish conquest maintained, commerce was slowly drifting into alien hands. Canadians, hardy and thrifty, were here. Americans also, their Argentine from Chile; the first is over the Andes, the route Martha Root had taken; the other skirting Chile and Patagonia. We determined upon the southern route where no Bahi'i had yet been. From the south, winter was already enveloping the whole Antarctic region, sending icy winds northward over Patagonia. We decided, however, t o risk these hazards and go t o the little literary circle of thirty students studied literature in both Spanish and English. lish and it was therefore arranged that they should read 'Bahi'u'llih and the New Era' and 'The Goal of the New World Order' in Spanish and English.

"At length the time came when we bade farewell t o our new-found friends, happy in the thought that in the Capital of Chile there would be a group studying the Cause. Study would augment capacity and in time an understanding of the principles of the New Civilization would draw these students t o become part of the great program of Bahi'u'llhh.

"There are two ways of rezching the Dramatic Society of an invitation to address the on the modern drama! I accepted. The afternoon came and dressed in my best I stepped upon nly initial platform. The talk received widespread publicity and the daily papers carried the entire talk. This brought the editor of The Standard t o interview us. I confided t o him my dilemma.

H e was so intrigued that he

decided to
Argentine via the Chilean Lakes. study the Cause with me and investigate
"In this remote land occurred a great its truth for himself. After an intensive
spiritual experience, one of those meetings course of reading he was carried beyond
of the spirit that make social amenities pale journl~alisticimpulses and there begin t o ap-
by con~parison. I t happened that a German pear in the columns of his paper references
couple had come from Pnerto Varas, Chile. t o the word Bahi'i, its meaning, its origin
Madame de Burmuihl spoke English. I n and finally a two-column article on the his-
whispers in the corner of the office we tory of the movement from its inception.
talked of the New World Order; as I un- "Giving a talk at the Spanish Club I had
folded the Divine Plan she seemed to read t o employ an interpreter. This was a veri-
it with me as from an open book. Each table ordeal and I remembered how many
statement of mine was rounded out and times 'Abdu'l-Bahl had passed through the
completed by this clear-sighted woman. As ordeal of having His words redistributed by
I explained the simple form of our Admin- an alien tongue.
istration and the station of the Guardian "From a variety of public talks there
of the Cause, she repeated my words to emerged certain personalities that made an
her husband: 'Listen Gustave, we have a indelible impression. First in order of time
Guardian-one who holds the world to- was Miss Beer, a German from Africa's
gether in this day--one who is prepariug Gold Coast. Tragedies had rained down
humanity for a new civilization.' Very upon her ever siuce the World War. I n an
thoughtfully he turned the idea over in his agony of spirit she had battered at the door
mind and then replied in a deep voice, 'Yes, of ancient theology, only to find herself
yes, I can understand that. It is as it shut out by dogmatic controversies. From
should be-somewhere , a spiritual leader the first, she fell in love

with the Bahi'i
must be malting the plan that will guide us
out of the wilderness and chaos of the pres-
eilt into a new and better path.' Madame
de Burmuihl explained that they belonged
to a large group of Germans who met and
studied under the name of 'Liberal Thought
Society.' But no more literature from the
society was permitted in Germany, so as
winter approached they were without mate-
rial for study. The Bah6'i Revelation
formed the link in the chain and they em-
braced it eagerly and whole-heartedly. They
felt sure that the study group would accept
it as they did.

"Buenos Aires greeted us with a down-
pour of cold rain. The stirring events of
the Chilean trip, however, buoyed our
spirits above temperature and filled our
hearts with strong hope.

principles; she amassed a wealth of quota-
tions from the Writings and studied by
night as well as by day. After our third
lesson she read a paper on the Bah6'i Move-
ment before the German Literary Circle.
As the inner commotion of soul subsided,
she expressed a happiness that is impossible
t o describe.

"A giant of undxunted courage was
Sefiora Barrill. EIer husband had been a
pioneer in Argentine finance and from his
accumulated fortune had built a veritable
palace of medieval splendor. Then, sud-
denly, she was left alone. I t was at this
period of her life that an awakening of soul
occurred. All at once there flooded her
being an iniler consciousne,~ that a new
Message had come t o earth, a Message, that
would bind all religions together. She

closed the palace and started forth in search
of that which her heart foretold. But
everywhere she went she encountered creeds,
old and new. Saddened by failure she jour-

ing, 'if the picture you hnve painted is even
half true, I think you better come to the
United States where no one will be iuter-
ested in your beliefs, nor

take heed of the
neyed homeward. ideas you harbor beneath your charming
"I gave a talk at the Y. W. C. A. on curls.' So we planned that she should come
the union of all races, religions and creeds. in the autumn and I pray that this free
Though understanding no English she came, soul may come under the Bahi'i training
to hear it, with her niece as interpreter. All that will develop, without curtailing, her
during the talk I could see that she was in lovely spirit.
a state of agitation; she clasped and un- "The visit to Buenos Aires that in the
clasped her hands continuously. As soon as beginning had been fraught with dark diffi-
I finished she beckoned me. 'All over the culty, terminated in great enthusiasm for
world I have been seeking the treasure that the Bahi'i Principles. Alas, that a rigid
you have now placed in my hands this code prevented joining my pupils together;
afternoon. 'The New World Order' that nevertheless, as I stood on the deck of the
you have explained, has been ringing in my steamer that was carrying us t o Brazil, I
heart for many a long day.' Often when felt that group consciousness would be the
we sat together before the fire she would natural consequence of Bahi'i study and
cry out 'Let us go spread the good news- would come about as a result of it.
let us tramp the world over.' And though "In Rio, Leonora Holsapple joined us.
well over seventy, as we left she was pre- She had come following Martha Root's not-
paring t o depart on a world crusade. able visit t o South America. Settling in
"Another wonderful friendship was Bahia (which in Spanish means bay), she
formed with a distinguished Argentine farn- had set herself the task of mastering Spanish
ily that ;ve had met on the train from and Portuguese, while earning her living in
Bariloche. There were a widow, her daugh- a city directly over the equator. Encour-
ters and a niece. They came to hear me aged by our Guardian, she

translated and
speak and presently we found ourselves he- published 'Bah6'u'IIb.h and
the New Era'
ing entertained by the most hospitable of and other volumes, thus making
an out-
people. We saw gardens copied from the standing contribution for all
time to the
palaces of Europe, where roses grew as high Bahi'i Cause.
as young fruit trees, beds of lotus in bloom, "Through the influence of
this true
white and tranquil beside marble pools. Bah6'i friend, we were able t
o form a class
Everywhere were rare tropical plants gath- without delay. These people
were suffi-
ered from the far-off islands of the Pacific. ciently evolved to draw
together for study
One day, while Sefiorita Lavarello and I and t o meet often. A second
class soon
were driving, she remarked, 'You remind followed the first through
important Amer-
me of someone I met in Geneva-a woman icans to whom we had brought
letters. The
all spirit.' Naturally I asked her name. members of this class enabled
me t o place
'Lady Bloomfield,' she replied. 'Like you Bah6'i books in the
circulating libraries.
she is a Bahb'i. It is strange how much "I spoke on the prophecies
fulfilled by the
this religion attracts me, but I know it is Bahb'i Religion and gave a
short outline of
not for me, for should I approach it ever so the Bib, Bahb'u'llih and
'Abdu'l-Bahh.
secretly, the family would know and every Their reception of the talk
impressed us all.
member of the clan would arise to save me I t was evident that there
existed a strong
from Hell that they would see yawning t o spiritual tie between us and
some day this
receive me;-you have no idea of the power will be cemented. From that
moment they
of Spanish traditions-the Rock of Gibral- did all in their power to help
us spread the
tar is a weak defense by comparison-I Bahb'i Message and surrounded
us with
would be in~mediately surroulided by an every kindness.
ecclesiastical conference that would go on "Through Miss Holsapple'a
influence I

forever and ever.' 'Well,' I replied, laughspoke at the Educational League. This im-

portant commirtcr controls the education of Brazil as well as the reading matter that goes t o schools and libraries. Religion mzy not be spoken from their platform but the breadth of the Cause gave ample opportunity to outline education froln its spiritual standpoint. I also addressed the Y. W. C. A. that throughout the journey had treated our mission with so much cordiality.

"We were invited t o spend an evenlng with the Sufis to address their members. As far as we could learn, they were not connected with the Sufis of fr6n. The movement had been brought from India to London and its leaders, Mr. and Mrs. Cecil Best, were English. The pamphlets describing the belief seemed subjective in character though broad and humanitarian in design.

"In retrospect it is impossible to number the individuals that crossed our path during this voyage of five months. Constantly we were meeting strangers and constantly telling them of the purpose of our visit. By

planations of the Faith and its literature could be given. A radio talk at Trinidad, B. W. I., was reproduced in the local press, and the Blakeleys found many receptive hearts.

A t Georgetown, Mr. and Mrs. Blakeley found themselves in a civilization partly Dutch and partly English in character, with a colony of East Indians whose members proved most receptive.

By public lectures, two series of radio addresses, and the publication of these addresses in The Daily Chronicle, Mrs. Blakeley succeeded beyond her expectation in establishing a real and friendly interest in the new World Order. One series was known as "The Voice of Peace," the other had the title of "The R81e of Religion and Science in Modern Civilization."

The l e c t ~ u eon "The Unity of Man," delivered before the East Indian Association, led to the formation of a study class. Other lectures were requested by the Moravian

land and by sea, over thousands of miles, the Cause was heralded and its dynamic news snread."

Less than a year after this journey by Mr. m d Mrs. Mathews, Mr. and Mrs. Dudley W. Blakeley started from New York on a journey t o another part of South America, leaving on March 6 , 1936 and returning toward the end of April.

The points visited were Haiti, La Guayra, Curasao, Porto Cabello, Cuanto, Puerto de Sucre, Curapano, Trinidad and Georgetown.

While the journey was taken primarily for reasons of scientific research, the spiritual intention of seizing the opportunity t o promote the Faith of Bahi'u'llih in new lands and among new peoples was no less vital; and indeed, the story of this most interesting and effective mission means above all the fact that Bahl'is, under all circumstances, have a supreme aim which they can fulfil amid the ordinary conditions of life as laymen, and which requires no special ecclesiastical office or distinction.

Georgetown was their objective, and the Church and local members of the Masonic order.

SUMMER SCHOOLS

The rise of permanent educational institutions throughout the Bahl'i world marks a definite turning point in the progress of the Faith. This turning point can most briefly be defined as the transformation of the content of the phrase "Bahi'i teacher" from its first meaning of public speaker t o the new concept of educator, or teacher in the organic sense. The transition has been from the plane of personal feeling t o that of conscious knowledge.

During the era when the Faith was promoted by believers touched by its spirit but incompletely informed of its teachings, it was inevitable that the active worker should consider "teaching" as exhortation more than instruction, as an appeal to enter a new Kingdom of Mystery rather than education in a universal science or art of the soul.

The well of feeling was necessarily drawn upon t o supply every lack of organized

place where the most active Bah6'i teaching was carried on. The journey itself, however, afforded unique opportunities for personal contacts and friendships in which existed no visible and immediate relation t o the progress of human destiny as a whole, for in those days the BahCis were as worshippers in the catacombs of a proud city which ignored their existence or despised their belief. The world above and about them still moved under an impetus which apparently had no dependence upon the Word of God.

Through the instrumentality of their Summer Schools, concentrating a trend already beginning to be apparent in the larger and more experienced local centers, the Bahi'is about ten years ago began t o face the fact that their Sacred Scriptures offered all the elements of a spiritual university and not alone the intoxication of a new sod purer wine. The personal testimony of faith, the practice of self-revealment, the knowledge, particularly in view of the fact that the new Revelation was regarded more as a personal experience than as the basis of a world commonwealth. The influence of the prelching habits of the professiond religionists in the prior religious environment also had its strong but unconscious effect, at least in the West. Moreover, the Faith diffusion of a universal truth unknown in any previous Dispensation.

They have not come to preach but to inform.

I n the reports prepared by the various School committees the vitality of their spirit of knowledge is clearly portrayed. As the modern university had its beginning in the new body of knowledge available after the influence of Muhammad had reversed the anti-rational attitude of the Christians in Europe, so these BahCi Schools contain the germ of all future education, and in their fulfilment will be instruments for the

Green Acve

1934

"The Green Acre Summer School for the 1934 season began its organized courses on Monday, July 9th, and courses continued in session five mornings a week for seven weeks.

sharing of individual states of feeling, the standard of "teaching" in the infancy of collective Bahi'i experience, began steadily t o retreat before the new standard attempting t o safeguard the "light of love in the glass of Imowledge." The educator assumed the place long held by the exhorter, without sacrificing the inner reality of consecration and reverence upon which faith depends.

The e~lvironment of the Bah6'is had changed from 'Abdu'l-Bahb's concentration upon individaals t o the Guardian's concentration upon the community, and the rise of the Bahi'i educational i~lstitutioos is the signal of this change.

By now the moving and evolving spirit of the Bahi'i community realizes the distinction between the "teacher" who possesses knowledge not encon~passed.round nbout with personal emotion, and the "teacher" who in reality projects himself upon the group.

The Bahi'i Summer School today, for all its brief duration and informality and mod-

"The first two weeks were devoted t o a careful study of the 'Kitib-i-fqin.' . ..

Those who were in attendance felt that they gained much added insight into this book of Bahi'u'lldh's. Mrs. Greenleaf was particularly helpful in the way in which she linked the Teachings of the fqdn with the present problems and needs of the Bahi'i Faith.

"The third week consisted of five lectures given by Miss Mary Maxwell on Nabil's Narrative, 'The Dawn Breakers.' In this series, Miss Maxwell narrated the story of all the important happenings in the life of the Bib and His followers, and thus gave a most dramatic and inspiring review of this remarkable book. I t seems certain that no person who had not previously read 'The Dawn Breakers' could have heard these lectures without making a resolve t o immediately begin t o read the whole Narrative.

"During the fourth week Dr. 'Ali Kuli @ i n gave a series of lectures on some of the Tablets of Bah6'u'116h, which are most

est equipment, offers definite courses of in-
struction and requires thc attitude of the
student on the part of those who attend.
Its class lcadcrs have prepared themselves
by research and reflection, attested in the
outlines each has prepared for his course.

Interior View of the Bath the BBb went
to when a Child.

difficult for the Occidental Bahi'i to under-
stand. H e explained much of the frinian
symbolism used, corrected some mis-transla-
tions, and added greatly t o our spiritual
appreciation of these majestic Tablets. The
following Tablets were discussed by Dr.

Interior of the & l h - a r i g h , S i r l z ,
Burial-place of the Bib's wife.

Room occupied by 'Abdu'lLBahi when a Little Boy (six years old) in the Village of
Tlkur, Mlzindarin, frin.

Lhbn during this week: 'The Tablet of the
Virgin'; the 'Tablet of the Holy Mariner';
the 'Tablet of Wisdom'; 'The Discourse on
the Temple'; 'The Seven Valleys'; 'The
Four Valleys.'

"The topic of the fifth week's course was
'How can the individual meet the spiritual
conflicts of the modern world?' with Dr.
Genevieve Coy as leader of discussion. The
purpose of this course was to aid Bah6'is in
meeting some of the spiritual conflicts with-
in their own lives, and also to provide means
for greater understanding of the spiritual
problems one meets in teaching the Bahi'i
Faith.

gave one lecture in the regular morning
class period, from l l : 0 0 to 12:30. The
topics considered in their discussion were
'Immortality,' 'Prayer' and 'Prophecy.'

"During the second week of the session,
Dr. Cobb gave a very helpful course in
which he reviewed his own book, 'Security
for a Failing World,' as well as 'The Prom-
ise of All Ages,' by Christophil, and then
showed how these books can be used in
teaching the Bahh'i Faith.

"The third course was given by Prof.
Shook, on 'Mysticism and the Bah6'i Teach-
ing.' Prof. Shook had prepared a very valu-

Faith.

"The sixth course, taught by Mr. David Hofman, was entitled 'Proposed Solutions of the Economic Problem Compared with the Bahi'i Economic Program." In clear and simple language which could be understood by the listener with no background of study of Economics, Mr. Hofman presented the basic ideas involved in Technocracy, Communism, Capitalism, etc. The course was concluded by a discussion of the economic provisions of the World Order of Bah6'u'Ilbh, and showed in what ways the Bahi'i Program provides strength at points in which the other solutions were weak.

"During the seventh week of the Summer Scbool Mr. Horace Holley presented important points concerning 'The World Order of Bahi'u'llili.' In a twenty-minute introductory talk each day, Mr. Holley discussed ways in which the individual Bahb'i may most usefully relate his life to the World Order. This talk was followed by readings from the World Order Letters of Shoghi Effendi. The morning's session was able outline to accompany this course, in which he used R"hi Effendi's 'Mysticism and the Bahi'i Revelation' as the basic reading. Topics covered included the following: the conflict between mind and heart, the nature of mysticism, and the fundamental difference between mysticism and prophetic religion.

"The leader who had been scheduled for the fourth course was unable to come to Green Acre and the morning meetings that week were given to prayer and meditation, with various friends as leaders.

"During the fifth week, four different leaders took charge of the work. Mr. Emeric Sala led two discussions on the topics, 'A New Aspect of Religion' and 'A Theocratic Democracy.' The speakers and topics for the three remaining days were as follows:-Mrs. Rosemary Sala, 'A Two-fold Consciousness'; Mr. Saffa Kinuey, 'Spirituality'; Miss Louise Wright, 'The Reality of Man.'

"The course for the sixth week was led by Dr. Genevieve Coy, and the

topic for
concluded by a round table discussion of
points related to the Introductory talk and
the readings. This course drew a large
audience, who were very appreciative of
Mr. Holley's stimulating presentation of
both the material and spiritual aspects of
our participation in the World Order of
Bah6'u'llbh.

"During the first week of the Green
Acre Sumlner School, July 8-12, Prof.
Glenh Shook and Mr. Louis Gregory each
gave two lectures, and Dr. Stanwood Cobb

the human spirit as a divine trust, and gate-
way of eternal life.

"The final course of the summer school
was given by Mr. Horace Holley, on the
topic 'The Most Great Peace.' The purpose
of this course was 'to concentrate thought
upon the Bahi'i conception of and program
of World Peace, in clear distinction to the
conceptions and programs emanating from
traditional religious and political sources.'
Mr. Holley began the course with a valu-

discussion was 'Racial Likenesses and Differences: the Scientific Evidence and the Bahi'i Teaching.' The purpose of this course was to provide Bahi'i teachers with scientific material with which t o meet the arguments of non-Bahh'is who maintain that the oneness of mankind is impossible because of racial differences.

1935

Mr. Alfred Lnnt, and used sections of 'Some Auswercd Questions' as the basic text. Mr. Lunt discussed very helpfully such topics as: the true place of man in the universe;

ROUND TABLE DISCUSSIONS: 2: 30 p. m, each Tuesday and Friday in the Redwood Grove.

TRAINING AND TEACHING OF CHILDREN: 9:30 a. m. daily in Children's Library. Under the direction of National Committee for the Training and Teaching of Children.

PUBLIC MEETINGS: Fellowship Dinner with Geyserville Grange, 6:30 p. m., Thursday, July 19th, at the

Grange.
able historical summary of past efforts toward world peace, and concluded with a discussion of the 'Most Great Peace of Bahi'u'llih as Regeneration of Mankind, and as Transformation of Society.'

"The largest average attendance at the courses was during the last two w e e k s , 4 4 and 43, respectively. The number of different people attending during these two weeks was 80 for the seventh course and 73 for the last course.

"Three weel<-end conferences were held during the summer:-Teaching Conference, July 5 -7; Amity Conference, August 17-18 ; Youth Conference, August 24-25.

"One of the most valuable aspects of life at Green Acre is the informal discussion which goes on wherever the friends meet in small groups. Such discussions were frequent during the summer of 193 5, and those who shared in them found them unusually inspiring. Interested non-Bahb'is often joined in these small groups, and thus had an opportunity to learn more of the Bahb'i teachings. We were especially happy in having a number of such guests at the

Griffith Grove, Santa Rosa, 2:30 p. m., Sunday. July 22nd.

Odd Fellows Hall, Geyserville, 8:00 p. m., Thursday, July 26th.

UNITY FEAST: The annual reunion of the Friends and their guests, 12:00 noon, Sunday, July I lth, under the Big Tree.

COURSES OF STUDY: THE HISTORY OF THE BAHA'f FAITH-9:30 a. m. daily.

PRINCIPLES OF BAHA'f ADMINISTRATION-10:30 a, n ~ daily.

.

FUNDAMENTAL BAHPl'i PRINCIPLES (Creative Discussion)-1 1:3 0 a. m. daily.

1935

"The Western States Summer School, Geyserville, July 14th to 27tl1, 1935, was one of the best sessions ever held.

"It was opened by the usual Unity Feast, under the 'Big Tree,' at noon, July 14th, attended by some 225 people. A true spirit of unity and devotion marked the opening of the School at the Feast, and continued

Inn, some of whom have already joined Bahi'i communities.

"Green Acre was especially fortunate in having Rithi Effendi as a visitor for ten days at the end of the summer. He was a valuable member of the la5t course of the season, and many of the students found in his two dynamic evening lectures the highest point of the summer's work.

DEVOTIONS: 9:00 a. m. daily, under Big Tree.

CLASSES: 9:30 a. m. to 12:30 p. m. daily, in Odd Fellows Hall.

the lectures. Each one was required to prepare himself well in advance, and have the subject outlined and condensed, so as to take up not over 30 or 31 minutes at the most. Two years ago a College Professor we had give a few lectures, remarked to me, that he did not see why we secured the assistance of College Professors, as our presentations were better than they could hope

throughout all the sessions. The attendance at the School meetings for the adults averaged 90. There were representatives present from Canada, England, Transylvania, Tahiti, China, Honolulu, Jamaica, and an American Indian.

"Most of the people were housed in the buildings on the Bosch Place, while a goodly number camped on the grounds, and others secured lodgings in the city.

Geyserville

1934

"In the conduct of the school, a definite objective of the Committee has been to improve the presentation of subjects, and the development a t the same time of Bahi'i Teachers. Thus durk~gthe courses there were 19 different Bahl'is who took part in

outdoor amphitheater there. These meetings were all very well attended, and great interest aroused in the Faith.

"The citizens of Geyserville are becoming more kindly to the Bahi'is all the time. Originally they were quite opposed to us, because of our Faith, Geyserville being an orthodox city. They even went so far as to warn certain of their

people to beware
to do. of the Bahi'is and their
'pernicious teach-
"All classes are conducted on the creative ings.' This was four or five years ago. I t
discussion plan. The speaker introduces the is of interest to note in passing, that the
subject with his detailed presentation in not two particular Geyservillians, warned to be
over 31 minutes; then a period of 10 to 11 careful of the Bahi'is, have both become
minutes is allowed for questioning and dis- Bahl'is. The newspaper giving full page
cussion. The third class of the day was announcement of the Summer School and
even more of a creative discussion meeting, an announcement by the Chamber of Com-
dealing with the Fundamental Bah6'i Prin- merce extending a hearty welcome to the
ciples. In this class the leader used not over Summer School, shows the spirit of fellow-
20 minutes to present the subject, allowing ship that has been developed. This has been
2 1 to 30 minutes for questioning and dis- possible only through strict adherence to
cussion. Of outstanding interest was the Bahl'i conduct, which changed distrust
course on the Influence of Islim and the into trust and confidence.
Teachings of Muhammad, the first on "The 1931 program follows, together
Islim to be given in an American Bah6'i with the names of those who conducted the
Summer School. various classes:
"There were four round-table discussion
meetings, held in one of the beautiful Red- Program
wood Groves, which developed enthusiasm
PACIFIC COAST BAHb'f SUMMER
and clearer understanding among all present, SCHOOL
of the important subjects under considera-
tion. Ninth Annual Session
"Children's classes were held daily. One
class was for 'those under 7 years of age, Bosch Place, Geyserville, California
the other for those younger. All young July 14th to July 27th, 1931
people over 13 were permitted to attend the DEVOTIONS:

Adult Classes or the classes for those young people between 7 and 13. There were in attendance in all 53 young people, of which over 20 were non-Bahi'is. Attached is detailed report of the Children's and Youth Program Committee, outlining the method of conduct, supervision of both study and play, and details of the courses of study.

"Three public teaching meetings were held; one with the local Grange at Geyserville, which is usually attended by all the officers of the Grange, the members of the Chamber of Commerce, city dignitaries, etc.; the second, a general public meeting in the city of Geyrerville; and the third, an afternoon public meeting at the Griffith Grove, near Santa Rosa, in the beautiful

9:00 a. m. daily, under Big Tree.

CLASSES:

9:30 a. m. to 12:30 p. m. daily, in Odd Fellows' Hall.

ROUND TABLE DISCUSSIONS:

2:30 p. m. each Tuesday and Friday.

CHILDREN'S ACTIVITIES:

Study Classes 9:30 a. m. daily in Children's Library.

Supervised Recreation: 2:30 p. m. daily.

PUBLIC MEETINGS:

Fellowship D i n e r with Geyserville Grange, 6:30 p. m., Thursday, July lath, at the Grange Hall.

Griffith Grove, Santa Rosa, 2:30 p. m., Sunday, July 21st.

Odd Fellows' Hall, Geyserville, 8 : 0 0 p. m., Wednesday, July 24th.

UNITY FEAST:

The Annual Reunion of the friends and their guests, 12:00 noon, Sunday, July 14th, under the Big Tree.

COURSES OF STUDY:

HISTORY OF THE BAHA'i FAITH

UNDERLYING PRINCIPLES OF

up for the children may help to clarify the picture of this phase of the program.

"Classes for instruction in the Bahl'i teachings are conducted around one large table in a one-room building, bounded on three sides by the outdoor play area. The play area most used is in the shade of a large tree. A slnall plot of grass provides space for circle games and story-hours for

BAHti'i ADMINISTRATION
T H E ADMINISTRATIVE ORDER OF
THE BAHA'i FAITH
INDIVIDUAL AND COLLECTIVE
RELATIONS T O BAHA'i FAITH
THE TEACHINGS AND INFLU-
ENCE OF ISLAM

(Classes were conducted by Bah6'i teachers including the following: J. G. Gray, Louise Caswell, Nadeen Cooper, Rowland Estall, Kathryn Frankland, Marion Holley, H. R. Hurlbut, Leroy C. Ioas, Sylvia Kemp, George Latimer, Charlotte Linfoot, Joyce Lyons, Orcella Rexford, Paul Schoeney, Maimie Seto, Irwin Somerhalder, N. F. Wdrd and Nell Wilson.)

TEACHING CONFERENCE:

2:30 p. m., Saturday, July Zoth, in Odd Fellows' Hall.

Round-table Discussions-Leaders, Virginia Orbeson-"Return and Reincarnation"; S. Schopflocher-"Problems

the young children. Several long tables and benches are used for games and handcrafts. A sand pile is also included in the play area.

"For class instruction, the children sit on benches along both sides of the table, and are supplied with pencils and paper, for the construction of notebooks. These classes are conducted by adults with knowledge of both the Bahl'i teachings and educational psychology. They are approximstely one hour in length, and include a story, some memory work, and a little picture drawing in connection with the general lesson.

"Notebooks are kept by each child and additions to them are made daily. Hence, at the end of the two weeks, there is a permanent record of the entire set of lessons, and each child's accomplishments in connection with the lessons. A good deal of effort goes into the construction of these little booklets, and, in many cases, they are among the most treasured possessions of their owners. When a particularly fine piece of work is done, there is recognition

Within the Cause"; Joe Bray-"Cre-
for this achievement in the form of a gold
ative Discussion."
star given. I t is interesting to note the
JOHN D. BOSCH,Chairman
enthusiasm resulting from such a recog-
LEROVC. IOAS,Secretary
nition--small as it is.
AMELIACOLLINS
"Since the physical development of each
GEORGELATIMER
individual is recognized as a necessary
ELLA G. COOPER
requisite for a full and worthwhile life,
Child Training a t Geyserville recreation and physical activities are impor-
tant in the summer school program.
The following description of the program "The director tries to dividc hcr time for
for children, maintained at the Geyserville the supervision of recreation as equally as
Summer School, has been prepared by Mary possible into three groups-those for the
Walker, recreational director in 1933 and very young children, the older children, and
1931. the youth group.
"Although the school was originally "The recreation period for the young
founded for adults, children and youth have children follows the class lesson in the
their place in the program, and it is these morning, and includes simple circle games,
two groups which will be considered in this stories, songs, shorc walks, simple hand-
account. crafts and sand pile
constructions.
"A brief description of the physical set- "The children of this group range in age

from shout three years to seven years. eliminated, and the songs and handcrafts
Aside from the pure enjoyment derived are of a more difficult nature.
from the above-mentioned activities, there "In the afternoon, there is supervised
is, for each one, a practical educational recreational swimming, as well as instruc-

justification. The circle games provide high muscle activity, and are especially important for the correct and normal growth and development of the child. Stories exercise the imagination, assist in the development of a young child's vocabulary, and often illustrate an important moral or social principle, which aids in character development. (The writer does not, however, believe that every child's story must have a moral.)

"The singing and learning of songs helps in the musical and rhythmical ability of the child, which will he a source of enjoyment throughout life.

"Handcrafts assist in the development of intricate neuro-muscular coordinations, necessary for poise and various skills such as writing, drawing, and so forth. Short observation walks help to enlarge the general fund of information, and an appreciation of the natural surroundings, to say nothing of the child's physical strength. Construction in the sand pile increases in-

tion in swimming, diving, and life-saving methods for the youth and older children's group. At the same time, a story hour is conducted for the smaller children.

"In the evening, the recreational program is primarily planned for the youth group, although a few of the older children enjoy participation in the activities. These include campfires and 'sings,' social games, social dancing, and evening walks. It will be noticed that the activities are mainly of a social character. These are necessary for a well-rounded life, and are included because they are the activities in which the youth of today derives a great deal of pleasure.

"Social behavior of the highest type is expected and maintained, and where instruction is necessary, it is provided. The music for the dances and 'sings' is furnished by members of the youth group, and is of a remarkably high calibre.

"Geyserville and the surrounding country offer a splendid setting for delightful eve-

tricate neuro-muscular coordinations, and imagination. Tunnels, highways, bridges, and castles of sand are reaI and important objects of construction in the minds and the eyes of little children.

"However, all of these activities emphasize, mainly, the social development of the child-a desire and an ability to work and play with others. No adjustment, aside from normal physical growth and development, is more important than this one of a social nature, for the child who learns and practices the habits of fair-play and congenial give and take will find his place in the world, and will be accepted into socioty by his fellow men much more readily than if his habits were of a less desirable nature.

"The older children have a recreational program somewhat similar to that of the younger ones, although it is a good deal more complicated. These children range in age from seven to thirteen years. Games of higher organization are substituted for simple circle games. Stories and construc-

ning walks. As large a group as twenty or twenty-five young people enjoys this type of activity during the long summer evenings. Singing is very popular with this group, and is remarkably well done. Several camphes around which community singing is led are enjoyed during the two-weeks' period.

"The members of the youth group meet with the adults for lectures and discussions on the various phases of the Bahh'i teachings during the morning hours. This plan is probably not an ideal one, and it is possible that an alteration may be made with a n increase in the size of the summer school.

"During the entire two-weeks' period, the young people are busily engaged in preparations for a large pageant in which all of the children and youth participate.

The general theme is the promotion of international and interracial harmony and good-will, and, although there is not time for the children to write the pageant, allnost all of the other responsibilities are car-

tion in the sand pile are almost entirely ried by them. These responsibilities include

the playing of the various r6les-some thirty or forty in number, the selection and rendering of the music, the construction of stage settings, lights, and costumes; and assistance in directing the production. This is g o w t h in attendance and interest has pageant has become something which looked forward to with eagerness by all of the students of the summer school. The outstanding feature is not, however, the production itself, but it is the sincerity with which each participant makes his contribu- tion t o the whole affair.

"The members of the summer school are given the opportunity of living in a most broadening and thought-stimulating cosmo- politan group. All stages of financial and economic conditions are found. Many races and nations are represented, and all ages have a place. There is an unlnistakabk spirit of sincere and joyous good-fellowship and cooperation prevalent at all times. I t would be difficult to find a happier corn- munity.

Mrs. Howard Iven and Mr. and Mrs. Harlan and Ober. A marked spirit of harmony and a spiritual atmosphere seemed to pervade the place from the beginning and has been in evidence each summer since, while a steady taken with eagerness by all of which would seem to belie the small and almost unnoticed beginning.

"Each year Mr. and Mrs. Eggleston have generously added buildings and other equip- ment to the original plant until now there are comfortable summer accommodations for about one hundred people besides an auditorium and a recreation hall.

"The outstanding step forward in 1934 was the inauguration of a separate session for young people. This idea really started with the young people themselves who had asked the previous summer that they might have a session all their own the next sum- mer. Their joyous enthusiasm did not wane and for four days, June 21-28, they proved to those in charge that in the hands of to-

"Could any group of p e ~ ~ l e - - ~ oor u n ~morrow's adults lies a real gift to our old-be trained and educated in a more beloved Cause. The daily program fol- ideal situation? Could any community be lows: more wholesome, or more conducive to q + h e Principles of Bahi'u3116h, ~~~l~~ international, interracial, and interclass Ober, followed by open discussion. harmony? Effective Leadership, Prof. Bishop "Certainly the opportunities of these Brown. young BahCis-their Lackground and Bahi'i Teachings in Daily Living, training-are rare treasures to be cherished Mrs. Mary Hanford Ford. and shared now and in future years." Stories from The Dawn-Breakers, Mary Maxwell. LOUHELEN RANCH Outstanding Events in Religious His- Seasons of 1934 and 193 1 tory, James McCormick. "The Central States Summer School had "Counselors for the young people who its beginning in the summer of 1931 when, guided, advised, and helped in plans were in the month of August, some score of Mrs. Dorothy Baker and Stanley Mason. Bahb'is and their friends gathered at Lou- Mrs. Baker conducted the devotional period helen Ranch to study intensively for nine each morning. There was a resident attend- days the teachings of Bahb'u'llih and to ance of abouc forty, and others who were spread the teachings in the surrounding present for a day or more made about sixty country. Louhelen Ranch is the name who contacted the teachings. Most of these given to the farm owned by Mr. and Mrs. came from Bahl'i families but there were L. W. Eggleston of Detroit. I t is a beau- a few who learned of the teachings for the tiful stretch of rolling land containing first time and who since this first knowl- stream, ravine, woods, open fields and pas- edge have constantly grown in their love ture and situated in eastern Michigan near and zeal for the Cause. the little village of Davison and only ten "The classes, with thc

exccption of the
miles from the city of Flint. The leaders
of the classes that summer were Mr. and
ing. This left the afternwns largely free
for recreation or for group discussions and
private interviews of deep import to those
concerned. Programs of a more or less
serious nature were arranged for the eve-
nings by a committee of young people.
"The importance of this definite begin-
ning of a distinct youth conference cannot
be overestimated. May its growth, through
the power of the Spirit, be unbounded and
its influence in establishing the World
Order of Bah6'u'llih be unlimited.
"Many young people remained through
the general session which covered nine days,
July 30-July 8. June 30 was registration
day with a program of welcome, inspiration,
and fellowship in the evening, and on the
remaining eight days the following program
was carried out:

"Devotions-Leader selected.
Bahi'i Administration, Bishop Brown
of a young people's committee which chose
to devote a part of each evening t o serious

one by James McCormick which was held
right after supper, were held in the morn-

about thirty visitors for a day or more.
As far as we know this is the largest group
of Bah6'i youth ever gathered in a four-
day conference in this country. They were
eager, enthusiastic, happy. Their daily
morning program was:
"Devotions, Mrs. Dorothy Baker.
The Bah6'i Approach to World Prob-
lems, Mrs. Ruth Brown.
The Bahi'i Life, Mrs. Baker.
World Order Letters of The Guardian,
-Forum conducted by one of the
young people.
"As previously, the afternoons were free
for games or sports or whatever one chose.
I t was noticeable that many chose to devote
a part of each afternoon to quiet group dis-
cussions sometimes with one of the teachers
and sometimes by themselves. The eve-
nings, too, as formerly were in charge
of a young people's committee which chose
and Harlan Ober.
Stories from The Dawn-Breakers, Mary

subjects. 'The time is so short,' they said, 'that it seems a pity not to have something really worth while in the evening.' One evening was devoted to a teaching conference under the leadership of Dale Cole, regional representative of the Teaching Committee. Great enthusiasm was shown, many questions were asked, and valuable suggestions were made.

"On the Sunday preceding the youth session Madame Orlova gave two inspiring talks and many were on hand to hear her. Monday, too, she spoke in the afternoon, but was called back to Chicago before the youth session closed. Later she returned and her afternoon talks were a source of attraction during the general session.

"Dr. Lenore Morris was counselor and general assistant at this session for the young people.

"The general session followed the youth session with one day intervening and a few of the youth remained for this session.

About fifty-five were registered for full time or for more than a day. There were

Maxwell.
Bahb'i Teachings in Daily Living, Mrs.
Mary Hanford Ford.
Bahb'i Teachings and the Bible, Mrs.
Shahnaz Waite.

held. The attendance increased and there was sustained interest and enthusiasm. The youth session covered the dates June 24-27 inclusive. Fifty-seven young people were in daily attendance as residents besides three regular courses and an address in the afternoon designed especially for those who come in from outside and know little of the Cause. The nine-day program (June 29-July 7) follows:

"Devotions (based on Seven Valleys).
The Conduct of Bahi'i Affairs, Horace Holley.
The Bahi'i Life, Mrs. Mamie Seto.
Security in a Failing World, Stanwood Cobb.

"Devotions-Leader selected.
Foundations of the New World Order, Carl Scheffler.
The Origin and Powers of Man, Dr. Lenore Morris.
"Public afternoon talks and varied evening programs were maintained as in the other sessions. on two evenings we were by groups from ~ l i one ~ ~ of, these was a aroup - of friends and a number of the regular attendants were colored. The presence of Mrs. True gave a special inspiration for she shared with us her recent experiences at Haifa and messages from Shoghi Effendi. An evening devoted to the Temple resulted in a further offering to the national fund.

"An unusually high spiritual 2nd scholarly standard was maintained in all these courses and they dovetailed into each other as though they had been worked out in 'on--
sultation.

"According to custom the afternoons were free for visiting, discussion, swimming, games and other recreation except for the public talk which was given by Madame Orlova or one of the teachers.

The evening programs were varied and of a more or less serious nature. One evening Madame Orlova gave a beautiful talk on

"More publicity was given to the school this summer than before. A fine feature article in the Flint Journal is worthy of

the Baha'i House of Worship. This led to voluntary offerings which were sent as a special gift to the national treasurer. Two other evenings Madame Orlova spoke on other subjects or gave readings. One evening Frank Warner of Lima told us about his trip to Haifa, illustrating his talk by pictures he had taken while there. The true spirit of the Master's house and the Holy Shrines seemed to pervade the atmosphere at that time. At another evening gathering stories of Haifa and 'Abdu'l-Bah6 were told. Community games and singing helped us to get acquainted the first evening. The talk which Mr. Cobb gave about the Turk at one of these evening gatherings helped to make us understand and appreciate the fine qualities of these brothers.

"Thc first afternoon and evening were given over to a teaching conference led by Dale Cole. The exchange of ideas and suggestions was stimulating.

"At the third session, which was held especial mention. This summer school has made a very definite connection with the city of Flint and two or three carloads of people came out every day to morning, afternoon, or evening ous and growing Bahl'i commuhity is developing in Flint as a result of the school.

T o the young people of this group the school is much indebted for their activities and help.

"Besides this outstanding result of the summer school we believe the school is having an influence which it is difficult, even impossible, to estimate. There is a real spreading of the knowledge of the Cause and the individuals who attend surely gain in the depth and amount of their knowledge. The courses are intensive. A great deal of ground is gone over, but the interest has been sustained throughout and the attendance almost one hundred per cent of those enrolled. There has been a distinct spirit of happiness, hope, and courage in all the sessions. More than one has said that

August.19-21, the plan was the same as for the other general session. The daily rttendance averaged from twenty t o twenty-five and there was keen interest throughout. Many came daily from the nearby city of Flint so that forty or fifty people were reached in this session. The daily program was:

T H E B A H b 'f WORLD

structionr of Shoghi Effendi in widening the range and cohsolidating the foundations of this school year bp year.

"Besides these sessions reported the school is open throughout the season to casual inquirers or to those who wish to spend a quiet vacation or to Bah6'i groups for a day's outing. During the past summer Mr. and Mrs. Dale Cole made the ranch their headquarters and Mrs. Cole was in constant residence. More and more it is the hope that this will be a center from which there is a constant flow of the teachings and spirit of Bahi'u'll6h.-Bertha Hyde Kirkpatrick, Secretary."

ESSLINGEN, GERMANY

"Die Bahd'i So~nvzerwoche1934 I

Vom 1.-12. August 1934 im Baha'i-Heim bei Esslingen a.N.

he, or she, came tired and discouraged and went away with hope and vision and desire to work. The meeting together of Bahh'is from different communities has a distinct value in increasing understanding and unity. A good many new people have become interested in the Cause as a result of the school. Our aim is to follow the in-

"Dienstag, 7.8.:
9 Uhr Kurs B: Von Christus bis Bah2-u'llih I
16 Uhr Kurs C: Bahi'i-Glaube und Christentum I

"Mittwoch, 8.8.:
9 Uhr Kurs B: Von Christus bis Bah6'u'lIih I1
16 Uhr Kurs C: Baha'i-Glaube nnd Christentum I1
20 Uhr Vortrag: Gott in uns

"Donnerscag, 9.8.:
9 Uhr Kurs B: Von Christus bis Bahcu'11i.h 111
Nachmittag und Abend frei

"Freitag, 10.8.:
9 Nachrnittag Kurs D: Bahb'i-Verwaltnng (Administration) I
16 Nachmittag Kurs C: Bahi'i-Glaube und Christenturn 111
20 Nachmittag Vortrag: Deutsches

Kurs A: Vollc und Glauhe, Ref. Dr. Gottsuchen
Adelbert Muhlschlegel. "Samstag, 11.8.:
Kurs B: Von Christus bis Bahi'u'llah, 9 Nachmittag Kurs D: Bahi'i-Ver-
Ref. Dr. Herrnann Gross- waltung (Administration) 11
mann. 16 Nachmittag Kurs D: BahEi-Ver-
Kurs C: Bahi'i-Glaube und Christen- waltung (Administration) 111
tum, Ref. Dr. Eugen 20 Nachmittag Aussprache
Schmidt. "Sonntag, 12.8.:
Kurs D: Baha'i-Verwaltunp, Ref. Dr. 10 Nachrnittag Schlussfeier mit Riick-
Hermann Grossmnnn. blick auf die Sommerwoche.
(Administration), Korref. Frau Abreisetag
H. Bishop, Dr. Eugen
Schmidt. "Die Sommerwoche sol1 wieder den Char-
"Vortriige: Religion, Dr. Eugen Schmidt. akter einer Arbeitsgemeinschaft tragen,
Manifestation, Dr. Adelbert weshalb sich an die taglichen Kurse jeweils
Muhlschlegel. eine gemeinsame Aussprache anschliessen
Gott in uns, Emil Jorn. wird. Eine rege Mitarbeit der Teilnehmer
Deutsches Gottsuchen, Dr. wird sehr hegrusst. Auf Wunsch konnen
Adelbert Miihlschlegel. besondere Aussprachen angesetzt werden.

"Tayan~sklutz: EINLADUNG
"Samstag, 4.8.: "zur vierten
Baha"a'-Sommerwoche, Esslingen
Anreisetag und Begriissung a.N., 24. August-1. September 193 1
"Sonntag, 1.8.: "Leitthema: 'Der Mensrh der Nesen Aera.'
10 Uhr Morgenfeier
"Kurse:
1f Uhr Vortrag: Religion
17 Uhr Vortrag: Manifestation Helen Bishop-Genf, Dr. Hermann
"Montag, 6.8.: Grosrmann - Neckargemund, Dr.
9 Uhr Kurs A: Volk und Glaube I Adelbert Muhlschlegel - Stuttgart,
16 Uhr Kurs A: Volk und Glaube I1 Dr. Eugen Schmidt-Stuttgart.

A.'Wo strht die Welt?"(nie Gernein- "Sarnstag, 11. August:
schaft / Der Einzelne / Welten- 9 Uhr: Kurs C, 4a. 17 Uhr: Kurs C,
wende) . 4b. 20% Uhr: 'Der Ruf nach dem
B. 'Der Mensch der Neuen Aera' (Re- neuen Menschen.'
ligiiise Lebenshaltung / Organ- "Sonntag, 1. September:

ische Lebensgesetze / Schicksal u, freier Wille / Liehe-Glaube- esslinger
.
Gerecl~ti~lreit-Erkenntnis)
C. 'Die Sendung Bahb'u'lllh's' (Die Entscheidung Bah6'i-Prinzipien: Der Einzelne / BahCi- ~ MBglichlreit
~ zu~ ~ i ~ ~ ~
Prinzipien: Die Gemeillschaft / Bahi'i-Verwaltung) .
"EinzelvortrBge:
Alice Schwarz-Solivo: 'Der Tag Gottes.'
Helen Bishop: 'Nabils Erzihlunrg aus den lriihen Tagen des Bahi'i-Glaubens.'
A. M. Schweizer-Zuffenhausen: 'Leben und Tod.'
Dr. A. Muhlschlegel: 'Der Ruf nach dem neuen Menschen' (aus Dichtungen aller Zeiten) .
"Sonstige Veranstaltungen:
Morgenfeier (Leitung A. Kostlin-Esslingen, Ans~rache Dr. A. Miihlschlegel) / Schlussfeier (Leitung P. Gollmer-Stuttgart, Ansprache H. A, Bishop) / Musik- u. Liederabend (Leitung Fred Kohler-Winterbach) .
Tagungsplan:
"Samstag, 24. August:
Anreisetag. 20 '/4 Uhr: Begrussung.
"Sonntag, 25. August:
10 Uhr: Morgenfeier. 17 Uhr: Vortrag 'Der Tag Gottes.'
"Montag, 26. August:
9 Uhr: Kurs A, 1. 17 Uhr: Kurs A, 2.
20 54 Uhr: Kurs A, 3.

-=ie veranstaltungen finden im BahCi-Heim bei der Katharinenlinde statt, das dt~rchseine liebliche Lage, abseits yon Verkehr und Grosstadt in Nihe des Waldes, mit ~ i und reicher Prinzipien: Die Gemeillschaft / Spaziergingen in den Freizeiten ausreichend Gelergenheit zu korperlicher Erholung und Ausspannung bietet. Die Teilnahmekosten betragen R. M. 15.-einschliesslich Verpflegung und einfacher Unterkunft im BahCi-Heim; Ein7el7immer auswarts zu massigsten Preissen.
"Moglichst baldige Anmeldung an Frl. Anna Kostlin, Esslingen a.N., Wehrneckarstrasse 1, erbeten."
August 24-September 1, 193 5
Main Theme: of Era."
Courscs: Helen Bishop, Geneva, Dr. Herm a n ~Grossmann, Neckargemiind, Dr. Adelbert Miihlschlegel, Dr. Eugen Schmidt, Stuttgart.
Ansprache H. A, "Where Does the World Stand?" (Community, The Individual, The turn of the times).
B. "The Man of the New Fra" (Religious Life, Organic Life-Laws, Fate and Free Will, Love-Faith-Justice-Knowledge) .
C. "The Message of Bah6'11'116h." (The decision, Bah6'i-Principles: The Individual Bah6'i-Principles: The Community-Administration.)
Single addresses: Alice Schwarz-Solivo: "The Day of God."

"Dienstag, 27. August:
9 Uhr: Kurs B, 1. 17 Uhr: Kurs B, 2 .
2 0 % Uhr: 'Leben u. Tod.'
"Mittwoch, 28. August:
9 Uhr: Knrs B, 3. 17 Uhr: Kurs B, 4.
2054 Uhr: Musik- u. Liederabend.
"Donnerstag, 29. August:
9 Uhr: Kurs C, 1.
"Freitag, 30. August:
9 Uhr: Kurs C, 2. 17 Uhr: Kurs C , 3.
20 % Uhr: 'Nabils Erzihlung.'

Musicd Evening Fred Kohler-Winter-
bach) .

CONFERENCE OF BAHli'i STUDENTS
AT PARIS

During the past six years, an annual con-
ference has been held in Paris which gathers
together for discussion and study a number
of students attending various universities in
Europe, all of whom are dkclared Bahl'is.

An interesting account of the conference
held December 29 and 30, 1931, has been
furnished by the committee, through Mr.
M. Hakim. This statement, in the original
French, follows:

"Nous sommes trks heureux d'informer
point:

Helen Bishop: "Nabil's Narrative from the early days of the Bahl'i faith."
A. M. Scliweizer: "Life and Death."
Dr. A. Miihlschlegel: "The Call for the New Man" (from the poetry of all ages).
Other events: Morning celebration (Miss A. Kostlin-Esslingen, Speaker Dr. A. Miiblschlegel) .
Closing celebration (Direction P. Goll-mer-Stuttgart, Speaker Helen Bishop,
Spirituelle de Paris, souhaita 1a bienvenue
puis donna la ~ a r o l eh Monsieur Hakim,
SecrCtaire des Etudiants Bahi'is, qui remer-cia les personnes prksentes, l'Assemhl6e Spirituelle de Paris, et donna lecture de l'ordre du jour.
"Monsieur Chah'idzadeh traita avec con-science le premier point: 'L'histoire des re-ligions et leur rapport avec le Bahb'isme.'
I1 dimontra que le besoin d'une religion se retrouve i travers les Bges et dans les civilisations les plus diverses, et que le Bahi'isme a le caractere universe1 nkcessaire pour rapprocher les hommes de toutes races et croyances.
"Ensuite, Monsieur Dehkan, avec son Cloquence habitnelle, parla du second point:

ceux auxquels nous avons envoy6 la Convo- 'L'Education BahCie, base de la Paix Mon-
cation du 11 Novembre dernier que la diale.' En larges traits il montra, d'une
6bme ConfCrence annuelle des Etudiants part le parti-pris, d'autre part les probl6mes
Bahi'is a eu lieu les 29 et 30 DCcembre vitaux non rCsolus qui empscheot le monde
1935, chez Mme. Scott, dans la plus grande de sortir du cercle infernal des guerres, puis
joie et sincCritC. comment le Bahl'isme apporte l'esprit de
"En effet, conformiment au dCsir communaut6 mondiale nicessaire iune base
supr@mede 'Abdu'l-Bahi de r6aliser l'union durable de Paix.
de I'Est et de l'Ouest par l'intermidiaire de "Apr6s ces deux causeries notre premiere
la jeunesse, notre ami Monsieur Rochan a journee prenait fin, et rendez-vous f u t pris
eu l'idCe il y a cinq ans, en 1931, d'organiser pour 1e lendemain.
h Paris la premibre ConfCrence. "Le Lundi 30 Dicembre, toujours devant
"Aiisi, chaque annee, nos amis se r6unis- un auditoire assez nombreux, notre ami
sent pendant la periode des vacances uni- Monsieur Mesbah traita avec profondeur de
versitaires du nouvel an, et cette annke vue la question suivante: 'Connais-toi toi-
comme les annCes prCcCdentes, avec I'appro- m8me (Socrate) .) I1 expliqua comment,
bation de notre Gardien Shoghi Effendi, pour tout Stre, il est essentiel de connaltre
notre 6bme Conf6rence a eu lieu. ses limites et ses possibilitCs et si par sa
"Pendant les deux jours, 60 personnes volonti il se tourne vers la source de vCritC,
furent presentes. Parmi nos amis, nous Dieu, il pourra donner B ses acres une haute
avons eu le grand plaisir d'avoir Madame portke morale et bienfaisante.
Maxwell, fondatrice de la Cause h Paris, "Aprhs une bGve discussion sur ce sujet,
qui Ctait venue en France sp.4cialement pour Madame Maxwell parla pendant un quart
cettc reunion, et Mademoiselle Lidja Zamen- d'heure de l'activit6 de la jeunesse am&-
hof; on connait la valeur et le mirite de caine et canadienne pour la Cause. Puis on
son pere, Monsieur Zamenhof, le =reatcur commensa traiter le point de l'ordre du

de la langue esperanto. I1 f u t Cgalement jour relatif A un Cchange de vues sur 'Les
tr2s agrCable pour nous de voir Monsieur meilleurs Moyens de r$andre le Bahi'isme'
Zabih, venant de Lyon oh, depuis deux ans, et on envisagea tour h tour: I'exemple donne
il rtussit iformer le premier groupe BahVi par la vie, les publications, les reunions, les
de cette ville. voyages et correspondances, etc. Malheu-
"Plusieurs amis de province et de reusement le temps s'avangant, on ne put
Petranger nous ont exprim6 leur regret de donner que trois quarts d'heure i ce sujet.
ne pouvoir assister A la ConfCrence et nous "Avant de terminer on fit une distribu-
ont souhait6 succks et aide spirituelle. tion de livres Bahi'is, de photos du Maitre,
"Le premier jour, aprhs une prikre, Mon- de bagues gravCes offertes par Madame
sieur Kennedy, PrCsident de I'Assemhl~e Dreyfus-Barney et Miss Sanderson.

Room in H i j i Mirzl Jini's House in K a h i n , where the Bib slept.

Alcove in Imim-Z6dih Ma'sGm, Tihrin, where the remains of the Bib were kept.

Grave of Bhdi', Bearer of BahP'u'llbh's Tablet to Ni~iri'd-Din sib, near Tihr6n.

"Aprbs ccs dcux jours de rkunion, nous avons senti la vCritable intimite qui existait entre ces diffirentes personnes de l'Ouest et de l'Est riunies sous le notn de Bahh'u'llih, et nons itious tellement heureux que les Etudiants dkcidkrenc d'exprimer dans une lettre, leur joie et leur fidilitk au Gardien Shoghi Effendi."

national Youth Day had been observed on March 21, 1936.

In Part Two of this volume appears an article summarizing the work of Bahk'i Youth for the period of this survey, and reference should be made to that article.

An important element underlying the formation of Bahi'i youth groups is the Teaching of Bahi'u'llih, that the age of fifteen years brings the condition of maturity. Since the voting age of the Bahi'i community is twenty-one years, the young people between fifteen and twenty-one are

EXTENSION OF YOUTH ACTIVITY

During 1933, Shoghi Effendi extended the functions of the American Bahi'i Youth Committee in the following words: "He

would strongly urge you t o cooperate, heart assimilated into the community by permis-
and soul, with all the various Assemblies, sion to attend the Nineteen Day Feast after
groups and committees throughout the reporting to the Spiritual Assembly their
Bahh'i world, to ask for their assistance and acceptance of the Faith and their intention
help for the successful discharge of your of applying for the full voting right on
duties and obligations, and in this way to reaching the age of twenty-one.
try to build up an active and ready mind Above all, the Bahi'i youth group does
among the Bahi'i youtl~ throughout the not represent a "youth movement" in the
world. In other words, you should not con- sense that it is a revolt or separation from
fine your activities t o the national sphere the older BahVi community. The social
but should strive to create under the super- pattern created by Bahb'u'll6h is universal;
vision of your N. S. A. an international its establishment upon earth calls for every
body of active young Bahi'i men and human quality and attribute-enthusiasm as
women who, conscious of their manifold well as wisdom, initiative as well as experi-
and sacred responsibilities, will una~limously ence, and the moral and emotional virtues
arise to spread the Holy Word." of youth not less than the characteristics of
The period 1934-1936 has consequently the older generation. The Bahi'i youth
represented a rapid development of world group of today undergoes training to be-
consciousness among the Bahi'i youth of come the active Bahd'i community of to-
North America and the formation of plans morrow. This means nothing less than the
more intensive in spirit and more widespread fact that the inherent function of the
in scope. Teachings, the creation of reality, has be-
As stated in the Youth Committee's an- gun to project itself nearer the beginnings
nual report for 1934-1935, "communication of spiritual experience as guidance and in-
has been established with nineteen interna- spiration for those who otherwise would
tional groups representing fifteen nations, find their predominant social influence in
and with fifty-three local groups." That the pressures of a divided world.

same year brought forth a "Bahi'i Youth Bulletin" as the organ of the young people and also a number of study outlincs aimed to bring the youth groups into closer touch with the Teachings as the solution of mod- ern problems.

The Committee's report a year later stated that the Bulletin had been transformed into a quarterly magazine entitled Bahi'i Youth, that regional youth conferences had been held in America, that the young people were centering their energies on the three Bah6'i Summer Schools, and that the first inter-

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Throuph his secretary.

Since the first International Bahb'i Youth Day marked a new stage in the progress of youth activity, it is fitting to conclude this brief reference with a statement on that event by the secretary of the Youth Com- mittee during 1934-1936, Miss Marion Holley.

International BabBi Youth Day

"Shoghi Effendi wrote the American Bah6'i youth who had attended the Twenty- Eighth Annual Convention ' as follows: 'In

these days of universal affliction, of wide- spread disillusionment and discontent the eyes of the entire BahCi world are directed towards the activities which the Bah6'i youth are initiating in various countries with the view of hastening the unfoldment of the Divine Plan. Their hopes for a better and saner world center chiefly in you who have been called upon to vindicate through both your words and deeds those verities which alone can effectively establish unity

B. Methods in the ConJsg Year.

A study of ways to develop individual teaching, local youth group activity, and Summer School -programs.

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C. Eflorbs Toward the BahBi Life

A consideration of Bahi'i Faith as a way of living*for young people who, inspired by the Manifestation, may be united by their mutual goal.

and peace in the world.'

"Certainly the American Youth Committee had no hint of this new era of teaching which the Guardian was about to introduce when, in January, 1936, it determined to invite the Bahi'i youth of the world to a joint celebration of Naw-R6z. Nor did the local groups who responded so eagerly realize the timeliness of their demonstration. Their intention was but to move one step nearer the goal which Shoghi Effendi had fixed for them, the goal 'to create an international body of active young Bahi'i men and women. . .' I t was their common thought that at Naw-Rhz, the opening of a new year in the history of the Faith, they could most seriously celebrate their solidarity, re-affirm their joint purpose, and create new modes for the expansion of their work. Thus, assisted by the American Youth Committee, an international program was adopted for Sunday, March 22, 1936, under the general title of Bahd'i Yozrth Look to the Fzcture.

PROGRAM

"BAHA'f YOUTH LOOK T O THE FUTURE"

A. World Order

B. The Most Great Peace

C. An Economic Solution

D. Human Solidarity

E. The Renewal of Religion

"Groups in fifteen nations were asked to participate and at the time of meeting it was not known exactly how many had planned to do so. Thus the cablegram sent to Shoghi Effendi over-stated the number: 'Thirty regional conferences fifteen nations greet beloved Guardian on Naw-Rhz. Beg prayers (for) confirmations Bahi'u'116h (on) first demonstration our kiternational unity.' Actually there were twenty-six conferences reported, representing ten nations of the world: the United States, Canada, England, Germany, France, Egypt, 'Iriq, India, China, and Japan.' T o their message the Guardian cabled in reply: 'Overjoyed, deeply thankful. Appreciate greeting. Loving remembrance Holy Shrine.' I n addition to the

cablegram, the delegates at every conference signed a letter which read as follows:

Sfbnday, March 22, 1936 'Dearly-beloved Guardian:

I. 'Today young Bahd'is are celebrating iw international conferences the inaaguration

"WAYS T O CONSOLIDATE BAHA'f YOUTH" of another Bah~i'i year. I n unity with ozlr

A TEACHINGCONFERENCE - fellows throughout the world we have

l Conferences occurred in Binghamton, noston,

A. International Responsibility Montreal, Philadelphia, Teaneck, Washington, D. C.,

A discussion based on the Guardian,s Clevelsnd, Flint, Lima, Milwaukee, wilmerte, nen-

instruction "to create an international Ter, Lor Angcles, Monroe, Phoenix, san ~rmciseo;

body of active young ~ ~ h men g i and and in London, Paris, Hamburg, Heidelberg, ~ l e x -

andria, B ~ g h d i d , Karachi, Poona, canton,

women . . ." Tokyo.

joined in a new deternrination to sevt'e the rescucd them from such delusions, His love

Cause of Bahddu'Mdh. had stamped them with a true affection for

'The thought under1ji:zg all our efforts is their brothers, and under the shadow and

that, led by yonr wishes and stimulated by protection of His World Order they joined

yonr prayers and trust in us, we may rise to their hands and hearts. For reasons quite

those heights of endeavor to which the ex- other than these conferences, the year

ample of ~ O Z L Yown life SO c l e a ~ directs

l~ us. ninety-three will gain import as it recedes

May the seed of Bahd'zc'lldh's Word find in into history. Bah6'i youth are proud to

our hearts soil which, prepared by service have signalized its opening with their first

and study, enriched by tests, and contint*. international celebration."

aMy nourished by His blessings, may attain

capacity to prodnce His frt~its. That oar The following account of each meeting

lives may bear testimony to the reality of has been prepared for

publication in BahBi
oar Faith, becoming thzcs potent instruments for the shaping of His great civilization, is our deefiesf hope.

'To you, oarr beloved Gf~ardian,and t o the members of the Holy Family and friends of the household, we send our tender love and devotion, longing to become more ujorthy, that we may be in truth your co-workers in the establishment of the World Order of Bahd'u'lldh.'

"It is impossible to estimate the true significance of these meetings. Not less than fifty American localities participated, as the conferences were regional in nature. Each conference seemed unique in a spirit of enthusiasm and joy; each described the value of its experience in individual and diverse terms; each released without doubt a new energy throughout the region of its influence. In the opinion of the National Spiritual Assembly of the Bahh'is of the U. S. and Canada, there was 'established a new and important public activity which can develop into a great asset to our teaching work, as well as a powerful means for de-

Yorth.

a. Central Area

" (1) I t is fitting that one of the largest and most successful meetings was held at Wilmette in the Magriqu'l-Ad&kir, with representatives of the Chicago, North Shore, Urbana, and Madison youth groups. The delegates first met at butlet supper, then took part in the Naw-RGz Feast in the Temple. On Sunday morning a teaching conference was held, and in the afternoon five young speakers addressed an audience which filled Foundation Hall. Their talks were characterized in a telegram from an observer as 'very clear, well done and with wonderful spirit. Deeply moving t o everyone.'

" (2) Cleveland, Ohio, called an impromptu meeting, as the youth were unable to travel to Lima. Marzieh Carpenter spoke on her recent experiences in irin.

" (3) Flint, Michigan, was conference center for Bah6'i youth of Flint, Detroit,

veloping experience and capacity among members of the youth groups.'

"But surmounting and transforming these practical benefits was the dynamic unity which stood demonstrated around the Bah6'i world. Nations might be at war; rivalries and antagonisms between countries might run high; the theories and credos of totalitarian States could violate the oneness of humanity; religious, class and racial dogmas could divide in subtle and treacherous ways those who in reality were interdependent; but BahBi youth were not affected! The power of Bahi'u'llih had

Marysville, Pt. Huron, and Idlewild, who, after Sunday breakfast together, met for a short devotional meeting and a thorough discussion of Bah6'i responsibilities. Emphasis was laid on the ~nternational and national loyalties. The group recommended the importance of Esperanto, subscription to La Nova Tago, and inclusion of Esperanto articles in Bahd'i Youth.

" (4) Youth of Toledo, Columbus, Akron, Cincinnati, Dayton, Fremont, and Lima met in Lima, Ohio, for a teaching conference, luncheon, and public meeting

at which two young and two adult Bahi'is were speakers. The group reported a great success and the 'hope that other years will bring us together again at this happy seasan.'

" (I) Mrs. Howard Ives was guest and discussion leader at the conference in Milwaukee, Wisconsin, in which Kenosha also joined. International contacts and local

lowing it on Sunday with a public program which was exceptionally attractive.

"(10) Seven communities joined in the teaching conference and public meeting in San Francisco, California. These included Oakland, Berkeley, Burliigame, Geyserville, Kenwood, and Knightsen. The Teaching Committee discovered that in the four speakers it had fine new talent for its regu-

work with international groups were particularly emphasized. Delegates also defined the Bahb'i moral code which young Bahi'is must establish among themselves.

b. Western Area

" (6) Denver, Colorado, found the chief value of its conference in the experience organization gained by the group. This effort, it was felt, would set an auspicious example for future plans.

"(7) Southern California ~ o u t hof Los Angeles, Glendale, Pasadena, Long Beach, Santa Monica, Southgate, and San Bernardin0 joined in planning a public symposium ambitiously publicized and executed. Two thousand programs bearing a reproduction of the Temple were distributed. Publicity appeared in seven Los Angeles papers and in nounced the meeting at six colleges, two central libraries, and in six other localities. Also, for perhaps the first time, the Bahi'i Faith received publicity in motion pictures, as two theaters showed an announcement and picture of the Temple. These preparations were repaid by an audience of almost four hundred for the meeting in the Woman's Club of Hollywood, including a

lar meetings, and they have since been called upon.

c. Eastern Area

~ o u t hgroup gave its consideration to plans for Green Acre, after which one of the

of its conference in the experience of Qurratu'l-'Ayn.

" (12) Boston, Massachusetts, scheduled a conference, but this has not yet been reported.

" (1 3) Bahi'i youth of Montreal, Canada, and several outlying suburbs held a valuable teaching meeting under the leadership of Kenneth Christian, chairman of the National Youth Committee. Plans were developed for effective cooperation with other youth groups in the city, the Bahb'is in forming themselves in teams of two to visit these groups.

"(14) Because the young Bahi'is of Philadelphia, Pennsylvania, were unable to journey to Washington, D. C., they arranged a small meeting of their own. Earthought was given to their responsibilities and to the habits by which Bahb'is should be characterized.

" (1 5) Teaneck, New Jersey, was conference center for young Bahl'is around New

large representation from several Negro organizations. Many new friends were made for the Cause.

" (8) The conference in Monroe, Washington, represented youth from Seattle and Sultan as well. The discussions were especially fruitful, and the delegates resolved to continue such inter-community meetings. All were aware that they had scarcely penetrated the surface of this great Message, but by planning regular classes in Monroe and Seattle they intend to remedy this situation.

" (9) The Bahi'i youth of Phoenix, Arizona, sponsored the Naw-R6z Feast, following the Bahi'i life, the need to conserve our efforts and t o &d in the Bahi'i Teachings the solution to present-day chaos. The group voted to establish a central library in which important papers read in future conferences will be preserved. The meeting was felt t o hold historical significance.

" (1 8) Chziza-Canton has but one Bahi'i, Chan S. Liu, who, wishing to join the international celebration, announced through the newspapers a meeting at the Asia Hotel. Ten strangers were his guests

York City. Fourteen attended a teaching conference which was followed by a public symposium. In the evening Horace Holley, secretary of the N. S. A,, was guest speaker.

" (1 6) Washington, D. C., held a regional meeting in which Baltimore and other communities joined. I t has not been reported in full.

CONFERENCES IN EUROPE, ASIA, AFRICA

"(17) British Isles - Fifteen young Bahl'ir of London met in conference and sent a cable of greeting to Shoghi Effendi. Discussion emphasized the importance of

'f WORLD

"(24) A n interecting photograph has been received of the Youth Committee of ten members recently organized in Poona during the Naw-R6z conference. Poona has thus joined in fulfilling the Guardian's request for the consolidation of 'an international body' of young Bahi'is.

"(21) 'Zriq-During the conference of Bahl'i youth in Badddd, a fund was established for the purchase of Bah6'i pamphlets for free distribution. These are t o include the series of the Free

Literature Committee
and have formed the nucleus of a study group.
" (1 9) Egypt-The Bahi'i youth of Alerand~ia voted to join in the Naw-Rbz celebration, but as yet no report has been rece~ved.
" (2 0) France The young Persian Bahi'is of Paris also held a conference which has not yet been reported.
" (2 1) Geumai%y-Young Bahi'is of Hamburg held an informal meeting, since no uno5cial organization of youth under twenty-one is allowed in Germany today. They expressed firm faith in rhe principles of Bahl'u'llih, feeling that these can be reconciled with obedience to government.
Miss Mary Maxwell reported the sentiments of the group when she wrote: 'Our tolerance, as well as our firm adherence t o the Teachings, is needed as a bridge between the thoughts of this country's youth and the New World Order we are building.'
" (2 2) The Babb'i friends of Heidelberg, both young and old, joined t o celebrate International Youth Day at a public meeting

of America, as well as Shoghi Effendi's World Order letters. I t is hoped 'to create a true general knowledge of the spirit of the Cause which is so grievously misunderstood among enlightened and well-cultured people' of 'Irhq.

" (2 6) Jflpan-Agnes Alexander, pioneer teacher of Japan, had as her guests, in her Tokyo home on March 22, two American-born Japanese girls. One of these is at present studying Japanese in order t o return t o her native Hawaii to teach the Bahi'i Faith. Three newspapers carried announcements of the international celebration."

A BAHA'f PIONEER I N ETHIOPIA

In December, 1934, a letter was received reporting the formation of a Spiritual Assembly on November 25 of that year at Addis Ababa, Ethiopia. The establishment of a Bah6'i community in that land was accomplished by Sabri Elias, a believer from Egypt. Referring t o this

achievement, the
and tea. Three speakers discussed 'The Spiritual Assembly of Haifa stated: "We
Historical Significance of the Day,' 'The are happy to report to our friends through-
Life of a Bahl'i,' and 'Godly Peace.' I t out the world encouraging news of the
was agreed that world peace is only progress of Bah6'u'llih's Faith in Ethiopia-
possible when based on the unity of man- the only independent Kingdom in Africa.
kind. . . . Its fate seems
uncertain and thus it is
"(23) Iwdia-Mr. Isfandisr Balrhtiari, the more interesting to the Bahi'is and the
president of the Spiritual Assembly of more significant that at this time of agita-
Karachi, presided at a three-hour conference tion and unrest, the Bahi'i Faith should
of young Bahi'is. In a recent letter the have started to permeate that historical
secretary reported that 'we passed land."
a very happy time in explaining and dis- While conditions have been completely
cussing the Bahi'i Faith, and we have sworn changed in the country since 1934, the local
t o wake up from our deep slumber and t r y Assembly having been obliged to stupend its
our utmost to keep pace with our Bah6'i communications, the fruit of such a de-
friends abroad.' voted effort has been
permanently secured,

scie~ltiously feel they must uphold and "Bahi'u'llih and the New Era" has bccn
enforce. They have even, under certain translated and ~uhlishedin Amharic, Urdu
circumstances, preferred to suspend their and Norwegian. The same work has also
activities and dissolve their institutions been newly translated into Sindhi, Hindi
rather than follow the dictates of those m d Bengali, and printed copies arc soon to
officials who have tried to induce them to appear.
violate what has been expressly ordained by This book has now been ~ r i n t e din thirty-

the Author of their Faith."

LEGAL PROTECTION FOR THE NAME -BAH/\'P AND SYMBOL OF THE GREATEST NAME

Under the protection afforded by the laws controlling trade marks, the name "Bahi'i" has been legally registered in both the United States and Canada by the National Spiritual Assembly, and similar protection has also been obtained for the symbol of the Greatest Name.

The National Spiritual Assembly of Australia and New Zealand have taken similar steps for the registration of the Greatest Name.

The American and Canadian registrations are reproduced elsewhere in the present work.

I t is evident that the unique spiritual power established by Bahi'u'llih will before long exercise such influence as to attract those irresponsible souls who seek to attach themselves to any source of prestige, and likewise arouse the atten~ionof others who might seek to mislead the public. A re-

two different languages.

Eleven different versions of "Hidden Words" have appeared, the latest editions being in Dutch and Serbian. An Armenian translation has been completed but not yet published, while work is going forward on its translation iuto ~ r d u ,Chinese, Danish and Portuguese.

Of the "Kitib-i-fqhn," ten versions now exist in printed form. I n addition, Swedish and Spanish translations have been finished and are under publication. The translations in progress are Danish, Portuguese, Norwegian, Czech, Netherland, and Esperanto.

"Some Answered Questions" has been printed in six different tongues, but editions will shortly appear also in Chinese and Urdu. Translations likewise exist in Italian, Armenian and Portuguese, and a Braille transcription is under way.

A collection of Bahi'i prayers has been published in Serbian. A new edition of "Kitib-i-fq6n" has appeared in the language of frln.

The "Will and Testament" of BahB'uJll6h and that of 'Abdu'l-Bahl have been published in German. "The

vealed Faith is universal, and in each cycle is offered freely to the entire world. The Bahi'i Faith, however, involves an administrative order and a degree of discipline raising it above the realm of the spiritual philosophies which can he adapted to suit the individual understanding. The believers, therefore, realize a responsibility in upholding the full and complete standard of faith, which remains incomplete until membership in the Bahl'i order is attained.

NEW TRANSLATIONS

During the past two years, the list of translations has been greatly extended. The Word has been made available to added millions of souls in many parts of the world. The new translations include the following titles:

Most of these versions are likely to prove only temporary versions, yet they are a vital necessity to the promotion of a World Faith. The permanent editions of the future must await the formation of that group of international scholars described by 'Abdu'l-Bahi.

Nabil's Narrative of the Early Days of the Bahi'i Faith" has been translated into German and also into Arabic.

The late M. Hippolyte Dreyfus-Barney's "Essai Sur le Babi'isme" has appeared in a new edition in France.

J. E. Esslemont's brief statement entitled "What is the Bahh'i Movement?" has been translatcd and pblished in Finnish and Icelandic.

"Bahl'i Administration," the published letters of Shoghi Effendi, and also a compilation of Prayers have been rendered into Urdu.

Finally, "The Mysterious Forces of Civilization" and the "Paris Talks" of 'Abdu'l-Bahh have been translated into French.

The latter work has also been issued in Portuguese.

rounding grounds had bccome influential in the life of the city.

I t is gratifying to report that the conditions of the local BahCi communities improved considerably between 1934 and 1936. In 1928, the law expropriating religions edifices, from which the

Ma&riqu'l-
A@6r had for some time been immune,
LOCAL INCORPORATIONS was applied to that Baha'i edifice.
The use
The Guardian's comment upon the legal of the structure, however, was
continued
incorporation of local Spiritual Assemblies under a five year lease. This
lease was re-
was transmitted to the New York Assembly newed in 1933, for a similar
period. In
in.1932, through his secretary, after receiv- 1935, a new administrative
ruling restored
ing the first draft of the proposed Articles all religious buildings to
their original own-
of Incorporation and By-Laws prepared by ers for an indefinite period,
and under this
that Assembly. "It is surely very important ruling the Baha'is were held
responsible for
to give to the local Spiritual Assembly some extensive repairs to be
effected within six
legal standing, for as the Cause progresses months. Through united
sacrifice these
and its adherents increase, they will be con- terms were met, with the
result that the
fronted with duties they cannot even imag- Mahriqn'l-A&kir and its
surrounding gar-
ine at present. Not only will they have to dens are fully restored to
Bah6'i ownership,
make contracts for acquiring halls for their and their impressive beauty
again blesses
meeting places, but they will also be obliged the city.
to create new institutions t o care for their Beside the entralice gates
of the Temple,
sick, poor and aged people. We hope that the Bahh'i principles have
been inscribed on
before long the Baha'is will be able to af- suspended signs in four
languages. Public
ford schools that would ~rovide children meetings, held twice a week,
have been re-
the intellectual and spiritual education as sumed in the sacred House of
Worship.
prescribed in the Writings of Bahi'u'llih I t is reported also that
the annual BahL'i
and the Master." election, the teaching
activities, inter-com-
Since the last international survey was munity correspondence and other
plans of

prepared, the following Spiritual Assemblies have incorporated: Washington, D. C.; Montreal, Quebec; Bombay, Karachi and Calcutta, India; Rangoon, Mandalay and Daidanaw-Kalazoo, Burma; and Auckland, New Zealand. The Spiritual Assembly of London, England, has registered the BahL'i Faith with the authorities as a definite religions community, and the Bahh'i Center has now the status of a place of worship.

Concerning developments in India and Burma., reoorts from the National Soiritual Assembly convey the following information:

"There has been marked progress of the Bahi'i Cause in India and Burma during the last two years. Besides internal consolidation of the Local Spiritual Assemblies and the National Spiritual Assembly, there has been great progress in popularizing the Cause by means of a teaching campaign and in translation of Bahh'i literature into several Indian tongues. 'Dab6'u'l1611 and the New Era' has been translated into Gujerati, Burmese and Urdu. Sindhi, Bengali and

the Spiritual Assembly are proceeding with only slight and occasional civil interference.

The great significance of this improved status of the Faith in these centers is that it prepares the way for the formation of a National Spiritual Assembly, a necessary step in the establishment of the first International House of Justice.

THE ORIENT

TURKISTAN AND CAUCASUS

The city of 'Ishqibid has long been notable from the Baha'i point of view in that the first Ma&riqu'l-Afiklr was constructed in that city. Before the Bahh'i activities came under control of the political authorities under the new Russian regime, they had been developed to a high degree of efficiency. Educational facilities had been established, a monthly publication was issued, and the Bahh'i Temple and sur-

.

tion:

"There has been marked progress of the Bahi'i Cause in India and Burma during the last two years. Besides internal consolidation of the Local Spiritual Assemblies and the National Spiritual Assembly, there has been great progress in popularizing the Cause by means of a teaching campaign and in translation of Bahh'i literature into several Indian tongues. 'Dab6'u'l1611 and the Promised Messiah), the Theosophical Society, the Arya Samaj and the Brahmo Samaj.

"Both the vastness of

the country and
Hindi translations are in course of prepara- the variety of its beliefs
and differences of
tion and will be published in 1936. The language make the task of
the National
Urdu translation of 'Some Answered Ques- Assembly extremely
difficult, and it is on
tions' is almost ready and its ~ublicationhas account of these causes and
not so much
just been taken in hand by the National because of the lack of
enthusiasm on the
Assembly. The Publication Committee is part of the Bahi'is of
India that the prog-
contemplating translating many other books ress of the Cause has been
slow. The Na-
into Indian vernacular tongues. tional Assembly, however,
realizes this and
"The Babb'i Magazine (Urdn and Per- steps are accordingly being
taken to so con-
sian), formerly published under the name of duct the teaching campaign
as to makd it
Xazlkib-&Hind, is a widely circulated maga- reach all the provinces, in
all the provincial
zine and has gained considerably in popu- languages and to all
classes of people and
larity and has helped in spreading the Cause specially to the
intelligentsia of the coun-
far and wide. The American Bahi'i Maga- try. A fair amount of
success has been
zine now known as 'World Order' has a cir- already achieved and it is
hoped better re-
culation of about forty copies among the sults will be obtained in
the years to come.
English-reading Indians. Many copies of "The process of seed
sowing is, however,
'The Dawn-Breakers' (Nabil's Narrative) going on apace and there
are great possi-
and 'Bahi'u'llih and the New Era,' English bilities in store for the
Bahi'i Faith in this
as well as Urdu and Gujerati editions, were vast country which is a
continent. We
presented to the libraries of the Universities should face the situation
with redoubled
as well as to public libraries and to leading energy and trust in the
intrinsic worth of
men, and thus a large number of people the teachiigs of His
Holiness Bahi'u'llih.

have been reached through Bahi'i literature. Articles were contributed to the magazines and journals and through them the attention of the public was drawn to the Cause.

The seventh All-Indian Bahi'i Convention which produced a held in Bombay in April this year (1931) attracted to the p b l i c lectures varied audiences comprising Hindus, Moslems, Christians, Zoroastrians and others. A lecture tour of the Universities of Northern India, Delhi, Agra, Aligarh, Benares, Allahabad and Lucknow was organized and lectures were delivered under the auspices of University Unions, Oriental Societies, Religious Fellowship Groups as well as under the auspices of the Theosophical Society, the Drahmo Samaj and the Arya Samaj. A tour of the province of Sindh was undertaken and some important towns in the province were visited. A Sindhi translation of Haft Wadi (Seven Valleys) was distributed and this was very much liked because the province of Sindh had for several centuries been dominated by Sufi thought. Contacts were formed with such religious organizations as

"In order t o effect coordimation between the friends of India and Burma, the N. S. A. deputed Mr. HishmatullIh to visit Burma and stimulate the friends of that country.

As a result of this visit general awakening among our Burmese brothers, it was decided to form a National Council of the Bahi'is of All-Burma under the direction of the N. S. A. This Council held its first meeting on the 9th, loth and 11th of April, 1935, at Daidanaw, the Burmese Bahi'i village, and passed several very important resolutions. One of them was the addition of an English and Urdn section to the already existing Burmese school at the village.

From the National Spiritual Assembly of Egypt we have the following:

"In Egypt, as it is in other countries of the world, the Bahi'i Cause is maintaining its steady progress. Although exposed to fanatical attempts of people of different faiths, the teachiigs of Bahi'u'llih, nevertheless, receive the highest appreciation and

the Ahmedias or followers of Mirzh Ghulam Ahmed of Qadian (who claimed to be the Room in a i r 6 2 in which Letters of the Living were appointed by the Bib.

Tree in Shhr6d under which Mullh Husayn and his Companions camped.

View of Badaht, Site of Historic BBbi Conference. (See "The Dawn-Breakers," Chapter XVI.)

THE B A H d 'f W O R L D

"As a 112ost advanced country in the Muhammadan world, and the largest center of Muslim studies, Egypt necessarily exercises such an opposition as may suppress, as they suppose, the increasing influence of a Cause which she unjustly deems anti-Muhanlmadan. In fact, the historic pronouncement of 1921, made by the Muslim Court of Egypt by which the Bahh'i religion was declared entirely independent of Islim, and Bahb'is, heretics; the subsequent divorce of their Muslim wives, and the various attempts by which the Muslim ecclesiastical authorities try, now and then, to uproot the Cause-all of these facts embody the extent of opposition attempted against a growing Faith. Nevertheless, such attempts have assisted the Bahh'i Cause in Egypt to attain a most favorable condition, and have deepest respect on the part of educated and cultured classes.

Leading articles were published daily under headings, such as: 'Bahi'ism is the real injury to Islim,' 'Missionaries attract immature individuals but Bahd'is attract people of intellect.'

"As that movement emanated from Port Said, the Bahi'is there were subject to more pressure. The Maazoun (Muslim registrar of marriage contracts) started a series of lectures against the Cause. His attempt to arouse mobs against Bahd'is was at first suppressed by the authorities; but due to the effective interference of high religious authorities who were repeatedly approached

worst consequences bad I ~ O L the Government dealt with it wisely.

"But the attempt was directed to the destruction of the Bahi'i Cause more than it was made against Christian missionaries.

clarified its status.

"Although deprived under the circumstances from legal protection concerning matters of personal status, Bahi'is, however, thanks to the confirmations of Bahi'u'llih, were given the opportunity, truly unique, to sever themselves totally from the old religious fetters of Islkm, and to apply freely, through their Administrative Bodies, their personal status according to the Divine Laws and Ordinances of Bahh'u'll6h.

"Further events had also enhanced the influence of the Cause. Apart from the individual sufferings caused by the unceasing attacks, persecutions were managed against Bahh'i groups in almost every Bahi'i center. Prior to 1934, Bah6'is of Alexandria were persecuted by mobs aroused by a certain Muslim clergyman.

"In 1934, a storm of religious antagonism raged throughout the country in consequence of the redoubled energy of the Christian missionaries. Observing that the number of converted boys and girls of

by the leaders of the movement in Port Said, the !ecturer was given permission to continue. Failing in their attempt to create anti-Bahi'i disturbances, the instigators persuaded a Muslim wife to bring a charge against her Bahi'i husband before the Muslim court to divorce her. Four lawyers volunteered to defend her. The pronouncement was adjourned twice owing to the absence of the defendant despite the fact that the lawyers, producing Bahi'i books as witness, urged that sentence be passed. The judge, having examined those books and considered the statement of the plaintiff that she neither complained against the behavior of the husband nor his treatment of her, refused to give the pronouncement before he could hear the statement of the defendant. While the case was running its course, both wife and husband were living together in harmony. His brother of Cairo, whom he had attracted to the Cause, visited them and succeeded in settling the matter and reconciling them. As

both par-
Muslim origin who were attending mission- ties did not attend the court any longer
ary institutions was increasing, Muslims their case was actually cancelled. The
started a movement in which their leaders, events of 1934 in Port Said repeated those
mullis and even the grand s_hayk_hof Islim of 1914, 1920, and 1926, and formed a link
associated themselves. Investigations were in the chain of unceasing persecutions dur-
made by the legal authorities, whereupon ing which the Cause of Bahh'u'llhh became
most of those boys and girls were taken out firmly established in Port Said.
of those institutions and contributions were "In Cairo, the largest Bah6'i center,
made to provide other institutions for them. Bah6'is were called upon by two detectives
The movement would have produced the who made their necessary enquiries as to

whether Bahl'i meetings function in the the Spiritual Assembly of Port Slid accord-
same manner as those of missionaries. Next ing to Bahi'i rites after the passing of the
day the local chairman and secretary paid a late H l j i Muhammad Yazdi. A ring hear-
visit to them and presented some pamphlets ing the Greatest Name was worn on his
and Bahi'i literature which were highly ap- finger and a congregational prayer was read,
preciated. After a short yet interesting in- after which the funeral was conducted in
terview, assurance was given to the Bahi'is absolute silence and the most reverent atti-
that they could freely hold their meetings tude.
as usual, and should report at once in case "During the last two years the National
there was any anti-Bahl'i disturbance. Assembly endeavored to obtain oficial rec-
"The most important matters which ab- ognition. They approached the Government
sorb the care of our Administrative Bodies with the view to invoke their sympathy so
at present are those pertaining to personal as to setcle the Bahl'i case

and to clarify the
status. Thus, marriage contracts, passport
certificates, as well as letters of guarantee,
are all issned by those bodies. In order to
conduct the affairs according t o the Divine
Laws of Bahl'u'llih, the general rules from
the 'Kitib-i-Aqdas' were adopted by the
National Assembly, which work, having
been sanctioned by the Guardian, was
published and distributed among the local
Assemblies to apply them to matters of per-
sonal status. Such marriage contracts and
different certificates issued by Spiritual As-
semblies are regarded as possessing consider-
able importance by the authorities to whom
they are delivered. For instance, the mar-
riage contract of our friend Aly Effendi
Ruhi of Transjordania was, after a long and
deliberate consultation, recognized by the
British Consulate and a passport for the
Egyptian bride was issued accordingly. The
marriage contract of Fouad Effendi Yazdi,
and later the divorce document, were ac-
cepted and actually registered by the frin-
ian Legation. Passports were also issued to

situation of the Bahl'is in
conformity with
the pronouncement of 1921.
Personal in-
terviews with certain
officials in the Minis-
try of Justice showed that
the Government
is not prepared to extend
further recogni-
tion to fresh religions
communities. As the
matter is thus remaining
outstanding, the
National Assembly, directed
by the Guard-
ian, endeavored to maintain
the registration
of the Declaration of Trust
by the Mixed
Court, and this action was
successfully per-
formed. I n order to render
that registration
effective an acre of
cultivated land was
offered to the National
Assembly by our
dear friend Sharoubeem
Effendi Ebeid on
the occasion of the annual
convention of
1931. Legal actions are
being taken by the
National Assembly t o have
the property
transferred to the Assembly.
"The Arabic translation of
'Kitbb-i-fq6n'
the Book of Certitude, and
its publication,
enriched the Bahl'i Library.
Copies were
sent to the various countries
in the Orient
where the need for the Arabic

translation is
Sabri Effendi Elias and to his wife on their trip t o Ethiopia, according to certificates supplied by the Spiritual Assemblies. The first step taken in this respect was in Port Said when Philip Effendi Naimi applied for a passport for his wife. Being of Christian origin he was requested by the passport otlice to have an official certificate from the Patriarchate to which he belonged. Stating that be is a Bahi'i and that the Baha'i Spiritual Assembly is the only body which can supply him with the required certificate, after some days of consultation the passport was issued according to the Bahi'i certificate.

"Burial services were also performed by

From the National Spiritual Assembly of the Bahh'is of 'Ir6q have come the following statements.

growing. During the last two years the Bahl'i Library supplied 'Iriq, Palestine, Turkey, Tunis, as well as Geneva with Bahi'i books in both the Arabic and irInian languages.

"The annual convention of 1931 recorded the ultimate desire of the delegates to build a Ha~iratn'l-Qnds. Thanks to the Abhl confirmations and to the encouraging donation of the Guardian, contributions are being collected from the believers of Egypt.

As the first six months sanctioned for those contributors desiring to pay in installments will end on Msrch, 1936, the National Assembly will, at that time, decide whether the work can be started or whether more

funds will be required. At all events, it is hoped that the year of 1936 will mark a striking stage in the evolution of the Bahh'i Cause and its wide progress in Egypt."

"During the summer of 1931, a copy of the National Assembly's news letter fell into the hands of an editor of a religious paper in Baddid. The news letter em-

Bah6'i principles, and their divine program.

But it is to be deplored that the authorities have confiscated the book before its publication in final form.

"The general conditions and status of the BahCis in 'Iriq is fairly good, because Religious Liberty, for which the constitution of the country makes provision, enables the Bah6'is to hold their spiritual meetings regularly and in complete freedom. I t enables believers to propound the divine message among their co-citizens with persistent zeal and devotion. This condition is, however, not without disturbance and slanderous attacks from religious bigots, and narrow-minded people who ignore the heavenly grandeur underlying this great Cause.

"The Assembly bought a plot of land for the erection of a Haqiratu'l-Quds in an ideal place adjoining Baddid. The Haziratu'l-Quds is to be constructed on modern lines, and in conformity with the high station occupied by B a d d i d in the Bahi'i World. The plan has been completed and meets with this requirement. A copy has been also submitted to our beloved Guardian for approval. But construction was not

bodies the minutes of the Fifth Bahh'i Convention in 'Iriq, with a detailed program of the Assembly for the year. The paper published the greater part of the account, and commented upon it in consecutive weelily issues, according to the dictates of its biased and prejudiced attitude, alleging that the Bahi'i Faith is a great menace to the nation, and described Bahi'is as dangerous, and unpatriotic, while urging the government to be rid of its Bah6'1 06cials.

This anti-Bahh'i drive had precisely the opposite effect on the Bahi'is who became more consolidated and united, and met this attack with unperturbed emotions, and inflexible courage. I t was a golden opportunity for teaching the Cause, as non-believers became interested, and began t o inquire about this new Faith with such a body of doctrine. The more alert of these peoples began to approach Bahl'is and inquire about the reality of their religion, and thereby formed a more representative and accurate view of the Faith.

proceeded with, pendi~lgthe completion of the necessary municipal formalities, and when this has been completed, the Assembly hopes to proceed with the construction work immediately.

"The Assembly translated Dr. Esslemont's 'Bahl'u'lllh and the New Era' into the Kurdish Language, and it was printed in B a d d i d with several beautiful illustrations.

"The Assembly entertained the hope of spreading the Cause of Bahl'u'llih among the Kurds, in view of their responsiveness and readiness for such message. The more so as their language is poor in literature of any kind, and especially in Bahh'i books.

"The publication of such a book in the Kurdish language will most assuredly meet with a gratifying success, and in this way Kurds would be attracted by the uplifting

"At Mosnl the Bahl'is used to hold their meetings in a house rented for that purpose.

But a few fanatics began to incite the owner to oust the Babh'is from his house, and used coercion and even threats to force his hand. I n the face of this critical sitnation the owner of the house asked the Bahl'is to vacate the place, and save him inconvenience and ill reputation. The Bah6'is complied with his request, and remained for a time without a meeting center, until they succeeded in finding a proper place which they made into a Haziratu'l-Quds.

"But fanatics did not stop there. Some of their religious heads began to speak in Mosques, and launch slanderous attacks and indictments against the Bahi'is. Afterwards they were followed by a Jewish Rabbi who spoke in the Synagogue, and delivered a virulent speech on the believers,

singling out one Bahh'i for special condemnation, and the Bahi'i in question received

Jn Japan, during the same period, Miss Agnes Alexander has succeeded in placing

pernlission from the Assembly to start legal proceedings against the Rabbi in the civil Courts. When it transpired that the Bahi'i intended to take action, the Rabbi sent some Jewish notables to intervene on his behalf, and asked the Bahi'is to forgive him. He apologized and oAered his deep regrets, promising not to attack the cause in future. Consequently, the Bahi'i dropped his case.

"This drastic step was not taken for the sake of revenge but to cut short similar attacks in future and at the same time to be a factor for the spread of the Cause in that city.

"The Bahi'is of Avabiq hold their meetings regularly, enjoying the esteem of their fellow men. The government opened a primary school for their children, who constitute the majority of the school children. I t happened that at the end of summer, 1934, at the opening of the school session, that the teacher appointed for the school was a backward and intolerant man.

a great deal of Bahh'i publicity in The Japan Times, a Japanese owned daily of Tokyo published in English. Thanks t o this medium, the Teachings of Bahh'u3116h have come to the attention of a new and wider circle. Miss Alexander likewise found it possible to arrange for the publication of an article on the House of Worship at Wilmette in a Buddhist daily paper, the translation having been made by the editors.

From Miss Alexander's report the following excerpts convey interesting details.

"As Mr. Torii is an Esperantist, the way opened for me to speak on the Cause t o the Esperanto group of Kyoto, and also t o a group of blind Esperantists, teachers from schools for the blind in different parts of Japan, who had gathered in Kyoto for a Summer School session. A Braille weekly newspaper of Osaka also published an article about the Bahi'i Temple, which was headed, 'Miss Alexander a Great Friend of the Blind in Japan.' A friend of Mr. Torii's, who could read printing

only letter
He began to sow the seed of discrimination by letter with the aid of a round crystal,
and enmity among the pupils, by speaking and who had in this way copied an English
in lesson hours very slightingly and scorn- dictionary into Braille, the work of many
fully of the Bahl'i pupils, deprecating the years, eagerly received the Bahl'i teachings.
Faith of their parents. The Muslim pupils I t was with delight he read the English
began to maltreat their fellow Bahi'i chil- Braille edition of Esslemont's 'Bah6'u'lIih
dren, and the matter reached such a point and the New Era,' of which there is one
that the conflict and friction influenced copy in Japan. Also, through the coopera-
the parents of the children, with the result tion of Mr. and Mrs. Torii, I was enabled
that the Bah6'i boys were compelled t o dis- to place an article explaining the Bahi'i
continue their lessons. On the directions teachings with the Osalca daily paper, which
of the National Spiritual Assembly, the is the second largest daily in Japan. In the
Bab6'is of Avahiq submitted a petition to September 28, 1931, edition of the paper
the Minister of Education. The teacher this appeared under the title, which traus-
was reprimanded severely, a fine was im- lated reads, 'Bahi'i Religion Born from the
posed upon him, and he was transferred to World's Restlessness.' Both the pictures of
a remote place as a punithment for his the Bahl'i Temple and of 'Abdu'l-Bahi
harsh treatment and misbehavior. The appeared with this article."
government then appointed two teachers
who fulfilled their function with a sense of THE UNITED STATES AND
duty and impartiality." CANADA
(From the Annual Report of the National
The BahB'is of Shanghai during the past Spiritual Assembly, 1934-193 5)
two years have established a library in a rr,
room taken at the Chinese Y. M. C. A,, and 10the Delegates,
have begun planning for the translation of Twenty-Seventh Annual Convention.
more Bahl'i literature in Chinese. Beloved Bahi'i friends:

The spiritual character and conrrolling principle of the Bahi'i year now brought to a close were established for us by Shoghi Effendi in these words dated September 16, 1934:

"The situation in frin which is growing from bad to worse, the necessary measures which should he taken to insure the uninterrupted completion of the clerestory section of the Temple, the adoption of such measures as will stimulate the teaching campaign in America, the exercise of the utmost vigilance lest the authorities of Soviet Russia inflict any injury upon Bah6'i lives and institutions, the extension of any support that may be required to safeguard the interests of rhe Cause at its most vital and international center to ward off the malicious attacks of enemies from both within and without-these are the outstanding issues which demand the sustained and concentrated attention of every believer."

This statement of outstanding issues, that of learning the principles of the World Order of Bahi'u'llih, a phase marked by the successive "World Order" letters which began in February, 1929. The third phase, now beginning, is the application of this knowledge to important problems-problems which relate the Cause to society as a whole, and not merely those minor problems of our own Bahi'i relationships which have engaged our attention and almost exhausted our powers in previous years.

The thoughtful believer will not fail to pursue this analysis until he can perceive the underlying factors in the progress of the Faith as a whole. What has happened during this Bahi'i year, in brief, is that an entirely new emphasis has been given all Bahi'i thought and action, identically the same emphasis which life lays upon the individual on that day when childhood and youth, with their preoccupations with self, first begin to realize the tasks which usher in the time of maturity. What we have learned since 1921, and what we

have estab-
more definitely and more vigorously than lished as our attitude toward the Cause and
in any previous communication from the toward life, are now undergoing supreme
Guardian, has served t o summon each and test until it has been proved that individu-
every loyal Bah6'i to arise above undue ally and collectively we are worthy to
concern with local and even national uphold the true and highest interests of a
matters and assume his duties and responsi- Divine Faith.
bilities as citizen in that World Order of Nor will it be overlooked, as we adopt
Bahh'u'llih to establish which the Divine this larger perspective, that the Guardian
Will has revealed itself to mankind. Now issued his first communication on the World
in the realm of action the Bahl'is have the Order of Bahh'u'll6h about six months be-
supreme privilege of receiving guidance and fore the world's economic order underwent
inspiration from one central point, even as so fatal a collapse in the autumn of 1929.
since the Announcement of the Bhb the The germ of the new order became apparent
believers have had one central point in the to Bahi'is before the world received its first
realm of the soul. warning that the old order could not longer
I n its fulness of meaning, in its call for endure. These Providential matters are
positive action, the statement cannot be surely our first and deepest concern, since
limited to any single period of time. only as we grasp them can we adjust our-
Rather may we perceive in it the beginning selves to that irresistible motion of progress
of an era of greater maturity, larger re- which is the sign of the Dispensation of
sponsibility, as the followers of Bahi'u'llih Bahi'u'116h.
unite in resistance to the forces of the One word more on this most thrilling
world. and vital of Bahi'i topics. In the commu-
In preparation for this responsibility, the nication received just before the Annual

Guardian has conducted us through two preliminary phases of development since the Ascension of 'Abdu'l-Bahi. The first phase was that of learning the principles of the administrative order. The second phase was

Convention of 1934, published as "The Dispensation of BahPu'lIih," Shoghi Effendi brought together in one perfect unity all those aspects of the Revelation which we, in our human limitations, had been considering

as separate realities: the Station of Manifestations, the mysterious Mission of the Center of the Covenant, the full significance of His Will and Testament, and the nature of that Order which the Testament bequeaths t o the friends. In a communication so comprehensive, so organic, so unified in its wholeness and so perfected in its parts, we may now realize that Shoghi Effendi marked definitely for us an endmg of our education in details of Bahi'i service, and a beginning of our responsibility in dcmonstrating our faith and our unity to our fellow men.

One may, nevertheless, without finality, refer to certain events as representing occurrences or trends meriting special attention.

1. As has been reported to the friends, the Guardian has clarified the problem of how to present the Will and Testament to new believers. In accordance with his instructions, a new edition of the Testament has been prepared and published which, until further instructions are given, includes the text to be explained to and accepted by those who apply for enrollment as Baha'is. The supplementary excerpts which precede and follow the selections from the Testament are in themselves the most perfect of explanations. The edition now in process of disintegration in human society almost exhausted, but the National

Spiritual
which has become the more appzrcnt as Assembly has recorded its responsibility in
efforts t o attain peace and stability have continuing to supply at least one complete
successively failed. Fourteen years ago the text to each newly elected Spiritual As-
Baha'i community was still as a child in sembly.
the household of civilization, apparently 2. The contract for the completion of
bearing no responsibility for the fate of the clerestory section of the Temple dome
that household, and therefore concerned unit, one of the outstanding issues men-
only with the joys and sorrows of the tioned by Shoghi Effendi, has throughout
child's own growth, the dreams of its own this year proceeded as rapidly as weather
future. Today, with the household in dire permitted. Despite the economic difficulty
confusion and distress, the youth born of which has prevailed, the believers have made
the new age is called upon to prove his notable sacrifices in order to meet the col-
birthright and demonstrate his capacity to lective obligation, the fulfilment of which
achieve eternal peace, his elders having will mean that the Dome unit is at last
failed. entirely finished.
By comparison with that standard of I n the case of future Temple construc-
action, every local or personal issue assumes tion, the Guardian has advised that con-
only a relative importance. Such issues can tracts be entered into by the Trustees only
no longer entirely surround and engulf us when the necessary amount of cash is actu-
at the expense of the world vision which ally on hand. The Dome unit, however,
the Guardian has given us this year. Larger was undertaken and has been carried on in
than the individual is the local community; a spirit of trust that the Guardian's wishes
larger than the local community is the and instructions would be voluntarily met.
national communty; larger still than any I n September and in December, the
national community is the World Order difference between income and obligation
which now claims not merely our passive compelled the National Spiritual

Assembly
acceptance and belief but a devotion and to issue an appeal directed to every Ameri-
consecration which a collapsing society will can believer lest the work in its final stages
test with fire. be temporarily abandoned. All along it has
been felt that the problem was not
Major Evenfs
economic but spiritual; not a matter of
Without the perspective of time it is im- dollars and cents but one of resolution and
possible to determine precisely which events of unified response. For, in its ultimate
of a Bahi'i year have major importance. significance, the building of the Temple

is not a n md in itself. Tr is a vital qtep in inaogurlting a movrmpnt forward surely
the training of the Bahi'i community in destined to acquire greater emphasis in
the divine art of unity. As such a tremen- every successive year. The details of this
dous taslc is achieved, the power comes to great achievement will be reported by the
carry out other collective missions in serv- Teaching Committee, so that representatives
ice to the beloved Cause. National achieve- from all local communities may return
ment is nothing else than a stepping stone home inspired to work for renewed effort,
to international services. and instructed to convey useful plans
The important details of this subject will which have brought success in other cities.
be presented in the Treasurer's report. At Gratitude, however, must be expressed to
this time it is important t o emphasize the all those teachers who during the year have
fact that this obligation is not yet fully answered the call to service and traveled t o
discharged. so many cities upholding the banner of the
3. The passing of the venerable, the be- Faith. This circulation of thought and
loved and revered Dr. Susan I. Moody in devotion from city t o city,

in the person of
the field of her life work at Tihrin fur- the teachers who are able to travel, is a
nishes the Bahh'i world one more example great stimulus to the Bahi'i communities
of heroism and consecration a later genera- themselves as well as to the non-believers
tion of believers may well take to heart. thereby attracted. But above all the firm
How fruitful her life was! What noble unity of the local communities affords and
institutions she developed, what a monu- will always afford the only enduring foun-
ment she reared in the lives of youth of dation for the new era of vitality and
frin! Even the enemies of the Cause could spiritual zeal. The greatest teacher in the
not withhold their admiration and their Cause of Bahi'u'llih is not a person but a
recognition of her sincerity! Even official- community not only united together on the
dom refrained from destructive measures plane of personality but imbued with con-
until her stalwart Bahi'i presence had teen viction that its essential purpose is to open
removed from the scene! How brief will the doors to the new souls.
be that restless triumph, seizing its oppor-
tunity so blindly from the folded hands of
death, ignorant of that Kingdom to which Communications from the Guardian
the faithful believer goes, that Kingdom The first communication from the
whence comes the Will that governs the Guardian was the cablegram sent in reply
world! to the message cabled him by the Twenty-
Sixth Annual Convention. That cablegram,
4. In no year of which we have record received after the Convention had closed,
have there been so many enrollments of was reported in a general letter dated June
new believers as during the year now closed. 4, 1934 and also in the Convention Num-
Both in number of the new members added ber of BahBi News: "American believers'
to existing communities, and in number of inspired leadership steadily unfolding t o

groups prepared for election of a Spiritual Assembly for the first time, this present period has been one of remarkable growth. From Milwaukee came the news that more than sixty believers had been enrolled in one meeting; from Chicago, from New York gnd from many other communities reports of new enrolhnents surpass the announcements made in previous years. Our teaching of the Cause, reinforced by the mysterious power of the Mabriqu'l-A&klr, made more effective by our knowledge of the nature of the Bahi'i community, has received a vast stimulus,

Bahi'is world over potentialities majestic edifice heralding formative period Faith of Bahi'u'llih. Their unerring vision conceived its matchless design. 'Abdu'l-Bahl's own hands laid its cornerstone. Their dynamic faith reared its structure. Their sustained self-sacrifice crowned it with immortal glory. May flame their unconquerable enthusiasm continue glowing in their hearts till its naked frame is enveloped in its shining mantle."

Is not this message directed also to this Convention, since the task is yet unfinished?

In Bahd'i News of July, 1934, were

published excerpts from letters dated May 10, May 19, June 11, 1934, and cablegram received on May 18. The following subjects were treated:

1 . As soon as the clerestory section of the Temple is completed, no new contract to be made for the next unit until the entire sum required for the contract has already been collected.

6 . Request for Euglish translations of Bahd'i News Letters issued by the National Spiritual Assembly of Germany and Austria.

7. Emphasis upon the necessity of maintaining the flow of contributions to the Temple, and the importance of the National Fund as the indispensable medium for the growth and expansion of the Cause. Contributions to this fund constitute a way by

2. The scope of local news letters.
3. News of the soccessful negotiations with the Palestine authorities concerning the exemption from taxation of the area surrounding the Shrines, tantamount to a recognition of the sacredness of the Shrines and the significance of the international center of the Faith.
4. Appreciation of the American BahCis' cooperation in preventing that area from falli~lginto the hands of non-BahCis.
5 . The relation of local Assemblies to the National Spiritual Assembly.
6. Affirmation of the supreme and undivided authority of the N. S. A. and its moral responsibility if it allows any body or institution within its jurisdiction to abuse its privileges or to decline in the exercise of its rights and privileges.
7. Approval of instruction to disregard anonymous communications.

September Bahd'i News carried the Guardian's explanation of passages in "The Dispensation of Bahi'u'11611."

which each believer can test the measure and character of his faith.

8. The Guardian's inability to continue for the present his own contribution to the Temple Fund, in view of the severe restrictions imposed upon the Cause in frhn and the increase in the international expenses.

In connection with this subject it is necessary t o point out that the Guardian has for years been contributing as much to the Cause in America as all the American believers, through the National Fund at least, are together contributing to the development of the Bahh'i World Center.

Difficult though it still is, apparently, to maintain the nationdl budget, including Temple construction, must we not become, as the American Bahi'i community, more deeply conscious of our collective responsibility to the Guardian's International Fund?

Must we not begin to realize that a monthly contribution worthy of our combined resources should constitute the first and not the last obligation upon our national BahS'i

Excerpts from letters dated September 9, 16, 2! and 3 0, were published in November on the following subjects:

1. The hope that through self-sacrifice further steps will be taken to safepard the entire area surrounding the Shrines.

2. Explanation of the general principle that no administrative body under the jurisdiction of the N. S. A. has authority t o receive complaints against the Assembly, but that matters which are unsatisfactory are to be referred to the Guardian.

3. The list of "outstanding issues" already mentioned in this Report.

4. Renewed instruction that photographs of the Guardian are not to be circulated.

1. Approval of statement concerning the Convention with correction of view that its sessions are joint meetings with the N. S. A.

budget? Without the Guardian's capacicy to function materially as well as spiritually, are we not fatally lim~tingthe development of the Cause at its very Center? Just as no local community can flourish if the National Fund be deprived of power to serve, so no national community in this unified Cause can flourish if the International Fund at the disposal of the Guardian is deprived of power. The matter is ~nentionedhere only for deep and prayerful consideration, that a new resolve may be born and develop impetus until this omission shall for the future be overcome.

Expression of the Guardian's gratitude that continuance of Temple construction was assured.

The January, 193!, number of Bahd'i News contained excerpts from the Guardian's letters on the following subjects:

1. Explanation of further questions raised concerning the meaning of passages in "The Dispensation of Bahl'u'lllh."

2. The use of Bahi'i ringstones and

the subject of the relation of believers to their local, national and international Bahi'i institutions.

8. The Guardian's abiding

appreciation
burial stones left to the discretion of the and gratitude for the manner in which the
believers pending the publication of the American believers rose to meet the emer-
Kitib-i-Aqdas. gency caused by lack of funds for Temple
3 . The National Assemblies of Egypt, construction.
'Ir6q and frin are adopting the text of the 9 . His heart-felt condolences and loving
American Declaration of Trust and By- sympathy for the loss sustained in the pass-
Laws, at the Guardian's request, the ing away of Dr. Moody.
N. S. A. of India and Burma having already 10. These significant words in a letter
taken this step. dated December 1: "Despite the perils and
4. Approval of plan to unite the two uncertainties with which their country is
magazines. now beset, and in the face of the financial
5 . Explanation of a passage on page 88 reverses they have suffered and the unfor-
of "Bahl'i Administration" referring to the tunate controversies that have perplexed and
date when Oriental Bahi'is celebrated the agitated them, they have forged ahead and
Declaration of the Bib in 1921. are fast approaching the termination of the
6. Explanation that when a Memorial is first stage in the ornamentation of their
constructed in the pine grove at West consecrated Edifice. Undaunted by the
Englewood to commemorate 'Abdu'l-Bahi's magnitude of this colossal enterprise, undis-
visit to America, the Memorial should take mayed by the smallness of their numbers,
the form of a monument and not of a the scantiness of their resources and the
building. This explanation reminds us of scorn of their enemies, they have carried
the Guardian's previous instruction, that on triumphantly the banner of Bah6'u'llih and
account of the importance of the Unity brought to a successful issue the first
Feast which the Master held on that spot, stage in the formative period of His

the sole Memorial co~nmemorating His Faith."
American visit is to be constructed there. Special attention is called to the fact that
The Guardian's views in this matter would the Guardian, in this passage, considers the
seem to answer a question raised locally dome and clerestory sections one unit-a
from time to time in various cities, namely, matter of very great importance in the light
whether the local Spiritual Assembly should of the misunderstanding which has prevailed
not take steps to acquire permanently some here and there that the dome alone was the
house which had been blessed by the "unit" which the Guardian wished com-
Master's Holy Presence. pleted and that consequently the clerestory
At this point in the Report might be section was a task arbitrarily added by the
inserted reference to the fact that during National Assembly.
March, 1931, Roy C. Wilhelm executed an Observe also that Shoghi Effendi gives
Indenture of Trust under which the Ever- new and more striking emphasis to the com-
green Cabin property, and the two lots in pletion of the cleresto~ysection of the dome
the pine grove where the Unity Feast was unit Ly stating that its successful issue
celebrated in 1912, were transferred to the terminates the first stage in the formative
Cause through nine trustees in a manner era of the Faith.
similar to that under which the Temple and These subjects explained by the Guardian
Green Acre properties are now administered. in a letter dated January 27 were reported
The place so signally blessed by the Mas- in BahBi News of March, 193 1.
ter thus comes perpetually under Baha'i 1. The figures of the Bib, Bahh'u'llih
ownership and control by this generous and 'Abdu'l-Bah6 are not to appear as char-
gift. acters in dramatic works written by be-
7. Approval of letter published in No- lievers.
vember Bahd'i News by the N. S. A. on 2. Explanation of the Bahh'i teaching on

marriage, especially in relation to inter-
racial marriage.

Other passages from the Guardian's letters quoted in March were:

1. An important reference to the teachings on econon~icstaken from a letter dated December 20, 193 1.

2. The importance of Bahl'i Summer Schools, from a letter to Central States Summer School Commi~tee,dated November 6 , 1934.

Since the April, 1935 issue of the News Letter was devoted to Annual Committee Reports, except for a few news items carried over in type from the previous number in which space was lacking, a number of excerpts in recent letters have not yet been published, and these will be given in full at this time:

1. In comment on the ruling that members of local Spiritual Assemblies must he able to attend meetings: "He believes that your Assembly was well-advised in adopting such a ruling. For it is only too obvious

mischief-makers is to insist that they should obtain proper credentials from the Assembly of the locality in which they live. This measure, he feels, is absolutely essential and there can he no exception whatever t o it."

(Haifa, January 4, 193 1.)

3. The cablegram received March 3 0 , 193 1, and reported to the friends in a general letter sent to local Assemblies on April 3: "Contract for purchase and transfer to Palestine Branch American Assembly (of the) Dumit property situated (at the) center (of) area dedicated to Shrines on Mt. Carmel (has been) signed. Four year litigation involving Bahl'i world's petitions (to) Palestine High Commissioner abandoned. Owners require 4,000 pounds. Half (this) sum (is) available. Will American believers unitedly contribute 1,000 pounds before end of May and remaining 1,000 pounds within nine months. Am compelled appeal entire body American community subordinate national interests of Faith to its urgent paramount require-

that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfil his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahi'i activities, and ability to attend regularly the sessions of the Assembly." (Haifa, January 27, 1931.)

2. In a letter written to the Spiritual Assembly of New York in acknowledgment of a letter reporting the local Assembly's decision to uphold fully and without exception the general instruction concerni~lg Orie~ltalbelievers who lack proper credentials: "In this connection, the Guardian wishes to draw once more your attention to the all-importance of his instructions to the Western believers regarding association with Orientals. The friends in the West must be wide awake, and be extremely cautious there can be

ments at its World Center."

At the time this Report is in preparation, no further information and no result of that appeal is available. I t will be for the Treasurer to convey the result in his Financial Report. The impressive fact to be noted is the Providential manner in which, at every stage in the development of Bahi'u'll6h's Faith, events are provided and tasks are allotted to the believers which prepare them for the new step. The building of the Temple was the divine plan for creating a national Bahl'i community out of the local communities and factional groups existing years ago, and now we are given compelling needs at the World Center in order to create a world BahPi community out of the national communities which have recently been established. Our collective response to all snch successive emergency constitutes our training and discipline for service in a divine World Order. The Cause progresses by heroic endeavor and sacrifice and for the believers

when dealing with Easterners, particularly with those who in the name of the Cause desire to satisfy their own desires and amhitions. The first step which they should take in protecting themselves against such

no stay on the upward march.

4. There is one other recent commnnication from the Guardian, but reference t o it will be deferred to the conclusion of this Report.

Secondarv Administrative Develotmzents time time problems and tions are reported by local Spiritual Assemblies which call for some general ruling. The rulings of this character made by the National Assembly during the past year will now be reviewed.

Before doing so, however, it seems important t o call attention to the fact that the National Spiritual Assembly after the Editorial Committee were defined, as re-
i934 Convention adopted a new and better ported in BahB'i N m r of July, 1934.
method of keeping all its members informed throughout the interval between the meetings.

Once a week each member receives a summary of all communications which have arrived at the National Office, and each requested t o consult the Narional Assembly item in the summary is numbered for ideu- in order to use the proper form.
tification. Up t o April 19, 1931 there had

should request a declaration of their interest in the Cause and their intention to become members when they reach the age of and that

. - -people,

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~ i ~ ~ -

The teen D~~ F~~~~~ and other meetings

- -

National Assembly during the past year will after reachine the aee of sixteen vears bv making a similar declaration to the local Assembly.

4. The functions of the Reviewing and

5 . That exceryts from letters written by the Guardian to individual believers will not hereafter be published.

6 . National Committees which have occasion to use a printed letterhead were

arrived at the National Office, and each requested t o consult the Narional Assembly

in order to use the proper form.

7. That until further notice the annual

been 1,124 items, but this figure does not represent the total amount of correspondence because an effort is made to use the same key number throughout all the correspondence pertaining to the same matter.

Hitherto the members were only informed of special matters, the general correspondence being itemized only once a month in the form of an agenda for each meeting. This new method has been found t o be exceedingly helpful.

The general rulings adopted during the year are as follows:

1 . That each local Assembly, in dealing with the matter of members of the community who have joined non-Bahh'i organizations which might be political or even radical in character, is in duty bound to point out to the community the Guardian's instructions as published in Bakd'i News of August, 1933.

2 . Fresh emphasis was recorded for the principle under which a traveling teacher is not only subject to the jurisdiction of the local Assembly in each city, but is expected to be concerned only with teaching activi-

ducted by the officers of the outgoing Assembly and not by officers elected by those present at this meeting.

8. I n the elect~on of the National and local Assemblies, when the result of the ballot is that eight members are elected but two or more believers are tied for the ninth membership, the second ballot taken to eliminate the tie vote must be limited to the ninth place.

7. The friends were reminded that the Guardian's original instructions concerning letters written to him by local Assemblies and National Committees were that such letters were to be sent him through the Guardian's National Spiritual Assembly.

10. Local Assemblies which have no permanent headquarters were requested to take a Post Office box which can be used as a permanent address for Bah6'i correspondence.

11. Local Assemblies were advised to engage expert legal assistance in adapting

ties and not intervene in local problems the local By-Laws to the Religious Statutes
unless specifically requested by the Assem- of their particular State; and meanwhile
bly to assist in some situation. that it is advisable and necessary for all
3 . That the children of believers can local Assemblies without exception to abide
attend the Nineteen Day Feasts and other by the set of By-Laws approved by the Bahh'i meetings, but when they reach the Guardian.
age of sixteen years the local Assembly 12. Recommended that all local Assem-

blies if possible arrange to have a Bahi'i furnished by each local Assembly should be
address listed in the local telephone direc- accompanied by a separate list of all be-
tory. lievers transferred to and from the As-
13. General reports from local Assem- sembly.
blies are to be sent directly to the N. S. A. 19. That local Assemblies are to instruct
but reports confined to teaching activities new believers in the meaning of the new
are to be sent to the Teaching Committee. compilation of excerpts from the Will and
Inter-Assembly Committees and confer- Testament of 'Abdu'l-Bahl and further-
ences have no executive capacity and there- more, that local Assemblies are to be re-
fore do not receive reports nor transact sponsible for providing new believers with
business. copies.
14. When a local Assembly wishes to The above rulings have been published in
secure the services of any teacher from Bahd'i News during the year, but those
another city it is requested to c o ~ s u l tthe following have not yet been published.
National Teaching Committee. That Com- 20. That local Assemblies are requested
mittee, in turn, is requested to recommend to send to the N . S. A. a copy of all impor-
only such teachers as conform to the fol- tant notices covering policies, rules or regu-
lowing qualifications: thorough knowledge lations as well as

important announcements
of the Teachings; complete loyalty to the Administrative Order as outlined in the Guardian's general letters including the World Order communications; rigorous obedience to the principle that teachers are not to intervene in any local problem, and true sincerity and severance. '

IS. That local news letters should be distributed only to members of the local community, but copies sent to the Guardian, the National Assembly and t o other National Assemblies for their information.

16. That local Assemblies, in transrnitting to the N. S. A. reports and recommendations from the community, should be not merely a passive medium used by believers to bring matters to the attention of the N. S. A. but should make their own independent study of such recommendations and forward them with a statement of their own attitude and comment.

17. Interpretations of the By-Law on residential qualification of voting believers: first, that when a member or officer of a having to do with elections and organization under BahB'i administration, which they may issue to their communities from time to time.

21. That the Committees in charge of the three Summer School programs are, after this season, to send their programs and arrangements to the National Assembly, which body will publish them in some uniform style.

22. That the collective activities of Bahh'is, with which the name Bahi'i is associated, ought not to be extended to activities of non-Bahi'is which cannot be controlled by the believers through their institutions and under the recognized principles of BahP'i administration; and further that the public solicitation of funds under Bahi'i auspices, irrespective of the worthiness of the object, may give a wrong impression of the nature of the Cause.

When believers wish t o show a special respect to any non-believer or non-Bahi'i organization, they should do so as indi-

local Spiritual Assembly cannot function for an indefinite period, and there is no certainty of return to service, the Assembly should recognize the vacancy and arrange a meeting of the community to elect a new member; and second, that the requirements of residence as one of the qualifications of a voting believer should be based upon definite proof of capacity to associate with the BahP'i comthunity.

18. That hereafter the annual voting list

viduals without involving the name of the Cause.

23. In view of the apparent tendency of certain teachers to designate themselves as "International" Bahi'i teachers or lecturers, it has been voted to publish in Bahi'i News a brief statement discouraging the use of the descriptive term "International" in connection with Bahi'i service, on account of the fact that the word "International" with reference t o the Cause is

properly confined to certain specific institutions such as the Guardianship and the Universal House of Justice, and to the activities carried on in and through these bodies.

General Statements

In addition to specific rulings required for definite situations, the National Assembly endeavors also to throw somi light on more general trends and developments noted from time to time in its correspondence and other contacts with the national com-

have happened since the last Convention.

The complete history of the Cause during the year can only be followed by considering the detailed reports of National Committees, and in addition the records of the sixty local Assemblies and the unorganized groups.

1. Through generous action of certain believers, an obligation inherited by the Green Acre Trustees from the Green Acre Fellowship in the amount of $10,000 payable on a bond issue has been cancelled by owners of bonds. A loan of $2,000 to the

munity.

During the year, statements have been published on the following subjects:

1. Status of the National Bah6'i Fund..
2. Suggestions on the subject of teaching.
3. The institution of the Spiritual Assembly.
4. The new attitudes and principles of action which the Guardian has established in the World Order communications.
I . The nature of the Nineteen Day Feast.
6. Preparation of new believers for membership in the Bahi'i community.
7. Important events affecting the Faith in frin.
8. Plans for new Bahl'i Magazine.
9. The annual Baha'i Convention.
10. Several reports on recommendations made by the last Convention.

At the beginning of the year the National Spiritual Assembly planned as far as possible to its general letters in

National Assembly several years ago to assist in financing the printing of The Dawn-Breakers has likewise been cancelled by the lender. The unpaid note of $7,100 held by the bank for loan made in March, 1934, to the N. S. A. for the Temple Trustees has been met by a special gift.

2. The literature has been enriched by several new works, including The Promise of All Ages, Security for a Failing World, Mysticism and the Bahi'i Revelation, the Economics Compilation, The Will and Testament, The Practise of the Presence of God, B A H ~ NEWS)~ Index, and the leaflet, World Religion.

3. A beautiful design was made by Myron Potter for the Memorial t o Keith at Isfihln, and working drawings sent to the Assembly in that city, but due to the iestrictions imposed upon Bahl'i activities in i r l n we do not know what the Isflhln Assembly has been able to do.

4. The house at Malden, Mass., where the General Letters Master visited, has been transferred by the Guardian to Trustees for the benefit of the N. S. A.

1. Final details are

being worked out
Bahi'i News so that they could be shared by the entire community. In addition, letters were sent t o local Assemblies on the following dates: June 4, September 1, September 18 (two letters), October 9, November 1, November 16, December 1, February 4, February 14, March 21 and April 3-a total of twelve communications.

A Summary of Events

Without attempting to evaluate their relative importance, i t will be well to record some of the incidents and events which

hi'is in newspapers, books and magazines have considerably increased.

9 . The Race Amity Committee, in its article on "The Divine Call to Race Amity" published in Bahi'i News for March, 1 9 3 1, has made available to all the American believers a new and valuable source of information and spiritual impetus for successful service in that field.

10. The pubhc bulletin entitled "A New World Order" has been sent to a special

with John and Louise Bosch for the transfer of property at Geyserville used for the Summer School, to Bahi'i trustees.

6 . The three Summer Schools have progressed steadily, and by now are recognized in their true light, as the beginning of the divine Education given humanity by Bahi'u'lllh.

7. The Symbol of the Greatest Name has been legally protected in the United States and steps are being taken to acquire similar protection in Canada.

8. References to the Cause by non-Bahi'is in newspapers, books and magazines have considerably increased.

16. The Bnhd'i Magazine has been issued in a new form, the title and general character of which reflect the Guardian's own teaching method as developed in his general letter entitled "The Goal of a New World Order."

17. The National Assembly is endeavoring to work out a settlement with the executor of the estate of Mrs. Agnes Parsons, who wrote her intention of donadng property at Dublin, N. H., to the Cause,

list of people of capacity, at intervals of every other month, adding its weight t o all other teaching efforts.

11. Many, but not all of the annual Committee Reports prepared last year have been published in successive issues of Bahd'i News, affording a background of information about the progress of activities along national lines.

12. Two new Spiritual Assemblies were established on April 21, 1934-Lima, Ohio, and Sonth Bend, Indiana, while a Spiritual Assembly was re-established at Geneva, New York.

13. A list of Bahl'i young people between the ages of fifteen and twenty-one is maintained at the National Office, and the friends are requested to assist in keeping this list complete.

14. The National Spiritual Assembly has recorded its thanks and appreciation for the valuable services rendered by A. F. Matthisen in acting as accountant and preparing the monthly and annual Financial Reports.

but did not provide for this intention in her will along the lines of her personal letter. It seems advisable for believers who wish t o leave bequests to the Cause to make certain that the necessary legal steps have been taken.

18. A Memorial Meeting to commemorate the passing of Dr. Moody was held in Foundation Hall, Bahl'i House of Worship, on Sunday, November 21.

19. A statement on the Cause is now included annually in the International Year Book published by Funk & Wagnalls, New York.

20. A new series of inexpensive pamphlets is now under way, for general use in presenting the Cause to the public. The text was prepared under the direction of the Free Literature Committee, and as each article is approved by the Reviewing Committee it will be published in Wovld Order and then reprinted by the Publishing Committee from the magazine types, which makes a large saving in cost. The first pamphlet, on Bahl'i Education, by Stan-

1 5 . A special committee has been giving much time and thought to the preparation of a form of Bahl'i parliamentary procedure for use by local Assemblies in conducting their own meetings and also the Nineteen Day Feasts, for use by the Convention, and also a procedure for the N. S. A. itself. Action has not been taken on this matter at the date of the writing of this Report, but the matter is mentioned because the request for such procedures was one of the important recommendations at the 1934 Convention. I t is hoped that the final drafts can all be published, so that every believer can become familiar with the methods for the conduct of Bahi'i deliberation.

The matter has been reported as fully as the Assembly has been permitted to make it known among the friends. I t is hoped that this Convention, among other actions, may unite in heart-felt prayer on behalf of our fellow Bah6'is in that country.

wood Cobb, is now on the press. The second will appear next month, on The Most Great Peace, by Marion Holley. The series will eventually include some six or more titles, and will surely prove very valuable to local Assemblies and individual teachers.

21. The suffering of the Bahl'is of ir6n has been before the National Assembly unceasingly for two years. During this period, under the Guardian's direction, every possible effort has been made to exert influence for their relief. The situation has now passed into what appears to be a crucial stage, and we must pray to Bahi'u'116h that so grievous a blow at His Cause shall Providentially be prevented from carrying out the full destructiveness of its intention.

the friends a wonderful blessing in the form of new translations of excerpts from Tablets of Bah6'n'lIih. Within the last few days three different manuscripts have been received from Haifa, and with them a letter stating that these are to be

published
22. Let us be grateful for the remark- with the title "Gleanings from the Writ-
able services being rendered by the Amer- ings of Bahi'u'llBh." I t would be presump-
ican believers who travel in other lands- tuous to attempt to describe their power,
Martha Root, Louise Gregoly, Mountfort their beauty, their vitalizing spirit. Su5ce
Mills, Louise Drake Wright, Dr. Howard it to remark that Shoghi Effendi, having
L. and Madiyyih Nabil Marzieh Carpenter, renewed the Cause by instructing us in the
Loulie Mathews, Leonora Holsapple, Mar- principles of administrative order, now calls
jorie Morten, Julia Goldman, Charles and us to a spiritual renewal in our knowledge
Helen Bishop, Mr. and Mrs. Greeven, Mark of the creative Utterance of BahS'u'llBh.
Tobey, Nellie S. French, Mr. and Mrs. Let us consider this one passage included
Harry Romer, Amelia Collins, Sylvia Mat- in the Guardian's translations:
teson, Emogene Hoagg. On Sunday, April "The first duty prescribed by God for
14, the press carried the news that Mr. His servants is the recognition of Him Who
Romer had passed on at London- great is the Day-Spring of His Revelation and the
loss to the Cause. fountain of His laws, Who representeth the
Godhead in both the Kingdom of His
A New Annwal Conference Cause and the world of creation. Whoso
After careful consideration of some of achieveth this duty hath attained unto all
the needs of the Cause, the National Spirit- good; and whoso is deprived thereof, hath
ual Assembly has recently recorded its view gone astray, though he be the author of
that hereafter each successive N. S. A. every righteous deed. I t behoveth every
should arrange a three-day joint session for one who reacheth this most sublime station,
the special purpose of conferences with rep- this summit of transcendent glory, to ob-
resentatives of all local Assemblies who can serve every ordinance of Him Who is the
be present. Desire of the world. These twin

duties are
The purpose of this plan is to go more inseparable. Neither is acceptable without
deeply into the opportunities and problems the other. Thus hath it been decreed by
faced by all local Assemblies in this forma- Him Who is the Source of Divine inspira-
tive period, and at the same time enable tion."
the National Assembly to acquire a more Faithfully yours,
intimate picture of conditions than is pos- National Spiritual Assembly of the
sible by correspondence. The thought is Bahl'is of the United States and
that such a conference could be held during Canada.
the fall or early winter, at some central By HORACE HOLLEY,
point like the Foundation Hall of the Tem- Secretary.
ple, or Chicago, and each Assembly invited December 31, 1934.
to send a representative or at least some
suggestions for the agenda. The meetings His Imperial Majesty
would doubtless be helpful to all, and grap- Reza S i h Pahlavi
ple with real problems and opportunities Teheran, Persia.
which arise on all sides. I t is confidently Your Majesty:
hoped that the plan when carried out will
have important results for the Cause. I n more than seventy cities of the United
States and Canada there are associations of
Conclusion people who feel a special interest in and
In conclusion the important annonnce- a high and sincere regard for your Maj-
ment is made that the Guardian has given esty's enlightened rCgime and for the prog-

CURRENT B A H A'f ACTIVITIES

ress of the Persian people. Tlrse A~nericans lished attitude is madc clcar by rccital of
do not feel that Persia is a distant country, the following facts:-
having at present few commercial relations First, Bahh'i books and even letters sent
or public ties with these nations of the by the American believers t o their fellow-
West, but on the contrary they feel that helievers in Persia are confiscated by the
Persia is a second Fatherland, the source and Persian Postal Department.
origin of a Faith they hold dearer than life Second, BahCi books printed in

Persia
itself. By reason of that Faith they exalt are seized and destroyed by Postal, Police
the destlny of Your Majesty's nation and or other o5icials.
are assured that Persia shall, in this new Third, the Tarbiat School for girls in
age, become the object of a veneration and Teheran, and BahCi Schools in the cities of
a love as the Holy Land whence first came Kashan, Qatvin and Sultanabad have been
forth the divine Message of Universal Peace. closed by order of the Ministry of Educa-
With this deep and sincere respect for tion.
Persia, Your Majesty is assured that no po- Fourth, in a number of leading cities,
litical and no selfish commercial motives including Qazvin and Kirmanshah, public
are combined. As the followers of Mu- orders have been issued prohibiting BahCi
hammad all through the ages have made gatherings, closing BahB'i meeting places
spiritual pilgrimage to Mecca, in Arabia, and suspending Bahl'i activities. Likewise
and as the followers of Christ have in the in these cities the orders even deny to
same manner thronged to Palestine, so the Bahl'is the right of burial in BahCi ceme-
followers of Bahi'u'llih look upon Persia as teries.
the Center toward which their gratitude Fifth, the Bahi'is of Teheran are com-
and their hopes must ever turn. Even pelled under penalty of imprisonment t o
though at present other nations possess a register as Moslems in their identity papers.
larger measure of material wealth and polit- Sixth, the Moslem clergy, elated by the
ical power, nevertheless the followers of opportunity t o arouse public prejudice
Bahi'n'116h feel perfect assurance that Per- against the Bahl'is, are inciting the popu-
sia shall, in the not distant future, attain lation to injure and oppress the innocent
a true pre-eminence in the hearts and minds followers of Bahl'u'llih.
of all civilized people, since the develop- Seventh, the Bahi'is of Teheran have
ment of peoples and nations is subject to made effort to present a petition to Your
the will of God. Majesty, but their petition has
been unde-

I t is in the name and on behalf of all livered and its pleas rejected.
these American people who are so devoted Therefore we, Your Majesty, relying
t o the Persian nation that the National wholly upon Your Majesty's justice and
Spiritual Assembly now addresses to Your upon the spiritual nature of the Faith we
Majesty this respectful petition, appealing hold in common with the Bahi'is of Persia
to Your Majesty's justice in a matter that and other lands, respectfully seek this op-
deeply moves our hearts and affects our re- portunity to prove that Your Majesty's
ligious Faith. Bahi'i subjects are loyal and innocent, and
T o state the matter in its most essential that they are made victims of a religious
form, it consists of the sacred privilege ol fanaticism which developed many years ago
religious worship which has been denied by before the great blessing of religious free-
certain government officials to the follow- dom was given t o Persia in Your Majesty's
ers of BahB'u'llih in Persia, although the noble constitutional reform.
principle of religious freedom is granted in The proof we desire to submit is not
the national Constitution and represents based upon mere words but upon deeds.
what we are convinced is Your Majesty's Reference is accordingly made to the re-
established policy and intention for the wel- markable services rendered to Persla by that
fare and development of the entire realm. venerable and loved Dr. Susan Moody, who
How far this denial and suppression have so recently died in the city of Teheran.
proceeded beyond Your Majesty's own pub- From the year 1909 even to her last hour,

this American Bahi'i had no other thought centuries of dissension which lravr exisred
than that of the development of the Tar- between Christians and Moslems. The fol-
biat School for Girls in Your Majesty's cap- lowers of Bahi'u'lllh are taught that both
ital city. Through her love for Persia, Muhammad and Christ are Prophets and
inspired by her devotion to Bahb'u'llih, Dr. Messengers of God, and that

true faith in
Moody was given the great historical priv- one requires equal faith in the other. They
ilege of establishing the first educational accept and abide by the Bahl'i teaching
institution for girls in that land. Her that declares an end must come in this new
achievement has become known and deeply age to all those false religious doctrines, not
admired throughout the civilized world, revealed by the Prophets but advanced by
and her firm intention of dying and being the leaders of church and mosque, which
buried in Persia, her chosen field of service, justify in the name of God the present
was acclaimed in articles published by news- separation and antagonism of the religious
papers of Teheran following her death. We sects and creeds. Thus, the Bahi'is of
cannot believe that Your Majesty wishes the Christian countries revere and extol Mu-
heavy hand of prejudice, and the blind hammad, and gladly endure suspicion and
venom of clerical hatred and jealousy, to scorn from orthodox Christians for the sake
destroy what so many years of pure inten- of the spiritual unity made possible by the
tion and sacrifice created for the sake of teachings of Bah6'u'lIlh. Yet the Bahi'i
Persian girls, whose education the Moslem books published in America, which dare to
clergy itself has never attempted nor even exalt Muhammad among people who believe
desired. I t is surely the characteristic of that Muhammad is the enemy of Christ,
true civilization to open schools and not to are banned and forbidden entry in Persia
close them. by the leaders of Islim who
are themselves
Now as for the true attitude of the Per- unable to prove the Prophethood of Mu-
sian Bahi'is toward Your Majesty's reign hammad to the Christian peoples!
2nd Your Majesty's government. From the point of view of enlightened
The spiritual teachings of Bahb'u'lllh, civilization, Your Majesty, it is desirable to

Your Majesty, specifically and positively refer to one more important teaching of
inculcate in all Bahb'is the principle of BahUu'Ilih, namely, that teaching which
obedience to their civil ruler and govern- forbids the Bahl'is of all countries ever to
ment, in whatever country Bahi'is reside, allow the development of a priesthood or
and complete non-interference in political professional clergy in this worldwide Faith.
affairs. N o Bahl'i for any reason whatso- N o spiritual principle could be more accept-
ever is permitted by his Faith to take part able to an enlightened Monarch than this,
in any political faction or have any associa- since it has ever been from the clergy, and
tion with radical movements. We ask not from the people, that those false doc-
Your Majesty to note this most essential trines have arisen which serve to instigate
Bahl'i principle, because it can be found hatred and enmity where the Prophet him-
in no previous religion. This Bahi'i teach- self has taught only friendship and peace.
ing is no less than the greatest of blessings Your Majesty is assured that the Ameri-
for the rulers and governments of this age, can Bahl'is and the Bahl'is of Persia pos-
since no lesson is more clearly taught by sess the same Faith, follow the same teach-
history than the evil results of the disorders ings and carry on their religious services in
and rebellions originating in religious preju- the same manner. The Faith of Bahb'u'lllh
dice. No such results can ever, in any is uniform and identical among all the be-
country, arise from the actions or even lievers in the forty countries where this
thoughts and feelings of the Bahi'is. Faith exists today. Therefore if true and
Moreover, the spiritual teachings of complete reports cannot be obtained in Per-
Bah611'116h remove the very foundation of sia, on account of the active prejudice so
that inter-religious strife which throughout long fomented by Moslem leaders, we appeal
history it has been so difficult for civil to Your Majesty and plead that

the true
governments to control, as for example the character of our religion be established by

Your Majesty's representatives in America and hearts of the people, are in fact hoping
or other countries. For example, the Amer- to restore their former condition of author-
ican government recognizes the Bahi'i ity and are thereby hostile to all public
Faith as a new religion, allows the American education and constitutional order. They
believers full freedom to maintain their violently assail the Baha'is, then accuse the
Bahi'i institutions and activities, and has Bahi'is of disturbing the peace of the
never found any evidence that the religion realm. Such has been the method of the
of Bahi'u'llih is a source or cause of diffi- cunning hypocrite in all ages, as Muham-
culty to the national regime or to the pub- mad and Jesus have lamented in their Holy
lic order and general welfare. When the Books.
truth is fairly ascertained, we have com- We therefore express the deepest hope and
plete confidence that Your Majesty's justice confidence, Your Majesty, that measures
and concern for the progress of civilization will be taken to relieve Your Majesty's loyal
will cause the Persian Bahi'is to be saved subjects, the Persian Bahi'is, who consti-
from religious persecution and to be given tute the largest religious minority in Your
liberty to maintain their spiritual institu- Majesty's realm, of the burdens which hare
tions without interference, including those been laid upon them of such grievous na-
Schools in which innocent children have re- ture as to carry the stigma and hardship
ceived instruction in the sciences and arts so imposed only upon vile criminals and those
necessary to the progress of society, and also who secretly plot their country's overthrow
in those religious principles of love and and destruction.
unity which are even more essential to a We likewise make appeal, Your Majesty,

humanity now everywhere in the world confronted by dangers of disastrous war and revolution.

What we above all wish to testify, Your Majesty, is that the spiritual teachings of Bahi'u'11611 emphatically deny the false truths on which Communistic doctrines and practices are based, and declare that no sound and enduring justice can be established until the supreme evil of international war has been banished from the earth.

The BahCis are convinced that should another World War be precipitated, civilization itself can be destroyed. Therefore, the BahCis in all lands serve the ideals of spiritual fellowship and unity which God has instituted as the sole protection of mankind.

The responsible and far-seeing statesman, concerned with the larger issues of public order and progress, can by investigation fully satisfy himself that the Bahi'is in all countries uphold principles upon which ruler and governments can establish a firm basis for social development, while the religious enemies of the Bahgis, seeking special privilege and domination over the minds that the Postal Department be instructed to permit the entry of letters and books sent by the American Bahi'is to their fellow believers in Persia, and the dispatch of correspondence from the Persian Bahi'is to us.

The noble sacrifice made for Persia by the late Dr. Moody is surely evidence that our intercourse and association with the Persian Bahi'is has sincere intention and beneficial result. The death of Mrs. Keith Ransom-Kehler, also an American Bahi'i, and her burial at Isfihan during 1933, is one more of the following sacred bond uniting the hearts of the followers of Persia's Prophet, Bahi'u'llih, in these two lands.

We are, the well wishers of Your Majesty's nation and people,

The National Spiritual Assembly of the Bahi'is of the United States and Canada.

ALLEN B. MCDANIEL,
Chairman.

HORACEHOLLEY,
Secretary.

119 Waverly Place
New York City, U. S. A .

REPORT PREPARED BY THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF IRAN

EARLY in the Bahh'i year 91 (1931 A.D.), the former Central Assembly of Tihrln, following the Guardian's instructions sent out a circular letter to all central Local Assemblies of Bah6'i districts throughout the country, containing instructions as to the election of the ninety-five Convention delegates. On the 6th of Ridvdn the first session of the Convention was held in Tihrln, eighty-one delegates were present, this number increasing by the second session to eighty-four.

The Convention continued with utter spirituality for eight days, and the delegates felt and showed great happiness, and praised the power of Bah6'u'llih, so manifest among them. The gathering of these men from remote and mutually isolated communities, their harmony in spite of differences of language and race, their coming together with unequaled love and sincerity t o consult over the affairs of the act was to telegraph the Guardian: "National Spiritual Assembly elected imirin, following the Guardian's instructions plores confirmation." The following was received in reply: "Greatest aim and crowning act is purchase of land for first national frin Temple. Delay would jcopardizc this vital matter. (Signed) Shoghi." The new Assembly in its first session elected its executive officers (Chairman, L h i n Varqd; Vice-Chairman, Dr. Y h i s g i n A f r u e t i h ; SeCretary, 'Ali-Akbar @in Furutan), and in the course of this and later sessions appointed its committees as follows: Census; Teaching; Children's Training; Publicity; Unity of East and West; Youth; f r l n Madriqu'l-A&kir; Women's Progress; Committee for Copying Tablets; Savings Bank.

Work undertaken by the National Spiritual Assembly in the year 91 included the following: establishment of a special body to study and translate the

By-Laws of the
Cause, offered a striking symbol of Bahh'i National Spiritual Assembly of America;
oneness and human brotherhood. The unity the translation made was then submitted
of these sessions drew those present like a to the Guardian for final revision. Pur-
magnet and its effect is still a living thing, chase of the land for irin's first Mahriqu'l-
During the first session the following tele- A&kir in accordance with the Guardian's
gram was sent to the Guardian: "Eighty- instructions; this land consists of a property
one delegates present humbly solicit divine known as Hadiqih (Paradise), situated
confirmation." The Guardian wired in re- among the s m r i n hill-villages on the
ply: "Implore assistance and favor for slopes of the Alhurz Mountains, about six
chosen delegates. (Signed) Shoghi." miles to the north-east of Tihrin, and com-
Following a study of the Guardian's manding a beautiful view of the city; at
written instructions, reviewing of the re- present, pending the reconstruction of a
lated sections of the By-Laws of the direct road at some future time, it may be
National Spiritual Assembly of America reached in twenty minutes by auto from
and careful discussion, in the fifth session the capital. The land, acquired at a cost
(after chanting of the Visitation Tablet of of 176,000 riyils, is a tract of 1,257,000
Bah6'u'llih) with prayerfulness and humil- square meters, and unlike most parts of
ity the following were elected by secret a i r n r i n it is relatively level and fertile;
ballot as members of frin's first National two subterranean water courses (Qanit)
Spiritual Assembly: Valiyu'llih Khin come to the surface on this land, and in
Varqi; S_hu'Vu'llih L h i n 'Ali'i; Dr. Yhnis addition it has an allotment by law of 161
L h i n AfniGtih; Jin5.b-i-Fidil-i-Mizin- hours of purchased water, which is ample
darini; Amin-Amin; A h a d &hin Yaz- for irrigation of the garden and some of the

dini; 'Ali-Akbar Khin Funitan; 'Iniyatu-
'11ih Khin Ahmadphr; MahmGd Lhin
Badi'i.
fr6n to supple-
The National Spiritual Assembly's first
Mount Awrang, Mhzindarin, where 'Ahdu'l-Bahi was taken as a Child to view the Village of Thkur in the Valley. He stood on the raised rock a t left-hand side, near the summit.
Garden in Thkur, Mizinda-
rin, showing Pear-tree on
right, a Favorite Spot of
Bahi'u'llh, where He often
sat.

Room in the House in Qazvin,
where Tlhirih met the Believers.

tion of petitions to His Majesty the &ih
and to the Government authorities regard-
ing the following occurrences:
The closing of all Bahi'i meetings in
some of the provinces, including &hurlsin;
the confiscation by police authorities of the
Bahi'i pocket calendars which had been
printed and spread in Tihrln; seizure in the
puhlishing office of the hook "Mysterious
Porces of Civilization" which had been
printed and was being distributed through
the efforts of one of the friends; dismissal
of some Bahl'i employees from the Depart-
farm area. . . . Purchase of
a vineyard
adjoining the Hadiqih.
Dispatch of two
traveling teachers through
ment the work of local teachers.
Presenta-
transmit to the authorities
petitions of
appeal from persecuted
Bahi'is. Through-
out this year the National
Assembly further
sent regular reports to the
Guardian, spread
his instructions among the
friends, corre-
sponded with Assemblies at
home and
abroad, encouraged Bahi'i
institutions and
individuals to carry out the
Guardian's in-
structions and to remain firm
in spite of
adverse pressure; as directed
by the Guard-
ian, the National Assembly
also distiu-
guished between purely
administrative
matters and matters of faith
and con-

ment of Highways in Ahviz, Khhhzistin; public denunciation of the Cause from the pulpits in the mosques of Ahv6z by one of the mullis, in the presence of civil and military heads; seizure in the post offices of Spiritual Assembly correspondence; the spread of articles and caricatures directed against the Cause, some printed in frin and others abroad; the refusal by registry offices to register Bahl'i marriage certificates in spite of full observation by Bahi'is of all stipulated regulations; the refusal of some departments of the Ministry of Finance to employ Bahi'is as a result of the latter's filling in the religions column of their application blanks with the word "Bahl'i"; the closing of the Tarbiyat Schools in Tihrin because of their having closed to commemorate the martyrdom of the Bib (&l'bin 2 8) and the subsequent closing of the following Bahl'i schools throughout the country: Qazvin, Tavakkul School (girls) ; K l b l n , Vahdat-i-Ba&ar Schools (boys and girls) ; Arin-i-Kibin, Ma'rifat

science, summoning the friends to complete obedience to the Government where administrative affairs were concerned, and full observance of their religious laws in matters of conscience; it further endeavored to console and sustain them in their difficulties and to encourage their strength and harmony. When the schools were first shut down and the restrictions imposed, the National Assembly also dispatched hrqly-i-f i i b i t to the Guardian instructions (no other means of communication being available) ; it has likewise met frequently with Government authorities with reference to the occurrences described.

The following are extracts from Assembly reports regarding the above-mentioned occurrences. Tihrin: it is reported that the National Police Department issued a circular order to its local departments in the capital and throughout the country to the effect that all public declaration of faith by Bahi'is should be strictly suppressed, that all their meetings and

organizations
Schools (boys and girls) ; Hamadin, Ta'yid
High School (boys) ; Mawhibat School
(girls) ; Najafibid, Sa'idat Schools (boys
and girls) ; Sangisar and aahmirzid, Boys'
and Girls' Schools and Kindergartens; Yazd,
Tawfiq T a h a i b , Hlihangi, Tarbiyat
Schools (boys and girls) ; Bibul, Sa'idat-i-
Umhmiyyih School; Abidih, Tarhiyat
Schools (boys and girls). The suppression
of all Bahl'i gatherings throughout the
country; closing of the Bahi'i meeting
houses (Haziratu'l-Quds) in all localities;
imprisonment of a number of BahPis and
even the subjection of some to physical in-
jury; refusal of telegraph offices both in the
capital and throughout the provinces to

should be dissolved, that everyone calling himself a Bahl'i should be arrested and prosecuted. Following these orders pressure began to be exerted on the Bahl'is both in Tihrin and throughout the provinces; all Bahi'i meetings. whether in private homes or in the Haziratu'l-Quds, and even certain of the children's character-training classes, were banned; individuals in whose homes meetings were customarily held were required to sign a pledge to the effect that these would be discontinued; some of the friends were summoned to district police departments and told to desist in future from calling themselves Bahl'is; regarding this point the authorities would severely

reprimand the friends but seeing then, un-
moved by threats would let the matter
drop. Certain minor officials made use of
the situation to serve their own ends and
to introduce their personal views. For ex-
ample, when a Bahi'i youth whose bicycle
had been stolen referred to the district

to the teacher's action, thc tcacher and superintendent and later the District Director of Public Instruction intervened and the Bahb'i student was expelled from the schwl.

Ki&in: on A&ar 22ud the Chief of Public Safety accompanied by the Chief of

police, the officers in charge asked him to what religion he belonged; learning that he was a BahPi, the Chief roughly upbraided him, saying, "So you're still declaring yourself a Bahi'i! Haven't you heard that no one has the right to breathe that word any more!" The yeung man answered simply, "I am a Bahb'i, and how could I help saying so when yon asked my religion?" The result was that the theft of the bicycle was ignored and the young man who had come to recover his property was imprisoned.

Similar incidents have repeatedly occurred in Tihrin. Certain Tihrbn newspapers and magazines have hoth outwardly and by implication attacked the Baha'is and the Tarbiyat Schools in libelous articles; in particular g~ari'at-i-Sangalaji, one of the religious leaders who exerts an influence over Muslim ~ o u t h spoke , from the pulpit these words which were later published verbatim in the magazine "Kinfin-i-su'ar6": "Last night I heard a report which so delighted me that if I had the means I would strew the floor of this mosque with sweets. I t

Police and a number of officers and department inspectors went to the Bahi'i Vahdat-i-Ba&ar Schools for boys and girls, closing them hoth. They seized the school equipment, put out the custodian and imprisoned the school principal for three days at police headquarters, certain of the officials insulting and abusing the Bahh'is. Following closing of the schools all Bahi'i meetings were banned.

Najafbbbd: here the representative of the Vice-Governor proceeded to the Bahh'i schools, gave a verbal order to close them and had the schools' sign-board taken down; at this the director and directress addressed the students, informing them that the suspension of the schools was due solely to their being Baha'i institutions. The students, many of them in tears, left for their homes, even the Government officials being visibly affected by their distress.

Mashhad: after forbidding all BahPi gatherings, arresting the members of the Assembly and a number of

others and then
was that His Imperial Majesty our powerful releasing them on bail, the Chief of Public
s h h has ordered the closing of their girls' Safety summoned a representative of the
and boys' schools. 0 People, this is indeed Assembly and said, "Your meetings are to
a matter for thanksgiving! Think what be dissolved for all time, and even the
would happen t o our Muslim children who building which is your Haziratu'l-Quds
would attend those schools. May God must be sold so that no trace of this may
Himself assist our mighty and exalted remain." I t is obvious that since these
$16h!" At the same time 'Abdu'l-Husayn orders were not issued by the Government
Ayati (Avirih) in his magazine "Namak- but were actuated by personal views, none
din" did not hesitate to publish the worst were made effective.
sort of slander and libel. Yazd: during this difficult period the
Qazvin: the delegate from the Qazvin officials in charge of the Government
Assembly states that following the closing Census and Identification 5ureau attempted
of the Tavakkul School a Government- to oblige the Yazd BahPis to register them-
school teacher in addressing his class turned selves as Muslims and the Bahh'is refused to
the subject to the Bahl'i Cause and the do so. Among others 'A<a'u'llbh Vujdini-
Baha'is, and began to vilify the Cause, NiGbd was summoned to the police station
finally shouting with the students, "May and ordered to fill in the religions column
God curse the enemies of the Prophet!" of the identification form with the word
after which the class repeated "So be it!" "Islbm" and sign it; upon his refusal to
When one of the Bahh'i students objected comply, the officials agreed that he should
'f WORLD
leave the space for religions entirely blank all be destroyed." On the following day the
or should draw a line through it and sign Chief summoned the entire Assembly and

the paper; he replied that he would not sign unless he could fill in the column with the word "Bahi'i." The Chief of Police began to argue with him urging him to do as directed, but seeing that his words had no effect on Vujdini, he struck him about the head several tlmes and committed him to prison. It is reported that Vujdlni said to the Chief, "My father died for this faith rather than conceal it-do you expect me to recant because of your blows and imprisonment?" Following this episode the friends here all registered as Bahl'is.

i i h i h h : with reference to declaring their religion in the census blanks the Bahi'is of this city telegraphed the Governor of Firs to say that even if all the Bahi'is, young and old, should be put t o the sword they would never sign any other name than "Bahl'i" in the religious column of the census forms; the Governor thereupon ordered local authorities to allow the Bahi'is to register as such.

Rafsanjin (Kirmln) : here the restric-

addressed them roughly, saying, "You must give me a list of the names of all the Bahb'is in Maliyir and on leaving here you must adopt one of the recognized religions." A member of the Assembly answered, "Is it possible for you to take a raisin and whip it into a green grape? We are unable t o obey your order; do whatever yon think best." The Malayir believers were subsequently so much oppressed that they were unable even to organize their Assembly.

. . . Correspondence from other parts of frin, omitted here for the sake of brevity, reports similar episodes everywhere.

Election of the National Spiritual Assembly in 92 was effected as follows: according to Article 8 section VI of the National Assembly By-Laws ("If in any year the N. S. A, shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the N. S. A. shall provide ways and means by which the busincss of the Col~ventionmay be conducted by correspondence or

tele-
tions imposed were of such severity that gram."), the National Spiritual Assembly
even the meeting of two Bahi'is in a shop in view of the above-mentioned restrictions
was objected to. Sirjan (Kirmln): here and threatening occurrences, finding it im-
the house-door of one of the believers was practicable to assemble the delegates in
defiled during the night. Sabzavlr: the Tihrin, informed the local Assemblies to
entire Spiritual Assembly of this town was advise election of the delegates in each sec-
imprisoned for several days and afterward tion according LO the procedure of the
released on bail. All Bahl'i gatherings previous year, and cause the delegates to
were forbidden. 'Iraq: here the police not dispatch their votes by reliable means to the
only put a stop to all Bahi'i meetings and capital. On the 4th of Jamil, 9 2 the ont-
administrative activities, but also seized the going National Assembly held its ninety-
Assembly's books and archives, removed second session; seventy-eight ballots had
them to Headquarters and have never re- been received by this date, and the follow-
turned them. They further confiscated ing were elected as the National Spiritual
and retained for a long period the furniture Assembly for the year 92:
'Ali-Akbar L h l n
of the Haziratu'l-Quds. Furhtan (68 votes) ;
Valiyu'lllh L h i n
Maliyir: the local Chief of Public Safety Varql (67); Dr. Ydnis L h i n Afnilhtih
summoned a member of the Spiritual (6 1) ; S_hu'i'u'116h G i n 'Ali'i (16) ;
Assembly and said that he had confidential Amin-Amin (54) ; Ahmad Khin Yazdlni
news to the effect that all the Bahl'is in (12) ;
Jinlb-i-Fidil-i-Mizindareni (41) ;
Tihrin were under arrest, that they were 'In&yatu'll5h Kh5n Ahmadp6r (43) ;
being put in prison and tortured and perse- Mahm6d g h l n Badi'i (3 7) . Following
cuted, and that the Government was deter- counting of the ballots the outgoing Assem-

mined to obliterate the name "Bahi'i" from the face of the earth; "Yon must," he added, "urge your friends to adopt one of the recognized religions, otherwise they will

bly officially notified each new member of his election, and relegated affairs to the new body. The incoming National Assembly held its first meeting on the 27th of Jamll,

electing its officers (Chairman, Varq6; Vice-Chairman, AfrGkhtih; Secretary, Funitan; Treasurer, 'A16'i) and wiring to the Guardian: "National Spiritual Assembly elected implores divine confirmation." Referring to this the Guardian later wrote, "I wired an answer to that telegram and there is no doubt that the authorities withheld it." During this first session the incoming Assembly further appointed a committee of five t o select the membership of the National Committees, the following committees being appointed: Teaching; Children's Training; f r i n Temple; Census; Shrines; Bahi'i Properties; Library; Unity of the East and West; Reviewing; Youth; Publicity.

Following are extracts fronr Assembly reports regarding continued restrictions im-

made inquiries of two BahEis with reference to the Bahi'i calendar, subsequently holding its publishers prisoner in the capital for two days. R a h t : by order of the Tihrln authorities, two ranking Bahl'i officials of the Post and Telegraph Department here who were members of the Spiritual Assembly were forbidden to attend its sessions. Zihidin: here the Vice-Governor ordered the Bahb'is to evacuate the I l a ~ i - ratu'l-Quds, lease it to a non-Bahi'i and discontinue all Bahb'i gatherings in private homes. Following this order, three members of the Spiritual Assembly were placed under arrest, and later released. Kirmin: the local police showed great opposition to the Baha'is, and the lowest elements of the populace publicly abused them. Ad&r-biyjin: after forbidding all

Assembly
posed on Bahh'is throughout the country: sessions and general meetings in the Hasi-
Tihrin: as heretofore, no public meetings ratn'l-Quds, the police here refused to
have been held in the eaziratu'l-Quds, ex- grant recommendation cards to Bahi'is
cept that on the eve of the ascension of (The i r l n Government grants such a card
Bahh'n'lllh, some four hundred Bahh'is to citizens in good standing who require
with the approval of the Local Assembly the same) on the grounds that being a
were admitted by written invitation to the Bahl'i in itself constitutes misconduct.
Haziratu'l-Quds for dinner, and remained Hamadbn: a number of local believers who
there to chant prayers and sacred verses did not possess a Muslim marriage certifi-
until three o'clock in the morning. Bahi'i cate (such a civil certificate being a recent
meetings continue to be held regularly in requirement) were prosecuted when apply-
private homes without any opposition from ing for identification papers for their
the police. Character training classes, new-born children. One believer was
teaching meetings, national and local ad- further brought to trial for refusal to in-
ministrative meetings are regularly held. clude the word "Muslim" in his census
Bandar-i-&6h: here the police authorities papers. These individuals were convicted
subjected the friends t o ill-treatment and in in the lower courts and their cases were
one way or another persecuted several of appealed.
the well-known Bahi'is. 'Irlq: local be- As an instance of the difficulties attend-
lievers have suffered more through the ant on registration of Bahh'i marriage cer-
recent restrictions than those elsewhere. tificates, the following letter from the
The Police and Census Departments have Local Assembly of Bandar-'Abbis is cited:
pursued the friends with extraordinary ". . . on Qudrat 1, 92 (Abin 12, 1314)
fanaticism. As an example the police Khalil-i-Nidi'i and Mariyam

Khinum,
summoned ~qiy-i-Zargarzldih, Secretary of the Assembly, arrested him and placed him in such close confinement that he was not even permitted to see his child.

Qazvin: the local police have strictly forbidden Bahh'i community and business meetings. They summoned and reprimanded one of the Bah6'is who had held a meeting at his house in commemoration of Bahh'u'lllh's ascension. The police further

daughter of the late Qullm-Rid& Sami-'zldih were married as directed by the Guardian according to Bahi'i law, and five days later in confortnity with Government regulations the marriage certificate was taken to the Municipal Bureau for registration, following which it was to be registered at the Census Department (there being no local official marriage registry).

After several days of delay and promises by

the officials that they would register the certificate and give notice of the same, on however of the 1st of A&ar one of the witnesses was summoned to the Municipal Bureau and asked about the subject-matter of the certificate and where and by whom the marriage was performed; he answered that according to the Bahh'i Faith there is no special individual who performs the marriage ceremony, it being necessary only that the ceremony be held in the presence of nine witnesses, and that this wedding took place in the bride's home. On successive

after which it was to he filed with the Identification Bureau. Instead of registering the document they prosecuted us because of our being BahPis, making a case against us and referring it to the Department of Justice. We are astonished that such a thing should happen in the era of justice inaugurated by His Majesty Pahlavi when all faiths are treated with impartiality; we humbly request you to order the authorities to cease persecution of these innocent persons."

Many instances have been reported of

days the remainder of the witnesses were called in and likewise questioned. They then declared that the marriage had not been performed according to the country's regulations; the friends replied that they had acted according to their religious requirements, following which they had complied with Government regulations by submitting the marriage certificate for registration at the Municipal Bureau. The authorities then summoned the bride and questioned her; she answered fearlessly that she and her husband were both born of Bahl'i parents, had acted according to their faith and had then submitted their marriage document for registration, adding that the authorities could register or not as they saw fit, since she and her husband had in any case complied with the regulations. They then asked, "What is a BahPi?" and she replied with the Master's words, "A Bahh'i is the embodiment of all human perfections." Their marriage certificate is still shelved at the Municipal Bureau, and

oppression suffered by Bahh'is serving in the army; certain of these are as follows:

recently 'Ali-Muhammad L h i n Varq6, son of Mimi Valiyu'lllh Rhln, who was a conscripted officer, was committed to military prison by order of the General Staff, and this was charged to the fact that in connection with the registration of his marriage certificate he had addressed complaints to the authorities concerned, including the Minister of Justice, who had forwarded his petition to the General Staff as an alleged infringement of military rules and an act of insubordination; the Chief of the General Staff had reported the incident to His Majesty, whereupon orders were issued for Varqb's arrest; his father then addressed the following petition to His Majesty: "I have the honor to submit that my eldest son 'Ali-Muhammad Varqi after the completion of advanced studies entered the Officers' Training College last year to finish his term of military service; having concluded his studies there he

served as a
Khalil-i-Nidl'i has appealed to the District 3rd lieutenant in the artillery until on the
Attorney of Bandar-'Abbls and t o the 31st of Murdld his term of service was
National Census Authorities. As the local completed. O n the 4th of Sahrivar he
authorities continued to agitate the case, was summoned to Headquarters and
the young couple were obliged t o wire the although he was no longer in the army and
following, signed by themselves and the was seeking work in order to support his
nine witnesses, to the Ministries of Justice family, he was arrested and imprisoned by
and of the Interior: "We respectfully sub- the military authorities. I t appears that
mit that on 6 b l n 12, 1314, we were the cause of his arrest was his marriage,
married in good will and accord in the which the Ministry of Justice has declared
presence of the witnesses listed below. As illegal although it conformed to all the
we are Bahi'is the marriage was performed regulations, as is proved by his marriage
according t o our religious requirements and certificate which was officially submitted to
since there is no official marriage bureau in the Registry Office. A BahPi can never
Bandar-i-'Abbls, we submitted our certifi- act against the country's laws and the
Fate to the Municipality for registration, Imperial will, and his conscience forbids

him falsely to represent himself as Muslim, the Assistant Chief of Police summoned
Christian, Jew or Zoroastrian and t o regis- him and the following conversation ensued:
ter his marriage on the certificates and at (Chief) "Did you write a pecition to His
the bureaus reserved for them. Such an act Majesty seeking your son's release?"
would be disloyalty to the Government and (Varql) "Yes."
is forbidden by the BahPi Faith; a BahPi is (Chief) "His Majesty orders me to
obliged to conform to the Bahi'i marriage advise you that you have

already repeatedly
requirements and to seek the registration of
Bahi'i certificates by the officials con-
cerned; and since hundreds of such mar-
riages have taken place all over frln, and
being in conformity with the law have led

A Tablet of Bahi'u'116h addressed to 'Abdu'l-Bahi.
(Translation of part of this Tablet appears in "The
Dispensation of Bahl'u'llLh," page 43, paragraph
beginning with " 0 Thou Who art the apple of
Mine eye!")

to no incidents, my son likewise has pro-
ceeded according to the laws of his faith
and also of his country. I t is certain that
in view of imperial justice and favor, it will
not be permitted that a young man of
education, who has completed his military
service ander the law, has married and with
a thousand hopes made ready to serve his
country; should at the outset of his career
for no fault or disloyalty be subjected to
such difficulties. I humbly beg His
Majesty's order for a thorough iuvestiga-
tion of the legality of this marriage, and, if
it agrees with the desire of His Majesty,
the order for his release." Three days later

been warned t o desist from declaring your
faith. You have also been informed that
His Majesty looks upon you all with favor
and is sure of your loyalty, but he does not
wish you to make avowals of your faith.

An evidence of His Majesty's favor is rhat
a large number of Bahi'is are employed in
various Government departments; for ex-
ample Aqly-i-'A16'i has a very important
position in the army, and this is an ont-
standing proof of the good-will
toward you, but he cannot condone your
public declaration of faith. He can never
forgive any infringement of laws and regn-
lations, even on the part of his own son;
for instance a few days ago the man who
next to His Majesty was the foremost per-
sonage in the country became the object
of His Majesty's displeasure and reprimand
because he had made a slight departure

Ironi the regulations." The speakcr continued angrily, "And now you people want to force the Government to give you official recognition. The Government recognizes only four religions and cannot recognize yon. See how much better off you are than you were thirty years ago. What more do you want?" H e repeated these things several times adding that these were not His Majesty's words but his own, His Majesty having only outlined the message and it cannot t o be delivered.

(Varql) "My dear Colonel, I don't understand your motive in speaking as you have. The point at issue is neither the open declaration of faith nor the desire for recognition. My son has been imprisoned by His Majesty's order; I wrote His Majesty and stated the circumstances, submitting that my son was imprisoned because he is a Baha'i and has married according t o the teachings of his religion. N o Bahi'i has acted or will act against the country's regulations and the Imperial will.

Inan is not a member of any of them.

What is he t o do? If the Government wishes him t o give up his faith, that is impossible."

(Chief) "The Government has nothing to do with people's religion. For instance, you hold meetings in the Ha~iratu'l-Quds and worship according to the requirements of your faith. The Government has no objection. But it cannot overlook your public declarations of faith and it cannot give you an official status; present conditions are not favorable; perhaps in future it will be different."

(Varq6) "Again you speak of public avowals of faith. Such avowals are for children and the ignorant; the Baha'is are a serious people. His Eminence Shoghi Rabbani has stated in a letter t o the National Spiritual Assembly that 'both public avowals of faith and concealment of faith are blameworthy.' So you can be sure that Bahl'is neither declare nor conceal their religion. But

consider that both
There has apparently been a misunderstand- the grandfather and the twelve-year-old
ing, for we have repeatedly submitted t o uncle of this boy-that is, my father and
His Majesty and the ministers in charge brother-were hacked t o pieces forty years
that Bah6'is are obliged by their faith t o ago in Nisiri'd-Din &ah's prison because
conform fully to Government regulations they refused to conceal their belief; obvi-
in all administrative matters; that is, when ously my son who is a fourth generation
the Government orders us to serve in the Bah6'i will likewise refuse t o do so."
army, pay taxes, work in the Government Rfihu'llPh M a w z h , a member of the
offices during stated hours or refrain from Naval Officers Division, was for similar
giving a daughter in marriage before the procedure in marrying according t o Bahl'i
age of fifteen, a Bahh'i is obliged by the doctrine and petitioning the authorities
dictates of his conscience and religion t o when his certificate was not registered,
obey. However, as regards spiritual matters called to the capital, degraded to the ranks,
such as acts of worship and marriage he ordered to serve two years in the army as
must obey the laws of his religion; in all a private and imprisoned pending payment
that relates to spiritual conduct, such as by him of 1,511 t6m6ns, the sum spent
prayer, fasting and the like, which matters by the Government for his education.
have indeed no concern with Government Although newly married and full of hope
regulations, a Bahl'i will give up his life for his future, this young man quietly and
rather than obey any outside authority. cheerfully accepted what had happened,
The case of my son's marriage is an ex- saying, "Though I am deprived of a rank
ample; he is a Bahi'i of the fourth genera- which to me was of no value, I have gained
tion, born and reared in this faith; he has precious things in the world of the spirit."

married according t o the laws of his religion and has also made out a marriage certificate in conformity with the laws of his country; to what bureau must he take this certificate to he registered? For you have only four bureaus for four religions, and this young

summoned Dr. 'Abdu'l-Karim L h l n Ayidi, an army physician, and advised him that by His Majesty's order he must cross out the word "Bahi'i" written in the religions column of his personnel papers, replace it with the word "Muslim" and endorse the change; that failure to comply would result in the loss of his rank and in imprisonment until he should reimburse the Government for his education-this notwithstanding the notice on the form in question that all answers should be in strict conformity with truth and that anyone writing in a false statement would he severely penalized.

Dr. Ayidi declared that he could leave the space blank but that it was impossible for him to fill it in with the word "Muslim." They warned him that refusal would mean

His father, Mihdi-Quli MawzGn, stated in a letter written t o the National Assembly, "I request you t o send someone t o R 3 u - '116h t o comfort him and t o tcll him from me that he must stand firm."

Early in Masi'il, 92, the General Staff

their permitting him to leave the religions column blank; his rank was restored and he was reinstated into his former position.

I t is thought that the Doctor's medical skill and excellent character influenced the authorities in his favor.

At this time a circular order was issued by the General Staff relative to Bahh'i officers, as follows: "Because inspection of the ten-year identification forms recencly turned in discloses that certain oficers have described their religion as Bahl'i, you are informed by His Majesty's order that the religion with which the Bahh'i community identifies itself has no official status, that the word 'Bahh'i' should on no account be permitted to appear in the identification forms, that no avowal of their

faith should
Loss of rank, a heavy fine and imprisonment, be allowed and that the slightest expression
and urged him in his own interest to con- of faith by them should immediately be
ceal his faith and give up insisting on this suppressed and reported to the capital.
point; he answered, "If I do as you say, I Officers who in their identification forms or
shall have lied, and the Governinellt would elsewhere describe themselves as Bahh'is
then have no reason ever to trust me. must if they are conscripts be deprived of
Furthermore, you require army men to their rank and finish their term of service
swear on their conscience and religion to as privates, and if they belong to the regu-
serve the Government with loyalty and lar army they must after being deprived
never conceal the truth; how can you of their rank be imprisoned until they
attenlpt to do away with my religion and reimburse the Government for their educa-
as a result with my honor, and oblige me tion. His Majesty has especially decreed
to conceal the truth and also ro lie?" They that leaving the religions column blank in
repeated that he must cross out the word itself constitutes a sort of avowal of faith
"Bahl'i" and write "Muslim" in its place. and this too should not be accepted.
Dr. Ayidi answered, "I shall never do that, Officers may only fill in the blank with the
even if you put me to death." At this the name of one of the officially recognized
officials stripped off his insignia and im- religions. (Signed) Acting Chief of Staff,
prisoned him. Dr. Ayldi was a prisoner Darghimi."
about fifteen days, during which time he Following this order various officers in
s~uilinglyand firmly withstood all adverse the capital and provinces were called to
pressure. His mother, Munirih K_hAnum, account, some of these being imprisoned
expressed no sorrow at her son's imprison- and others discharged from the army.
ment, and prepared herself with entire faith Typical cases were as follows:

and serenity for whatever might come t o pass, saying, "My father, the late H l j i ~ l f i 6 n d (The 'Ali-Qabl-i-Akbar of Bah6-'u'llih's tablets), was time and again chained and imprisoned in the path of the Cause, and my husband the late Ibn-i-Abhar likewise suffered imprisonment and chains. What harm is there in my son's sharing chis bounty and following his father and grandfather in the path of his Lord?"

At last Dr. Ayldi's firmness resulted in his being ordered to cross out the word "Bahi'i" and endorse the paper. He answered that he could only agree to leave the space blank. As a result he was put under arrest but they finally accepted his suggestion, and released him.

S i y i v a b Safidvab, one of the earliest Zoroastrian Bahi'is, reports that his son Kayl&usraw who is a conscripted officer was summoned and told that it was officially forbidden to write the word "Bahi'i" in the religions column of the identification form, and was ordered t o erase it and substitute

Aq6y-i-Avirig6n was ordered to the capital from his post in Kurdistin, and replied that his mission had not yet been completed; he was then advised by a telegram in cipher to inform the authorities whether he was willing to change his listing of himself as a BahPi in his identification papers. AvIrigin wired in reply, "Since my conscience and duty as a soldier forbid departure from truth I cannot change the character, but two days following this they were again ordered t o wear a private's uniform.

Mihdi L h i n Varqi, who had recently received employment as a military dentist in the conscript army, upon joining the regiment and reporting to his commander, had with the latter the following conversation:

(Commander) "Are you a Muslim?"

(Varqi) "No, I am a BahUi."

(Commander) "His Imperial Majesty has ordered that all officers must he Muslims, and that non-Muslims must change to the religion of Islim in order to become

one of the recognized religions. They further asked for his answer in writing, whereupon he wrote the following: "In compliance with the regulations heading the ten-year identification form I truthfully stated my religion therein, and I pray God to keep me firm in it to my last breath; 'whatsoever He wills is best.' " As a result he was arrested and deprived of his rank, but eventually this was restored; he was released and permitted to leave the religions column blank.

'&if L h i n Lhidim, also a conscripted officer, was treated in the same way and for the same reason, but after several days of imprisonment he was freed, his rank was restored and he was allowed to leave the religions column blank.

Aqiy-i-Farz6nih took second place in the Arsenal Department examinations held to select students for study in Europe; since, however, he had registered as a Bahb'i and had refused the authorities' order to change the record, he not only lost the opportunity of being sent to Europe but was arrested and is still in prison.

officers."

(Varqi) "I have no desire to become an officer and I shall not change my religion."

(Commander) "Four of you people were in the army; of these, three concealed their religion; one refused, and he is still in prison. Why should you make trouble for yourself ?"

(Varqh) "I know, sir, that your intentions are good, but please don't give me any such advice because it will have no effect on me. If you wish to prosecute or imprison me, I am ready for it, and if I must serve as a common soldier, I am also ready."

(Commander) "Then I must refer your case to the General Staff for instructions."

At this juncture the Commander's secretary began to offer his advice to the young man. Mihdi L h i n asked, "Would you who are a Muslim be willing to declare yourself a Jew?"

(Secretary) "Yes, because His Holiness the Prophet has enjoined concealment of faith in time of need."

(Varqi) "In our faith, on the contrary, such concealment is

forbidden."
Aqiy6n Ahmadi and Jalili, conscripted officers, were likewise ordered by their superiors to cross out the word "Bahi'i" from their registration papers and replace it with "Muslim," this in spite of the fact that only twenty-three days remained of their term of military service; unmoved by threats, they refused to comply, agreeing only to Ieave the religions column blank. They were then degraded to the ranks, which they accepted gladly; some three days later their rank was restored and they were much praised for their strength of
(Commander) "Do as you wish, but I must refer your case to the General Staff."
Again, 1st Lieutenant Malik-K&sruvi who had served in the army thirteen years, five of these in action, had been for some time an ii~structorin the Military College and once had among others the Crown Prince as a pupil, although relatively a new believer and except for his sister the only member of his family to be a Bahh'i, regis- tered as a BahQi and when informed at the College that be must cross this word out and substitute "Muslim" replied as in the

other cases described that hc could only leave the religions column blank. He was told that this was forbidden, and that he must register as a member of one of the four recognized religions. He answered, "Since you oblige me to state my religion, write 'Bahl'i.' " In spite of their insistence, he stood firm. When his papers were wb- mitted to the Chief of the General Staff the latter summoned him and strongly advised
is s principle of my faith. Purthennol-e, the identification form imposes the condi- tion that unless the questions are answered truthfully the signatory will be court- martialed; it is likewise definitely stated in the army regulations that a soldier must tell the truth and the whole truth."
(Chief) "It is better for you not to de- clare your faith."
(Lhusruvi) "I shall leave

the column
him to change his decision, adding, "I am interested in you and do not wish you to get into trouble." At last the Chief declared that he would take the matter to the &6h. I t is reported that on hearing the case the &hh said quietly, "I never interfere with anyone's religion, but since this Inan has not obeyed my commands, the provisions of the circular order apply to him; however, do not imprison him unless he refuses to reimburse the Government for his education." As a result he was expelled from the army and required to reimburse the Government for the cost of his education. Malik-&uaruvi is thus the first person in whose case the provisions of the circular order were f ~ ~ l applied.
ly The army, the other Government departments will refuse you admission."
following is a report of his conversation with the Chief of the General Staff:
(Chief) "I am interested in you and do not wish you to suffer misfortune. Give up this idea and don't declare your faith."
(Lhusruvi) "I have repeatedly submitted that I am making no declaration of faith and that I am ready to leave the religions column blank, but they do not accept this and compel me to state my religion."
(Chief) "According to Aq6y-i-'A11'i, your blank."
(Chief) "You will he expelled."
(Lhusruvi) "So be it."
(Chief) "They will deprive you of your rank."
(Lhusruvi) "Let them."
(Chief) "You may be imprisoned or transferred to the ports where the climate is bad."
(K_husruvi) "It makes no difference."
(Chief) "I see that you don't want to serve in the army."
(Khusruvi) "I am ready to serve so long as the army wants me; otherwise, wherever I am I shall serve the Government."
(Chief) "If they expel you from the
(ghusruvi) "It doesn't matter. I can work for business houses."
(Chief) "Is suicide allowable in your religion?"
(K_husruvi) "No, it is discountenanced."
(Chief) "Why then are you trying to die by your own hand?"
(K_husruvi) "This is not suicide; it is a matter of conscience and faith."
(Chief) "Go and consult with your

the Bah6'is are much attached to frln."
(Lhusruvi) "Bahl'is all over the world have the same regard for fr6n that Muslims have for Mecca, and they consider frin their point of adoration. I do not think a Babi'i could be a traitor to his country. I am happy to he expelled on account of my religion instead of on the pretext of embezzlement or some such crime."
(Chief) "Well then, since you are so much attached to fr6n it is well for you to obey the %Ah's command and register as a Muslim."
(a u s r u v i) "I cannot; my Master teaches me to speak the truth; truthfulness and especially to children, is atric~ly for- bidden."
(Chief) "What do you tell him then?"
(K_husruvi) "I occupy his mind with something else."
(Chief) "This affair will lead t o your misfortune."
(Q u s r u v i) "Not misfortune-happi- ness."

The following incidents have been re-

elders."
(Lhusruvi) "This has to do with a religious command; it requires no consultation."
(Chief) "Go and think it ovcr."
(K_husruvi) "I did not come here without ha.iing thought it over."
(Chief) "Is it not true that every day in one way or another you tell some falsehood? Consider this as one of those falsehoods. For example, if your child begs you to buy him an automobile don't you agree to, although you never will?"
(Lhusruvi) "No sir, I never give a false promise to my child; for in our faith lying,

Training School in Milu- 1308 with the rank of 2nd Lieutenant and has in the past seven years of service given full proof of his trustworthiness, as the Personnel Department will testify. Since the recently- distributed ten-year identification forms stated that answers must be in full conformity with truth I obeyed instructions and, being an adherent of the Bahh'i religion, recorded this in the

religions column.
ported from the provinces: The Spiritual I t is not possible for me t o dissimulate; I
Assembly of Ahv6z advises that Dr. Amin am a Bahi'i and have no other religion."
Ahmadzidih, Mul?ammad Naji', Sirr-i-Din Aminu'llih Sami'i was another of those
'Ali'i and Majid-i-Samadi having registered who omitted t o fill in the religions column
as Bahi'is were informed that they must at in the identification forms; it was later dis-
all costs declare themselves Muslims; they covered that a secretary had filled in the
refused, and were given some days time t o space with the word "Muslim." H e made
alter their decision. I n S i r b z , officers a verbal protest and was about t o pursue
Himmat and Dr. Salmhnp6r registered as the matter but as this was not deemed
Bah6'is in spite of warnings and threats advisable, desisted. I t is reported that on
from their superiors, and stood firm. I n numerous occasions when Bahi'i officers
Zahidin likewise, Bahb'i officers were sub- have left the religions column blank, army
jected t o threats and prosecuted for the corps secretaries have later written in the
same reason. I n Tabriz, the following name of one of the four recognized re-
letter was received by a Bahi'i officer, 2nd ligions.
Lieutenant Muhammad B6hiri: "According Among the activities of the National
to order No. -, officers in filling out iden- Spiritual Assembly and its committees dur-
tification forms are obliged to name one of ing the year 92 were the sending out of two
the officially recognized faiths in the re- traveling teachers throughout f r l n ; the
ligions column, and since the religion of supplying of teachers to Bahh'i centers in
Bahb has according t o this order no official accord with the request of various Spiritual
status, you must, therefore, correct your Assemblies; the presentation of petitions t o
identificatio~~ papers; you are advised t o the authorities relative t o the restrictions
inform us of your decision and t o appear imposed on Bahh'is, and

personal interviews
at Headquarters to see the order in question. with leading officials in the same connec-
(Signed) Acting Commander." Officer tion; the distribution of Bahi'i news to the
Blhiri wrote in reply: "It is respectfully believers; the dispatch of comprehensive
submitted relative t o order No. - that instructions t o all Local Assen~hliest o the
since mention of the Bahl'i religion is for- effect that as directed by the Guardian
bidden in the officers' identification form, Bahi'i marriages should be performed in
I request that a second form be sent me t o full conformity with Bahi'i doctrine and
fill in and I shall leave the religions column the marriage certificates presented for regis-
blank. It is obvious that since I am a tration at the registry-offices for non-
Bahi'i, declaring myself an adherent of Muslims, following which they should he
another religion would he untrue and I submitted t o the Government authorities
would consider such a declaration as dis- for registration, and that if refused regis-
loyal t o the army and my country." I n tration the Assemblies should address peti-
Bandar-'Abbis the text of the circular tion t o the authorities concerned. . . .
order from the General Staff was officially The translation of the Local Assembly By-
forwarded t o 1st Lieutenant Ja161 Asbsi and Laws and their careful comparison with the
he replied as follows: "With reference t o English original. The formation by the
order No. - it is respectfully submitted National Committee for Child Training of
that the undersigned completed the Officers' two classes for men and women teachers of

character training; the holding of lectures warded messages of condolence to their
on the Cause for Bahl'i students; corre- fellow-believers in America through the
spondence with BahL'i centers outside irln, American National Assembly. In a letter

and contact through the Unity of the East and West Committee with orientalists and travelers; the collection of funds from all frin Bahl'is for purchases of places sacred to Bahi'is; the preparation by the Census Committee of temporary identification papers for Bah6'is under twenty-one; constant written and verbal encouragement of the friends not to conceal their faith and to study carefully the Guardian's instructions.

In the month of Abin, Dlwud Effendi Tuwiq, Chairman of the National Spiritual Assembly of 'Iriq, reached the capital on a visit to the Baha'is of frln, attended numerous meetings organized by the Service and Feast Committees and greatly inspired the friends with a number of important lectures. He then traveled to Gilin, Mlzindarin, Firs and AGirbiyjin, returning to B a d d i d by way of Hamadin. During his journey he was attended by a group of Bahl'is from the capital, and the friends everywhere report that they were received by the National Spiritual Assembly some time after the passing of Amatu'l-A'li, the Guardian writes: "This occurrence has filled the hearts of the friends with grief, and I am greatly saddened by the passing of that essence of severance and that altar-fire of divine love. In faith and assurance she surpassed all about her, and for courage and strength she was far famed.

The great institutions she founded shall remain a peerless standard. In times to come Bahl'i men and women from America and o ~ h e rlands following in the footsteps of that glory of wo~nanhood will hasten to the sacred country of frln, will with great energy, spirituality and joy perpetuate her resplendent services, and will speak in praise and commendation of her illustrious, unceasing work. . The value of these blessed, holy souls is not recognized today, but as time goes on the effect of their worthy efforts and pure spirit will be made known. At this moment her triumphant soul is dwelling in the

all-highest paradise,
much rejoiced by his visit.
First among the BahL'is who ascended to
Throne;
the Kingdom during the years 91 and 92
was the beloved Amatu'l-Kli, Dr. Susan I.
Moody. Upon her departure on October
23, 1934, the Tihrin Assembly wired the
Guardian and received the following tele-
gram in reply: "Hearts in East and West
are saddened by the passing of Amatu'l-
A'1i; she who was chosen by our peerless
Master is numbered among the denizens of
paradise in the Abh6 Kingdom. Her
illustrious and constant services forged and
fortified the bonds of spiritual union be-
tween East and West. All Baha'i centers
should hold fitting memorial services;
Amin-Amin shall expend SO0 t-Jmins on
my behalf t o build for her a tomb of unique
beauty. (Signed) Shoghi." The National
Spiritual Assembly of America was likewise
cabled of Dr. Moody's passing; her body
was interred with fitting ceremonies in the
GulastBn-i-Jlvid (The Bahl'i cemetery of

communing with the denizens of
dom about the A l ~ l l i ~ h t
y she is
looking on her dear ones who
were for
many years her companions in
that land,
and she is chanting the words,
'Would that
my people could know!' Let the
friends be
comforted in this bereavement,
and praise
her high and noble qualities in
all private
and public gatherings, and 'let
them who
act, act in this wise.'"
Ji116b-i-Fi$il-i-S_hirizi,
most of the early Bahi'i
teachers and
travelers, a scholar of the
first rank and
one who served the Cause by
night and day,
ascended to the Abhl Kingdom in
'Izzat,
92. His body was with due
ceremonies
interred in the new
Gulastin-i-Jivid, and
two memorial meetings attended
by men
and women respectively were held
at the
Ha~iratu'l-Qnds. On the day of
his pass-
ing. the Assembly wired the
Guardian,
"Fidil-i-&irizi ascended" and
the Guard-
ian telegraphed in reply,
"Deeply grieved at

Tihrin) and numerous memorial services were held in the capital and throughout the country, while the frin Bahl'is also for-
THE BAHA'i WORLD
attachment and loving prayers. (Signed) Shoghi."

Mirzi Taghi Lhbn ahi in-Ayin, one of the early and much-afflicted teachers and known as Qljir, ascended in the month of A&ar (1 9 3 1) and was interred with fitting ceremonies in the Bah6'i cemetery of Tihran.

the departure of the renowned beloved teacher; his services shall never be overcome by death. Assure his family of my

I n preparation for the elections of the year 93, the present National Spiritual Assembly has sent out a circular letter to all Bahi'i centers, requesting the friends to elect their delegates and arrange for their journey to the capital, where the Convention for the year 93 will meet on the 6th of Ridvin.

UNITED STATES A N D C A N A D A

BY NELLIE S. FRENCH

"Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity, with holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God-"

L O O K I N G back over the vista of the past two years one is impressed with the different notes and varying cadences which are constantly being introduced in the great universal symphony of the "Unfoldment of the Divine Civilization" of Bahl-'u'116h. These years, so rich in experience, so poignant in the history of the life of

Soviet Russia inflict any injury upon BahPi lives and institutions, the extension of any support that may be required to safeguard the interests of the Cause at its most vital and international center to ward off the malicious attacks of enemies from both within and without-these are the outstanding issues which demand the sustained

mankind are at once a definite link in the working out of the divine plan and separate and unexplored spiritual efforts! They cannot be visioned as a whole-each variation of the glorious melody must be given its own share, its varying nuances emphasized, its overtones duly recognized, its growing harmony of theme and purpose properly evaluated.

In his annual report read by the secretary of the National Spiritual Assembly before the delegates assembled for the Twenty-Seventh Annual Convention of the Bahi'is held in Foundation Hall of the Ma&riqu'l-A&khr in April, 1935, he says:

"The spiritual character and controlling principle of the Bahi'i year now brought to a close were established for us by Shoghi Effendi in these words dated September 16, 1934-

'"The situation in frin which is growing from bad t o worse, the necessary measures which should be taken t o insure the uninterrupted completion of the clerestory

and concentrated attention of every believer.' . . .

"Indeed, the successive steps which Shoghi Etlendi has taken to train, to instruct and to discipline the Bahi'i Community are all paralleled by a swift continuance of that process of disintegration of human society which has become the more apparent as efforts to attain peace and stability have successively failed. Fourteen years ago the Bahi'i Community was still as a child in the household of civilization, apparently bearing no responsibility for the fate of that household, and therefore concerned only with the joys and sorrows of the child's own growth, the dreams of its own future.

Today, with the household in dire confusion and distress, the youth born of the new age is called upon to prove his birthright and demonstrate his capacity to achieve eternal peace, his elders having failed. . ."

Thus it is that the outstanding major events of the year mark a diversity of achievement and growth never before

section of the Temple, the adoption of such measures as will stimulate the teaching campaign in America, the exercise of the utmost vigilance lest the authorities of standardizing

of those articles of the Faith contained in the unique document of the Will and Testament of 'Abdu'l-Bahi, and their introduction to new believers, bind together the fabric of Bahl'i Community life in the indissoluble bonds of the Covenant of God.

And accompanying the development of the spiritual structure of the Faith the progress of the ornamentation of the dome of the Ma&riqu21-A&klr, despite the serious adversities of the financial world, moved on toward completion; a miracle in stone, a miracle in faith, a miracle in devotion and an evidence of abiding love of the faithful followers of Bahi'u'llih. Though at this time the dome was not completed the friends were heartened and refreshed by the following cablegram which served as inspiration for the year of work ahead. This

chronicled in Bahi'i history, nor will new paths fail successively to unroll themselves before the wayfarer in this New Age of unfolding mysteries, for the

of their resources 2nd thr scorn of their enemies, they have carried triumphantly the Banner of BahUu'116h and brought to a successful issue the first stage in the formative period of His Faith."

Among the major events of the year also must be noted the passing of the venerable, the beloved and revered Dr. Susan I. Moody in the field of her life work in Tihrin. Dr. Moody was one of the early believers to embrace the opportunity of strengthening the bond between the East and the West by taking up her residence in frln and giving her life to the service of humanity. The national secretary in mentioning the passing of Dr. Moody says:

"Her life furnishes the Bahi'i world one more example of heroism and consecration a later generation of believers may well

cablegram received after the close of the Convention of 1934 was immediately communicated t o the friends. It read:-

"American believers' inspired leadership steadily unfolding to Bahi'is world over potentialities majestic edifice heralding formative period Faith of Bah6'u'lllh. Their unerring vision conceived its matchless design. 'Abdu'l-Bahi's own hands laid its cornerstone. Their dynamic faith reared its structure. Their sustained self-sacrifice crowned it with immortal glory. May flame their unconquerable enthusiasm continue glowing in their hearts till its naked frame is enveloped in its shining mantle."

What greater inspiration than this?-

Then followed the instruction that as soon as the clerestory of the Temple was completed no further contracts were to be made for the next unit until the full amount of the sum required was in hand.

In a letter dated December first, 1934, these significant words appear: "Despite the perils and uncertainties with which their country is now beset, and in the face

take to heart. How fruitful her life was!

What noble institutions she developed,

what a monument she reared in the lives

of youth of I'rin! Even the enemies of the Cause could not withhold their admiration

and their recognition of her sincerity! Even

officialdom refrained from destructive measures until her stalwart Bahi'i presence had been removed from the scene!"

Teaching Activities

I n no previous year of which there is record were there so many enrollments of new believers as in this Bahi'i year. Both in the number of new members added to existing communities, and in number of groups prepared for election of a Spiritual Assembly for the first time, this period was one of remarkable growth. Milwaukee, Chicago, New York and many of the other communities reported enrollments which surpassed all previous years. The teaching of the Cause, reinforced by the mysterious

power of the Mas_hriqu'l-A&klr made more effective by the knowledge of the nature

of the financial reverses they have suffered and the unfortunate controversies that have perplexed and agitated them they have forged ahead and are fast approaching the termination of the first stage in the ornamentation of their consecrated Edifice.

Undaunted by the magnitude of this colossal enterprise, undismayed by the smallness of their numbers, the scantiness of the Bahi'i community, received a vast stimulus, inaugurating a movement forward surely destined to acquire greater emphasis with every successive year.

The annual report of the National Teaching Committee comments with gratification on the extension of the Faith, and points out with appreciation the fact that the financial sacrifices made necessary by the

devotion to the project of completing the clerestory section of the Temple imposed serious limitations in the teaching field workers, who met the situation with truly sacrificial devotion. The Teaching Committee report mentions the names of the following friends who have participated in the work of teaching under the direction of the National Committee:

Mrs. Dorothy Baker, Mrs. Ruth Brandt, Mrs. Louise Caswell, Mr. Dale Cole, Mr. Roland Estall, Mrs. Ida Finch, Mrs. Elizabeth Greenleaf, Mr. Louis Gregory, Dr. Walter B. Guy, Mr. Leroy Ioas, Mirzi 'Ali Kuli K_hin, Miss Alma Knoblock, Miss

efficiency in its ideal form. Much teaching has been carried on by correspondence and over four thousand letters written by the various members of the committee must surely some time hear fruit.

Perhaps the most important phase of the work of the teachers, whether of the National Committee or in the Local Assemblies, is the preparation of new believers for memhership in the Bahb'i Community.

Prekarntion of N n u Believers for Membership in the BnhL'i Community

To prepare applicants for the right use oi their membership in the

Bahb'i Com-
munity it was found necessary by the National Spiritual Assembly to clarify the qualifications for membership according to the instructions received from the Guardian and statements have appeared from time to time in the Bahd'i N e w s which are a valuable guide in determining this important step. The following constructive suggestions appeared in the News for March, 1935:

1. "As years of experience have shown, intellectual acceptance of the formal standards of the Bahi'i Faith alone is not sufficient. A true heliever will, in addition, endeavor whole-heartedly to abide by the results of BahVi consultation as maintained by the institutions of the Cause. A true heliever, furthermore, will seek to coiltribute to the unity of the entire community, and find his own development in the growth of the Cause, and not attempt to make the community revolve around his own perconality, nor himself revolve around the human personality of any

Fanny Knoblock, Mrs. Laura Luther, Mrs. Gertrude Matteson, M r s . May Maxwell, Mrs. Loulie Matthews, Mrs. Florence Morton, Mrs. Ruth Moffett, Dr. Lenore Morris, Mme. Gita Orlova, Mr. Charles Mason Remey, Mrs. Orcella Rexford, Mrs. Lorol Schopflocher, Mrs. A. Y. Seto, Mr. Mark Tobey, Mr. N. Forsyth Ward, Mrs. Shahnaz Waite, and Mrs. Georgie Wiles.

Under these able exponents of the Teachings fifteen public teaching campaigns were conducted, while 39 public meetings were held regularly for teaching purposes; 34 study classes were inaugurated for new inquirers and 37 classes organized for deepening the knowledge of the Faith among the friends themselves. A careful analysis of the work of the year has proven the most productive method of teaching to he in the fireside groups in the homes, and great stress is laid upon this system, while the National Teaching Committee strongly urges that more of the friends assume this responsibility and open their homes for the

one heliever.

reading and study of the Word. The annual report also presents for consideration that very few of the Assemblies have embraced the opportunity to sponsor nearby towns and cities and to become responsible for introducing the Faith into new centers where no believers are registered.

The work of the National Teaching Committee over this period, and indeed over the succeeding year, of which an account will he made later, has been so wonderfully systematized and the entire country so splendidly catalogued that one sees here a true demonstration of Bahi'i

The capacity for spiritual association is not an additional qualification for memhership -it is the real test of the believers' profoundest spiritual faith. All teachers responsible for preparing applicants for membership will do well to emphasize this important and vital point, for the aim of Bahh'u'llih's Revelation is to establish oneness of spirit and unity of action throughout the world.

2. "An applicant who is enrolled as voting member of a local Bahb'i community is thereby given association not merely in that community alone, hut by

his enrollment becomes a Bahi'i world citizen-a member of the Bahi'i Commonwealth maintained by the central institutions of the Guardianship and the Universal House of Justice. If he travels, the enrolled believer is given credentials which will be recognized and honored by National and local Spiritual Assemblies without distinction, whether in the East or the West.

the wise and impersonal functioning of the institution, and profit also by contact with other teachers. Later on, when local communities are larger and their collective undertakings more proficient, perhaps all applicants, before enrollment, will be able to receive this final, supervised instruction.

At present, conditions vary so much among the communities that this

suggestion must
How important, therefore, in the prepara- be developed in accordance
with local cir-
tion of applicants for membership, that cumstances. I t would he
well, however,
they be made conscious of this supreme for individual members of
each local As-
privilege, this most vital responsibility sembly to feel a more
positive responsibility
assumed by all who voluntarily seek the in following all local
teaching activities,
shade of the Divine Tree, who would con- visiting each class or group
as frequently
tribute to the World Order of Bahi'n'llAh! as possible, in order to have
direct knowl-
This consideration is likewise a reminder to edge of this vital aspect of
Assembly re-
all of the present believers, especially those sponsibility. By consultation
it wonld then
who are members of local Assemblies, how he possible for the Assembly
to assist each
essential it is to avoid merely local and per- group or class conducted by
individual
sonal issues and situations which might teachers in planning their
subjects so as to
conceal from an applicant the true uni- lead up to the central study
class held by
versality of the Faith of God. the Assernbly itself. Success
depends upon
3. "The same consideration lilrewise gives the unity of the Assembly and
the willing
due emphasis to the fact that no local cooperation of ail teachers,
old and young,
Spiritual Assembly is to be regarded as an in striving to enlarge the
Bahi'i community
independent, self-sufficient Bahl'i institu- year by year.
tion, but rather as one important link in I . "It has been realized
by discerning
the series of institutions which constitute Bahl'is that one essential
aspect of Bahi'i
the World Order of Babl'u'llBh. Local community life, the social
aspect, has so far
Assemblies are dependent upon the National remained practically
undeveloped. As local
Spiritual Assembly, as the National institu- communities become larger
and more er-
tions are dependent upon the Guardian and perienced, their Assemblies

will he able to
the Universal House of Justice. I t is be- arrange social meetings and gatherings to
cause of this organic dependence that the satisfy the innate human need of friendly
national By-Laws make enrollment condi- association, thus supplementing the Nine-
tional upon final approval by the National teen Day Feasts and the Anniversaries
Spiritual Assembly. which at present are the only recognized
4. "In order to assure the entrance of Bahl'i gatherings. The larger local Assem-
each new believer into the BahCi com- blies might even now arrange occasional
mmity upon the soundest basis possible, it feasts, in addition to those in the Bahi'i
is recommended that local Assemblies, calendar, to provide occasions for informal
wherever conditions permit, provide a final association of believers and also to enable
step for the preparation of applicants already applicants to become acquainted with the
interested by home study classes or some local community. So far, such informal
teacher's individual instruction. This final gatherings have been arranged mostly by
step consists in the holding of a special individual believers in their own homes,
study class under the Assembly's own direct which tends to make the social aspect of
supervision and control, where the appli- the community too onesided and personal,
cants can be trained in the Administrative in distinction to the universality of the
principles and their knowledge of the formal Bahi'i meetings. The National
basic teachings carefully reviewed. By this Assembly regrets deeply that Bahl'is are
method, the new believers will experience still compelled to develop a social life either

outside or on a basis of restricted intin~acy 3s well as a collection of stories from Bahl'i
within the Cause. But through social literature.
gatherings arranged by the local Spiritual An interesting development

of the work
Assembly, the social life of Bahi'is will re- with children has been the exchange of
inforce and strengthen their spiritual and letters between various groups for through
ethical lives, and moreover such gatherings this means is born a greater consciousness
will not only bring the applicants and the of unity and oneness in the Faith and a
older believers together but also demon- greater encouragement toward study and
strate the vital fact that Bahi'u'llhh's Faith, research.
in the Guardian's own words, inculcates a
Bahd'i Yoath
standard which 'incline it to neither East
nor West, neither Jew nor Gentile, neither This, the second year of the work of the
rich nor poor, neither white nor colored.' committee for Bahh'i Youth, marked cer-
6 . "Last but by no means least in i n - tain definite accomplishments and deter-
portance is the fact that when new appli- mined certain definite aims and purposes in
cants are enrolled, not merely are they to the pursuit of its ideals. Since the incep-
be adjusted to the Bahi'i community, but tion of the Youth work in 1933 communi-
the older believers are also to adjust to the cation has been established with nineteen
new friends. This consideration, in fact, international groups represellting fifteen
must receive increasing attention as indica- nations, and with fifty-three local groups.
tions multiply that the era of more rapid These do not, however, represent adequately
growth has begun. Courtesy, true Bahh'i the Youth Groups of the world.
love and the spirit of cooperation are due During the year also the committee
every new Bahi'i, without the slightest issued their first Bulletin designed to reach
tincture of aloofness, separateness or, on and interest young people between the ages
the other hand, undue favoritism, from of fifteen and twenty-one years. By the
those who have longer shared the privilege time the third Bulletin was ready for circu-
of adherence to the Faith. lation the subscription list amounted to
"The National Spiritual Assembly offers three hundred names, showing a marked

these remarlts as suggestions deserving of increase in interest and a growing spirit of
thoughtful attention. In no sense are they cooperation among the various Assemblies.
put forth as rulings or commands, because These Bulletins contained valuable sugges-
formal legislation cannot be carried illto the tions and lists of publication* designed to
realm of the heart and the conscience. In increase the knowledge of the Faith and
essence this statement is an appeal, an provide information invaluable in the for-
urgent call for new and higher spiritual mztion of Youth Groups everywhere. Open
attitudes on the part of all the members letters addressed to young Bahi'is were
of the American Bahi'i Community." published in the BahBi News and the com-
munications from the Committee became a
Teaching and Training of Children valuable part of the regular issues of the
In the hands of a most able and devoted News.
committee study outlines i'or the teaching With the decision rendered by the
and training of children have been made National Spiritual Assembly that youth of
available and are widely used throughout sixteen to twenty-one years might declare
the Bahi'i World; however, these outlines their interest in the Faith and attend the
are susceptible of great expansion and Nineteen Day Feasts, it became a matter
should be more generally used as their value of paramount importance to educate the
is inestimable. Among the material in youth and prepare them for the time when
preparation is a collection of poems for the age of maturity being reached, they
groups of various ages on themes in keep- might declare their desire to become fully
ing with the Bahi'i Faith, a sclcction of qualified members of the voting com-
stories from the "Dawn Breakers," Bible munity.
stories which BahCi children should know International correspondence was increas-

ing, and with the Guardian's instruction to The following programs advanccd for thc
"create an international body of active season of 1935 will show the

trend of the young Bahl'i men and women" the committee arose to accept the challenge and have bent every effort in that direction.

Work for peace is always one of the main issues, and cooperation with the "Herald of the South" established a link between the two continents which will become more and more intimate as time goes on.

I t is with a sense of the greatest gratiii- cation that those believers who form the older generation and even the pioneers in the Faith in America are now witnessing the preparation of the hosts which are to follow in their footsteps and meet the challenge of a dying civilization with the truth and power and love of the Faith of Bahi- 'u'llih and His program for the New World Order.

Bnhri'i Sz~mmer Schools Their Intkortance

"He (the Guardian, Shoghi Effendi) hopes that through the earnest and sustained efforts of your committee these annual gatherings will acquire increasing importance in the eyes of the public, and will constitute an effective medium for the dissemination of the Teachings. He feels that in your next summer meetings con- work in hand:

1. Green Acre Study Couvses

1. July 8-12. The Conduct of Bahl'i Affairs. Leader to be announced later.
2. July 15-19, The Most Great Peace. Leader, Horace Holley.
3. July 22-26. Fundamental Bahi'i Teachings. Leader, Sahnaz Waite.
4. July 29-August 2. The Practice of the Bahi'i Life. Leader, Dorothy Baker.
I. August S-9. Bahi'i Teachings 011 Mysticism. Leader, Glenn Shook.
6 . August 12-16. Racial Similarities and Differences: The Scientific Evidence and the Bahi'i Teachings. Leader, Genevieve Coy.
7. August 19-23. The Origins, Powers and Conditions of Man. Leader to be announced later.
8. August 26-30. Review of "The "Promise of All Ages" and "Security for a Failing World" with suggestions as to their use in teaching. Leader, Stanwood Cobb.

Conferences

July '-" Teaching Conference'
July 20, 21. Youth Conference'
tinued emphasis should be laid upon the teaching of the Administration, especially in its relation t o the outside world, so as to impress the non-Bahi'i attendants at the school with the nature, character and world significance of the World Order of Bahi-'u'116h." (Frotn a letter from the Guardian through his secretary to the Central States Summer School, dated November 6, 1934.)

No medium for teaching lies so near to the heart of the Guardian as these Summer Schools. He watches with infinite hope and trust the preparation of their work, the contents of their programs, the number of attendants, the and effect of their efforts. The National Assembly urges the believers t o realize the importance of these three Summer Schools, for these institutions are to evolve into educational centers which eventually will have profound public influence.

August 17, Race
2. Pacific Coast (Geyserville)
July 14-27
Devotions: 9:00 A. M. daily.
Classes: 9:30 A. M. to 12:30 P. M. daily.
Round Table Discussions: 2:30 P. M. each Tuesday and Friday.
Children's Activities: Study Classes 9:30 A. M. daily. Supervised Recreation, 2:30 P. M. daily.
Public Meetings: Fellowship Dinner with Geyserville Grange, 6:30 P. M., Thursday, July 18. Griffith Grove, Santa Rosa, 2:30 P. M., Sunday, July 21. Odd Fellows' Hall, 8:00 P. M., Wednesday, July 24.
Unity Feast: Annual Reunion of Bah6'is and guests, 12 noon, Sunday, July 14.

Courses of Study:
History of the Bahi'i Faith.
Underlying Principles of Bahb'i Administration.

Rohd'i Avchi~ips

During this period the Archives Committee was busy collecting, authenticating and translating the Tablets of 'Abdu'l-Bahi hitherto kept by their recipients, who cher-

The Administrative Order of the

Bahb'i Faith.
ished them so dearly that they had not
Individual and Collective Relation-
become conscious of the vital importance
ships to the Bah6'i Faith.
of preserving them in the National
The Teaching and Influence of Isl6m.
Archives, and who parted with them only
Teaching Conference: 2 : 3 0 P. M.,
after much earnest solicitation. Through
Saturday, July 20.
the preservation of these Tablets, those
bearing the signature of 'Abdu'l-Bahd only,
3 . Central States
the authentic words of the Center of the
(Louhelen Ranch)
Covenant of Bahi'u'llih will be made
Young People's Conference.
available to all posterity and
with the
Monday, June 24 through Thursday,
utmost vigilance the committee
strove to
June 27. Registration, Sunday,
secure, to list and to file them.
Among the
June 23.
Tablets received was a group of
twenty-
five originals, with translations, from
Study Courses
'Abdu'l-Bahi to Miss Sarah Farmer. Other
1 , The Bahb'i Life. Leader, Dorothy
materials received included a
small collec-
Baker.
tion of sacred relics which
had belonged to
2. Bah6'i Approach to World Problems.
Dr. Moody, and a collection of
notes,
Leader, Bishop Brown.
correspondence, newspaper
clippings and
3 . The Guardian's Letters. (A forum to
photographs which had belonged to
Mrs.
be conducted by the Young People's
Keith Ransom-Kehler which form
an excel-
Council.)
lent record of her work in
various lands.
4. What is the Bahi'i Movement? (In-
troductory course to be given by young
Editing of Tablets of
Xbdu'l-Bahd
people selected by the Council.)
Collaborating with the
Archives Com-
First General Summer Session.
mittee those responsible for the
editing of

Saturday, June 29 through Sunday, July 7. Registration, Friday, June 28.

Study Courses

1. Conduct of Bah6'i Affairs. Leader, Horace Holley.

2 . Security in a Failing World. Leader, Stanwood Cobb.

3. Divine Art of Living. Leader, Loulie A. Mathews.

Public Meetings

Afternoon talks. Subject and speaker to be announced later.

Second General Summer Session.

Monday, August 19 through Saturday, August 24.

Study Courses

Two courses will be presented. Announcement later.

'Abdu'l-Bah6 were working diligently on the preparation of the contents for Vol. IV of the Tablets -sorting, classifying, separating and making three copies of each Tablet of which there were up to that time three hundred and ninety-seven. These will constitute Vol. IV and will be printed as soon as it is possible to bring them out in suitable form. In the meantime they have been filed alphabetically and returned to the Archives.

Other Committees

During this period the Committee for the preparation of material for the "BahP'i World," Vol. VI, were working steadily t o bring this volume more nearly to the high standard which the Guardian constantly upholds.

The Committee for the Transcription of Braille for the Blind made the obiective of

thpir year's work the production of the "Book of iqh" and the hand-tooling of various of the shorter Bahl'i writings for that remarkable Swedish publisher, Mr. Harald Thilander, through whose instru-

grounds, the irinian section and the new? of the progress of the Faith in other lands, through these-and the subsequent change of title to the "Bahl'i Magazine"-this intimate organ of the friends was about to

mentality it is hoped, some breeze from the Divine Rosegarden may reach the hlind readers of many cities in Europe.

The "Book of iqln" as well as "Bahl-'u'116h and the New Era" and certain pamphlets are now in the circulating libraries for the hlind which are connected with the public libraries in many of the large cities of this country.

The Contacts Committee, carried on primarily to arouse interest in the Bahb'i Faith, have done yeoman service in tactfully and consistently seeking to contact nationally known figures in the educational, sociological and literary fields, and the response with which they have been met is highly interesting. In their report the committee says: ". . . The responses have earnestly endeavoring to make an authentic shown how general is the search for the solution of the difficulties confronting humanity today. When it is pointed out that men such as Horace Bridges, Graham Taylor, Howard Vincent O'Brien and others of the same stamp have eagerly responded, it is clearly apparent that 'the

merge itself into a vehicle to be known as "The World Order Magazine" which should appeal to the intelligentsia, to the world at large, to the minds and hearts of those true seekers of unity for whom the "BahB'i Magazine" as such, might fail to have an appeal. Never again will there he so precious, so glorious, so intimate a record of the beginnings of a Mighty Age! May its pages be preserved in imperishable glory!

Histovy of the Cause

A National History Committee delegated to collect and preserve for posterity the early history of the Faith in America, together with all the circumstances relating to the visit of 'Abdu'l-Bahl, has been record which only future generations will be able fully to appreciate, when with the growth of human perceptions mankind will have begun to understand its significance, will know this is a "Day wherein the River of Life streamed forth from

the finger of
world is waiting.'" I t is recorded that
some six hundred and more persons have
been individually approached.

"The BahBi Magazine"

"The Bah6'i Magazine," so dear to the
hearts of all who had watched its growth
from year to year and had found it a means
of inspiration, a faithful record of the early
history of the Faith, and fund of informa-
tion and a veritable mine of the jewels of
the wisdom of 'Abdu'l-Bahh, was approach-
ing the culmination of a long and useful
career. Evolving through the "Bahl'i
News" which made its first appearance in
1909, through the "Star of the West" con-
taining the record of that wonderful visit
of 'Abdu'l-Bahl to this country, of His
public addresses, His Tablets and instruc-
tions, His prayers and exhortations, the
early photographs as He appeared on vari-
ous occasions, the dedication of the Temple
West Englewood property, upon which the
National Bahl'i headquarters are situated, as
well as the parcel of land in the grove where
'Abdu'l-Bahb held His memorable Unity
Feast in 1912, from Mr. Wilhelm to the

His Generosity and the
Fountain of Revela-
tion and Unity became manifest
through
His Manifestation, to all who
are in His
earth and heaven!"

Indexing and Cataloguing the BahBi
Literature

The difficulties
encountered by this com-
mittee were due to the fact
that the work
was new and the members
entirely untu-
tored in its technique. I t is
indeed the work
of experts to undertake so
important a com-
mission hut a survey of the
believers in
many centers revealed the fact
that there
were those who could
undertalre it and in-
deed some work had already
been done, so
that a good beginning has been
made and
many valuable suggestions
~resented.

Legal Matters

The Legal Committee
concerned itself
with the Indenture conveying
the valuable

Distribution of Bahd'd
Literature to
Public Libraries

Every possible avenue of
approach to the
public has been employed, but
through the
means of the public libraries

it is hoped to acquaint interested readers with the literature of the Faith and to this end Local Assemblies were urged to place the "Bahh'i World," Vol. IV, before the public in this way so that they might have a consecutive record of Bahi'i international progress.

Local Assemblies were also requested to place copies of Dr. Cobb's "Security for a Failing World" and "The Promise of All Ages" of Cbristophil in public and university libraries, the Y. M. C. A. and the Y. W. C. A. A complete catalogue of the Bahs'i books now on the shelves of the public libraries throughout the country is in the hands of this committee.

Publicity

Well organized and efficient methods of publicizing the news of the Faith and familiarizing the general public with the Teachings and activities of the Bahi'is have opened the doors of many of the most important newspapers and magazines of the country, the Mahriqu'l-Ad_hkbr

Trustees for the National Spiritual Assembly the former home of the late Maria P. Wilson in Malden, Mass., which 'Abdu'l-Bahb blest by living there for some time in 1912, and which had originally been bequeathed to the Guardian, was transferred by him t o the trusteeship of the National Assembly.

The Indenture of the Bosch property in Geyersville, California, was at this time in its final stages and has since passed into the hands of the Trustees also.

Legal questions connected with the incorporation of several of the Local Spiritual Assemblies were under consideration, as well as certain By-Law changes and interpretations.

A new form of bequests was in preparation so that any legacy might appear in the proper legal form in the will of anyone desiring to bequeath property to the Cause.

According to the Bahb'i Law it is incumbent upon every Bah6'i to make a will and

Trustees for the National Spiritual Assembly. The Indenture also conveying to the

ever prov-
during this period bequests were left to the ing a most fertile and
acceptable subject in
Cause by Mrs. Agnes S. Parsons, Mrs. Mary every case. A complete file of
all publicity
Harriman Rudd, Mme. Frida Stjerna and is kept and a record of each
teacher is
Dr. Susan I. Moody. available far any city where
the travelling
The symbol of the Greatest Name has teachers may be visiting for the
purpose of
been protected by law under trade mark teaching the Faith.
registration made by the National Spiritual
Assembly through the U. S. Patent Office, Publishing
action having been taken to secure similar The brilliant work of the
Publishing
protection in Canada. The National Spir-
Committee is evidenced by the continual
itual Assembly has now limited the use of
supply of new publications and the many
the symbol of the Greatest Name to books
valuable reprints which demand has made
and pamphlets containing the Words of
necessary. The books are now handled
Bahh'u'116h. The word "Bahi'i" was legally
through an eastern and a western agency as
protected some years ago. . . . well as through the librarian
at the Temple.
Deeds transferring several parcels of land
This year witnessed as new publications-
in Haifa to the Palestine Branch of the Na-
tional Spiritual Assembly had been received "The Bahi'i World, Vol. V
from the Guardian, while several American "Index for Bahb'i News"
prepared
believers have taken steps to transfer their under supervision of
the N. S. A.
holdings of Mt. Carmel land to the Pal- "Bah6'i Teachings on
Economics"
estine Branch of the National Spiritual As- "Mysticism and the Bah6'i
Revelation"
sembly. by RGhi Afnbn

"World Religion"-pamphlet by Sho- a most valuable study course of
twenty
ghi Effendi lessons on Bahi'i Administration which
sim-

"Will and Testament of 'Abdu'l Bahi" (pamphlet form)
"Bahi'i Teachings on Universal Peace"
Catalogue in small convenient size
Race Amity
Reprints:-
"Bahi'i Prayers"
"Bah6'i Faith" (Publicity leaflet)
"Golden Age of the Cause of Bah6-'u'lS6h (pamphlet)
"America and the Most Great Peace" (pamphlet).
Translations:-
"World Economy of Bahb'u'llih" into German and French
Other translations not as yet listed.
Titles added to the catalog this year but not published by the committee:-
"Do'a: Call t o Prayer" by Ruth J. Moffett
"Security for a Failing World" by Stanwood Cobh
"The Promise of All Ages" by Chris-tophil.
Review afzd Editorial
The functions of this committee as defined by the National Spiritual Assembly

plifies and epitomizes many questions in Administration thus minimizing the labor of the sincere student.

"The complexity of the racial situation in America," says Mr. Louis Gregory in his report t o the National Spiritual Assembly at the Convention of 1931, "makes the work of building race amity one of delicacy and difficulty that challenges constant effort and the best resources of minds and hearts.

The status of the colored race the country over, with marked varieties of degree, is that of an under-privileged and minority group, whose attainments of rights, which theoretically belong to all Americans, and whose progress economically, socially, morally and spiritually is very largely dependent upon the attitude of their neighbors of the majority group."

"That the general awakening of the world has favorably affected this problem, that spiritual powers have play, that substantial progress has been made, nothing short of morbid pessimism can deny. The resources of government, education, philanthropy, business and religion have unfolded plans in the effort to hind the

breaches
were:
T o determine whether the manuscript conformed t o Bahi'i teaching.
T o determine whether the manuscript conformed to adequate standards of literary style and taste.
T o determine whether the manuscript met a real need in the Cause.
A further and most important step, in view of the possibility of a vast quantity of literature not fully conforming with the requirements which may appear in the future was, that the National Assembly instructed the committee that the notation that the work is approved by the Bahi'i Reviewing Committee is to be limited to such works as have not only been approved, and confirmed by the National Assembly, but which are also published under Bahi'i auspices.

The Study Outline Committee compiled

among peoples. Yet with rare exceptions, even the most active and sincere, unless aided by the Divine Revelation of Today, are veiled by the shadows of past and present. And even among the favored few are many and severe, making a constant demand for faith, fidelity, intelligence, broadmindedness, courage, love, patience, prayerfulness and Guidance."

The committee and the cause of Amity met with a great loss in the passing of that ardent advocate of this ideal, Mr. Hooper Harris, whose profound Stnowledge of the Teachings, especially in their relation t o the Bible, made his services invaluable in this and every other field.

Amity meetings were held in many of the centers, and especially noteworthy was the Conference in Green Acre, while the publicity accorded the work of the committee by articles which appeared in the "Chicago Defender," the "Pittsburgh Courier" and

CURRENT BAHA'i ACTIVITIES

the "Amsterdam News," three great weekly

the use of the Foundation Hall for meetings

journals of the colored race, were of immense importance, The report comments with appreciation on the devotion and service of the Southern Bahh'is in particular.

The dominant note, the great undertaking of this year was the continuation of the work of ornamentatiol~on the dome of the Temple and every pulse quickened as progress reports appeared from time to time and photographs of the details of the work were generously distributed among the friends.

That this beautiful dome should have been able to grow and take form under existing financial conditions which have swept the country is one of the miracles of this age.

To enumerate the various phases of the work would only be to recall some of the anxieties which beset those whose responsibility it was to bring the matter to a successful issue. I t is more timely then to quote from the letter of the secretary of the Guardian which appeared at the end of the report of the chairman, Mr. Allen Feasts and all the programs and a committee in charge of worked diligently to sustain the interest in the public meetings which occurred as usual each Sunday at 3.30 P.M., and which were attended largely by new people. Every speaker is at his best when standing in this holy place to proclaim the Message of this Day of God, for the Temple is the heart of the Faith on the western hemisphere--

". . . Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth." (Gleanings of Balti'u'llhh, p. 16.)

Special meetings are frequently arranged as was the case during the sojourn of Mme. Gita Orlova whose brilliant teaching attracted many people. The

McDaniel. The letter read: "In closing may I convey to you and to the American Community of the believers as well, the Guardian's abiding appreciation and gratitude for the striking manner in which the American friends, under the leadership of your Assembly, have each and all arisen to meet the emergency which the lack of sufficient funds had created in connection with the work of the Temple. This constitutes indeed an added victory in the series of triumphs which the American believers have, ever since the ascension of the Master, been winning in the fields of service to the Faith. Their collective, united and sustained labors in this connection are surely hound t o hasten the realization of the Master's promises concerning the ultimate triumph of the Cause throughout the American continent. May this sublime vision disclosed by 'Ahdu'l-Bahi intensify their zeal and stimulate their ardour in bringing their sacred and mighty task to a speedy consummation."

Services in the Temple

Baha'i Holy Days are celebrated in the Temple, the Assemblies of Wilmette, Evanston and Winnetka and Chicago alternating in collaboration with the Temple program committee. Besides this, hundreds of people visit the Temple and are informed of its significance and of the Great Advent. During the year of 1934 approximately 12,000 visitors were conducted through the building; of these some 1,130 represented the membership of many organizations such as clubs, etc.

"Tear asunder in My Name, have grievously blinded your vision, and, through the power born of your belief in the unity of God, scatter the idols of vain imitation. Enter then, the Holy Paradise of the good pleasure of the All-Merciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of

your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may

be fully revealed unto men. It follows therefore, that every man bath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified.

Had he not been endowed with such a capacity, how could he be called to account for his failure? If in the day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: 'Wherefore hast thou disbelieved in My Beauty and turned away from My Self?' and if such a man should reply and say: 'Inasmuch as all men have erred and none hath been found willing to turn his face to the Truth, I too, following their example, have grievously failed to recognize the Beauty of the Eternal,' such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself. . . .

APRIL 21, 1935-APRIL 21, 1936.

l-he keynote of [his epoch best be by reverting to a letter from the ~ ~ under date ~ of J~~~~~~ ~ d10, 1936, i ~ ~

,,L;,L -,,"A", """-'"L*w"

"Dearlv beloved co-worlrers:

"This new stage in the gradual unfoldment of the Formative Period of our Faith into which we have just entered-the phase of concentrated teaching activity, synchronizes with a period of deepening gloom, of universal impotence, of ever-increasing destitution and wide-spread disillusionment in the fortunes of a declining age. This is truly providential and its significance and the opportunities it offers us should be fully apprehended and utilized. Now that the Administrative organs of a firmly established Faith are vigorously and harmoni-

"The signs of God shine as manifest and ously functioning, and now that the Symbol resplendent as the sun amidst the works of (i.e. the House of Worship) of its invinci- His creatures. Whatsoever proceedeth from ble might is lending unprecedented impetus Him is apart and will always remain distin- to its spread, an effort unexampled in its guished, from the inventions of men. From scope and sustained vitality is urgently re- the Source of His knowledge countless quired so that the moving spirit of its Luminaries of learning and wisdom have Founder may permeate and transform the arisen, and out of the Paradise of His Pen lives of the countless multitudes that hun- the breath of the All-Merciful hath con- ger for its teachings. That the beloved tinually been wafted to the hearts and souls friends in America, who have carried tri- of men. Happy are they that have recog- umphantly the banner of His Cause through nized this truth." (Gleanings of Bahl'u- the initial stages of its development, will 'Ilih, p. 143 et seq.) in a still greater measure prove themselves capable of meeting the challenge of the Conclusion present hour, I, for one, can never doubt. Of the evidences of their inexhaustible "In conclusion the important announce- vitality I am sufficiently and continually ment is made that the Guardian has given conscious. My fervent plea will not, I feel the friends a wonderful blessing in the form certain, remain unanswered. For them I of new translations of excerpts from Tab- shall continue t o pray from all my heart. lets of Bahi'u'llih. Within the last few "(Signed) SHOGHI" days three different manuscripts have been received from Haifa, and with them a letter "The year that has come t o a close, while stating that these are to be published with marked by vigorous and varied activity, has the title "Gleanings from the Writings of been a period of spiritual incubation, of a Bahi'u'lUh." I t would be presumptuous turning inward to the life of

the soul, such
t o attempt to describe their power, tbeir as has not occurred, perhaps, since the
beauty, tbeir vitalizing spirit. Suffice it t o American Bahi'is entered the valley of
reinark that Shoghi Effendi, having renewed desolation at the loss of our Master, our
the Cause by instructing us in the ~rinciples inspiration, our guide, 'Abdu'l-Bahh.
of administrative order, now calls us t o a "Two conditions may be noted as chiefly
spiritual renewal in our knowledge of the responsible for this concentration of effort
creative Utterance of Bah6'u'116h." upon the establishment of a more conscious

and vital inner life-the Guardian's gift of Manifestation of God upon which all capac-
'Gleanings from the Writings of Bahh'. ity and all effort depends.
u'llhh,' that inexhaustible draft of the Di- "Therefore, as we summarize the history
vine Elixir, and the increased perturbations of this Bah6'i year terminated by the
of a world whose 'foundations tremble and Twenty-Eighth Annual Convention, let us
whose wise men are confounded.' In reality not fail to bear in mind the fact that not
we should regard these not as two condi- by outward progress and achievement alone,
tions but as the two facets of the same but also by the establishment of purer
providential destiny which both destroys motives, deeper humility and new powers of
and creates. understanding, does the BahP'i community
"As long ago as November 24, 1924, fulfil its privilege as the 'nucleus and pat-
Shoghi Effendi wrote: 'We have but to turn tern' of the world order of Bahi'n'llhh."
our eyes t o the world without t o realize the " 0 ye discerning ones of the people:
fierceness and the magnitude of the forces "Verily, the Words of God which have
of darkness that are struggling with the descended from the heaven of the Will of
dawning light of the Abh6 Revelation. God are the source of unity

and harmony
Nations, though exhausted and disillusioned, for the world. Close your eyes to racial
have seemingly begun to cherish anew the differences and welcome all with the light
spirit of revenge, of domination, and strife. of oneness. Be the cause of the comfort
Peoples, convulsed by economic upheavals, and the advancement of humanity. This
are slowly drifting into two great opeosing handful of dust, the world, is one home, let
camps with all their menace of social chaos, it be in unity."
class hatreds, and world-wide ruin. Races, Steadily and earnestly the work of unify-
alienated more than ever before, are filled ing the divergent races into the all-embrac-
with mistrust, humiliation and fear, and ing consciousness of the Faith of Bahl'u'llih
seem to prepare themselves for a fresh and has been moving forward. The varying na-
fateful encounter. Creeds and religions, tionalities, so long victims of the error of
caught in this whirlpool of conflict and pas- separateness, won by the sincerity of the
sion, appear to gaze with impotence and followers of Bahh'u'116h, have come at last,
despair at this spectacle of unceasing tur- or perhaps better, are coming at last t o
moil.' recognize that no ulterior motive, no un-
"What the Guardian, with clear and un- worthy ambition lies at the root of the
impeded view, could then so deeply discern, devotion t o this Cause of those whose lives
the nations themselves, for all the veils of are dedicated to these holy ideals. Public
spiritual darkness, interfering with and dis- meetings throughout the country, well
torting their vision, now begin to appreci- planned conferences, seasoned by the love
ate. I t is the note of conscious desperation of justice and understanding, are winning
sounding in society which this year has sur- this hard contested territory. N o longer is
rounded us with an altered environment, the emphasis placed on race amity, but on
one far more responsive to the ministration amity alone, the

consciousness of racial dif-
of the Divine Physician, yet one which like- ferences having broken down
in the "light
wise makes supreme challenge to the com- of oneness."
munity of Bahl'is.
"What wonder then that Shoghi Effendi The Teaching Field
has made teaching the very essence of our "The new hour has struck
in the history
individual and collective Bah6'i life; what of our beloved Cause, calling
for nation-
wonder that he has made the translation of wide systematic, sustained
effort in the
Bah6'u'llhh's Tablets so important a part of teaching field enabling
thereby these forces
his myriad services; what wonder that the t o be directed into such
channels as shall
believers themselves, without relaxing their redound to the glory of our
Faith and the
etforts in the performance of definite tasks, honor of its institmions."
have felt intensely the need for renewing "With this clarion call of
Shoghi Effendi
and confirming their relationship t o the to higher services in the
teaching field, the

Guardian set in motion a new wave of con- though the staff of teachers
operating under
certed action by the American Baha'i Com- the direction of the National
Teaching
munity. How miraculously the Will of Committee is all too limited,
still in the
God functions through the sincere servants two year period covered by
this survey the
may be realized by surveying the develop- number of Local Spiritual
Assemblies has
ment of community activities within the increased from sixty to
seventy-two with
Faith, with the trends of conduct and the several more in a preparatory
stage of de-
increasing problems of humanity without velopment.
the Faith. The preparation of
individuals for an
"After the Ascension of 'Abdu'l-Bahi, Assembly, besides the thorough
grounding
when the Faith was filled with great en- in the simple but explicit
articles of Faith as
thusiasm, but with the form under which expressed by the Guardian-the

recogi~ition
its dynamic principles were to function un- of the Rib as the Herald,
Bah6'u'llih as the
developed, the Guardian stressed the neces- Divine Messenger, 'Abdu'l-Bahi
as the Cen-
sity of perfecting the Administrative Order, ter of the Covenant, the
Guardianship im-
the Form through which the Holy Spirit posed by His Will and
Testament on Shoghi
might descend u~lsulliedand unstained dur- Effendi, and the
Administrative Order-
ing the Dispensation of Bahi'u'llih. . . . there are certain ordinances
which a believer
"The next call t o community activity must understand and which are not
only t o
was the call t o unified action in completing be accepted as obligatory, but
which are to
the superstructure of the Temple and the he followed in conformity with
the Laws
ornamentation of the dome-that 'flaming contained in the "Most Holy
Booli," the
beacon of hope t o a distracted world.' "Kit6.b-i-Aqdas," under which
the Com-
Now with the Form of the Faith firmly munity of the Most Great Name
will func-
established, with the symbol of its glory tion in the near future. The
Ordinance of
standing unique as a beacon to wandering Fasting is one of these, and
its explana-
humanity, we are called t o arise as a unit in tion as set forth by the
Guardian is as
carrying t o the human race the healing and follows:
quickening power of the Holy Spirit de- "As regards fasting, it
constitutes, to-
scending into the world through the Faith gether with the obligatory
prayers, the two
of Bah6'u'llih alone." pillars that sustain the
revealed Law of
Throughout America it has become evi- God. They act as stimulants t o
the soul,
dent that each and every follower of Bahi- strengthen, revive and purify
it, and thus
'u2116h is beginning to sense his individual insure its steady development.
responsibility and as this consciousness "The ordinance of fasting
is, as is the
deepens the cry for teachers will he more case with these three
prayers,'> a spiritual

adequately met and the spread of the new consciousness will gain more and more impetus. The Guardian stresses the need of the pioneer spirit such as actuated the disciples of Jesus and of those who, in the early history of the Faith, forsook all worldly entanglements and followed in His footsteps. A canvass of the present situation reveals the fact that there are ten states in the United States and three provinces in Canada where no believers exist. In several of the states and provinces the Cause is represented by either isolated believers, or by small groups who have not reached the required proportions to become a duly qualified Assembly. These conditions are being met with all the ardor and all the power possible and al-

and vital obligation enjoined by Bahi'u'llih upon every believer who has attained the age of fifteen. I n the Aqdas He thus writes:

'Me have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and H e is the Forgiving, the Generous.' And in another passage H e says: 'We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-R ~ as z a feast. . . . The traveler, the ailing, those who are with child or giving)The three obligatory daily praycrr, any one of which the believer is free t o choose.

suck, are not bound by the fast. .. . Abstain from food and drink, from sunrise t o sundown, and beware lest desire deprive you of this grace that is appointed in the Book.'

"Also in the 'Questions and Answers' that form an appendix to the Aqdas, Bah6-

The Annual Souvenir of 'Abdu'l-BahB Among the beloved and authentic traditions which will ever be treasured and celebrated by the Bahi'i Community of Teaneck, New Jersey, assisted by all the adjacent Communities, is

the Souvenir Feast
'n'llih reveals the following: 'Verily, I say of 'Abdu'l-Bahi inaugurated by Him on the
that God has appointed a great station for twenty-ninth of June, 1912. I t is as if
fasting and prayer. But during good health He had said: "This do ye in remembrance
its benefit is evident, and when one is ill, it of Me," for in a Tablet to Mr. Roy Wilhelm
is not permissible t o fulfill them.' Con- 'Abdu'l-Bahh says: "Thy letter dated July
cerning the age of maturity, He reveals in 13, 1913, was received. Its contents indi-
the appendix of that same hook: 'The age of cated the firmness and steadfastness of the
maturity is in the fifteenth year; women believers of God and told of holding a
and men are alike in this respect.' divine meeting in your radiant, charming
"Regarding the vital character and im- country place. Praise be t o God that the
portance of the Divine ordinances and laws, day was spent in the utmost joy and hap-
and the necessity of complete obedience to piness. That Annual Memorial Meeting
them by the believers, we thus read in the will be the Souvenir of 'Abdu'l-Bahi espe-
Gleanings, p. 175: 'Know verily that the cially when it is passed with infinite delight
essence of justice and the source thereof are and gladness." And so from year t o year
both embodied in the ordinance prescribed this Peast marks one of the cherished events
by Him Who is the Manifestation of the in which several hundred people participate.
Self of God amongst men, if ye be of them A beautifully arranged program with music
that recognize this truth. He doth verily and discourses by various friends proves
incarnate the highest, the infallible standard indeed the source of joy and delight and
of justice unto all creation. Were His law proves also a successful method of advauc-
t o be such as to strike terror into the hearts ing the teachings.
of all that are in heaven and on earth, that During this year a notable increase is
law is naught but manifest justice. The apparent in the number of

attendants at
fears and agitation which the revelation of the services, not only in the Mahriqu'l-
this law provoke in men's hearts should in- A a k i r , hut in the various centers where
deed be likened t o the cries of the sucliling meetings are held in public places particu-
babe weaned from his mother's milk, if ye larly for the purpose of attracting new
be of them that perceive . . .' people. During the notable visit of R6hi
"The fasting period, which lasts nineteen Effendi Afnin, that radiant expounder of
days starting as a rule from the second of the Faith, great numbers of people attended
March every year and ending on the twen- the meetings and many expressed the wish
tieth of the same month, involves complete to become members of the study classes
abstention from food and drink from sun- which are assiduously being carried on in
rise till sunset. I t is essentially a period of every locality.
meditation and prayer, of spiritual recuper- T o mcct the demand for infor-mation
ation, during which the believer must strive about the Faith a quantity of literature has
to make the necessary readjust~l~ents in his been prepared and is distributed t o all in-
inner life, and to refresh and reinvigorate quirers. Among these pamphlets are those
the spiritual forces latent in his soul. Its of Dr. Stanwood Cobb o n "Homoculture,"
significance and purpose are, therefore, fun- Miss Marion Holley's "Most Great Peace,"
damentally spiritual in character. Fasting the "Oneness of Mankind" by Hussein Ef-
is symbolic, and a reminder of abstinence fendi Rabbini and the "Path t o God" by
from sclfish and carnal desires."-SHOGHI Mrs. Dorothy Baker. A beautifully illus-
EFFENDI, through his secretary, Haifa, Janu- trated pamphlet on the "Bahi'i House of
ary 10, 1936. Worship" with text by Dr. Genevieve Coy

has a ~ t r s c ~ ei~luch
J comnlent and admira- administrative structure wan developed and

tion and is one of which the friends may be justly proud.

"Termination of First Stage of Formative Period of Our Faith"

"Examining the year as a whole, the following events and trends seem t o possess most decisive importance.

"First, the publication of 'Gleanings From the Writings of Bah6'u3116h'; second, the completion of the external decoration of the clerestory section of the dome unit; third, the formation of ten new Spiritual Assemblies, which took place near the end of last year but could not be recognized and reported to the friends until after the 1935 Convention; fourth, the intensification of teaching activities and the increased clarity and power with which the believers have promulgated the Message; fifth, the visit paid us by R6hi Effendi A f n i n ; and sixth, the National Meeting at the Bahi'i I-Iouse of Wnrchip on October 26 and 27 which commemorated the completion of anorher

the thoughts and actions concentrated upon Temple construction, can we rise t o the full height of spiritual development and service vouchsafed t o us in this era of teaching.

The body of the Cause in America has been created. I t is for us now to pray and strive that this body he filled with the light of true faith.

"The character of the present era was In fact disclosed clearly to us in the cablegram sent t o the National Spiritual Assembly for the conference at the Temple in October:

'The forces which progressive revelation of this mighty symbol of our Faith is fast releasing in (the) heart of a sorely tried continent no one of this generation can correctly appraise. The new hour has struck in (the) history of our beloved Cause, calling for nation-wide, systematic, sustained effort in teaching field, enabling thereby these forces to be directed into such channels as shall redound to the glory of our Faith and (the) honor of its institutions.'

"Such words are as the turning of a fresh page. May we inscribe upon it the record

stage in Temple construction and inaugu-
rated the beginning of general conferences
between the National Spiritual Assembly
and the representatives of local Assemblies.
"On August 3, in response t o a cable-
gram announcing the completion of the
clerestory section, the Guardian used these
significant words: 'Gratefully rejoice clos-
ing glorious chapter marlsing termination
first stage (of) Formative Period of our
Faith. Appeal entire community henceforth
concentrate its attention (and) resources
(upon) activities (in the) teaching field,
ensuring thereby (the) means essential for
completion remaining units. Praying con-
tinually success.'
"Thus were we madc conscious of the
operation of the mysterious law of cycles,
under which each successive period is given
its lesson to learn, its task to perform, cre-
ating thereby, like the succession of classes
in a school, an enlargement of capacity for
the harder tasks and the more important
lessons t o come. The opportunity offered

of inner and outer achievement
brought
into the realm of possibility
and therefore
responsibility by the
irresistible onward
march of God's Cause!
"The ten new communities of
believers
who have established Spiritual
Assemblies,
adding their force t o the
development of
the new world order, have
surely received
the prayers and good wishes of
the friends
as they assume their place in
the Cause and
take up the responsibilities
which rest upon
all who enter the realm of
sacrifice and
unity. I n the letter of
greeting sent them
by the National Spiritual
Assembly last
May, they were reminded of
these words
written by Shoghi Effendi in
1923: 'Though
your number . . . be small and
limited, yet
by virtue of that Celestial
Power bequeathed
to every one of you by our
departed Master,
you are assured that ere long
your small
company shall expand and
wield such power
and influence as no earthly
power can ever
hope for or attain. Who can
doubt that
H e is ever watching from His
Station on

does not return; only co rhe degree that we have been faithful in acquiring the qualities characteristic of the prior period, when the word and the realization of His purpose for mankind?'

"The root of all spiritual teaching lies hidden in the soil of the quickened soul, nourished by study and devotion volun- tarily attained by the individual himself, and thus the success of any general teaching plan depends entirely upon the extent to which we ourselves, as individual believers, have made intense prior effort to become firmly rooted in the spiritual Kingdom. Ba- hi'i teaching is the fruit of faith and the measure of unity. The Cause is perfect and the world of humanity is starved for lack of the bread of understanding and the wine of love. Therefore may we not for one moment regard our existence in the Cause as a kind of static membership which, once attained, we hold passively for life, but rather as a dynamic opportunity that must he fulfilled by continuous advance from that it pre-

high over His scattered fold and is guiding and strengthening His faithful lovers who toil and labor for the fulfilment of His atticudcs and ~nethods. While unhappily, could not extend west of Chi- cago, nevertheless for many communities it brought inspiration and active, fruitful as- sistance. His knowledge, his passionate de- sire to promote the teachings, his heroic endurance in carrying out the continuous schedule of meetings-all this contributed greatly to the advancement made by the Cause in America this year.

"The conference held in Temple Founda- tion Hall last October, which gave to so many believers an opportunity to consult on the important subjects provided by the agenda, will, it is hoped, be followed in the future by similar general Bahb'i conferences held not only in Foundation Hall hut also in other parts of the country. The recom- mendation has been recorded in the Minutes of the National Assembly for the considera- tion of the incoming Assembly,

stage to stage without limit and without end.

"As we were told in 'The Golden Age of the Cause of Bahl'u'llih': 'That the Cause associated with the name of Bahi'u'llih feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamor, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning, can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will . . become increasingly apparent as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind.' On the other hand, this truth does not exclude unified effort nor well-conceived general plans; it does not confine teaching to the realm of personal mysticism; rather does it revel1 the necessity of imbuing our plans, whatever they are from year to year, with spiritual

pare a schedule of its meetings throughout the year in advance, which schedule is to provide if possible for similar conferences with the friends on the Pacific Coast, on the Atlancic Coast, and perhaps also for those in the South. Included in the recommendation is the thought that these regional conferences should contain one or more large public meetings, like the Bah6'i Congress held at each Annual Convention, so that the consultation of the friends and the collective responsibility for teaching may be more closely linked together by the National Spiritual Assembly.

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"It is interesting to note that this general plan revives and extends a policy put forward by the Assembly some ten years ago, when effort was made to hold a public meeting at the conclusion of each Assembly meeting-an effort which the pressure of work compelled the Assembly to forego after a few months. We trust that the time has now come when the idea can be developed with added energy and

made a
reality and not relying upon formal and distinct aspect of BahL'i activity."
collective measures alone.
"It was most fortunate and opportune The Decisive Events of the Year
that the American visit of Rhhi Effendi
Afnhn came at the time when we were be- "Only time can determine the relative
ginning to realize that the Guardian's words importance of matters affecting the Cause,
on teaching involved our rise to a higher but the following specific happenings all
level and not merely a duplication of former have more than merely temporary value.

"The publication of 'Gleanings from the and the notable services they have been
Writings of Bah6'u3116h.' privileged to render. Early in the BahCi
"The consolidation of Bahi'i control of year, Mrs. True and Mrs. Hoagg returned
land surrounding the Shrines on Mount from Europe and Mr. E. R. Mathews and
Carmel. Mrs. Loulie Mathews from their journey
"The completion of the entire dome unit through South America. The American
of the House of Worship. believers now teaching abroad are: Miss
"The transfer t o Trustees under an In- Martha L. Root, Miss Lenora Holsapple,
denture of the house at Malden, Mass., given Miss Agnes Alexander, Miss Marion Jack,
t o the Guardian under the Will and Testa- Mrs. Louise Gregory, Mrs. Clara Sharp, Miss
ment of the late Maria Wilson-the house Adelaide Sharp, Miss Julia Goldman, Mr.
at which the Master rested for some time Charles Bishop and Mrs. Helen Bishop, Mrs.
during His American visit. Anna Kunz, Miss Bertha Matthiesen, Miss
"The donation to the Cause by Mr. and Orcella Rexford, Mrs. Ruhangis Bolles, Miss
Mrs. John Bosch of the property at Geyser- Jeanne Bolles and Mr. Randolph Bolles, Jr.,

ville, Calif., for use as a Bahb'i Summer School. As this property is also held under an Indenture of Trust, it makes five separate legal bodies to be administered in addition t o the function of the National Spiritual Assembly itself: Temple Trustees, Green Acre Trustees, Wilhelm Trustees, Trustees for the Wilson property at Malden, and Trustees under the Indenture effected by Mr. and Mrs. Bosch.

"The second visit made to America by Rhhi Effendi Afnin.

"The symbol of the Greatest Name has been legally protected for the Cause by trade mark registration both in the United States and Canada. The word 'Babi'i' was similarly protected in the United States some years ago, and Canadian protection of i t has likewise been obtained.

"The Encyclopaedia Britannica has removed the article on 'Babiism' which for years has conveyed a limited and in many ways inaccurate impression of the Cause and replaced it with a new article approved by the Reviewing Committee, and furthermore

Mrs. May Maxwell, Miss Mary Maxwell, Mrs. Inez Greeven, Mrs. India Haggerty, Mr. Mark Tohey, Mr. George Spendlove, Mrs. Isabelle Stebbins Dodge, Mr. Dudley Blakeley, Mrs. Elsa Russell Blakeley, Mrs. Lorol Schopflocher, Mme. Gita Orlova.

Thus the American Bahi'i community, through such devoted adherents, continues to perform its high mission in the Bahi'i world.

"Early in the Bah6'i year, it was the privilege of the N. S. A. to meet the boat on which Mr. and Mrs. Howard Carpenter returned from their visit to frin.

"The more vigorous and comprehensive plans carried out by Bahi'i youth, under which groups throughout America and in many other cnuntries held the first of a series of regional confhences, extended their services into the field of public teaching, and, by the National Youth Committee, inaugurated a new and improved Youth bulletin.

"The publication of The BnhBi World, Vol. V, an immense

undertaking, both with
has provided space for a brief article under respect to the gathering of its contents and
the heading 'Bahi'i.' These changes will the cost involved in its printing, with com-
appear in the next printing of the prcsent mensurate value as an impressive evidence
edition, and we have the assurance that in of the international scope of the BahCi
the next edition the subject of the Bahi'i community.
Faith will be more adequately treated than "The deepening in our collective realiza-
was possible in the restricted space available tion of the importance of the three Sum-
in the existing edition. T o Miss Edna True mer Schools as instruments destined t o exalt
we are indebted for the interest shown by rhe standards of our public teaching in all
the Editor in arranging for the two new local communities, and concentrate both
articles. facilities and experience for
the establish-
"The increased number of American be- ment of future Bahi'i Universities.
lievers serving the Cause in foreign lands, "The publication of the first three new

teaching pamphlets in the series planned by "The possibility that Spiritual Assemblies
the Free Literature Committee, which when will be established this year in the new cities
completed will provide brief but interesting of Dayton, Ohio, Springfield, Mass., and
statements on essential aspects of the Faith, Rockford, Ill.
at a price so low that eventually hundreds "Bahd'i News, it should be remarked,
of thousands of copies may be distributed. has been the vehicle for so many general
"The completion of the important task statements and reports that there has not
assumed by the Committee on Editing been space for publishing a number of in-
Tablets several years ago, of preparing the teresting news items this year. The thought
unpublished Tablets of 'Abdu'L-Bah6 in the might be advanced that possibly in futute

National Archives for use in another volume of Tablets.

"The preparation of the general letters written by the Guardian for publication in two volumes instead of the one volume issued originally in 1928. Under the new plan, the letters are to he divided into two series, one with the present title of 'Baha'i Administration'; the other with the title 'The World Order of Bah6'u'llhh' and containing those letters on that subject received in more recent years. This general idea, it may be remarked, was approved by the Guardian in 1934, but the plan has been deferred until the supply of the books on hand was exhausted. The next edition of 'Bahi'i Administration' will contain several early letters reported this year by the Archives Committee. The 'World Order' volume will contain the two 'World Order' letters, 'The Goal of a New World Order,' 'The Golden Age of the Cause of Bahb-u'llah,' 'America and the Most Great Peace,' 'The Dispensation of Bahi'u'llih,' and the new letter already mentioned, on 'The Un-

a distinction can be made between material intended primarily for local Spiritual Assemblies, and material directed to all Bahb'is. The material intended for the Assemblies could be issued in the form of a monthly mimeographed bulletin, while the more general information could have priority in Bahd'i News. Such a method would tend to develop Bnhd'i News along the lines indicated in the letter written by the Guardian on April 10, 1921."

"A few general observations may be permitted, in order t o learn as much as possible from our collective experience during the time since the last Convention.

"First of all, let us note that the Guardian's communications have in several instances been directed to the individual believer, emphasizing values in the Bah6'i life which only voluntary effort can create.

For example, his appeal f o r concentrated effort on teaching goes to the very heart of individual faith and devotion,

and cannot
foldment of World Civilization.' This lat- be fulfilled by administrative effort alone.
ter book, as all believers recognize, traces His call for an abandonment of membership
not merely for the present Bah6'i com- in non-Bahh'i religious bodies is another ap-
munity but also for humanity itself the peal to the individual loyalty. In his defi-
golden thread of Divine destiny woven nition of the National Fund as 'bedrock on
through the fabric of human life in this which all other institutions must necessarily
crucial period. rest and be established,'
Shoghi Effendi
"The inclusion of an illustrated article clearly enlarges the sphere of the individual
on the Temple and the Teachings in the believer's responsibility. His letter on
'American Guide' series of volumes under prayer and fasting, above all, strikes the
preparation by writers in a Federal Depart- note of personal spirituality which must
ment, which will be duplicated in the vol- distinguish our own heart's relationship to
umes covering the State of Illinois. the Divine.
"The first effort t o compile information "Without this personal responsibility and
concerning each individual believer in the continuous individual effort t o advance in
United Statcs and Canada by means of the spiritual realms, administrative action
'Historical Record' cards distributed a few would be fruitless and unavailing, a mere
months after the last Convention. exercise of defined authority and power
without result. Only in a common con counter in the Cause represents nothing el-e
secration to Bah6'u'llbh can the inner as than opportunity for further growth in the
well as outer ties between communities and Kingdom. T o withdraw from a situation
Assemblies become fulfilled in the unity for because it challenges our ego is a turning
which the Manifestation suffered all the away from the healing waters that well
days of His life on earth. from the Source of life and

love."

"Regarding the National Fund, we have the Guardian's expressed view that the demands upon it can be fully met by enlarging constantly the number of confirmed Bahh'is. H e does not advocate a retreat into smaller efforts and diminishing powers, but raises the golden banner heralding a determined and unflagging advance along the entire line. H e has declared that none can estimate the reinforcement which the Bahl'i community, and every active believer, will receive from on high when devotion becomes motion of the spirit t o share a God-given truth.

"Now we must continually seek to enlarge our conception and purify our view of the universal meaning of Bahh'i consultation, the principle underlying all our activities and sustaining our collective life. Consultation has been ordained not to enable any individual or group t o bring pressure to bear upon others for the sake of attaining some predetermined aim. Consultation surely means that personal and group

"The Unfoldnsent of World CLvrlization"

"In conclusion, a few quotations from the Guard~an'slatest letter, addressed to all the friends. Its title, 'The Unfoldment of World Civilization,' suggests its marvelous scope as an analysis of the death of the old order and the birth of the new.

" 'The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and without the Bahi'i world the signs and tokens which, in a mysrerious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. . . .

" 'This New World Order, whose promise is enshrined in the Revelation of Bah6'u'llbh, whose fundamental

principles have
suggestions are advanced for the sake of contributing to the general community or involves no less
Assembly discussion, and in a spirit severed from grief or dissatisfaction whatever the final decision may be. Furthermore, the law of consultation means that no matter how di6cult the problem or tangled the situation which arises, all the believers concerned with it will continue their mutual contact and maintain effort t o solve it until the problem has actually been removed.
Those who remain absent from Nineteen Day meetings and other %enera1 Bahl'i gatherings lose the flow of life through the Bahi'i body, and after a time must necessarily become unduly individualistic or reflect the influence of the non-Bahl'i environment. The creation of unity brings sacrifice and suffering t o every believer without exception. We can pay this price with gratitude and cheerfulness rather than reluctance if we realize that every experience of unhappiness or confusion we en-

been enunciated in the writings of the
Center of His Covenant,
than the complete unification of the entire
human race. . . . N o machinery falling
short of the standard inculcated by the
Bahi'i Revelation, and at variance with the
sublime pattern ordained in His teachings,
which the collective efforts of mankind may
yet devise can ever hope to achieve any-
thing above or beyond that "Lesser Peace"
to which the Author of our Faith has Him-
self alluded in His writings. . . . The
Mort Great Peace on the other hand, as
conceived by B a h i ' u ' l l i h a peace that
must inevitably follow as the practical con-
sequence of the spiritualization of the world
and the fusion of all its races, creeds, classes
and nations-can rest on no other basis,
and can he preserved through no other
agency, except the divinely appointed ordi-
nanccs that are implicit in the World Order
that stands associated with His holy name.'
" 'The Revelation of Bahi'u'llih, whose

Recent Views of the Castle of Mbh-K6 where the Bib was confined.

supremc mission is none other but thc achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful t o its implications, be regarded as signalizing through its advent t h e coming of age of t h e entiye h u m a n race.

I t should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture-all which must synchronize with the initial stages in the unfoldment of the Golden Age of the Baha'i era-should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthermost mission is none other but the suffering would seem to be indispensable.

Resplendent as has been the Age that has witnessed the inception of the Mission with which Bahi'u'llih has been entrusted, the interval which must elapse ere that Age yields its choicest fruit must, it is becomingly increasingly apparent, be overshadowed by such moral and social gloom as can alone prepare an unrepentant humanity for the prize she is destined to inherit. . . . Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is t o suffer are still in preparation, nor can their blackness be as yet imagined. We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new.'

"Such is the tremendous vista revealed to us by the Guardian's power to open the door upon the movements of destiny!

Nothing that is merely

human nature can
most limits in the organization of human possibly sustain the shock of the collapse
society, though man, as an individual, will, as the pillars of the false temple are thrown
nay must indeed as a result of such a con- from their foundations by an Almighty
summation, continue indefinitely t o pro- power. Only the Cause of God can en-
gress and develop.' d u r e t h e Cause that moves forward by
" 'For the revelation of so great a favor the sincerity of its believers and their whole-
a period of intense turmoil and widespread souled unity in a Divine Faith."

GENEVA SCANS T H E EUROPEAN COMMUNITY

m BY HELENBISHOP

HE International Bahh'i Bureau in Not in any way is the Bureau staff to
Geneva is a secretariat constituted to serve be confused with elected administrative
the eight hundred centers of the Bahi'i bodies. Its function is essentially an inter-
World Community, and to be a bureau of mediary one to such elected bodies, as well
information on the Cause. as to other centers and even individuals.

The Bureau exercises no authority what- Our Guardian, Shoghi Effendi, has sum-
soever; neither is it subject to the jurisdic- marized:
tion of any local or National Assembly. "Geneva is auxiliary to the Center in
Although our local teaching activity aims Haifa. I t does not assume the place of
at the eventual formation of a Local Spir- Haifa, but is auxiliary. I t exercises no
itual Assembly, the Bureau's sphere is inter- international authority; it does not try to
national and its function cannot be im- impose, but helps and acts as intermediary
paired. between Haifa and other Baha'i centers.

The prerogative of the Bureau and its I t is international because it links the differ-
obligation t o Assemblies is that same Law ent countries; it is like a distributing

of Consultation, which Baha'u'llih has legislated t o harmonize affairs, and to solve the human problems arising through the interaction of the individual and the group.

CURRENT BAHA'I ACTIVITIES 131

of Mr. and Mrs. Charles Bishop in April of 1934. They came t o work under the direction of Mrs. Emogene Hoagg, there to reinforce the efforts of Miss Lentz and Mrs. Lynch, two members of staff who had carried the Bureau routine for years. The former is German by birth, the latter Russian; both are versed in languages.

I n July of 1934, Mrs. Hoagg, under medical orders and with the permission of Shoghi Effendi, withdrew from the Bureau on extended leave of absence. This rest she has strenuously earned by years of pioneer work for the Cause in Italy and Geneva.

Foremost among the Bureau's champions is Miss Julia Culver, now in California. These many years Miss Culver has assumed the quiet task of financing a diminutive institution in Geneva, reputedly one of the center." (Bahd'i W o r l d , Vol. IV, p. 261.)

A life-sketch of this Bah6'i institution is available in the Bahd'i W o r l d , Vol. IV.

More recent happenings include the arrival

own use are translaced i n d ~ p c n d e n t l ~but ;

translations for publication are made in collaboration with Assemblies, more particularly of late with the National Spiritual Assembly of the Bahi'is of Germany and Austria.

(e) The publication of a news Bulletin, heretofore occasional, in French, German, and English, to the number of five hundred copies.

(f) A world correspondence in various languages including Esperanto, supplying information or dealing with matters pertaining t o the Bahi'i Faith. This is more intimately directed to isolated Bahi'is and Assemblies of the continent, who are pressing for a firmer grasp of the Principles supporting the Administrative Order of Bahi'i Faith.

(g) The distribution of

free literature
high-priced capitals of the world. The to callers, or in response to letters of re-
only other regular subscriber is Shoghi quest; besides, the sale and distribution of
Effendi, who sends nine pounds sterling all Bahi'i books when ordered. The main-
every month t o keep us on the credit side tenance of a free reading and lending
of the ledger. Library, opened daily for morning and
Inasmuch as the Bahi'i traveler invari- afternoon hours, is a prime feature of the
ably greets us, "After all, what goes on in Bureau. Incidentally, the enlargement of
the Bureau?", decorum allows that we make our Library depends upon the continuous
reply and state what the Bureau's mecha- donations made by the Bureau's friends,
nism of service entails. and the Assemblies of the Orient and
(a) A modest charity, sometimes mate- Occident.
rial, but habitually the patient interview (h) The entertainment of visiting
and encouragement of that inevitable drift Bah6'is nr their acquaintances, who bring
of wanderers and maladjusted personalities, cards of introduction. The weekly tea and
who are drawn into any religious strong- social hour, sometimes with music, is the
hold that keeps an open door on a public most conspicuous of Bureau pleasures,-
Street. and, more seriously, the prolific field of
(b) Attendance at the public sessions of Bahi'is-to-be: ". . . for association is the
the League of Nations, and cooperation cause of unity; and unity is the source of
with international societies which are not order in the world." (Bahi'u'llih)
committed to party politics. The Bureau (i) The conduct of a weekly evening
is absolutely non-partisan, and free from meeting for the public, wherein the Teach-
political entanglements actual or conver- ings are presented in accordance with a
sational. program, published and issued

to indi-
(c) The persistent effort to contact in- viduals and societies. This direct
BahB'i
ternational workers, and all lesser person- method is varied by an
occasional guest
alities, who can be led from the universal speaker on some universal
perspective of
social Principles revealed by Bahi'u'lllh t o today's work.
the recognition of His divine Manifestation. Since the Ridvin Season
1934, which is
(d) Translations of the Teachings and the time limit fixed for the
commencement
other required materials into Esperanto, of this survey, visiturs and
guest speakers,
Spanish, Italian, Russian, French, German, who have contributed t o the
meetings, in-
ind English. Materials for the Bureau's clude: Professor Pitman Potter,
instructor
in in~ernational law and mcmber of a made excellent contacts
during two seasons
Juridical Commission under the League of of the northern cruise. I n
Copenhagen,
Nations; Miss Emily Balch, International Miss Johanna Sorenson keeps
alive the in-
Secretary of the Women's International terest stimulated by these
traveling teachers.
League for Peace and Freedom; Madame His Majesty, King Haakon,
granted Miss
Dreyfus-Barney, member of the Intellectual Root an audience at the Royal
Palace in
Cooperation Commission of the League of Oslo on May 9th, 1931.
Previously, His
Nations; Dr. Kenneth Saunders of Colum- Majesty, the King of Denmark,
had ac-
bia University, author of The Ideals of cepted Bah6'i literature
presented hy Mrs.
E~lstand West; Swami Yatiswarananda of Louise Erickson. She was
granted an
the Ramakrishna-Vivekananda Order; Mrs. audience by Crown Prince
Adolph of
Lorne Matteson; Dr. and Madame Fozdar Sweden. Among
celebrities, Dr. Sven
of Bombay; the late Mr. Chatterjee, head Hedin, noted for explorations
and Chinese
of the Information Office of the League of archaeology, encountered
another Bahh'i
Nations; Mr. Mountfort Mills; several and accepted literature. A

Swedish com-
leaders in the Esperanto Movement; Bahl'is poser, Count Wachmeister, is an ardent
from fr6n. friend t o the Cause and
attends meetings
However, Miss Julia Goldman has been in Paris. That Bahb'i soul, brave "Man of
the traveling Bahi'i teacher most fre- the Trees," Richard St. Barbe Baker, did
quently associated with Mrs. Bishop in the good work in Scandinavia in January, 1931.
conduct of this teaching work. I n April Activity is always propitious, but the
of 1934, later in September through March arrival of Mrs. Louise Erickson in Scandi-
of 193 1, in September of 193 1, Miss Gold- navia in February, 1931, is particularly so.
inan was in Geneva cultivating the field of The Master designated her to lift the spade
contacts. The orhit of Miss Goldinan's of broken earth in the name of Scandinavia,
activity extends t o Florence, Paris, Brussels, when H e dedicated the Universal House of
in collaboration with the Princess Anssenac- Worship at Wilmette, Illinois, in 1912.
de-Broglie; England, Copenhagen, Stocb- She and Miss Root are now teaching in
holm, and some of the Bahl'i centers in Finland, where indications are promising
Germany, in collaboratiou with Mrs. Jeanne because observers agree that its folk are
Bolles. characterized by a high seriousness and an
The archetype of traveling teachers is Oriental strain of religious insight.
Miss Martha L. Root. After the publica- During the summer montbs of 1931,
tion of the modern Greek version of Miss Root was acclaimed in Iceland. She
Bahi'u'lldh and the New Era [Athens, wrote that a friend at Reykjavik, won by
May 19341, she passed through the Balkan Mrs. Thomas Collins with a booklet, he-
cities t o Vienna, where the Assembly came the open door through which all
arranged meetings for her. She and Miss subsequent reception was offered: inter-

Lydia Zamenhof presented the Bahi'i Faith a t the International Esperanto Congress held in Stockholm, August 4th to the l l t h , 1934. I n Oslo, Norway, Miss Root assisted Miss Johanna Schubarth in the wide distribution of the latter's translation of Bahd'u'lldh and the New Era, published in April, 193 I. Now she is translating the Kitdb-i-fqdu into Norwegian.

Throughout this period publicity was activated in Denmark, Sweden and Norway some leading newspapers, which re- z w e d the aims and Principles of chi Cause. Among the fine interviews were those accorded t o Mrs. Stuart French, who

views, lectures, radio broadcasting, pnb- licity. Thereby is a tale lively and gratify- ing, recent data towards the precept that a Bahi'i may not neglect t o ". . make mention of Me on M y elrth"; for only the "Essayer of Entities" can determine afore- or the indi- vidual's share in this universal Cause.

Holland is waiting for Miss Root's visit. There she will he equipped with the Dutch translations of Bahd'u'lldh and fhe N e q Era and the Hidden Words. The latter is the excellent work of Captain Leyden, his first translation of a Text from Bahi'n'llih. Both publications are gifts made during this

period by Mr. and Mrs. Max Greeven of and able translators, former Theosophists, Bremen, supplemented by a donation from and an Esperanto leader, are working to- Shoghi Egendi. gether with less talented folk. Interesting

T o proceed with this enumeration of meetings are arranged t o draw from a outposts: in Brussels, Belgium, a first-rate sympathetic circle double the size of the teacher, Mrs. May Maxwell, is active with Community. Now, the Spiritual Assembly Miss Mary Maxwell. N o doubt, they w ~ l l of Sofia is reaching out to further the teach- rally a group and hold regular meetings, for ing work in Varna, Dubnitza,

Plovdiv, and
such is their record elsewhere. Starazagora.
Esthonia bas its family of BahB'is, first Miss Jack describes the Bulgarians as
led to the Cause by the Nova Tago. I n open-minded and of religious temperament.
Praha, Czechoslovakia, a Bahi'i cooperates Poised mid-way between Occident and
with Esperantists, and brings peace move- Orient, they are singularly free from in-
ments sotne cognizance of the Bahh'i Faith. sular, cultural prejudices. This acceptance
I n Budapest, there are those who cherish of the Prophetic Message recalls the genuine
the remembrance of 'Ahdu'l-Bahi's pres- religious passion with which they received
ence there. Nor is Bahh'u'llah left without Cyril and Methodius, the Christian Apostles
a witness in Albania, for Mr. Refo Chapary sent out from Constantinople. In the ninth
translates and teaches in Gjinokaster. century, by the conversion of the sovereign,
Meanwhile, the Delegate from Albania t o Khin Boris, the people embraced Ortho-
the League of Nations, M. Kurti, stands for doxy; and Bulgaria became an independent
the ennobling spiritual and humanitarian Church. frinian religion has been known
Principles represented by the Bahh'i Move- there before, hut it was a sophisticate and
ment. decadent form of it with
which Bulgaria
Other centers in the Balkans require only grappled from the tenth through the
the presence of a moving Bahi'i spirit to twelfth centuries (i.e. Manichaeism, "The
guide interest to the height of consecration. Bogomil Heresy"). Martyrdoms, too. The
Mrs. Louise Gregory has been working in poetic temperament ever seeks the romance
Belgrade courageously; and, at this writing, of religion. Conflicts are the index of alive-
her return is immediate. Before her de- ness.
parture at the end of April in 1931, new If, through the informing Principles of
Bahh'is were declared; and a study class of the Baha'i Administrative Order, and the
six Russian students was formed. discipline of membership in World Com-
Madame Draga Ilif became a BahB'i munity, a profound, religious subjectivity

when she translated Bahi'u'lldh and the Nezu Era into Serbian. A manuscript trans-
latiol; of Sonzc Answered Questions into Croatian was made at the Bureau in Geneva, and sent to Belgrade for circulation. The outlook is more than hopeful: Mrs. Gregory finds the Jugoslavs to he ". . . the most responsive I have found in any of the coun-
tries of Europe."

A t a still more concrete stage is the status of troops in f r i n g only French and English, hut en-
dowed by the Master with a winning spirit and a patience that subdues oppositions, has succeeded in the formation of a Spiritual Assembly, the first in the Balkans, elected in Sofia in July, 1934 by a Community of thirty or more.

In that Community men of professions

T H E B A H A 'i WORLD

A t the International Esperanto Congress. which traveled through the Italian cities during the week of August 3 , 1935, Miss Lidja Zamenhof presented the Bahi'i Teachings.

I n Genoa, there is published in Italian a brilliant monthly review, which gives a

Bulgaria may find a sublime destiny in the Common-
wealth of Nations.

In Italy, Bahi'is are t o be found in Rome and Florence. In Rapallo, at New Year 1931, the BahB'i Faith was introduced by two talks given at the villa of an American singer, Mrs. Ephra Townley. Brigadier General MacGeorge, who was in command during the World War, was glad to hear of a Cause which fostered understanding and unity between East and West.

Mr. Ezra Pound admires 'Ahdu'l-Bah6,- and met Him in London. A compelling poet, Mr. Pound has abandoned poetry to cry out for "Social Credit," and applaud Movements to spiritualize man's material life.

cooperation with London. T o that end, a northern representative was selected from Manchester, one of the oldest and strongest centers, much visited by the late Dr. Essle-
mont, the Americans and the Persians. Its earliest Bahb'i, Mr. E. T. Hall, completes this year his first

quarter-century in teach-
world perspective on cultural, social, and ing the Cause.
spiritual achievements. Exchange of litera- Meanwhile, in London, Mrs. Basil Hall's
ture from the Bureau, and a somewhat Drama oJ Ihe Kingdom and the challenging
detailed correspondence with its Editor, Promise of All Ages have been published.
Professor Lorenzo Caboara, becomes an The variety and charm of the meetings
index of the depths of pure consciousness have increased during this two-year period;
resident in Italy, and directed towards the and the flow of visitors from other coun-
emergence of a New World Order based tries has been constant.
upon j u s t i c e a n d for humanity. A t last the Youth Group has been prop-
I n France, the Spiritual Assembly of erly organized for regular meetings of
Paris holds the largest regular meetings, and study or sociability. I t numbers twenty-
these according t o high standard. Brilliant five and counts some fine irinian students
intellectual feats are performed by the among its members.
students from frin, who select one of the In October of 193 5, the new Center in
youth group t o prepare and read a paper London was opened. I t is more artistic and
at their own monthly meeting, sometimes offers spacious quarters for meetings. In
attended by as many as fifty guests. This that same month the Committee sent forth
Union of Bahb'i Students in Europe holds a teacher to all the groups and their friends,
a yearly conference in Paris. A t the Con- more particularly to deepen the understand-
ference at Christmas time, 1934, the pro- ing of the evolving Administrative Order.
gram developed a correlation between the All in all, the hour is auspicious and marks
Bahh'i Cause and essential world-trends. the time in which to increase the followers
The activities of an Armenian Bahi'i in of Bahi'u'116h in the British Isles.
Marseilles have yielded a group which meets I n Germany, on the other hand, teaching
regularly. I n Lyon, a study group of seven on a grand scale is not

feasible now. I n
has been brought together by the combined October of 1934, the government gave per-
efforts of Madame Borel, Miss Lidja Zamen- mission for the Bahh'is t o hold meetings
hof, and M. Ezzatollah Lhdn Zabih of throughout Germany, but these gatherings
Isfihin. From Toulouse and Nancy, where are necessarily invitational t o Bahi'is and
Bahi'is from f r i n are residents, we antici- their friends. I n some cities a police com-
pate further reports of teaching activity. missioner attends special meetings.
A tract entitled Le Bahi'isme-son his- Exceptional successes were as follows:
foire-sa jortde mondiale, and the new edi- the Feast of Bahh'u'llih commemorated in
tion of L'essai sur le Babd'isme, revised and Stnttgart on November 12th, 1934, con-
annotated by Madame Dreyfus-Barney, are sisting of poetry, music, and addresses
up-to-date equipment for the teaching offered to an audience of several hundred;
work in France,-and throughout Europe as the public session of the Convention at
French is still the secondary language. Ridvin, 1931; the conference held in Berlin
The National Spiritual Assembly of the at Whitsuntide, 1935, for representatives of
Bahh'is of the British Isles appointed a the northern centers.
National Teaching Committee in the spring By far the most spectacular teaching
of 1931, under the chairmanship of Mr. project is the yearly Summer Week at
F. St. George Spendlove. By assisting resi- Esslingen, near Stuttgart. Besides the
dent teachers, and extending the orbit of orientation courses, and Bah6'i Teachings,
traveling teachers, this Committee plans to the Administration has been presented dur-
draw the groups of the provinces into closer ing the seasons of 1934 and 1931. The

School draws visitors from frin, Amcrica besides ~ l l r refined prejudices of history,
and Europe; and it is, indeed, among the tradition, and culture.

rememberable adventures of a Bahh'i on the continent.

Today, the program of activity in Germany is four-fold: 1) translations and publications; 2) the subjective deepening in the Faith and the Unity; 3) the centralization of authority in the National Spiritual Asse~nhly and the direction of its strength t o the Assemblies and groups; 4) declaring the Manifestation t o those who will hear.

This last is, in the deepest sense, the imperative throughout the countries under review here. To us it seems that Europe's spiritual oppression is too far advanced t o admit of conversion in the mass: if souls escape the dismal atmosphere of religious orthodoxy, they are too frequently trapped in the sterility of a bitter unfaith. Prejudices abound, subtle and amazingly complex -prejudices of religion, class, nation, race,

Addresses to the public notwithstanding, teaching in Europe at this eleventh hour resolves ultimately into the penetration of being in quest of souls inwardly taught and prepared by God for His Manifestation:

". . . I saw another angel ascending from the East, having the seal of the living God: and he cried with a loud voice . . .

'Hurt not the earth . . until we have sealed the servants of our God in their foreheads.' " (Revelation VII)

The followers of the Most Great Name are ". . . fighting the lawful and great fight for the prize of a high calling," but the Victory doer not depend upon them.

Great world events, predestined by God, are happening. Others will follow in rapid succession t o alter life and manners at the roots; and, through that radical trausformation, there will finally emerge the World Order of Bahi'u'llih.

EXCERPTS FROM BAHA'I SACRED WRITINGS

Froin "Glearzings from the Writings of Bahk'zl'lllih"

M A N is the supreme Talisman. Lack of a proper education hath, however, de-

The generations that have gone before you-whither are they fled?

And those
prived him of that which he doth inher- round whom in life circled the fairest and
ently possess. Through a word proceeding the loveliest of the land, where now are
out of the mouth of God he was called they? Profit by their example, 0 people,
into being; by one word more he was and be not of them that are gone astray.
guided to recognize the Source of his educa- Others ere long will lay hands on what
tion; by yet another word his station and ye possess, and enter into your habitations.
destiny were safeguarded. The Great Being Incline your ears to My words, and be not
saith: Regard man as a mine rich in gems numbered among the foolish.
of inestimable value. Education can, alone, For every one of yon his paramount
cause it to reveal its treasures and enable duty is to choose for himself that on which
mankind to benefit therefrom. If any man no other may infringe and none usurp from
were to meditate on that which the Scrip- him. Such a thing-and to this the
tures, sent down from the heaven of God's Almighty is My witness-is the love of
holy Will, have revealed, he will readily God, could ye but perceive it.
recognize that their purpose is that all men Build ye for yourselves such houses as
shall be regarded as one soul, so that the the rain and floods can never destroy, which
seal bearing the words "The Kingdom shall shall protect you from the changes and
be God's" may be stamped on every heart, chances of this Life. This is the instruction
and the light of Divine bounty, of grace, of Him Whom the world hath wronged
and mercy may envelop all mankind. The and forsaken.
one true God, exalted be His glory, hath
wished nothing for Himself. The allegiance Consider the pettiness of men's minds.
of mankind profiteth Him not, neither doth They ask for that which injureth them, and
its perversity harm Him. The Bird of the cast away the thing that profiteth them.
Realm of Utterance voiceth continually They are, indeed, of those that are far

this call: "All things have I willed for thee, and thee, too, for thine own sake."

If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: "Thou shalt see in it no hollows or rising hills."

astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the $nimal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-

maker. Liberty causerh man to overstep the bounds of propriety, and t o infringe on the dignity of his station. I t debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We,

crating impulse and the primary purpose underlying the whole of crearion . . .

Upon the inmost reality of each and every created thing He hat11 shed the light of one of His names, and made it a recipient of the glory of one of His attributes.

Upon the reality of man, however, He hath focused the radiance of all His names and attributes, and made i t a mirror of His own Self. Alone of all created things man

verily, are the All-Knowing.

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men t o observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty.

Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eterilal Truth. Whoso bath tasted of its sweetness will refuse t o barternor can it ever be possible for it for a11 the dominion of earth and heaven.

All-praise to the unity of God, and all- honor t o Him, the sovereign Lord, the in- comparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hat11 brought into being the most refined and subtle elements of His creatiot~,and Who, rescuing His creatures

hath been singled out for so great a favor, so enduring a bounty.

These energies with which the Day-Star of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror.

Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun and reflect its light and

And since there can be 110 tie of direct intercourse to bind rhe one truc God with His His creation, and no resemblance whatever can exist between the transient and the

from the abasements of remoteness and the Eternal, the contingent and the Absolute,
perils of ultimate extinction, hath received H e hath ordained that in every age and
them into the Kingdom of incorrupt~ble dispensation a pure and stainless Soul be
glory. Nothing short of His all-encom- made manifest in the lringdoms of earth
passing grace, His all-pervading mercy, nnd heaven. Unto this subtle, this mys-
could have possibly achieved it. How terious and ethereal Being H e hath assigned
could it, otherwise, have been possible for a twofold nature; the physical, pertaining
sheer nothingness t o have lcquircd by itself to thc world of matter, and the spiritual,
the worthiness and capacity to emerge from which is born of the substance of God
its state of non-existence into the realm of Himself. H e hath, moreover, conferred
being? upon Him a double station. The first
Having created the world and all that station, which is related to His in~lermost
liveth and moveth therein, He, through the reality, representeth H i m as One Whose
direct operation of His unconstrained and voice is the voice of God Himself. To this
sovereign Will, chose to confer upon man testifieth the tradition: "Manifold and
rhe unique distinction and capacity to mysterious is My relationship with God"
know Him and to love Him-a capacity .
. . The second station is the human
that must needs be regarded as the gen- station, exemplified by the following verses:

"I am but a man likc you." "Say, praise the portals of Divine mercy have been flung
be t o my Lord! Am I more than a man, open to the face of all created things, and
an apostle?" These Essences of Detach- the clouds of Truth will continue to the
ment, these resplendent Realities are the end that hath no end to rain on the soil of
channels of God's all-pervasive grace. Led human capacity, reality and personality
by the light of unfailing guidance, and their favors and bounties.
Such hath been

invested with supreme sovereignty, they are commissioned to use the inspiration of their words, the effusions of their infallible grace and the sanctifying breeze of their revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trubt of God, latent in the reality of man, emerge as resplendent as the rising Orb of Divine Revelation from behind the veil of concealment, and implant the ensign of its revealed glory upon the summit of men's hearts.

From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day-Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath

God's method continued from everlasting t o everlasting.

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men is, in this Day, of the essence of the Faith of God and His Religion.

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of Divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and he made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain

been endowed. I t is for this very purpose upon mankind, and the light of the Unseen
that in every age and dispensation the did shine above the horizon of celestial
Prophets of God and His chosen Ones have might, they all denied Him, and turned
appeared amongst men, and have evinced away from His face-the face of God
such power as is born of God and such Himself. .. .
might as only the eternal can reveal. Reflect, what could have been the motive
Can one of sane mind ever seriously for such deeds? What could have prompted
imagine that, in view of certain words the such behavior towards the Revealers of the
meaning of which he cannot comprehend, beauty of the All-Glorious? Whatever in
the portal of God's infinite guidance can days gone by hath been the cause of the
ever be closed in the face of men? Can he denial and opposition of those people hath
ever conceive for these Divinc Luminaries, now led to the perversity of the people of
these resplendent Lights either a beginning this age. T o maintain that the testimony
or an end? What outpouring flood can of Providence was incomplete, that it hath
compare with the stream of His all-embrac- therefore been the cause of the denial of
lng grace, and what blessing can excel the the people, is but open blasphemy. H o w
evidences of so great and pervasive a mercy? far from the grace of the All-Bountiful and
There can be no doubt whatever that if for from His loving providence and tender
one moment the tide of His mercy and mercies it is t o single out a soul from
grace were to be withheld from the world, amongat all men for the guidance of His
it would completely perish. For this reason, creatures, and, on one hand, t o withhold
from the beginning that hath no beginning from Him the full measure of His divine

testimony, and, on the othcr, inflict severe of char sacred Tree,

obliv~ousof the truth
retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His Divine Essence, encompassed the earth and all that dwell therein. N o t for a moment hath His grace been withheld, nor have the showers of His lovingkindness ceased t o rain upon mankind.

Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been de-

that no earthly water can quench the flames of Divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts canrwt but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure. . ..

And when the days of Moses were ended, and the light of Jesus, shining forth from the Day-Spring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamored that I-Je Whose advent the Bible had foretold must needs promulgate and fulfil the l a m of Moscs whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day-the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation pet to come? Thesc people of Israrl

are even
prived of beholding the beauty of God, unto the present day still expecting that
nor strayed far from the habitations of Manifestation which the Bible hath fore-
glory. But having weighed the testimony told! How many Manifestations of Holi-
of God by the standard of their own ness, how many Revealers of the light
knowledge, gleaned from the teachings of everlasting, have appeared since the time
the leaders of their faith, and found i t at of Moses, and yet Israel, wrapt in the
variance with their limited understanding, densest veils of satanic fancy and false
they arose to perpetrate such unseemly imdginings, is still expectant that the idol
.
acts. . . of her own handiwork will appear with
such signs as she herself hath conceived!
Consider Moses! Armed with the rod of Thus hath God laid hold of them for their
celestial dominion, adorned with the white sins, hath extinguished in them the spirit
hand of Divine knowledge, and proceeding of faith, and tormented chem with the
from the Pir6n of the love of God, and flames of the nethermost fire. And this for
wielding the serpent of power and everlast- no other reason except that Israel refused
ing majesty, He shone forth from the to apprehend the meaning of such words
Sinai of light upon the world. H e sum- as have been revealed in the Bible concern-
moned all the peoples and kindreds of the ing che signs of the coming Revelation.
earth to the kingdom of eternity, and in- As she never grasped their true significance,
vited them t o partake of the fruit of the and, to outward seeming, such events never
tree of faithfulness. Surely you are aware came t o pass, she, therefore, remained de-
of the fierce opposition of Pharaoh and his prived of recognizing the beauty of Jesus
people, and of the stones of idle fancy and of beholding the Face of God. And

which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the tire clear waters streaming from the springs of purity and holiness. . ..

To them that are endowed with understanding, it is clear and manifest that, when the fire of the love of Jesns consumed the veils of Jewish limitations, and His Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said:

they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung t o such fanciful and unseemly thoughts, and thus have deprived themselves of the "I gu 2nd another will comc, Who will tell you all that 1 have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were ye to ponder upon the Manifestations of the Unity of God with Divine insight.

House occupied by Bahi'u'llih, Qasr Mazra'ih, 'Akkh, Palestine.

authority was made apparent and partially enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said:

Every discerl~ingobserver will recognize that in the Dispensation of the Qur'hn both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and

testified that they were all of God. I n this sense, neither the person of Jesus nor His writings hath differed from that of

hindered from acknowledging His truth. Such things are as "clouds" that veil the eyes of those whose inner being hath not

Muhammad and of holy Book, inas-
much as both have championed the Cause
of God, uttered His praise, and revealed
His commandments. Thus it is that Jesus,
Himself, declared: "I go away and come
again unto you." Consider the sun. Were
it to say now, "I am the sun of yesterday,"
it would speak the truth. And should it,
bearing the sequence of time in mind, claim
to be other than that sun, it still would
speak the truth. In lilre manner, if it be
said that all the days are but one and the
same, it is correct and true. And if it be
said, with respect to their particular names
and designations, that they differ, that again
is true. For though they are the same, yet
one doth recognize in each a separate desig-
nation, a specific attribute, a particular
character. Conceive accordingly the dis-
tinction, variation, and unity characteristic
of the various Manifestations of holiness,
that thou mayest comprehend the allusions
made by the Creator of all names and
attributes to the mysteries of distinction
and unity, and discover the answer to thy
question as to why that everlasting Beauty

tasted the Salsabil of detachment, nor
drunk from the Kawaar of the knowledge
of God. Such men, when acquainted with
those circumstances, become so veiled that,
without the least question, they pronounce
the Manifestation of God as infidel, and
sentence Him to death, You must have
heard of such things taking place all down
the ages, and are now observing them in
these days.

I t behooveth us, therefore, to make the
utmost endeavor, that, by God's invisible
assistance, these dark veils, these clouds of
Heaven-sent trials, may not hinder us from
beholding the beauty of His shining Coun-
tenance, and that we may recognize Him
only by His own Self.

The beginning of all things is the knowl-
edge of God, and the end of all things is
strict observance of whatsoever hath been
sent down from the empyrean of the Divine
Will that pervadeth all that is in the
heavens and all that is on the earth.

Divine Springtime is

come, 0 Most
should have, at sundry times, called Himself Exalted Pen, for the Festival of the All-
.
by different names and titles. . . Merciful is fast approaching. Bestir thy-
self, and magnify, before the entire crea-
I t is evident that changes brought about tion, the name of God, and celebratr His
in every Dispensation constitute the dark praise, in such wise that all created things
clouds that intervene between the eye of may be regenerated and made new. Speak,
man's understanding and the Divine Lumi- and hold not thy peace. The day-star of
nary which shineth forth from the day- blissfnlness shineth above the horizon .of
spring of the Divine Essence. Consider Our name, the Blissful, inasmuch as the
how men for generations have been blindly kingdom of the name of God hath been
imitating their fathers, and have been adorned with the ornament of the name of
trained according to such ways and man- thy Lord, the Creator of the heavens. Arise
ners as have been laid down by the dictates before the nations of the earth, and arm
of their Faith. Were these men, therefore, thyself with the power of this Most Great
to discover suddenly that a Man, Who hath Name, and be not of those who tarry.
been living in their midst, Who, with re- Methinks that thou hast halted and
spect to every human limitation, hath been movest not upon My Tablet. Could the
their equal, had risen to abolish every brightness of the Divine Countenance have
established principle imposed by their Faith bewildered thee, or the idle talk of the
-principles by which for centuries they froward filled thee with grief and paralyzed
have been disciplined, and every opposer thy movement? Take heed lest anytbing
and denier of which they have come to deter thee from extolling the greatness of
regard as infidel, profligate and wicked,- this Day-the Day whereon the Finger of

rhey would of a certainly be veiled and majesty and power hath opened the seal of
'f W O R L D
the Wine of Reunion, and called all who unto men. I am, verily, the All-Bountiful,
are in the heavens and all who are on the the Ancient of Days.
earth. Preferrest thou to tarry when the
breeze announcing the Day of God hath Beware, 0 believers in the Unity of God,
already breathed over thee, or art thou of lest ye be tempted to make any distinction
them that are shut out as by a veil from between any of the Manifestations of His
Him? Cause, or to discriminate
against the signs
No veil whatever have I allowed, 0 Lord that have accompanied and proclaimed
of all names and Creator of the heavens, their Revelation. This indeed is the true
to shut me from the recognition of the meaning of Divine Unity, if ye be of then?
glories of Thy Day-the Day which is the that apprehend and believe this truth. Be
lamp of guidance unto the whole world, ye assured, moreover, that the works and
and the sign of the Ancient of Days unto acts of each and every one of these Mani-
all them that dwell therein. My silence festations of God, nay whatever pertaineth
is by reason of the veils that have blinded unto them, and whatsoever they may mani-
Thy creatures' eyes to Thee, and my mute- fest in the future, are all ordained by God,
nesp is because of the impediments that have and are a reflection of His Will and Pur-
hindered Thy people from recognizing Thy pose. Whoso maketh the slightest possible
truth. Thou knowest what is in me, but I difference between their persons, their
know not what is in Thee. Thou art the words, their messages, their acts and man-
All-Knowing, the All-Informed. By Thy ners, hath indeed disbelieved in God, hath
name that excelleth all other names! If repudiated His signs, and betrayed the
Thy overruling and all-compelling behest Cause of His Messengers.
should ever reach me, it would empower

me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. I t would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovercip Protector, the Self-subsisting.

Canst thou discover any one but Me, 0 Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the

Look not upon the creatures of God except with the eye of lundliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens.

This is the Day whereon the true servants of God partake of the Iife-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity the wine of His Presence, through their recognition of Him the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mime own right, its Ruler."

Attract the hearts of men, through the call of Him the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day-Spring of the Revelation of God, did ye but know it.

This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the

Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace

Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. 0 peoples of the world! Cast away, in My name that transcendeth all

other names, the things ye posscss, and immerse yourselves in this Oceau in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Mercif d.

Lauded and glorified art Thou, 0 Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, what mortal ever hope to ascend inco the heaven of Thy majesty and knowledge.

If I describe Thee, 0 n ~ yGod, as Him Who is the All-Perceiving, I find myself compelled to admit that they Who are the highest Embodiments of perception have

h a v e utteredsuch words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail t o do justice ro the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Day-Spring of Thy Beauty.

Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmnst Thy majesty and glory is but a token of Tlry grace unto them,

that they
been created by virtue of Thy behest. And may be enabled to ascend unto the station
if I extol Thee as Him Who is the All-Wise, conferred upon their own inmost being, the
I, likewise, am forced to recognize that the station of the knowledge of their own
Well-Springs of wisdom have themselves selves.
been generated through the operation of No one else besides Thee hath, at any
Thy Will. And if I Thee as the time, been able to fathom Thy mystery, or
Incomparable One, I soon discover that befittingly to extol Thy greatness. Un-
They Who are the inmost essence of one- searchable and high above the praise of men
ness have been sent down by Thee and are wilt Thou remain for ever. There is none
but the evidences of Thine handiwork. other God but Thee, the Inaccessible, the
And if I acclaim Thee as the Knower of Omnipotent, the Omniscient, the Holy of
all things, I must confess that They Who Holies.
are the Quintessence of knowledge are but
the creation and instruments of Thy All-praise and glory be to God Who,
Purpose. through the power of His might, hath de-
Exalted, immeasurably exalted, art Thou livered His creation from the nakedness of
above the strivings of morcal man to un- non-existence, and clothed it with the
ravel Thy mystery, to describe Thy glory, mantle of life. From among all created
or even to hint at the nature of Thine things He hath singled out for His special
Essence. For whatever such strivings may favor the pure, the gem-like reality of man,
accomplish, they never can hope to tran- and invested it with a unique capacity of
scend the limitations imposed upon Thy knowing Him and of reflecting the great-
creatures, inasmuch as these efforts are ness of His glory. This twofold distinc-
actuated by Thy decree, and are begotten tion conferred upon him hath cleansed away
of Thine invention. The loftiest senti- from his heart the rust of every

vain
ments which the holiest of saints can ex- desire, and made him worthy of the vesture
press in praise of Thee, and the deepest with which his Creator hath designed to
wisdom which the most learned of men can clothe him. I t hath served t o rescue his
utter in their attempts to comprehend Thy soul from the wretchedness of ignorance.
nature, all revolve around that Center This robe with which the body and soul
Which is wholly subjected to Thy sov- of man hath been adorned is the very foun-
ereignty, Which adoretb Thy Beauty, and dation of his well-being and development.
is propelled through thc illovement of Thy 0 , how blessed the day when, aided by the
Pen. grace and might of the one true God, man
Nay, forbid it, 0 my God, that I should will have freed himself from the bondage
THE B A H A 'f WORLD

and corruption of the world and all rhat is Be light and untrammelled as the breeze,
therein and will have attained unto true that ye may obtain admittance into the pre-
and abiding rest beneath the shadow of the cincts of My court, My inviolable Sanctu-
Tree of Knowledge! ary.

Know thou that, according to what thy 0 My servanrs! Let not your vain hopes
Lord the Lord of all men, hath decreed in and idle fancies sap the foundations of your
His Book, the favors vouchsafed by Him belief in the All-Glorious God, inasmuch as
unto mankind have been, and will ever re- such imagining5 have been wholly unprof-
main, limitless in their range. First and itable unto men, and failed to direct their
foremost among these favors, which the steps unto the straight Path. Think ye, 0
Almighty hath conferred upon man, is the My servants, that the Hand of My all-en-
gift of understanding. His purpose in con- compassing, My overshadowing, and tran-
ferring such a gift is none other except to scendent sovereignty is chained

up, that the
enable His creature to know and recognize flow of Mine ancient, My ceaseless, and all-
the one true God-exalted be His glory. pervasive mercy is checked, or that the
This gift +eth man the power to discern clouds of My sublime and unsurpassed fa-
the truth in all things, leadeth him to that vors have ceased to rain their gifts upon
which is right, and helpeth him to discover men? Can ye imagine that the wondrous
the secrets of creation. Next in rank, is works that have proclaimed My divine and
the power of vision, the chief instrument resistless power are withdrawn, or that the
whereby his understanding can f~inction. potency of My will and purpose hath been
The sense of hearing, of the heart, and the deterred from directing the destinies of
like, are similarly to he reckoned among mankind? If it not be so, wherefore, then,
the @its with which the human body is have ye striven to prevent the deathless
endowed. Immeasurably exalted is the Al- Beauty of My sacred and gracious Coun-
mighty Who hath created these powers, and tenance from being unveiled to men's eyes?
revealed them in the body of man. Why have ye struggled to h'ulder the Man-
ifestation of the Almighty and All-Glorious
Thine eye is My trust, suffer not the Being from shedding the radiance of His
dust of vain desires to becloud its luster. Revelation upon the earth? Were ye to be
Thine ear is a sign of My bounty, let not fair in your judgment, ye would readily
the tumult of unsecmly motives turn it recognize how the realities of all created
away from My Word that encompasseth all things are inebriated with the joy of this
creation. Thine heart is My treasury, al- new and wondrous Revelation, how all the
low not the treacherous hand of self to rob atoms of the earth have been illuminated
thee of the pearls which I have treasured through the brightness of its glory. Vain
therein. Thine hand is a symbol of My and wretched is that which ye

have imag-
lovingkindness, hinder it not from holding ined and still imagine!
fast unto My guarded and hidden Tablets. Retrace your steps, 0 My servants, and
. . . Unasked, I have showered upon thee incline your hearts to Him Who is the
My grace. Unpetitioned, I have fulfilled Source of your creation. Deliver yourselves
thy wish. In s p i ~ eof thy undeserving, I from your evil and corrupt affections, and
have singled thee out for My richest, My hasten to embrace the light of the undying
incalculahle favors. . . . O My servants! Fire that gloweth on the Sinai of this mys-
Be as resigned and submissive as the earth, terious and transcendent Revelation. Cor-
that from the soil of your being there may rupt not the holy, the all-embracing, and
blossom the fragrant, the holy and multi- primal Word of God, and seek not to pro-
colored hyacinths of My knowledge. Be fane its sanctity or to debase its exalted
ablaze as the fire, that ye may burn away character. 0 heedless ones! Though the
the veils of heedlessness and set aglow, wonders of My mercy have encompassed all
through the quickening energies of the love created things, both visible and invisible,
of God, the chilled and wayward heart. and though the revelations of My grace

and bounty have permeated every atom of yc would, of a truth, rid your~rlvrsof at-
the universe, yet the rod with which I tachment to all created things, and would
can chastise the wicked is grievous, and the gain a true knowledge of your own selves
fierceness of Mine anger against them ter- -a knowledge which is the same as the
rible. With ears that are sanctified from comprehension of Mine own Being. Ye
vain-glory and worldly desires hearken unto would find yourselves independent of all
the counsels which I, in My merciful kind- else but Me, and would perceive, with your

ness, have revealed unto you, and with your inner and outer eye, and as manifest as the
inner and outer eyes contemplate the evi- revelation of My effulgent name, the seas
dences of My marvelous Revelations. . . . of My loving kindness and bounty moving
within you. Suffer not your idle fancies,
0 My servants! Deprive not yourselves your evil passions, your insincerity and
of the unfading and resplendent Light- that blindness of heart to dim the luster, or
shineth within the Lamp of Divine glory. stain the sanctity, of so lofty a station.
Let the flamt of the love of God burn Ye are even as the bird which soareth, with
brightly within your radiant hearts. Feed the full force of its mighty wings and with
it with the oil of Divine pidance, and pro- complete and joyous confidence, through
tect it within the shelter of your constancy. the immensity of the heavens, until, im-
Guard it within the globe of trust and de- pelled to satisfy its hunger, it turneth long-
tachment from all else but God, so that the ingly to the water and clay of the earth
evil whisperings of the ungodly may not below it, and, having been entrapped in the
extinguish its light. 0 My servants! My mesh of its desire, findeth itself impotent
holy, My divinely ordained Revelation may to resume its flight to the realms whence it
be likened unto an ocean in whose depths came. Powerless t o shake off the burden
are concealed innumerable pearls of great weighing on its sullied wings, that bird,
price, of surpassing luster. I t is the duty hitherto an inmate of the heavens, is now
of every seeker t o bestir himself and strive forced to seek a dwelling-place upon the
t o attain the shores of this ocean, so that he dust. Wherefore, 0 My servants, defile not
may, in proportion t o the eagerness of his your wings with the clay of waywardness
search and the efforts he hath exerted, par- and vain desires, and suffer them not to be
take of such benefits as have been pre- stained with the dust of envy and hate, that
ordained in God's irrevocable and hidden ye may not be hindered from soaring in

the
Tablets. If no one be willing to direct his heavens of My divine knowledge.
steps towards its shores, if every one should 0 My servants! Through the might of
fail t o arise and find Him, can such a fail- God and His power, and out of the treasury
ure be said t o have robbed this ocean of its of His knowledge and wisdom, I have
power or t o have lessened, to any degree, brought forth and revealed unto yon the
its treasures? How vain, how contempt- pearls that lay concealed in the depths of
ible, are the imaginations which your hearts His everlasting ocean. I have summoned
have devised, and are still devising! the Maids of Heaven t o emerge from be-
0 My
servants! The one true God is My w~tness! hind the veil of concealment, and have
This most great, this fathomless and surg- clothed them with these words of Mine-
ing Ocean is near, astonishingly near, unto words of consumlnatc power and wisdom.
you. Behold it is closer to you than your I have, moreover, with the hand of divine
life-vein! Swift as the twinkling of an eye power, unsealed the choice wine of My Rev-
ye can, if ye but wish it, reach and par- elation, and have wafted its holy, its hid-
take of this imperishable favor, this God- den, and musk-laden fragrance upon all
given grace, this incorruptible gift, this created things. Who else but yourselves is
most potent and unspeakably glorious to be blamed if ye choose to remain unen-
bounty. dowed with so great an outpouring of God's
0 My servants! Could ye apprehend with transcendent and all-encompassing grace,
what wonders of My munificence and with so bright a revelation of His resplend-
bounty I have willed to entrust your souls, ent mercy? ...

0 My servants! Thrrc d l i n e ~ hnothing hend this truth, and should consequently
else in Mine heart except the unfading light indulge in vain and unseemly language, no
of the Morn of Divine guidance, and out of one whose sight is keen and whose under-

My mouth proceedeth naught but the essence of truth, which the Lord your God hath revealed. Follow not, therefore, your earthly desires, and violate not the Covenant of God, nor break your pledge to Him. With firm determination, with the whole affection of your heart, and with the full force of your words, turn ye unto Him, and walk not in the ways of the foolish.

The world is but a show, vain and empty, a mere nothing, bearing the semblance of reality. Set not your affections upon it. Break not the bond that uniteth you with your Creator, and be not of those that have erred and strayed from His ways. Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. It may, moreover, be likened unto the lifeless image of the beloved whom the lover hath sought and found, in the end, after long search and to his utmost regret, to be such as cannot "fatten nor appease his hunger."

standing is enlightened would ever allow such idle talk to cause him to waver in his belief.

The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their Revelation may be likened unto the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth, it revealeth a fresh measure of its brightness, yet its inherent splendor can never diminish, nor can its light suffer extinction.

It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world.

Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath

been entrusted
0 My servants! Sorrow not if, in these with a Message, and charged t o act in a
days and on this earthly plane, things con- manner, that would best meet the require-
trary to your wishes have been ordained and ments of the age in which H e appeared.
manifested by God, for days of blissful joy, God's Purpose in sendiilg His Prophets unto
of heavenly delight, are assuredly in store men is twofold. The first is t o liberate
for you. Worlds, holy and spiritually glor- the children of men from the darkness of
ious, will be unveiled t o your eyes. You ignorance, and guide them to the light of
are destined by Him, in this world and true understanding. The second is t o en-
hereafter, t o partake of their benefits, t o sure the peace and tranquillity of mankind,
share in their joys, and to obtain a portion and provide all the means by which they
of their sustaining grace. can be established. . . .
Little wonder,
then, if the treatment prescribed by the
Know thou assuredly that the essence of physician in this day should not be found
all the Prophets of God is one and the same. t o be identical with that which he pre-
Their unity is absolute. God, the Creator scribed before. How could it be otherwise
saith: There is no distinction whatsoever when the ills affecting the sufferer necessi-
among the Bearers of My Message. They tate at every stage of his sickness a special
all have but one purpose; their secret is the remedy? I n like manner, every time the
same secret. T o prefer one in honor to an- Prophets of God have illumined the world
other, t o exalt certain ones above the rest, with the resplendent radiance of the Day-
is in no wise to be permitted. Every true Star of Divine knowledge, they have in-
Prophet hath regarded His Message as fnn- variably summoned its people t o embrace
damentally the same as the Revelation of the light of God through such means as
every other Prophet gone before Him. If best befitted the exigencies

of the age in
any man, therefore, should fail t o compre- which they appeared. They were
thus able

to scatter the darkness of ignorance, and to sistance to mankind, and
deliver it from its
shed upon the world the glory of their own state of grievous abasement.
knowledge. I t is towards the inmost es- In one of the Tablets these
words have
sence of these Prophets, therefore, that the been revealed: 0 people of God!
Do not
eye of every man of discernment must be busy yourselves in your own
concerns; let
directed, inasmuch as their one and only your thoughts be fixed upon
that which
purpose hath always been to guide the err- will rehabilitate the fortunes
of mankind
ing, and give peace to the aficted. These and sanctify the hearts and
souls of men.
are not days of prosperity and triumph. This can best be achieved
through pure and
The whole of manlrind is in the grip of holy deeds, through a virtuous
life and a
manifold ills. Strive, therefore, to save its goodly behavior. Valiant acts
will ensure
life through the wholesome medicine which the triumph of this Cause, and
a saintly
the almighty hand of the unerring Physi- character will reinforce its
power. Cleave
cian hath prepared. unto righteousness, 0 people of
BahH! This,
verily, is the commandment which this
Justice is, in this day, bewailing its wronged One hath given unto you,
and the
plight, and Equity groaneth beneath the first choice of His
unrestrained Will for
yoke of oppression. The thick clouds of every one of you.
tyranny have darkened the face of the 0 friends! I t behoveth you
to refresh
earth, and enveloped its peoples. Through and revive your souls through
the gracious
the movement of Our Pen of glory We favors which in this Divine,
this soul-stir-
have, at the bidding of the omnipotent Or- ring Springtime are being
showered upon

dainer, breathed a new life into every hu-
man frame, and instilled into every word
a fresh potency. All created things pro-
claim the evidences of this world-wide re-
generation. This is the most great, the
most joyful tidings imparted by the pen of
this wronged One to mankind. Wherefore,
fear ye, 0 My well-beloved olles! Who is
it that can dismay you? A touch of mois-
ture sufficeth to dissolve the hardened clay
out of which this perverse generation is
molded. The mere act of your gathering
together is enough to scatter the forces of
these vain and worthless people. . .
Every man of insight will, in this day,
readily admit that the counsels which the
Pen of this wronged One hath revealed con-
stitute the supreme animating power for
the advancement of the world and the ex-
altation of its peoples. Arise, 0 people,
and, by the power of God's might, resolve
to gain the victory over your own selves,
that haply the whole earth may be freed
and sanctified from its servitude to the gods

you. The Day-Star of His great
glory hath
shed its radiance upon you, and
the clouds
of His limitless grace have
overshadowed
you. How high the reward of him
that
hath not deprived himself of so
great a
bounty, nor failed to recognize
the beauty
of his Best-Beloved in this,
His new attire.
Watch over yourselves, for the
Evil One is
lying in waic, ready to entrap
you. Gird
yourselves against his wicked
devices, and,
led by the light of the name of
the All-
Seeing God, make your escape
from the
darkness that surroundeth you.
Let your
vision be world-embracing,
rather than
confined to your own self. The
Evil One
is he that hindereth the rise
and obstruct-
eth the spiritual progress of
the children of
men.
I t is incumbent upon every
man, in this
Day, to hold fast unto
whatsoever will pro-
mote the interests, and exalt
the station, of
all nations and just
governments. Through
each and every one of the
verses which the
Pen of the Most High hath

revealed the
of its idle fancies-gods that have inflicted doors of love and unity have been unlocked
such loss upon, and are responsible for the and flung open to the face of men. We
misery of, their wretched worshipers. These have erewhile declared-and Our Word is
idols form the obstacle that impeded man the truth-: "Consort with the followers
in his efforts to zdvance in the path of per- of all religions in a spirit of friendliness and
fection. We cherish the hope that the fellowship." Whatsoever hath led the chil-
Hand of Divine power may lend its as- dren of men to shun one another, and hath

caused dissensions and divisions amongst tue of Our inscrutable decree, We have
them, hath, ~hroughthe revelation of these preferred to conceal.
words, been nullified and abolished. From Beseech ye the one true God to grant
the heaven of God's Will, and for the pur- that all men may be graciously assisted to
pose of ennobling the world of being and fulfil that which is acceptable in Our sight.
of elevating the minds and souls of men, Soon will the present-day order be rolled
hath been sent down that which is the most up, and a new one spread out in its stead.
effective instrument for the education of Verily, thy Lord speaketh the truth, and is
the whole human race. The highest essence the Knower of things unseen.
and most perfect expression of whatsoever
the peoples of old have either said or writ- 0 ye the beloved of the one true God!
ten hath, through this most potent Revela- Pass beyond the narrow retreats of your evil
tion, been sent down from the heaven of and corrupt desires, and advance into the
the Will of the All-Possessing, the Ever- vast immensity of the realm of Gad, and
Abiding God. Of old it hath been re- abide ye in the meads of sanctity and of
vealed: "Love of one's country is an ele- detachment, that the fragrance of your
ment of the Faith of God." The Tongue deeds may lead the whole of

mankind to the
of Grandeur hath, however, in the day of ocean of God's unfading glory. Forbear
His manifestation proclaimed: "It is not ye from concerning yourselves with the af-
his to boast who loveth his country, hut it fairs of this world and all that pertain-
is his who loveth the world." Through eth unto it, or from meddling with the
the power released by these exalted words activities of those who are its outward
He hath lent a fresh impulse, and set a new leaders.
direction, to the birds of men's hearts, and The one true God, exalted he His glory,
hath obliterated every trace of restriction hath bestowed the government of the earth
and limitation from God's holy Book. upon the kings. To none is given the right
0 people of Justice! Be as brilliant as to act in any manner that would run coun-
the light, and as splendid as the fire that ter to the considered views of them who
blazed in the Burning Bush. The bright- are in authority. That which He hath re-
ness of the fire of your love will no doubt served for Himself are the cities of men's
fuse and unify the contending peoples and hearts; and of these the loved ones of Him
kindreds of the earth, whilst the fierceness Who is the Sovereign Truth are, in this
of the flame of enmity and hatred cannot Day, as the keys. Please God they may,
but result in strife and ruin. We beseech one and all, be enabled to unlock, through
God that H e may shield His creatures from the power of the Most Great Name, the
the evil designs of His enemies. He verily gates of these cities. This is what is meant
hath power over all things. . . . by aiding the one true God-a theme to
which the Pen of Him Who causeth the
This is the Day in which God's most ex- dawn to break hath referred in all His
cellent favors have been poured out upon Books and Tablets.
men, the Day in which His most mighty
grace hath been infused into all created As to those that have tasted of the fruit

things. I t is incumbent upon all the peo-
ples of the world to reconcile their differ-
ences, and, with perfect unity and peace,
abide beneath the shadow of the Tree of
His care and lovingkindness. I t behoveth
them to cleave to whatsoever will in this
Day be conducive to the exaltation of their
stations, and to the promotion of their best
interests. Happy are those whom the all-
glorious Pen was moved to remember, and
blessed are those men whose names, by vir-
them, the Day in which the clouds of His
bountiful favor have overshadowed the
whole of mankind. Now is the time to
cheer and refresh the down-cast through
the invigorating breeze of love and fellow-
ship, and the living waters of friendliness
and charity.
They who are the beloved of God, in
whatever place they gather and whomso-
ever they may meet must evince, in their
attitude towards God, and in the manner
of their celebration of His praise and glory,
such humility and submissiveness that every

of man's earthly existence, which is the
recognition of the one true God, exalted be
His glory, their life hereafter is such as We
are unable to describe. The knowledge
thereof is with God, alone, the Lord of all
worlds.
This is the Day whereon the Ocean of
God's mercy hath been manifested unto
men, the Day in which the Day-Star of His
lovingkindness hath shed its radiance upon

Every eye, in this Day, should seek what
will best promote the Cause of God.
Great indeed is this Day! The allusions
made to it in all the sacred Scriptures as
the Day of God attest its greatness. The
soul of every Prophet of God, of every Di-
vine Messenger, hath thirsted for this won-
drous Day. All the divers kindreds of the
earth have, likewise, yearned to attain it.
No sooner, however, had the Day-Star of
His Revelation manifested itself in the
heaven of God's Will, than all,

except
atom of the dust beneath their feet may those whom the Almighty was pleased to
attest the depth of their devotion. The guide, were found dumbfounded and heed-
conversation carried by these holy souls less.
should be informed with such power that 0 thou that hast remembered Me! The
these same aroms of dust will be thrilled by most grievous veil hath shut out the peo-
its influence. They should conduct them- ples of the earth from His glory, and hin-
selves in such manner that the earth upon dered them from hearkening t o His Call.
which they tread may never be allowed to God grant that the light of unity may en-
address them such words as these: "I am velop the whole earth, and that the seal,
to be preferred above you. For witness, "the Kingdom is God's," may be stamped
how patient I am in bearing the burden upon the brow of all its peoples.
which the husbandman layeth upon me. I Arise, O wayfarer in the path of the
am the instrument that continually impart- Love of God, and aid thou His Cause. Say:
eth unto all beings the blessings with which Barter not away this Youth, 0 people, for
He Who is the Source of all grace hath en- the vanities of this world or the delights
trusted me. Notwithstanding the honor of heaven. By the righteousness of the one
conferred upon me, and the unnumbered true God! One hair of Him excelleth all
evidences of my wealth* wealth that sup- that is in the heavens and all that is on the
plieth the needs of all creation-behold the earth. Beware, 0 men, lest ye he tempted
measure of my humility, witness with what to part with Him in exchange for the gold
absolute submissiveness I allow myself to he and silver ye possess. Let His love be a
trodden beneath the feet of men . .". store-house of treasure for your souls, on
Show forbearance and benevolence and the Day when naught else but Him shall
love to one another. Should any one among profit yon, the Day when every

pillar shall
you be incapable of grasping a certain tremble, when the very skins of men shall
truth, or be striving to comprehend it, creep, when all eyes shall stare up with ter-
show forth, when conversing with him, a ror. Say: 0 people! Fear ye God, and
spirit of extreme kindliness and good-will. turn not away disdainfully from His Rev-
Help him to see and recognize the truth, elation. Fall prostrate on your faces before
without esteeming yourself to be, in the God, and celebrate His praise in the day-
least, superior to him, or to be possessed of time and in the night-season.
greater endowments. Let thy soul glow with the flame of this
The whole duty of man in this Day is undying Fire that burneth in the midmost
to attain that share of the flood of grace heart of the world, in such wise that the
which God poureth forth for him. Let waters of the universe shall be powerless t o
none, therefore, co~lsider the largeness or cool down its ardor. Make, then, mention
smallness of the receptacle. The portion of of thy Lord, that haply the heedless among
some might lie in the palm of a man's hand, Our servants may be admonished through
the portion of others might fill a cup, and thy words, and the hearts of the righteous
of others even a gallon-measure. be gladdened.

THE B A H A .'f WORLD

Say: 0 men! This is a matchless Day. with the ornament of existence, and a
Matchless must, likewise, be the tongue that breath wafted from His peerless Paradise
celebrateth the praise of the Desire of all hath invested all beings with the robe of
nations, and matchless the deed that aspir- His sanctity and glory. A sprinkling from
eth to be acceptable in His sight. The the unfathomed deep of His sovereign and
whole human race hath longed for this Day, all-pervasive Will hath, out of utter noth-
that perchance it may fulfil that which well ingness, called into being a creation which

beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!

0 Salmin! The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His lovingkind~~ess, He hath manifested unto men the Day-Stars of His di-

is i n h i t e in its range and deathless in its duration. The wonders of His bounty can never cease, and the stream of His merciful grace can never be arrested. The process of His creation hath had no beginning, and can have no end.

In every age and cycle He hath, through the splendorous light, shed by the Manifestations of His wondrous Essence, recreated all things, so that whatsoever reflecteth in the heavens and on the earth the signs of His glory may not be deprived of the outpourings of His mercy, nor despair of the showers of His favors. How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can he found which dot11 not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His unity. So perfect and comprehensive is His creation that no mind nor heart, however keen or pure,

vine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

Tt behoveth you to ascertain whether or A drop of the billowing ocean of His endless mercy hath adorned all creation at which it shonld he made manifest. God's

can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day-Star of Truth, Who is the invisible and unknowable Essence. The conceptions of the devoutest of mystics, the attainments of the most accomplished amongst men, the highest praise which human tongue or pen can render are all the product of man's finite mind and are conditioned by its limitations.

Shake off, 0 heedless ones, the slumber of negligence, that ye may behold the radiance which His glory hath spread through the world. How foolish are those who murmur against the premature birth of His light. 0 ye who are inly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest.

not such a light hath appeared. It is neither within your power nor mine to set the time

dreds of the carth. Say; 0 fliends! Drink

inscrutable Wisdom Lath fixed its hour beforehand. Be content, 0 people, with that which God hath desired for you and preothers pardestined unto yon. . . . 0 my ill-wishers! The Day-Star of eternal Guidance beareth me witness: Had it been in my power, I would have, under no circumstances, consented to distinguish myself amongst men, for the Name I bear utterly disdaineth t o associate itself with this generation whose tongues are sullied and whose hearts are false. And whenever I chose to hold my peace and be still, lo, the voice of the Holy Ghost, standing on my right hand, aroused me, and the Supreme Spirit appeared before my face, and Gabriel overshadowed me, and the Spirit of Glory stirred within my bosom, bidding me arise and break my silence. If your hearing he purged and your ears be attentive, ye will assuredly perceive that every linlb of my body, nay all the atoms of my being, and bear witness to this call: "God, besides Whom is none other God, and He, Whose beauty is now manifest, is the reflection of His glory

your fill from this crystal stream that floweth through the heavenly grace of Him who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The coorrosion of ungodliness is eating into the vitals of human society; what else hut the Elixir of His potent Revelation can cleanse and revive it? Is it within human power, 0 Hakim, to effect in the constituent elements of any of the minute and indivisible particles of matter so complete a transformation as to transmute it into purest gold? Perplexing and difficult as this may appear, the still greater task of converting satanic strength into heavenly power is one that We have been

empow-
unto all that arc in heaven and on ered to accomplish. The Force capable of
earth." such a transformation
transcendeth the po-
tency of the Elixir itself. The Word of
0 Kamhl! The heights which through God, alone, can claim the distinction of he-
the most gracious favor of God, mortal ing endowed with the capacity required for
man can attain in this Day are as yet un- so great and far-reaching a change.
revealed to his sight. The world of being
hath never had, nor doth it yet possess the The Great Being saith: 0 ye children of
capacity for, such a revelation. The day, men! The fundamental purpose animating
however, is fast approaching when the po- the Faith of God and His Religion is to
tentialities of so great a favor will, by safeguard the interests and promote the
virtue of His behest, be manifested unto unity of the human race, and to foster the
men. Though the forces of the nations be spirit of love and fellowship amongst men.
arrayed against Him, though the kings of Suffer it not to become a source of dissen-
the earth be leagued to undermine His sion and discord, of hate and enmity. This
Cause, the power of His might shall stand is the straight path, the fixed and immov-
unshaken. He, verily, speaketh the truth, able foundation. Whatsocvcr is raised on
and summoneth all mankind to the way of this foundat~on,the changes and chances of
Him who is the Incomparable, the All- the world can never impair its strength, nor
Knowing. will the revolution of countless centnries
All men have been created to carry for- undermine its structure. Our hope is that
ward an ever-advancing civilization. The the world's religious leaders and the rulers
Almighty beareth Me witness: T o act like thereof will undoubtedly arise for the re-
the beasts of the field is unworthy of man. formation of this age and the rehabilitation

Those virtues that befit his dignity are forbearance, mercy, compassion and lovingkindness towards all the peoples and kinminister to a diseased and surely-afflicted world the remedy it requires. . . . I t is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth upon the limits of moderation will cease ro exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favorably regard them, they will, if carried to excess, exercise a pernicious influence upon men. . . . Please God, the peoples of the world may be led, as the result of the high endeavors exerted by their rulers and the wise and learned amongst men, to recognize their best interests. How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing

after meditating on its needs, take counsel together and, through anxious and full deliberation, addert which they abidc should be attributed t o the varying requisites and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.

Behold the disturbances which, for many a long year, have afnicted the earth, and the perturbation that hatb seized its peoples. I t hath either been

ravaged by war,
from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station.

0 contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together and, for the sake of God, resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since

or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim.

How bewildering, how confusing is such behavior! No two men can be found who may be said to be outwardly and inwardly united. The evidences of discord and malice are apparent everywhere, though all were made for harmony and union. The Great Being saith: 0 well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate

themselves to
the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly source, and are the subjects of one God.

The difference between the ordinances unsustained by, the

whatever will promote the highest interests
of the whole of humanity, the reign of justice will assuredly be established amongst
the children of men, and the effulgence of
its light will envelop the whole earth. The
Great Being saith: The structure of world
stability and order hath been reared upon,
and will continue to he

twin pillars of reward and punishment. In another passage He hath written: Take heed, 0 concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. . . . Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of the world is the peace and the countenance of security.

There can he no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its

tage, much less recognize a Kevelation so
bewildering and challenging as this. And
whenever any one of them hath striven to
improve its condition, his motive hath been
his own gain, whether confessedly so or not;
and the unworthiness of this motive hath
limited his power to heal or cure.

That which the Lord hath ordained as
the sovereign remedy and mightiest instrument for the healing of all
union of all its peoples in one universal
Cause, one common Faith. This can in no
wise be achieved except through the power
of a skilled, an all-powerful

and inspired
light upon men, the face of the earth would be completely transformed.

0 ye the elected representatives of the people in every land! Take ye counsel together, and let your concern he only for that which profiteth mankind, and betterunderstanding, so that eth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath bcen afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

We behold it, in this day, at the mercy of rulers so drunk with pride that they can-

Physician. This, verily, is the truth, and all else naught but error.

The purpose underlying the revelation of every heavenly Book, nay of every divinely revealed verse, is to endue all men with righteousness and peace and tranquillity may be firmly established amongst them. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or prornotrth their contentment, is acceptable in the sight of God. How lofty is the station which man, if he but chooseth to fulfil his high destiny, can atrain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached!

Seize, 0 friends, the chance which this Day offereth you, and deprive not yourselves of the liberal effusion of His grace. I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds. He, verily, doeth whatsoever He

not discern clearly their own best advan- willeth.

UNDERSTANDING

G O D ' S greatest gift to man is that of intellect, or understanding.

The understanding is the power by which man acquires his knowledge of the several kingdoms of creation, and of various stages of exi~tence,as well as of much which is invisible.

Possessing this gift, he is, in himself, the sum of earlier creations-he is able to get into touch with those kingdoms; and by this gift, he can frequently, through his scientific knowledge, reach out with prophetic vision.

Intellect is, in truth, the most precious gift bestowed upon man by the divine bounty. Man alone, among created beings, has this wonderful power.

All creation, preceding man, is bound by

the stern law of nature. The great sun, the multitudes of stars, the oceans and seas, the mountains, the rivers, the trees, and all animals, great or small-none are able LO evade obedience to nature's law.

Man alone has freedom, and, by his understanding or intellect, has been able to gain co~ltrol of and adapt some of those natural Iaws to his own needs. Ry the power of his intellect he has discovered means by which he not only traverses great continents in express trains and crosses vast oceans in ships, but, like the fish, he travels under water in submarines, and, imitating

ments of war, for breaking the commandment of God "Thou shalt not kill," and for defying Christ's injunction t o "Love one another."

God gave this power t o man that it might be used for the advancement of civilization, for the good of humanity, to increase love and concord and peace. But man prefers to use this gift to destroy instead of to build, for injustice and oppression, for hatred and discord and devastation, for the destruction of his fellow-creatures, whom Christ has commanded that he should love as

himself!
the birds, he flies through the air in air- I hope that you will use your understand-
ships. ing t o promote the unity and tranquillity of
Man has succeeded in using electricity in mankind, to give enlightenment and civil-
several ways--for light, for motive power, ization to the people, to produce love in all
for sending messages from one end of the around you, and to bring about the Uni-
earth t o the other-and by electricity he versal Peace.
can even hear a voice many miles away. Study the sciences, acquire more and
By this gift of understanding or intellect more knowledge. Assuredly one may learn
he has also been able t o use the rays of the to the end of one's life! Use your knowl-
sun t o picture people and things, and even edge always for the benefit of others; so
t o capture the form of distant heavenly may war cease from off the face of this
bodies. beautilul earth, and a glorious edifice of
We perceive in what numerous ways man peace and concord be raised. Strive that
has been able t o bend the powers of nature your high ideals may be realized in the
to his will. Kingdom of God on earth, as they will he
How grievous it is to see how Inan has in heaven.
used his God-given gift to frame instru- Wisdom of 'Abdu'l-BahB.

-

EVOLUTION O F THE SOUL

G O D , In
. HIS. bounty, has given us a foretaste here, has given us certain proofs
The progress and development of the soul, the joy and sorrow of the soul, are inde-
of the difference that exists between body, pendent of the physical body.
soul and spirit. If we are caused joy or pain by a friend,
We see that cold, heat, suffering, etc., if a love prove true or false, it is the soul

only concern the body, they do not touch the spirit.

H o w often do we see a man poor, sick, miserably clad, and with no means of support, yet spiritually strong. Whatever his body has to suffer, his spirit is free and well. Again, how often do we see a rich man, physically strong and healthy, but with a soul sick unto death.

I t is quite apparent to the seeing mind that a man's spirit is something very different t o his physical body. The spirit is changeless, indestructible. Thus, it is

EXCERPTS FROM BAHA'I SACRED WRITINGS

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apparent that the soul, even as the body, has its own individuality. But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines. If a cage containing a bird is destroyed, the bird is unharmed. If a lamp is broken, the flame can still burn bright.

The same thing applies to the spirit of man. Though death destroy his body, it

that is affected. If our dear ones are far from us-it is the soul that grieves, and the grief or trouble of the soul may react on the body.

Thus, when the spirit is fed with holy virtues, then is the body joyous; if the soul falls into sin, the body is in torment.

When we find truth, constancy, fidelity and love, we are happy; but if we meet with lying, faithlessness and deceit, we are miserable.

These are all things pertaining to the soul, and are not bodily ills.

t o he dead, yet she, roo, lives and has a life of her own. I n this world things live and die, and live again in other forms of life, but in the world of the spirit it is quite otherwise.

The soul does not evolve from degree t o degree as a law-it only evolves nearer to God, by the mercy and bounty of God.

T r y with all your hearts t o be willing channels for God's bounty. For I say unto you that H e has chosen you

to be His mes-
has no power over his spirit-this is eternal, sengers of love throughout the world, t o be
everlasting, both birthless and deathless. His bearers of spiritual gifts t o man, to be
As t o the soul of man after death, it re- the means of spreading unity and concord
mains in the degree of purity to which it on the earth. Thank God with a11 your
has evolved during life in the physical body, hearts that such a privilege has been given
and after it is f see from the body it remains unto you. For a life devoted to praise is
plunged in the ocean of God's mercy. uot too long in which to thanlc God for
From the moment the soul leaves the such a favor.
body and arrives in the heavenly world, its Lift up your hearts above the present and
evolution is spiritual, and that evolution is: look with eyes of faith into the future!
The approaching unto God. Today the seed is sown, the grain falls upon
I n the physical creation, evolution is from the earth, hut behold the day will come
one degree of perfection to another. The when it shall rise a glorious tree and the
mineral passes with its mineral perfections branches thereof shall be laden with fruit.
t o the vegetable; the vegetable, with its per- Rejoice and be glad that this day has
fection, passes t o the animal world, and so dawned, try to realize its power, for it is
on t o thac of humanity. This world is full indeed wonderful! God has crowned you
of seeming contradictions; in each of these with honor and in your hearts has H e set a
kingdoms (mineral, vegetable and animal) radiant star; verily the light thereof shall
life exists in its degree; though, when corn- brighten the whole world.
pared t o the life in a man, the earth appears Wdsdonz of 'Abdu'l-Bahi.

IMMORTALITY

A C C O R D I N G t o divine philosophy, creation in its endless forms and infinite
there are two important and universal con- variety of expression.
Certain elements have

ditions in the world of material' phenomena; formed the composite creature man. This
one which concerns life, the other concern- composite association of the elements in the
ing death; one relative to existence, the form of a human body is therefore subject
other non-existence; one manifest in com- to disintegration which we call death, but
position, the other in decon~position. Some after disintegration the elements themselves
define existence as the expression of reality persist unchanged. Therefore total anni-
or being, and non-existence as non-being, hilation is an impossibility, and existence
imagining that death is annihilation. This is can never become non-existence. This
a mistaken idea, for total annihilation is an would he equivalent to saying that light can
impossibility. A t most, composition is ever become darkness, which is manifestly un-
subject to decon~positionor disintegration; true and impossible. As existence can never
that is to say, existence implies rhe group- become non-existence, there is no death for
ing of material eleinents in a form or body, man; nay, rather, man is everlasting and
and non-existence is simply the de-compos- everliving. 'The rational proof of this is
ing of these groupings. This is the law of that the atoms of the material elements are

transferable from one form of existence to upward change. In each kingdom we find
another, from one degree and kingdom to the same virtues manifesting themselves
another, lower or higher. For example, an more fully, proving that the reality has been
atom of the soil or dust of earth may tra- transferred from a lower to a higher form
verse the kingdoms from mineral to man by and kingdom of being. Therefore non-
successive incorporations into the bodies of existence is only relative and absolute non-
the organisms of those kingdoms. At one existence inconceivable. This rose in my
time it enters into the formation of the hand will become disintegrated and its sym-

miueral or rock; it is then absorbed by the elements of its vegetable kingdom and becomes a constituent of the body and fibre of a tree; again it is appropriated by the animal, and at a still later period is found in the body of man.

Throughout these degrees of its traversing the kingdoms from one form of phenomenal being to another, it retains its atomic existence and is never annihilated nor relegated to non-existence.

Non-existence therefore is an expression applied to change of form, but this transformation can never be rightly considered annihilation, for the elements of composition are ever present and existent as we have seen in the journey of the atom through successive kingdoms, unimpaired; hence there is no death; life is everlasting. So to speak, when the atom entered into the composition of the tree, it died to the mineral kingdom, and when consumed by the animal, it died to the vegetable kingdom, and so on until its transference or transmutation into the kingdom of man; but throughout proved that ab-

metry destroyed, but the composition remain changeless; nothing affects their elemental integrity. They cannot become non-existent; they are simply transferred from one state to another.

Through his ignorance, man fears death; but the death he shrinks from is imaginary and absolutely unreal; it is only human imagination.

The bestowal and grace of God have cpickened the realm of existence with life and being. For existence there is neither change nor transformation; existence is ever existence; it can never be translated into non-existence. I t is gradation; a degree below a higher degree is considered as non-existence. This dust beneath our feet, as compared with our being, is non-existent.

When the human body crumbles into dust we can say it has become non-existent; therefore its dust in relation to living forms of human being is as non-existent but in its own sphere it is existent, it has its mineral being. Therefore it is well

its traversing it was subject to transforrna-
tion and not annihilation. Death therefore
is applicable to a change or transference
from one degree or condition to another. In
the mineral realm there was a spirit of ex-
istence; in the world of plant life and or-
ganisms it reappeared as the vegetative
spirit; thence it attained the animal spirit
and finally aspired to the human spirit.

These are degrees and changes but not ob-
literation; and this is a rational proof that
man is everlasting, ever living. Therefore
death is only a relative term implying
change. For example, we will say that this
light before me, having reappeared in an-
other incandescent lamp, has died in the
one and lives in the other. This is not death
in reality. The perfections of the mineral
are translated into the vegetable and from
thence into the animal, the virtue always
attaining a plus or superlative degree in the

solute non-existence is impossible; it is only relative.

The purpose is this;-that the everlasting bestowal of God vouchsafed to man is never subject to corruption. Inasmuch as He has endowed the phenomenal world with being, it is impossible for that world to become non-being, for it is the very genesis of God; it is in the realm of origination; it is a creational and not a subjective world, and the bounty descending upon it is continuous and permanent. Therefore man the highest creature of the phenomenal world is endowed with that continuous bounty bestowed by divine generosity without cessation. For instance, the rays of the sun are continuous, the heat of the sun emanates from it without cessation; no discontinuance of it is conceivable. Even so the bestowal of God is descending upon the world of humanity, never ceasing, continuous, forever. If we say that the bestowal of existence ceases or falters it is

world. The bestowals of God are alwayv manifest. The promises of

heaven are ever
equivalent to saying that the sun can exist present. The favors of God are all-sur-
with cessation of its effulgence. Is this pos- rounding but should the conscious eye of
sible? Therefore the effulgences of exist- the soul of man remain veiled and darkened
ence are ever-present and continuous. he will be led to deny these universal signs
The conception of annihilation is a factor and remain deprived of these manifestations
in human degradation, a cause of human of divine bounty. Therefore we must en-
debasement and lowliness, a source of deavor with heart and soul in order that
human fear and abjection. It has been con- the veil covering the eye of inner vision may
ducive t o the dispersion and weakening of be removed, that we may behold the mani-
human thought whereas the realization of festations of the signs of God, discern His
existence and continuity has upraised man mysterious graces, and realize that material
to sublimity of ideals, established the foun- blessings as compared with spiritual boun-
dations of human progress and stimulated ties are as nothing. The spiritual blessings
the development of heavenly virtues; there- of God are greatest. When we were in the
fore it behooves man to abandon thoughts mineral kingdom, although endowed with
of non-existence and death which are abso- certain gifts and powers, they were not to
lutely imaginary and see himself ever living, be compared with the blessings of the
everlasting in the divine purpose of his human kingdom. In the matrix of the
creation. He must turn away from ideas mother we were the recipients of endow-
which degrade the human soul, so that day ments and blessings of God, yet these were
by day and hour by hour he may advance as nothing compared to the powers and
upward and higher to spiritual perception graces bestowed upon us after birth into
of the continuity of the human reality. If this human world. Likewise if we are born

he dwells upon the thought of non-existence he will become utterly incompetent; with weakened will-power his ambition for progress will be lessened and the acquisition of human virtues will cease.

Therefore you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom.

Strive diligently to acquire virtues befitting your degree and station. Be as lights of the world which cannot be hid and which have no setting in horizons of darkness. Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of non-existence. When man is not endowed with inner perception he is not informed of these important mysteries. The retina of outer vision though sensitive and delicate may nevertheless be a hindrance to the inner eye which alone can perceive. The bestowals of God which are manifest in all phenomenal life are sometimes hidden by intervening veils of mental and mortal vision which render man spiritually blind

from the matrix of this physical and phenomenal environment into the freedom and loftiness of the life and vision spiritual, we shall consider this mortal existence and its blessings as worthless by comparison.

In the spiritual world, the divine bestowals are infinite, for in that realm there is neither separation nor disintegration of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. He has designed the outer ear to enjoy the melodies of sound and the inner hearing wherewith we may hear the voice of our Creator. We must strive with energies of heart, soul and mind to develop and manifest the perfections and

and incapable but when those scales are re-
moved and the veils rent asunder, then the
great signs of God will become visible and
he will witness the eternal light filling the

virtues of the seed are r ~ v ~ d rind the tree;
it puts forth branches, leaves, blossoms, and
produces fruits. All these virtues were
hidden and potential in the seed. Through
the blessing and bounty of cultivation these
virtues became apparent. Similarly the
merciful God our Creator has deposited

virtues latent within the realities of the phenomenal world, for the human reality may be compared to a seed. If we sow the seed, a mighty tree appears from it. The within human reahties certain virtues latent and potential. Through education and culture, these virtues deposited by the loving God will become apparent in the human reality even as the unfoldment of the tree from within the germinating seed.

Promulgation of Universal Peace.

THE DIVl'NE SPIRIT

THE greatest power in the realm and range of human existence is spirit-the divine breath which animates and pervades all things. It is manifested tluoughout creation in different degrees or kingdoms. In the vegetable kingdom it is the spirit augmentative or power of growth, the animus of life and development in plants, trees and organisms of the floral world. In this degree of its manifestation, spirit is unconscious of the powers which quahfy the human reality. Man has his operation upon its own plane of existence and it cannot go beyond that boundary.

There is however another spirit which may be termed the divine, to which Jesus Christ refers when he declares that man must be born of its quickening and baptized with its living fire. Souls deprived of that spirit are accounted as dead, though they are possessed of the human spirit. His Holiness Jesus Christ has pronounced them

kingdom of the animal. The distinctive no portion of
virtue or plus of the animal is sense percep-
tion; it sees, hears, smells, tastes and feels
but is incapable in turn, of conscious idea-
tion or reflection which characterize and
differentiate the human kingdom. The ani-
mal neither exercises nor apprehends this
distinctive human power and gift. From
the visible it cannot draw conclusions re-
garding the invisible whereas the human
mind from visible and known premises
attains knowledge of the unknown and in-
visible. For instance, Christopher Colum-
bus from information based upon known
and provable facts drew conclusions which
led him unerringly across the vast ocean to
the unknown continent of America. Such
power of acco~nplishment is beyond the
range of animal intelligence. Therefore
this power is a distinctive attribute of the
human spirit and kingdom. The animal
spirit cannot penetrate and discover the
mysteries of things. I t is a captive of the
senses. No amount of teaching, for in-

dead inasmuch as they have
the divine spirit. He says
"Let the dead
bury their dead." In another
instance he
declares, "That which is
born of the flesh
is flesh; and that which is
born of the spirit
is spirit." By this he means
that souls
though alive in the human
kingdom are
nevertheless dead if devoid
of this particular
spirit of divine quickening.
They have not
partaken of the divine life
of the higher
kingdom; for the soul which
partakes of the
power of the divine spirit
is verily living.
This quickening spirit
has spontaneous
emanation from the Sun of
Truth, from the
reality of divinity and is
not a revelation
or a manifestation. I t is
like the rays of
the sun. The rays are
emanations from the
sun. This does not mean that
the sun has
become divisible; that a
part of the sun has
come out into space. This
plant beside me
has risen from the seed;
therefore it is a
manifestation and unfoldment
of the seed.
The seed, as you can see,
has unfolded in
manifestation and the result

is this plant.

stance, would enable it to grasp the fact that the sun is stationary and the earth moves around it. Likewise the human spirit has its limitations. I t cannot comprehend the phenomena of the kingdom transcending the human station, for it is a captive of powers and life forces which

Every leaf of the plant is a part of the seed.

But the reality of divinity is indivisible and each individual of human kind cannot be a part of it as is often claimed. Nay, rather, the individual realities of mankind when spiritually born are emanations from the reality of divinity, just as the flame, heat

and light of the sun are the effulgence of the sun and not a part of the sun itself. Therefore a spirit has emanated from the reality of divinity, and its effulgences have become visible in hulnan entities or realities. This ray and this heat are permanent. There is no cessation in the effulgence. As long as the sun exists the heat and light will exist, and inasmuch as eternalicy is a property of divinity, this emanation is everlasting. There is no cessation in its outpouring.

The more the world of humanity develops, the more the effulgences or emanations of divinity will become revealed, just as the stone when it becomes polished and pure as through its material lines lnon is noc prfected. At most, the physical aspect of man, his natural or material conditions may become stabilized and improved but he will remain deprived of the spiritual or divine bestowal. He is then like a body without a spirit, a lamp without the light, an eye without the power of vision, an ear that hears no sound, a mind incapable of perceiving, an intellect minus the power of reason.

Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its

a mirror will reflect in fuller degree the glory and splendor of the sun.

The mission of the prophets, the revelation of the Holy Books, the manifestation of the heavenly teachers and the purpose of divine philosophy all center in the training of the human realities so that they may become clear and pure as mirrors and reflect the light and love of the Sun of Reality.

Therefore I hope that whether you be in the east or the west you will strive with heart and soul in order that day by day the world of humanity may become glorified, more spiritual, more sanctified; and that the splendor of the Sun of Reality may be revealed fully in human hearts as in a mirror. This is worthy of the world of mankind. This is the true evolution and progress of humanity. This is the supreme bestowal. Otherwise, by simple development along

development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is i~npossiblewith one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station.

For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and therefore eternal. I t is a divine bounty. It is the effulgence of the Sun of Reality and therefore of greater in~portancethan the physical body.

Promulgation of Universal Peace.

NATURE A N D THE WORD

N A T U R E is the material world. When we loolc upon it we see that it is dark and imperfect. For instance, if we allow a piece may grow instead of thorns and weeds; that is to say, we must illumine the dark world of nature. In their

primal natural
of land to remain in its natural condition, state, the forests are dim, gloomy, im-
we will find it covered with thorns and penetrable. Man opens them to the light,
thistles; useless weeds and wild vegetation clears away the tangled underbrush and
will flourish upon it and it will become like plants fruitful trees. Soon the wild wood-
a jungle. The trees will be fruitless, lack- lands and jungle are changed into produc-
ing beauty and symmetry; wild animals, tive orchards and beautiful gardens; order
noxious insects and reptiles will abound in has replaced chaos; the dark realm of nature
its dark recesses. This is the incompleteness has become illumined and brightened by
and i~nperfection of the world of naturc. cultivation.
T o change these conditions, we must clear If man himself is left in his natural state,
the ground and cultivate it so that flowers he will become lower than the animal and

continue to grow more ignorant 2nd im- cation in schools and colleges until his mind
perfect. The savage tribes of Central has awakened and unfolded to higher realms
Africa are evidences of this. Left in their of thought and perception; otherwise both
natural condition, they have sunk to the are human and natural.
lowest depths and degrees of barbarism, God has sent forth the prophets for the
dimly groping in a world of mental and purpose of quickening the soul of man into
moral obscurity. If we wish to illumine higher and divine recognitions. He has
this dark plane of human existence we nus st revealed the heavenly books for this great
bring man forth from the hopeless captivity purpose. For this the breaths of the Holy
of nature, educate him and show h ~ mthe Spirit have been wafted through the gar-
pathway of light and knowledge, until, up- dens of human hearts, the doors of the
lifted from his condition of ignorance, he divine kingdom opened to mankind and the
becomes wise and knowing; no longer invisible inspirations sent

forth from on
savage and revengeful, he becomes civilized high. This divine and ideal power has been
and kind; once evil and sinister, he is en- bestowed upon man in order that he may
dowed with the attributes of heaven. But purify himself from the imperfections of
left in his natal condition without educa- nature and uplift his soul to the realm of
tion and training, it is certain that he will might and power. God has purposed that
become more depraved and vicious than the the darkness of the world of nature shall
animal, even to the extreme degree wit- be dispelled and the imperfect attributes of
nessed among African tribes who practice the natal self be effaced in the effulgent
cannibalism. It is evident therefore that reflection of the Sun of Truth. The mis-
the world of nature is incomplete, imper- sion of the prophets of God has been to
fect until awakened and illumined by the train the souls of humanity and free them
light and stimulus of education. from the thraldom of natural instincts and
In these days there are new schools of physical tendencies. They are like unto
philosophy blindly claiming that the world prdeners, and the world of humanity is the
of nature is perfect. If this is true, why field of their cultivation, the wilderness and
are children trained and educated in schools, untrained jungle growth wherein they pro-
and what is the need of extended courses in ceed to labor. They cause the crooked
sciences, arts and letters in colleges and branches to become straightened, the fruit-
universities? What would he the result if less trees to become fruitful, and gradually
humanity was left in its natal condition transform this great wild uncultivated field
without education of training? All scien- into a beautiful orchard producing won-
tific discoveries and attainments are the derful abundance and outcome.
outcomes of knowledge and education. If the world of nature was perfect and
The telegraph, phonograph, telephone were complete in itself, there

would be no need
latent and potential in the world of nature of such training and cultivation in the
but would never have come forth into the human world; no "red of teachers, schools
realm of visibility unless man through and universities, arts and crafts. The reve-
education had pentrated and discovered the lations of the prophets of God would not
laws which control them. All the mar- have been necessary and the heavenly books
velous developments and miracles of what would have been superfluous. If the world
we call civilization would have remained of nature was perfect and snfficient for
hidden, unknown and so to speak, non- mankind we would have no need of God
existent, if man had remained in his natural and our belief in Him. Therefore the be-
conditon, deprived of the bounties, bless- stowal of all these great helps and acces-
ings and benefits of education and mental sories to the attainment of divine life is
culture. The intrinsic difference between because the world of nature is incomplete
the ignorant man and the astute philosopher and imperfect. Consider this Canadian
is that the former has not been lifted out country during the early history of Mon-
of his natural condition, while the latter treal when the land was in its wild, uncul-
has undergone systematic training and edu- tivated and natural condition. The soil was

unproductive, rocky and almost unin- and nature's laws. All thc animals are
habitable, vast forests stretching in every materialists. They are deniers of God and
direction. What invisible power caused without realization of a transcendent power
this great metropolis to spring up amid such in the universe. They have no knowledge
savage and forbidding conditions? I t was of the diviue prophets and holy books; mere
the human mind. Therefore nature and the captives of nature and the

sense world. In
effect of nature's laws were imperfect. reality they are like the great philosophers
The mind of man remedied and removed of this day who are not in touch with God
this imperfect condition, until now we be- and the Holy Spirit; deniers of the prophets,
hold a great city instead of a savage ignorant of spiritual susceptibilities, de-
unbroken wilderness. Before the coming of prived of the heavenly bounties and with-
Columbus, America itself was a wild, un- out belief in the power supernatural. The
cultivated expanse of primeval forest, animal lives this kind of life blissfully and
mountains and r i v e r s a very world of untroubled whereas the material philoso-
nature. Now it has become the world of phers labor and study for ten or twenty
man. I t was darlc, forbidding and savage; years in schools and colleges, denying God,
now it has become illumined with a great the Holy Spirit and divine inspirations.
civilization and prosperity. Instead of The animal is even a greater philosopher,
forests, we behold productive farms, beau- for it attains the ability t
tiful gardens and prolific orchards. Instead o do this without labor and study. For instance, the cow
of thorns and useless vegetation, we find denies God and the Holy Spirit, lcnows
flowers, domestic animals and fields await- nothing of divine inspirations, heavenly
ing harvest. If the world of nature was bounties or spiritual emotions and is a
perfect, the condition of this great country stranger to the world of hearts. Like the
would have been left unchanged. philosophers, the cow is a captive of nature
If a child is left in its natural state and and knows nothing beyond the range of the
deprived of education, there is no doubt senses. The philosophers however glory in
that it will grow up in ignorance and illit- this, saying, "We are not captives of super-
eracy, its mental faculties dulled and stitions; we have implicit faith in the

dimmed; in fact it will become like an animal. This is evident among the savages of Central Africa who are scarcely higher than the beast in mental development.

The conclusion is irresistible that the splendors of the Sun of Truth, the Word of God have been the source and cause of human upbuilding and civilization. The world of nature is the kingdom of the animal. In its natural condition and plane of limitation the animal is perfece. The ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without education or training; they have no power of abstract reasoning and intellectual ideals; they have no touch with the spiritual world and are without conception of God or the Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of man, and makes no distinction between man and itself for the reason that its susceptibilities are limited to the plane of the senses. I t lives under the bondage of nature kingdom.

impressions of the senses and know nothing beyond the realm of nature which contains and covers evelything." But the cow without study or proficiency in the sciences, modestly and quietly views life from the same standpoint, living in harmony with nature's laws in the utmost dignity and nobility.

This is not the glory of man. The glory of man is in the knowledge of God, spiritual susceptibilities, attainment to transcendent powers and the bounties of the Holy Spirit. The glory of man is in being informed of the teachings of God. This is the glory of humanity. Ignorance is not glory but darkness. Can these souls who are steeped in the lower strata of ignorance become informed of the mysteries of God and the realities of existence yet His Holiness Jesus Christ be without knowledge of them? Is the intellect of these people grcater than the intrllect of Christ? His Holiness Christ was heavenly, divine and belonged to the world of the kingdom.

He was the embodiment of spirit~lalknowl-
edge. His intellect was superior to these
philosophers, his comprehension deeper, his
perception keener, his knowledge more per-
fect. How is it that he overlooked and
denied himself everything in this world?
He attached little importance to this mate-
rial life, denying himself rest and com-
posure, accepting trials and voluntarily
suffering vicissitudes because he was en-
dowed with spiritual susceptibilities and the
power of the Holy Spirit. He beheld the
splendors of the divine kingdom, embodied
the bounties of God and possessed deal
powers. He was illumined with love and
mercy and so likewise were all the prophets
of God.

Promulgatio?z of Uaiversal Peace.

THE M

T H E divine Reality is unthinkable, limit-
less, eternal, immortal and invisible.
The world of creation is bound by natu-
ral law, finite and mortal.
The infinite Reality cannot be said to
ascend or descend. I t is beyond the under-
standing of man, and cannot be described
in terms which apply to the phenomenal
sphere of the created world.
Man, then, is in extreme need of the only
power by which he is able to receive help
from the divine reality, that power alone
bringing him into contact with the source
of all life.

The Holy Spirit is the light from the
Sun of Truth bringing, by its infinite
power, life and illumination to all mankind,
flooding all souls with divine radiance, con-
veying the blessings of God's mercy to the
whole world. The earth, without the
medium of the warmth and light of the
rays of the sun, could receive no benefits
from the sun.

Likewise the Holy Spirit is the very cause
of the life of man; without the Holy Spirit
he would have no intellect, he would be
unable to scquire his scientific knowledge
by which his great influence over the rest

An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary power there could be no relation between these pairs of opposites. So we can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into relation with the "Unthinkable One," the divine Reality. The divine Reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created beings, so do the "Manifestations" bring the power of the Holy Spirit from the divine Sun of Reality to give light and life to the souls of men.

Behold, there is an intermediary necessary between the sun and the earth; the sun does not descend to the earth, neither does the earth ascend to the sun. This contact is made by the rays of the sun which bring light and warmth and heat.

of creation is gained. The illumination of the Holy Spirit gives to man the power of thought, and enables him to make discoveries by which he bends the laws of nature to his will.

The Holy Spirit it is which, through the mediation of the prophets of God, teaches spiritual virtues to man and enables him to attain eternal life.

All these blessings are brought to man by the Holy Spirit; therefore we can understand that the Holy Spirit is the Intermediary between the creator and the created. The light and heat of the sun cause the earth to be fruitful, and create life in all things that grow; and the Holy Spirit quickens the souls of men.

The two great Apostles, St. Peter and St. John the Evangelist, were once simple, humble workmen, toiling for their daily bread. By the power of the Holy Spirit their souls were illumined, and they received the eternal blessings of Christ.

Wisdonz of 'Abdu'l-Bahn'.

T H E MYSTERY O F SACRIFILE

T H I S evening I wish to speak to you concerning the mystery of sacrifice. There are two kinds of sacrifice, the physical and the spiritual. The explanation made by the churches concerning this subject is reality superstition. For instance it is recorded in the gospel that His Holiness Christ said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." He also said, "This wine is my blood which is shed for the remission of sins." These verses have been interpreted by the churches in such a superstitious way that it is impossible for human reason to understand or accept the explanation.

They say that His Holiness Adam disobeyed the command of God and partook of the fruit of the forbidden tree thereby committing a sin which was transmitted as a heritage to his posterity. They teach that because of Adam's sin all his descendants have likewise committed transgression and have become responsible through inheritance; consequently all mankind deserves punishment and must make retribution; must

was a manifestation of God and a descendant of Adam; likewise His Holiness Ishmael, His Holiness Isaac, His Holiness Jeremiah and the whole line of prophets including David, Solomon and Aarou were among his posterity. Were 211 these holy men concorded in the gospel that His Holiness demned to a realm of punishment because of a deed committed by the first father, because of a mistake said to have been made by their mutual and remotest ancestor His Holiness Adam? The explanation is that when His Holiness Christ came and sacrificed himself, all the line of holy prophets who preceded him became free from sin and punishment. Even a child could not justly make such an assertion.

These interpretations and statements are due to a misunderstanding of the meanings of the Bible.

In order to understand the reality of sacrifice let us consider the crucifixioll and death of His I-Ioliness Jesus Christ. I t is true thnt he sacrificed himsclf for our sake.

What is the meaning of this? When His Holiness Christ appeared, he knew that he must make retribution; must himself in

opposition to all
and that God sent forth His son as a sacri- the nations and peoples of the earth. He
fice in order that man might be forgiven knew that mankind would arise against him
and the human race delivered from the and in0'ict upon him all manner of tribula-
consequences of Adam's transgression. tions. There is no doubt that one who put
We wish to consider these statcments forth such a clailn as Christ announced,
from the standpoint of reason. Could we would arouse the hostility of the world and
conceive of His Highness the Divinity who be subjected to personal abuse. He realized
is justice itself, inflicting punishment upon that his blood would be shed and his body
the posterity of Adam for Adam's own sin rent by violence. Notwithstanding his
and disobedience? Even if we should see knowledge of whar would befall him, he
a governor, an earthly ruler punishing a arose t o proclaim his message, suffered all
son for the wrong-doing of his father, we tribulation and hardships from the people
would look upon that ruler as an unjust and finally offered his life as a sacrifice in
man. Granted the father committed a order to illumine humanity; gave his blood
wrong, what was the wrong commnirtcd by in order to guide the world of mankind.
the son? There is no connection between He accepted every calamity and suffering in
the two. Adam's sin was not the sin of order to guide men to the truth. Had he
his posterity especially as Adam is a thou- desired to save his own life and were he
sand generations back of the nlan today. without wish to offer himself in sacrifice he
If the father of a thousand generations would not have been able to guide a single
committed a sin, is it just to demand that soul. There was no doubt that his blessed
the present generation should suffer the blood would be shed and his body broken.
consequences thereof? Nevertlieless that holy soul accepted calam-
There are other questions and evidences ity and death in his love for mankind. This
to be considered. His Holiness Abraham is one of the meanings of sacrifice.

As to the second mealring, he said, "I am the bread which came down from heaven." I t was not the body of Christ which came from heaven. His body came from the womb of Mary but the Christ perfections descended from heaven; the reality of Christ came down from heaven. The spirit of Christ and not the hody descended from heaven. The hody of Christ was but human. There could be no question that the physical hody was horn from the womb of Mary. But the reality of Christ, the spirit of Christ, the perfections of Christ all came from heaven. Consequently by saying he was the bread which came from heaven he meant that the perfections which he showed forth were divine perfections, that the blessings within him were heavenly gifts and bestowals, that his light was the light of reality. He said, "If any man eat of this bread, he shall live forever." That is t o say whosoever assimilates these divine perfections which are within me will never die; whosoever has a share and partakes of and perfections of Christ became manifect in the Christian community which Christ founded through sacrificing himself. When you look at the tree you will realize that the perfections, blessings, properties and beauty of the seed have become manifest in the branches, twigs, blossoms and fruit; consequently the seed has sacrificed itself to the tree. Had it not done so, the tree would not have come into existence. His Holiness Christ like unto the seed sacrificed himself for the tree of Christianity.

Therefore his perfections, bounties, favors, lights and graces became manifest in the Christian community, for the coming of which he sacrificed himself.

As t o the fourth significance of sacrifice, it is the principle that a reality sacrifices its own characteristics. Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. I t is the world of evil and darkness, of

animalism and feroc-
thesc heavenly bounties I embody will find ity, bloodthirstiness, ambition and avarice,
eternal life; he who takes uilto himself of self-worship, egotism and passion; it is
these divine lights shall find life everlasting. the world of nature. Man must strip him-
How manifest the meaning is! How evi- self of all these imperfections, must sacrifice
dent! For the soul which acquires divine these tendencies which are peculiar t o the
perfections and seeks heavenly illumination outer and material world of existence.
froin the teachings of Christ will undoubt- O n the other hand man must acquire
edly live eternally. This is also one of the heavenly rqualities and attain divine attri-
mysteries of sacrifice. butes. He nl~rst become the image and
I n reality His Holiness Abraham sacri- likeness of God. H e must seek the bounty
ficed himself, for he brought heavenly of the eternal, become the manifester of
teachings to the world and conferred the love of God, the light of guidance, the
heavenly food upon mankind. tree of life and the depository of the
As to the third meaning of sacrifice, i t is bounties of God. That is t o say man must
this:-If you plant a seed in the ground a sacrifice the qualities and attributes of the
tree will become manifest from that seed. world of nature for the qualities and
The seed sacrifices itself t o the tree that attributes of the world of God. Eor in-
will come from it. The seed is outwardly stance consider the substance we call iron.
lost, destroyed but the samc seed which is Observe its qualities; it is solid, black, cold.
sacrificed will be absorbed and embodied These are the characteristics of iron. When
in the tree, its blossoms, fruit and branches. the same iron absorbs heat from the fire, i t
If the identity of that seed had not been sacrifices its attribute of solidity for the
sacrificed to the tree which became mani- attribute of fluidity. It sacrifices its attri-

fest from it, no branches, blossoms or fruits would have been forthcoming. His Holiness Christ outwardly disappeared. His personal identity became hidden from the eyes even as the identity of the seed disappeared, but the bounties, divine qualities and transformed, hnving sacrificed its qualities to the qualities and attributes of the fire.

Likewise man when separated and severed from the attributes of the world of nature sacrifices the qualities and exigencies of that mortal realm and manifests the perfections of the Kingdom, just as che qualities of the iron disappeared and the qualities of the fire appeared in their place.

Every man trained through the teachings of God and illumined by the light of His guidance, who becomes a believer in God and His signs and is enkmdled with the fire of the love of God sacrifices the imperfections of nature for the sake of divine

bute of darkness for the attribute of light which is a quality of the fire. I t sacrifices its attribute of coldness to the quality of heat which the fire possesses; so that in the iron there remains no solidity, darkness or cold. I t becomes illumined and trans-

perfections. Consequently every perfect person, every illumined, heavenly individual stands in the station of sacrifice. I t is my hope that through the assistance and providence of God and through the bounties of the kingdom of Ahh6 you may be entirely severed from the world of nature, purified from selfish, human desires, receiving life from the kingdom of Ahh6 and attaining heavenly graces.

May the divine light become manifest upon your faces, the fragrances of holiness refresh your nostrils and the breath of the Holy Spirit quicken yon with eternal life.

Promzblgation of Univcvsal Peace.

SPIRITUAL TRUTH IS REVEALED

IT is a self-evident fact that phenomenal existence can never grasp nor comprehend prehension whatever of us. No matter how near perfection this rose may advance in its the ancient and essential reality. Utter own sphere it can never possess hearing and weakness cannot understand absolute sight. Inasmuch as in the creation21 world strength. When we view the world of which is phenomenal, difference of degree creation we discover differences in degree is an obstacle or hindrance to comprehen- which make it impossible for the lower to sion, how can the human being, which is a comprehend the higher. For example, the created exigency, comprehend the ancient mineral kingdom, no matter how much it divine reahty which is essential? This is may advance can never comprehend the impossible because the reahty of divinity is phenomena of the vegetable kingdom. sanctified beyond the comprehension of the Whatever development the vegetable may created being man. attain, it can have no message from nor Furthermore, that which man can grasp come in touch with the kingdom of the is finite to man, and man to it is as infinite. animal. However perfect may be the Is it possible then for the reality of divinity growth of a tree it cannot realize the sensa- to be finite and the human creature in- tion of sight, hearing, smell, taste and finite? On the contrary the reverse is true; touch; these are beyond its limitation. the human is finite while the essence of Although it is the possessor of existence in divinity is infinite. Whatever comes within the world of creation, a tree nevertheless the sphere of human comprehension must has no knowledge of the superior degree of be limited and finite. As the essence of the animal kingdom. Likewise no matter divinity transcends the comprehension of how great the advancement of the animal man, therefore God brings forth certain it can have no idea of the human plane; Manifestations of the divine reality upon

no knowledge of intellect and spirit. whom He bestows heavenly effulgences in
Difference in degree is an obstacle to this order that they may be intermediaries be-
comprehension, A lower degree cannot tween humanity and Himself. These holy
comprehend a higher although all are in the Manifestations or prophets of God are as
same world of creation, whether mineral, mirrors which have acquired illumination
vegetable or animal. Degree is the barrier from the Sun of Truth, but the Sun does
and limitation. In the human plane of not descend from its high zenith and does
existence we can say we have knowledge not effect entrance within the mirror. In
of a vegetable, its qualities and product, truth this mirror has attained complete
but the vegetable has no knowledge or com- polish and purity until the utmost capacity
.'f WORLD
of reflection has been developed in it, there- adoration of the mirror of Moscs did not
fore the Sun of Reality with its fuliest perceive the lights and effulgences of the
effulgence and splendor is revealed therein. Sun of Reality resplendent in Jesus, there-
These mirrors are earthly whereas the fore they were deprived of its bestowals.
reality of divinity is in its highest apogee. Yet the Sun of Reality, the Word of God
Although its lights are shining and its heat shone from the Messianic mirror through
is manifest in them, although these mirrors the wonderful channel of Jesus Christ more
are telling their story of its effulgence, the fully and more wonderfully. Its efful-
Sun nevertheless remains in its own lofty gences were manifestly radiant hut even
station; it does not descend, it does not to this day the Jews are holding to the
effect entrance, because it is holy and Mosaic mirror. Therefore they are bereft
sanctified. of witnessing the lights of eternity in
The Sun of Divinity and of Reality has Jesus.
revealed itself in various mirrors. Though I n brief; the sun is one

sun, the light is
these mirrors are many, yet the Sun is one. one light which shines upon all phenomenal
The bestowals of God are one; the reality being. Every creature has a portion
of the divine religion is one. Consider how thereof, but the pure mirror can reveal the
the one and same light has reflected itself story of its bounty more fully and com-
in the different mirrors or manifestations pletely. Therefore we must adore the light
of it. There are certain souls who are of the Sun no matter through what mirror
lovers of the Sun; they perceive the efful- it may be revealed. We must not entertain
gence of the Sun from every mirror. They prejudice, for prejudice is an obstacle to
are not fettered or attached t o the mirrors; realization. Inasmuch as the effulgence is
they are attached to the Sun itself and one effulgence, the human realities must all
adore it no matter from what point it may become recipients of the same light, recog-
shine. But those who adore the mirror and nizing in it the compellig force that unites
are attached to it, become deprived of them in its illumination.
witnessing the light of the Sun when it As this is the radiant century, it is m y
shines forth from another mirror. For in- hope that the Sun of Truth may illumine
stance, the Sun of Reality revealed itself all humanity. May the eyes be opened and
from the Mosaic mirror. The people who the ears become attentive; may souls be-
were sincere accepted and believed in it. come resuscitated and consort together in
When the same Sun shonc from the Mes- the utmost harmony as recipients of the
sianic mirror, the Jews who were not lovers same light.
of the Sun and who were fettered by their Prontulgatdon of Universal Peace.

T H E NEED OF A N EDUCATOR

W H E N we consider existence, we see barren trees become fruitful, and through
that the mineral, vegetable, animal, and cultivation, fertilization, and engrafting,

human worlds are all in need of an edu- the trees which had bitter fruits yield sweet
cator. fruits. These are rational proofs; in this
If the earth is not cultivated it becomes age the peoples of the world need the argu-
a jungle where useless weeds grow; but if a ments of reason.
cultivator comes and tills the ground, it The same is true with respect to animals:
poduces crops which nourish living crea- notice that when the animal is trained it
tures. I t is evident, therefore, that the soil becomes domestic, and also that man, if he
needs the cultivation of the farmer. Con- is left without training, becomes bestial,
sider the trees: if they remain without a and, moreover, if left under the rule of
cultivator they will be fruitless, and w i ~ h - nature, b e c o ~ ~ ~lower es than an animal;
out fruit they are useless; but if they whereas if he is educated he becomes an
receive the care of a gardener, these same angel. For the greater number of animals

do not devour their own kind, but men, Then it is plain and evident that lnan
among the negroes of Central Africa, kill needs an educator, and this educator must
and eat each other. be unquestionably and indubitably perfect
Now reflect that it is education that in all respects, and distinguished above all
brings the East and the West under the men. For otherwise he cannot be their
authority of man; it is education that pro- educator. More particularly because he
duces wonderful industries; it is education must be at the same time their material and
that spreads glorious sciences and arts; it is human as well as their spiritual educator;
education that makes manifest new dis- that is to say, he will teach men to organise
coveries and laws. If there were no and carry out physical matters, and to
educator, there would be no such things as regulate the form of society with regard to

comforts, civilization, facilities, or human-
ity. If a man be left alone in a wilderness
where he sees none of his own kind, he will
undoubtedly become a mere brute; it is then
clear that an educator is needed.

But education is of three kinds: material,
human, and spiritual. Material education
is concerned with the progress and develop-
ment of the body, through gaining its sus-
tenance, its material comfort and ease.
This education is common to anilnals and
man.

Human education signifies civilization
and progress: that is to say, government,
administration, charitable works, trades,
arts and handicrafts, sciences, great inven-
tions and discoveries of physical laws, which
are the activities essential to man as dis-
tinguished from the animal.

Divine education is that of the Kingdom
of God: it consists in acquiring divine per-
fections, and this is true education; for in
this estate man becomes the center of divine
appearance, the manifestation of the words,
that the attri-

the establishing of help and assistance in
life, so that material affairs may be organ-
ized and replated for any circumstances
that may occur. In the same way he will
establish human education; that is to say,
he must educate intelligence and thought in
such a way that they may attain complete
development, so that knowledge and science
may increase, and the reality of things, the
mysteries of beings, and the properties of
existence may be discovered; that day by
day instructions, inventions, and laws may
be improved; and from things perceptible
to the senses conclusions as to intellectual
things may be deduced.

He must ako impart spiritual education;
so that intelligence and comprehension may
penetrate the metaphysical world, and may
receive benefit from the sanctifying breeze
of the Holy Spirit, and may enter into re-
lationship with the Supreme Concourse.

He must so educate the human reality that
it may become the center of the divine
appearance, to such a degree

"Let us make man in our image and after our likeness." This is the supreme goal of the reality of the world of humanity.

Now we need an educator who will be at the same time a material, human, and spiritual educator, and whose authority will be effective in all conditions. So if any one should say, "I possess perfect comprehension and intelligence, and I have no need of such an educator," he would be denying that which is clear and evident, as though a child should say, "I have no need of education; I will act according to my reason and intelligence, and so I shall attain the perfections of existence"; or as though the blind should say, "I am in no need of sight, because many other blind people exist without difficulty."

butes and the names of God shall be resplendent in the mirror of man, and the holy verse, "We will make man in Our image and likeness," shall become true.

It is clear that human power is not able to fill such a great office, and that the reason alone could not undertake the responsibility of so great a mission. How can one solitary person without help and without support lay the foundations of such a noble construction? He must depend on the help of the spiritual and divine power to be able to undertake this mission. One Holy Soul gives life to the world of humanity, changes the aspect of the terrestrial globe, causes intelligence to progress, vivifies souls, lays the foundation of a new

existence, estahlishcs the basis of a marvellous creation, organizes the world, brings nations and religions under the shadow of one standard, delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and

Europe. Christ removed there divergences, and became the cause of love between these communities. Although after some time empires destroyed this union, the work of Christ was accomplished. Therefore the universal

educator must be
acquired perfections. Certainly nothing at the same time not only a material, but
short of a divine power could accomplish also a human and spiritual educator; and he
so great a work. We ought to consider must possess a supernatural power, so that
this with just-ice, for this is the ofice of be may hold the position of a divine teacher.
justice. If he does not show forth such a holy
A Cause which all the governments and power, he will not he able to educate, for
peoples of the world, with all their powers if he be imperfect, how can he give a per-
and armies, cannot promulgate and spread, fect education? if he he ignorant, how can
one Holy Soul can promote without help he make others wise? If he be unjust, how
o r support! Can this be done by human can he make others just? If he be earthly,
power? No, in the name of God! For how can he make others heavenly?
example, Christ, alone and solitary, up- Now we must consider justly: did these
raised the standard of spiritual peace and Divine Manifestations l who have appeared
righteousness, a work which all the vic- possess all these qualifications or not? If
torious governments with all their hosts they had not these qualifications and
were unable to accomplish. Consider what these perfections, they were not real edu-
was the fate of so many and diverse em- cators.
pires and peoples: the Roman Empire, Therefore it must be our task to prove
France, Germany, Russia, England, etc.; to the thoughtful by reasonable arguments
all were gathered together under the same the prophethood of Moses, of Christ, and
tent; that is to say, the appearance of of the other Divine Manifestations. And
Christ brought about a union among these the proofs and evidences which we give
diverse nations; some of whom, under the must not be based on traditional but on
influence of Christianity, became so united rational arguments.

that they sacrificed their lives and property for one another. After the time of Constantine, who was the protagonist of Christianity, divisions broke out among them. The point I wish to make is that Christ sustained a cause that all the kings of the earth could not establish! He united the various religions and modified ancient customs. Consider what great divergences existed between Romans, Greeks, Syrians, Egyptians, Phaenicians, Israelites, and other peoples of

I t has now been proved by rational arguments that the world of existence is in the utmost need of an educator, and that its education must be effected by a divine power. There is no doubt that this holy power is due to inspiration, and that the world must he educated through this power which is above human power.

Some Answered Questions.

'Divine Manifestations sre the founders of religions.

THE FIVE ASPECTS O F SPIRIT

K N O W that, speaking generally, there are five divisions of the spirit. First the vegetable spirit: this is a power which results from the combination of elements and the mingling of substances by the decree of the Supreme God, and from the influence, the effect, and connection of other existences. When these substances results from the lningliig and colnbination of elements; but this combination is more complete, and through the decree of the Almighty Lord a perfect lningling 1s obtained and elements are separated from each other, the power of growth also ceases to exist; so, to use another figure, electricity results from the combination of elements, and when these elements are separated, the electric force is dispersed and lost. Such is the vegetable spirit.

After this is the animal spirit, which also rapidity. Briefly, this power embraces all things.

But the spirit of man has two aspects: one divine, one satanic; that is to say, it is

tained, and the animal spirit, in other words
the power of the senses, is produced. Ir
will perceive the reality of things from
that which is seen and visible, audible,
edible, tangible, and that which can be
smelt. After the dissociation and decompo-
sition of the combined elements, this spirit
also will naturally disappear. I t is hke
this lamp which you see: when the oil and
wick and fire are brought together, light is
the result; but when the oil is finished 2nd
the wick consumed, the light will also
vanish and be lost.

The human spirlt may be likened to the
bounty of the sun shining on crystal. The
body of man, which is composed froin the
elements, is combined and mingled in thc
most perfect form; it is the most solid con-
struction, the noblest combination, che
most perfect existence. I t grows and de-
velops through the anilnal spirit. This
perfected body can be coinpared to a
crystal, and the human spirit t o the sun.
Nevertheless, if the crystal breaks, the
bounty of the sun continues; and if the

capable of the utmost perfection, or it is capable of the utmost imperfection. If it acquires virtues it is the most noble of the existing beings, and if it acquires vices it beconles the most degraded existence.

The fourth degree of spirit is the heavenly spirit; it is the spirit of faith and the bounty of God; it comes from the breath of the Holy Spirit, and by the divine power it becomes the cause of eternal life.

I t is the power which makes the earthly man heavenly, and the imperfect man perfect. It makes the impure t o be pure, the silent eloquent; it purifies and sanctifies those made captive by carnal desires; it makes the ignorant wise.

The fifth spirit is the Holy Spirit. This Holy Spirit is the mediator between God and His creatures. I t is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits this bounty to others, so the Holy Spirit is the mediator of the Holy Light froin the Sun of Reality, which it gives

to the sancti-
crystal is destroyed or ceases to exist, no harm will happen to the bounty of the sun which is everlasting. This spirit has the power of discovery; it encompasses all things. All these wonderful signs, these scientific discoveries, great enterprises and important historical events which you know, are due t o it. From the realm of the invisible and hidden, through spiritual power, it brought them u, the plane of the visible. So, man is upon the earth, yet he makes discoveries in the heavens. Froin known realities, that is to say from the things which are known and visible, he discovers unknown things. For example, man is in this hemisphere, but, like Columbus, through the power of his reason he discovers another hemisphere, that is America, which was until then unknown. His body is heavy, but through the help of an instrument which he invents, he is able to soar aloft. H e is slow of movement, but by an instrument which he invents he with the utmost

fied realities. I t is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. I t can be compared t o the spring; whenever it comes, the world passes from one condition t o another. Through the advent of the season of spring the black earth and the fields and wildernesses will become verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruits will appear, and a new cycle is founded. The appearance of the Holy Spirit is like this. Whenever it appears, it renews the world of humanity and gives a new spirit t o the human realities: it arrays the world of existence in a praiseworthy garment, dispels the darkness of ignorance, and causes the radiation of the light of perfections.

Christ with this power has renewed this cycle; the heavenly spring

travels to the East and West with extreme freshness and sweetness spread its tent in
the world of humanity, and the life-giving of everlasting life, and with heavenly
breeze perfumed the nostrils of the en- power. I t established the Throne of the
lightened ones. Divine Kingdom in the center of the world,
In the same way, the appearance of and by the power of the Holy Spirit re-
BahA'u'll6h was like a new springtime which vived souls and established a new cycle.
appeared with holy breezes, with the hosts Some Answered Qsestions.

THE DIVINITY C A N O N L Y BE COMPREHENDED THROUGH T H E DIVINE MANIFESTATIONS

Question.-What connection has the is higher. So the stone, the earth, the tree,
Reality of Divinity with the Lordly Rising- however much they may evolve, cannot
places and the Divine Dawning-points? comprehend the reality of man, and can-
Answer.-Know that the Reality of not imagine the powers of sight, of hearing,
Divinity or the substance of the Essence of and of the other senses, although they are
Oneness is pure sanctity and absolute holi- all alike created. Therefore how can man,
ness: that is to say, i t is sanctified and the created, understand the reality of the
exempt from all praise. The whole of the pure Essence of the Creator? This plane is
supreme attributes of the degrees of exist- unapproachable by the understanding, no
ence, in reference t o this plane, are only explanation is sufficient for its comprehen-
imaginations. I t is invisible, incompre- sion, and there is no power t o indicate it.
hensible, inaccessible, a pure essence which What has an atom of dust to do with the
cannot be described; for the Divine Essence pure world, and what relation is there be-
surrounds all things. Verily that which tween the limited mind and the infinite
surrounds is greater than the surrounded, world? Minds are powerless t o comprehend

and the surrounded cannot contain that by which it is surrounded, nor comprehend its reality. However far mind may progress, though it may reach to the final degree of comprehension, the limit of understanding, it beholds the divine signs and attributes in the world of creation, and not in the world of God. For the essence and the attributes of the Lord of Unity are in the heights of sanctity, and for the minds and understandings there is no way to approach that position. "The way is closed and seeking is forbidden."

IT is evident that the human understanding is a quality of the existence of man, and that man is a sign of God, how can the quality of the sign surround the creator of the sign? that is t o say, how can the understanding which is a quality of the existence of man, comprehend God? Therefore the Reality of the Divinity is hidden from all comprehension, and concealed from the minds of all men. I t is absolutely impoasible t o ascend to that plane. We see God, and the souls become bewildered in explaining Him. "The eyes see Him not, but H e seeth the eyes. He is the Omniscient, the ICnower." '

Consequently, with reference to this plane of existence, every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections, auroras, appearances and resplendencies, in the world of existence. The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-places, the Universal Realities and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. If it be

said that the
that everything which is lower is power- mirrors are the manifestations
of the sun
less to comprehend the reality of that which
-
Qur'in, Sdrih 6.

and the dawning places of thc rising atal, i o ~we have no means of
comprehend~ng
this does not mean that the sun has de- that which is invisible and
inaccessible.
scended from the height of its sanctity and This is why it is said: "All
that you have
become incorporated in the mirror, nor that distinguished through the
illusion of your
the Unlimited Reality is limited to this imagination in your subtle
mental images,
place of appearance. God forbid! This is is but a creation like unto
yourself, and
the belief of the adherents of anthropomor- returns to you." I t is
clear that if we
phism. No; all the praises, the descriptions wish to imagine the Reality of
Divinity,
and exaltations refer to the Holy Manifes- this imagination is the
surrounded, and we
tations. That is to say, all the descriptions, are the surrounding one; and
it is sure that
the qualities, the names and the attributes the one who surrounds is
greater than the
which we mention, return to the Divine surrounded. From this i t is
certain and
Manifestations; but ns no one has attained evident that if we imagine s
Divine Reality
to the reality of the Essence of Divinity, outside of the Holy
Manifestations, it is
so no one is able to describe, explain, praise pure imagination; for there
is no way t o
or glorify it. Therefore all that the human approach the Reality of
Divinity which is
reality knows, discovers, and understands of not cut off to us, and all
that we imagine
the names, the attributes, and the perfec- is mere supposition.
tions of God, refer t o these Holy Manifesta- Therefore reflect that
different peoples of
tions. There is no access to anything else: the world are revolving

around imagina-
"the way is closed, and seebing is forbid- tions, and are worshippers of the idols of
den." thoughts and conjectures. They are not
Nevertheless we speak of the nalnes and aware of this; they consider their imagina-
attributes of the Divine Reality, and we tions t o be the Reality which is withdrawn
praise Him by attributing to Him sight, from all comprehension, and purified from
hearing, power, life, and knowledge. We all descriptions. They regard themselves as
affirm these names and attributes, not to the people of Unity, and the others as wor-
prove the perfections of God, but t o deny shippers of idols; but idols at least have a
that He is capable of imperfections. When mineral existence, while the idols of
we look at the existing world, we see that thoughts and he imaginations of man are
ignorance is imperfection and knowledge is hut fancies; they have not even mineral
perfection, therefore we say that the sancti- existence. "Talre warning, 0 possessors of
fied Essence of God is wisdom. Weakness perception!"
is imperfection and power is perfection; Know that the attributes of perfection,
consequently we say that the sanctified Es- the splendor of the divine bounties, and
sence of God is the acme of power. I t is the lights of inspiration, are visible and evi-
not that we can comprehend His knowledge, dent in all the Holy Manifestations; but
His sight, His power and life, for it is be- the glorious Word of God, Christ, and the
yond our comprehension; for the essential Greatest Name, Bah6'u'116h, are manifesta-
nalnes and attributes of God are identical tions and evidences which are beyond im-
with His Essence, and His Essence is above agination; for they possess all the perfections
all comprehension. If the attributes are of the former Manifestations, and more than
not identicnl with the Essence, there must that, they possess some perfections which
also be a multiplicity of pre-existences, and malie the other

Manifestations dependent
differences between the attributes and the upon chem. So all the Prophets of Israel
Essence must also exist: and as Pre-existence were centers of inspiration; Christ also was
is necessary, therefore the sequence of pre- a receiver of inspiration; but what a dif-
existences would become infinite. This is ference between the inspiration of the Word
an evident error. of God and the revelations of Isaiah, Jere-
Accordingly all these attributes, names, miah, and Elijah!
praises, and eulogies apply to the Places of Reflect that light is the expression of the
Manifestation; and all that we imagine and
suppose beside them is mere imagination,
-
vibrations of the etheric matter: the nerves
From H a d i e .
a

of the eye are aifected by these vibrations, leaves, and is the placc where the vegetable
and sight is produced. The light of the spirit appears; in the condition of fruit it
lamp exists through the vibration of the manifests the same spirit, that is t o say, the
etheric matter, so also does that of the sun; power of growth appears in the utmost
but what a difference between the light perfection: but what a difference between
of the sun and that of the stars or the the condition of the leaves and that of the
lamp! fruit! For from the fruit a hundred thou-
The spirit of man appears and is manifest sand leaves appear, though they all grow
in the embryonic condition, and also in and develop through the same vegetable
that of childhood and of maturity, and it spirit. Notice the difference between the
is resplendent and evident in the condition virtues and perfections of Christ, the
of perfection. The spirit is one, but in the splendors and brilliance of Bahi'u'116h, and
embryonic condition the power of sight the virtues of the Prophets of Israel, such as

and of hearing is lacking. I n the state of maturity and perfection it appears in the utmost splendor and brilliance. I n the same way the seed in the beginning becomes

Ezekiel or Samuel. All were the manifestations of inspiration, but between them there is an infinite difference.

Sowre Answeved Questions.

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THE THREE STATIONS O F T H E DIVINE MANIFESTATIONS

K N O W that the Holy Manifestations, though they have the degrees of endless perfections, yet, speaking generally, have only three stations. The first station is the physical; the second station is the human, which is that of the rational soul; the third is that of the divine appearance and the heavenly splendor.

souls are phenomenal, they are nevertheless immortal, everlasting, and perpetual; for the world of things is the world of imperfection in comparison with that of man, and the world of man is the world of perfection in comparison with that of things. When imperfections reach the station of perfection, they become eternal.' This is an example of which you must comprehend the meaning.

The physical station is phenomenal; it is composed of elements, and necessarily everything that is composed is subject to decomposition: i t is not possible that a composition should not be disintegrated.

The second is the station of the rational soul, which is the human reality; this also is phenomenal, and the Holy Manifestations share i t with all mankind.

Know that, although the human soul has existed on the earth for prolonged times

The third station is that of the divine appearance and heavenly splendor: it is the Word of God, the Eternal Bounty, the Holy Spirit. It has neither beginning nor end, for these things are related to the world of contingencies, and not t o the divine world. For God, the end is the same thing as the beginning. So the reckoning of days, weeks, months, and years, of yes-

and ages, yet it is phenomenal. As it is a terrestrial globe; but in the sun there is
existence it is eternal. The spirit of man has a beginning, but it has no end; it continues eternally. I n the same way the species existing on this earth are phenomenal, for i t is established that there was a time when these species did not exist on the surface of the earth. Moreover, the earth has not always existed, but the world of existence has always been: for the universe is not limited t o this terrestrial globe. The meaning of this is, that although human

terday and today, is connected with the
divine sign, when once i t has come into no such thing-there is neirher yesterday,
today, nor tomorrow, neither months nor
y e a r s a l l are equal. I n the same way the
Word of God is purified from all these conditions and is exempt from the boundaries,
the laws, and the limits of the world of
contingency. Therefore the reality of
prophethood, which is the Word of God
and the perfect state of rnanifcstation, did
,i.r." the of man, where alone
spirit manifests immortality,

not have any beginning, and will not have any end; its rising is different from all others, and is like that of the sun. For example, its dawning in the sign of Christ was with the utmost splendor and radiaqce, and this is eternal and everlasting. See how many conquering kings there have been, how many statesmen and princes, powerful organizers, all of whom have disappeared, whereas the breezes of Christ are still blow-

Huly Reality, of which Christ says "The
Father is in the Son," has neither beginning
nor end. When beginning is spoken of, it
signifies the state of manifesting; and symbolically, the condition of silence is compared to sleep. For example, a man is sleeping-when he begins to speak he is a w a k e
but it is always the same individual, whether he be asleep or awake; no difference has occurred in his station, his

elevation, his glory,
ing, his light, is still shining, his nlelody is his reality, or his nature. The state of
still resounding, his standard is still waving, silence is compared to sleep, and that of
his armies are still fighting, his heavenly manifestation to walsefulness. A man
voice is still sweetly melodious, his clouds sleeping or waking is the same man; sleep
are still showering gems, his lightning is is one state, and wakefulness is another.
still flashing, his reflection is still clear and The time of silence is compared to sleep,
brilliant, his splendor is still radiating and and manifestation and guidance are com-
luminous; and it is the same with those pared to wakefulness.
souls who are under his protection and are In the Gospel ic is said, "In the begin-
shining with his light. ning was the Word, and the Word was
Then it is evident that the Manifestations with God." Then it is evident and clear
possess three conditions: the physical con- that Christ did not reach to the station of
dition, the condition of the rational soul, Messiahahip and its perfections at the time
and the condition of the divine appearance of baptism, when the Holy Spirit descended
and heavenly splendor. The physical condi- upon Him in the likeness of a dove. Nay,
tion will certainly become decomposed, but the Word of God from all eternity has al-
the condition of the rational soul, though ways been, and will be, in the exaltation of
it has a beginning, has no end: nay, it is sanctification.
endowed with everlasting life. But the Some Answered Questions.

T H E HUMAN CONDITION A N D T H E SPIRITUAL CONDITION OF T H E DIVINE MANIFESTATIONS

W E said that the Manifestations have like the sun, which by its essential nature
three planes. First, the physical reality, produces lighc, and cannot be compared
which depends upon the body; secondly, to the moon, just as the particles that com-
the individual reality, that is to say, the pose the globe of the sun

callnot be com-
rational soul; thirdly, the divine appearance, pared with those which compose the moon.
which is the divine perfections, the cause of The particles and organization of the former
the life of existence, of the education of produce rays, but the particles of which
souls, of the guidance of paople, and of the the moon is composed do not produce rays,
enlightenment of the contingent world. but need to borrow light. So other human
The physical state is the human state realities are those souls who, like the moon,
which perishes, because it is composed of take light from the sun; but that holy re-
elements, and all that is composed of ele- ality is luminous in himself.
ments will necessarily be decomposed and The third plane of that Being1 is the
dispersed. Divine Bounty, the splendor of the Pre-
But the individual reality of the Mani- existent Beauty, and the radiance of the
festations of God is a holy reality, and for light of the Almighty. The individual re-
that reason it is sanctified, and in that alities of the Divine Manifestations have no
which concerns its nature and quality, is separation from the Bounty of God and
-
distinguished from all other things. I t is ' The Manifestation.

the Lordly Splendor. In thc aarrle way the plane of thc rational soul-the spirit and
orb of the sun has no separation from the mind. So the saying "I was asleep and the
light. Therefore it may he said that the divine breezes passed over me and I awoke,"
ascension of the Holy Manifestation is is like Christ's saying: "The body is sad
simply the leaving of this elemental form. and the spirit is happy," or again: "I am
For example, if a lamp illumines this niche, afflicted, or I am at ease, or I am troubled"
and if its light ceases to illuminate it he- -these refer to the physical condition, and
cause the niche is destroyed, the bounty of have no reference to the

individual reality
the lamp is not cut off. Briefly, in the Holy Manifestations the Pre-existent Bounty is like the light, the individuality is represented by the glass globe, and the human body is like the niche: if the niche is destroyed, the lamp continues to burn. The Divine Manifestations are so many different mirrors, because they have a special individuality, but that which is reflected in the mirrors is one sun. I t is clear that the reality of Christ is different from that of Moses.

Verily from the beginning that Holy Reality is conscious of the secret of existence, and from the age of childhood signs of greatness appear and are visible in him. Therefore how can it be that with all these bounties and perfections he should have no consciousness?

We have mentioned that the Holy Manifestations have three planes. The physical condition, the individual reality, and the center of the appearance of perfection: it is like the sun, its heat and its light. Other nor to the manifestation of the Divine Reality. Thus consider what thousands of vicissitudes can happen to the body of man, but the spirit is not affected by them; it may even be that some members of the body are entirely crippled, but the essence of the mind remains and is everlasting. A thousand accidents may happen to a garment, bnt for the wearer of it there is no danger. These words which Bah6'u'llih said: "I was asleep, and the breeze passed over me and awakened me," refer to the body.

In the world of God there is no past, no future, and no present; all are one. So when Christ said: "In the beginning was the Word"--that means it was, is, and shall be; for in the world of God there is no time. Time has sway over creatures, but not over God. For example, in the prayer he says: "Thy name is hallowed"; the meaning is that Thy name was, is, and shall be hallowed. Morning, noon, and evening are related to this earth, but in

the sun there
individuals have the physical plane, the is neither morning, noon, nor evening.
1 The Manifestation. Some Answered Questions.

THE KNOWLEDGE OF THE DIVINE MANIFESTATIONS

Question.--One of the powers possessed the heart. The circle of this knowledge is
by the Divine Manifestations is knowledge: very limited, because it depends upon effort
to what extent is it limited? and attainment.
Answer.-Knowledge is of two kinds: But the second.sort of knowledge, which
one is subjective, and the other objective is the knowledge of being, is intuitive, it
knowledge; that is to say, an intuitive is like the cognizance and consciousness that
knowledge and a knowledge derived from man has of himself.
perception. For example, the mind and the spirit of
man are cognizant of the conditions and
T H E lrnowledge of things which men states of the members and component parts
universally have, is gained by reflection or of the body, and are aware of all the physi-
by evidence: that is to say, either by the cal sensations; in the same way they are
power of the mind the conception of an aware of their power, of their feelings, and
object is formed, or from beholding an oh- of their spiritual conditions. This is the
ject the form is produced in the mirror of lrnowledge of being which man realizes and

perceives; for the spirit surrounds the body, which proceed- from the realities of things,
and is aware of its sensations and powers. and he will certainly not be able to establish
This knowledge is not the outcome of effort a religion conformable to the facts and
and study; it is an existing thing, it is an suited to the conditions. The Prophets of
absolute gift. God, the universal Manifestations, are like

Since the Sanctified Realities, the universal Manifestations of God, surround the essence and qualities of the creatures, transcend and contain existing realities and understand all things, therefore their knowledge is divine knowledge, and not acquired: that is to say, it is a holy bounty, it is a divine revelation.

We will mention an example, expressly for the purpose of comprehending this subject. The most noble being on the earth is man. He embraces the animal, vegetable, and mineral kingdoms: that is to say, these conditions are contained in him to such an extent that he is the possessor of these conditions and states; he is aware of their mysteries and of the secrets of their existence. This is simply an example, and not an analogy. Briefly, the universal Manifestations of God are aware of the reality of the mysteries of beings, therefore they establish laws which are suitable and adapted to the state of the world of man; for religion is the essential connection which proceeds

skilled physicians, and the contingent world is like the body of man: the divine laws are the remedy and treatment. Consequently the doctor must be aware of, and know, all the members and parts, as well as the constitution and state of the patient, so that he can prescribe a medicine which will be beneficial against the violent poison of the disease. In reality the doctor deduces from the disease itself the treatment which is suited to the patient, for he diagnoses the malady, and afterwards prescribes the remedy for the illness. Until the malady be discovered, how can the remedy and treatment be prescribed? The doctor then must have a thorough knowledge of the constitution, members, organs, and state of the patient, and be acquainted with all diseases and all remedies, in order to prescribe a fitting medicine.

Religion, then, is the necessary connection which emanates from the reality of things; and as the universal Manifestations of God are aware of the

mysteries of be-
from the realities of things. The Mani- ings, therefore they understand this essen-
festation, that is, the Holy Lawgiver, unless tial connection, and by this knowledge
he is aware of the realities of beings, will estahlish the Law of God.
not comprehend the essential connection Some Answered Questions.

THE UNIVERSAL CYCLES

Question.-What is the real explanation rences. When a cycle is ended, a new cycle
of the cycles which occur in the world of begins, and the old one, on account of the
existence? great events which take place, is completely
Answer.-Each one of the lun~inous forgotten, and not a trace or record of it
bodies in this limitless firmament has a will remain. As you see, we have no records
cycle of revolution which is of a different of twenty thousand years ago, although we
duration, and every one revolves in its own have before proved by argument that life
orbit, and again begins a new cycle. So the on this earth is very ancient. I t is not one
earth, every three hundred and sixty-five hundred thousand, or two hundred thou-
days, five hours, forty-eight minutes and a sand, or one million or two million years
fraction, completes a revolution; and then old; it is very ancient, and the ancient rec-
it begins a new cycle, that is to say, the ords and traces are entirely obliterated.
first cycle is again renewed. In the same
way, for the whole universe, whether for E A C H of the Divine Manifestations has
the heavens or for men, there are cycles of likewise a cycle, and during the cycle his
great events, of important facts and occur- laws and commandments prevail and are

performed. When his cycle is complctcd Manifestations appear with splendor in the
by the appearance of a new Manifestation, realm of the visible, until a

great and uni-
a new cycle begins. I n this way cycles versal Manifestation makes the world the
begin, end, and are renewed, until a uni- center of his radiance. His appearance
versal cycle is completed in the world, when causes the world to attain to maturity, and
important events and great occurrences will the extension of his cycle is very great.
take place which entirely efface every trace Afterwards other Manifestations will arise
and every record of the past; then a new under his shadow, who according t o the
universal cycle begins in the world, for this needs of che time will renew certain com-
universe has no beginning. We have be- mandments relating to material questions
fore stated proofs and evidences concerning and affairs, while remaining under his
this subject; there is no need of repetition. shadow.
Briefly, we say a universal cycle in the We are in the cycle which began with
world of existence signifies a long duration Adam, and its universal Manifestation is
of time, and innumerable and incalculable BahA'u'llih.
periods and epochs. I n such a cycle the Sonre Answered Qxertions.

PART TWO
THE WORLD ORDER OF BAHA'U'LLAH
PRESENT-DAY ADMINISTRATION OF T H E BAHA'I FAITH
INTRODUCTORY STATEMENT

By Horace Holley

I T HAS been the general characteristic of and sympathetic, offering a foundation upon
religion that organization marks the inter- which reconciliation can he firmly based.
ruption of the true spiritual influence and Amid the complex interrelations of govern-
serves to prevent the original impulse from ments, the religion stands absolutely neu-
being carried into the world. The organi- tral as to political purposes and entirely
zation has invariably become a substitute for obedient to all recognized authority. I t

religion rather than a method or an instrument used to give the religion effect. The separation of peoples into different traditions unbridged by any peaceful or constructive intercourse has made this inevitable. Up to the present time, in fact, no Founder of a revealed religion has explicitly laid down the principles that should guide the administrative machinery of the Faith He has established.

In the Bahi'i Cause, the principles of world administration were expressed by Ba-hl'u'lllh, and these principles were developed in the writings of 'Abdu'l-Bahi, more especially in His Will and Testament.

The purpose of this organization is t o make possible a true and lasting unity among peoples of different races, classes, interests, characters, and inherited creeds. A close and sympathetic study of this aspect of the Bahi'i Cause will show that the purpose and method of Bahl'i administration is so perfectly adapted to the fundamental spirit of the Revelation that it bears to it the

will not he overlooked by the student that Bahl'u'lllh is the only religious teacher making obedience to just governments and rulers a definite spiritual command.

In this brief analysis of the several features of the Bahl'i system of administration the purpose is rather to place in the hands of the believers themselves a convenient summary of the available instructions than to clarify this aspect of the teachings to the non-Bah6'i. Until one has made contact with the spirit of the Bah6'i teachings and desires to cooperate wholeheartedly with their purpose, the administrative phase of the Faith can have little real meaning or appeal.

At the time of the passing of 'Abdu'l-Bah6, the organization was fully defined but not yet established among His followers. The responsibility for carrying out the instructions was placed by 'Abdu'l-Bah6 upon His grandson, Shoghi Effendi, to whom was assigned the function of "Guardian of the Cause." Obedience to the au-

same relationship as body to soul. In character, the principles of Bah6'i administration represent the science of cooperation; in application, they provide for a new and higher type of morality worldwide in scope.

In the clash and confusion of sectarian prejudice, the Bahl'i religion is impartial

into complete ~pplication thow principles of world administration already clearly defined.

To assist the Guardian in his manifold responsibilities and duties and particularly in the promotion of the teaching work, 'Abdu'l-Bah6 provided for the appoii~tmentof a group of co-workers to be known as "The Hands of the Cause of God." The appointment of this body is a function of the Guardian, and these from their own number are to elect nine persons who will be closely associated with the Guardian in the discharge of his duties. I t is the function of the Guardian also to appoint his own successor, this appointment to be ratified

thority of the Guardian was definitely enjoined upon all Bahh'is by 'Abdu'l-Bahi, but this authority carries with it nothing of an arbitrary or personal character, being limited as to purpose and method by the writings of Bahl'u'llih and '~bdu'l-~ahl. The Guardian unifies the efforts to bring and agreement as to the methods by which these aims can be advanced.

A Bahb'i community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere soul. Whereas other associations are exclusive, in effect if not in intention, and from method if not from ideal, BahCi association is inclusive, shutting the gates of fellowship to no sincere soul. I n every gathering there is latent or developed some basis of selection. In religion this basis is a creed limited by the historical nature of its origin; in politics this is party or platform; in economics this is a mutual misfortune or mutual power;

by the nine Hands of the Cause.

I t is the genius of the Bahb'i Faith that the principle underlying the administration of its affairs aims to improve the life and upbuild the character of the individual believer in his own local community, wherever it may be, and not to enhance the prestige of those relatively few who, by election or appointment, hold positions of higher authority. Bahi'i authority is measured by self-sacrifice and not by arbitrary power. This fundamental aim can be seen clearly on studying the significant emphasis which 'Abdu'l-Bah6 placed upon the local Bahi'i community. The local group, involving as it does men and women in all the normal activities and relations of life, is the foundation upon which rests the entire evolution of the Cause. The local Bah9'i community is given ofiicial recognition only after its number of adult declared believers has become nine or more. Up t o this point, the community exists as a voluntary group of worlrers and students of

in the arts and sciences this basis consists of special training or activity or interest. In all these matters, the more exclusive the basis of selection, the stronger the movement-a condition diametrically opposed to that existing in the Bah6'i Cause. Hence the Cause, for all its spirit of growth and progress, develops slowly as regards the numbers of its active adherents. For people are accustomed to exclusiveness and division in all affairs. The important sanctions have ever been warrants and justifications of division. To enter the BahCi religion is to leave these sanctions behind-an experience which at first invariably exposes one to new trials and sufferings, as the human ego revolts against the supreme sanction of universal love. The scientific must associate with the simple and unlearned, the rich with the poor, the white with the colored, the mystic with the literalist, the Christian with the Jew, the Muslim with the Parsee: and on terms removing the advantage of long established

presumptions
the Cause. and privileges.
In this connection, the word "commu- But for this difficult
experience there are
nity" is not used in the sense of any local- glorious compensations. Let us
remember
ity, exclusively Bahi'i in membership, nor that art grows sterile as it
turns away from
of any manner of living differing outwardly the common humanity, that
philosophy like-
from the general environment, such as has wise loses its vision when
developed in soli-
been attempted by religionists and also tude, and that politics and
religion never
members of philosopl~icand economic move- succeed apart from the general
needs of
ments in the past. A BahCi community is mankind. Human nature is not
yet known,
a unity of minds and hearts, an association for we have all lived in a
state of mental,
of people entirely voluntary in character, moral, emotional or social
defense, and the
established upon a common experience of psychology of defense is the
psychology of
devotion to the universal aims of BahPu'llih inhibition. But the love of God
removes

fear; the removal of fear establishes the safed to them. In this day,
Assemblies of
latent powers, and association with others consultation are of the
greatest importance
in spiritual love brings these powers into and a vital necessity.
Obedience unto them
vital, positive expression. A Bah6'i com- is essential and obligatory.
The members
munity is a gathering where this process thereof must take counsel
together in such
can take place in this age, slowly at first, wise that no occasion for
ill-feeling or dis-
as the new impetus gathers force, more cord may arise. This can be
attained when
ropidly as the members become conscious every member expresses with
absolute free-
of the powers unfolding the flower of unity dom his own opinion and
setteth forth his
among men. argument. Should anyone

oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition: They must when coming together turn their faces to the Kingdom on high and ask aid from the

Where the community is small and insignificant, in comparison with the population of the city or town, the first condition of growth is understanding of the Manifestation of Bahh'u'llih, and the next condition is that of true humility. If these two conditions exist, the weakest soul becomes endowed with effective power in service to the Cause. The result of unity, in fact, is to share the powers and faculties of all with each.

The responsibility for and supervision of local Bahh'i affairs is vested in a body known as the Spiritual Assembly. This body (limited to nine members) is elected annually on April Zlst, the first day of Ridvln (the Festival commemorating the Declaration of Bahh'u'llih) by the adult declared believers of the community, the voting list being drawn up by the outgoing Spiritual Assembly. Concerning the character and fuactions of this body, 'Abdu'l-Bah6 has written as follows:

"It is incumbent upon everyone (every

believer) not t o take any step (of Bahh'i activity) without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and, after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His divine fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bah6 shall be vouchsafed unto them and that Assembly shall become the center of the divine blessings, and hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit."

The letters of Shoghi Effendi quote the fundamental instructions contained in the writings of Bah6'u'llhh and 'Abdu'l-Bah6 on the character of Bahi'i administration, and

give then1 definite application: "A careful study of Bahh'u'llih's and 'Abdu'l-Bahi's Tablets will reveal that other duties (besides teaching the Cause), no less vital to the interests of the Cause, devolve upon the realm of Glory. . .. Discussions must all be c o n h e d to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfil these conditions the grace of the Holy Spirit shall be vouchsafed unto them and that Assembly shall become the center of the divine blessings, and hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit."

The letters of Shoghi Effendi quote the fundamental instructions contained in the writings of Bah6'u'llhh and 'Abdu'l-Bah6 on the character of Bahi'i administration, and will have to be referred to a special Committee, responsible to that Assembly, elected by it from among the friends in that locality, and upon whose work the Assembly will have to exercise

constant and general
elected representatives of the friends in every locality.

"They must endeavor to promote amity and concord amongst the friends and secure an active and wholehearted cooperation for the service of the Cause.

"They must do their utmost to extend at all times the helping hand t o the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste and creed.

"They must promote by every means in their power the material as well as spiritual enlightenment of youth, the means for the education of children; institute, whenever possible, Bahi'i educational institutions; organize and supervise their work, and provide the best means for their progress and development. . . .

"They must bend every effort to promote the interests of the Ma&riqu'l-A&k&r (that is, House of Worsbip)l and hasten the day when the work of this glorious Edifice"il1 have been consummated.

"They must encourage and stimulate by

supervision.

"In every locality, be it city or hamlet, where the number of adult declared believers exceed nine, a local Spiritual Assembly nlust be forthwith established.

"As the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as national Spiritual Assemblies, a Bahi'i Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause throughout that locality or country.

I t is the sacred obligation of every conscientious and faithful servant of Bahi'u'llih, who desires to see His Cause advance, t o contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expand it to

promote the teach-
every meails at their command, through ing campaign, to help the needy, to estab-
subscriptions, reports and articles, the de- lish educational Bahi'i institutions, to ex-
velopment of the various Bahh'i magazines. tend in every way their sphere of service.
"They must undertake the arrangement "Nothing whatever should be given to
of the regular meetings of the friends, the the public by any individual among the
feasts and anniversaries, as well as the spe- friends, unless fully considered and ap-
cial gatherings designed to serve and pro- proved by the Spiritual Assembly in his
mote the social, intellectual and spiritual locality; and, if this (as is undoubtedly the
interests of their fellowmen. case) is a matter that pertains to the general
"They must supervise in these days when interests of the Cause in that land, then it
the cause is still in its infancy all Bahi'i is incumbent upon the Spiritual Assembly
publications and translations, and provide in to submit it to the consideration and ap-
general for a dignified and accurate presen- proval of the National Body representing
tation of all Bah6'i literature and its distri- all the various local Assemblies. Not only
bution to the general public. with regard to publication, but all matters
"These rank among the most outstanding without any exception whatsoever, regard-
obligations of the members of every Spirit- ing the interests of the Cause in that lo-
ual Assembly. I n whatever locality the cality, individually or collectively, should
Cause has sufficiently expanded, and in be referred exclusively to the Spiritual As-
order to insure efficiency and avoid con- sembly in that locality, which shall decide
fusion, each of these manifold functions upon it, unless it be a matter of national
- interest, in which case it shall be referred
1 Referring ia Spiritual Assemblies in to the National (Bah6'i) Body. With this

America.
2 On rhe shore of Lake Michigan.
National Body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as co-operation among the various local Assemblies and the members themselves, and particularly between each Assembly and the National Body is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones.

"The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House (of Justice) is in future to be firmly established and raised. Not until these function

that the nine elected members shall exemplify diverse interests and types of character, with the result that unity of heart and conscience with the other eight members is a direct training to enter into spiritual unity with the larger body of mankind.

No such schools of discipline and inspiration exist on earth today, for one must bear in mind that a Bahh'i community can never be an exclusive group nor a circle of interests but, on the contrary, its fundamental purpose is to unify and cooperate with every possible element in the surrounding population.

The local Spiritual Assembly after election organizes by electing from its own number a chairman, corresponding secretary, recording secretary and treasurer. I t should appoint from its own members or from the local Bahh'i community working committees responsible for the various permanent activities of the Cause.

Since a Spiritual Assembly is established

vigorously and harmoniously can the hope upon a new and higher ideal, the character,
for the thrmination of this period of tran- knowledge and purity of its members is es-
.
sition he realized. . . Bear in mind that the sential to success. Wherever personal ambi-
keynote of the Cause of God is not dic- tion, narrowness or impurity enters a Spir-
tatorial authority, but humble fellowship; itual Assembly, the results are invariably to
not arbitrary power, but the spirit of frank check the growth of the Cause and, if these
and loving consultation. Nothing short of conditions are prolonged, to destroy the
the spirit of a true Bahh'i can hope to foundation already laid. The careful stu-
reconcile the principles of mercy and jus- dent of the teachings will accept this result
tice, of freedom and submission, of the as one more vindication of the all-surround-
sanctity of the right of the individual and ing spirit protecting this Faith. The
of self -surrender, of vigilance, discretion elimination of an unworthy group from the
and prudence on the one hand, and fellow- Bahh'i Cause would be a hitter disappoint-
ship, candor, and courage on the other." ment but not an evidence that the Cause
Experience in the life of a Bahh'i com- had failed. On the contrary, the Cause
munity and participation in the details of could only be declared a failure if personal
its several activities impresses one with the ambition, pride, narrowness and impurity
fact that Bahh'i unity has in it new ele- should so prevail as to build a world-wide
ments which work powerfully to expand organization able to pervert the original
one's area of sympathy, deepen one's insight, purpose.
develop one's character and bring order and The local Spiritual Assemblies of a coun-
stability into all of one's affairs. There try are linked together and co-ordinated
can be no higher privilege than the experi- through another elected body of nine mem-
ence of attempting t o serve faithfully upon bers, the National Spiritual

Assembly. This
a Spiritual Assembly, conscious as its mem- body comes into being by means of an an-
bers are of the unique standard upheld by nual election held by elected delegates
'Abdu'l-Bah6 and bringing as it does the representing the local Bahh'i communities.
opportunity of dealing with :, large range The delegates are elected by all the adult
and diversity of human problems from an declared believers of a community in which
impersonal point of view. I t is inevitable a Spiritual Assembly exists. The National

Convention in which the delegates are in general the affairs of the Cause i n that
gathered together is composed of an elec- country.
tive body based upon the principle of pro- "It serves also another purpose, no less
portional representation. The total num- essential than the first, as in the course of
ber of delegates is fixed by Shoghi Effendi time it shall evolve into the National House
for each country, and this number is ful- of Justice (referred to in 'Abdu'l-Bahi's
filled by assigning to each local community Will as the 'Secondary House of Justice')
the number of delegates called for by its which according to the explicit text of the
relative numerical strength. These National Testonzent will have, in conjunction with
Coll~entions are preIerably held during the other National Assemblies throughout
the period of Ridvln, the twelve days be- the Bahh'i world, to elect directly the mem-
ginning April 21, which commemorate the bers of the International or Universal House
Declaration made by Bahb'u'lllh in the of Justice, that Supreme Council that will
Garden of RidvIn near Baddid. The guide, organize and unify the affairs of the
recognition of delegates is vested in the Movement throughout the world.
outgoing National Spiritual Assembly. "This National Spiritual Assembly which,
A National Convention is an occasion for pending the establishment of the Universal
deepening one's understanding of Bah6'i ac- House of Justice, will have to

be re-elected
tivities and of sharing reports of national and local activities for the period of the elapsed year. I t has been the custom to hold a public Bah6'i Congress in connection with the Convention. The function of a Bahl'i delegate is limited to the duration of the National Convention and participation in the election of the new National Spiritual Assembly. While gathered together, the delegates are a consultative and advisory body whose recommendations are to be carefully considered by the members of the elected National Spiritual Assembly.

Delegates unable to attend the Convention in person are permitted to vote for the new National Spiritual Assembly by mail.

The relation of the National Spiritual Assembly to the local Spiritual Assemblies and to the body of the believers in the country is thus defined in the letters of the Guardian of the Cause:

"Regarding the establishment of National Assemblies, it is of vital importance that in every country, where the conditions are fa-

once a year, obviously assumes grave responsibilities for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country, such as the matter of translation and publication, the Mahriqu'l-AdJkir, the teaching work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the local Assemblies, to a special committee, to be elected by the members of the National Spiritual Assembly from among all the friends in that country, which will bear to it the same relations as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether

vorable and the number of the friends has grown and reached a considerable size-- that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and co-ordinate, by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct individually as well as collectively, foti the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness from their midst, they should radiantly and abundantly unfold to the eyes of the delegates by whom they were elected, their plans, their hopes and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and

a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be a matter which ought to receive its special attention.

"It is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, t o seek and have the utmost regard,

sufficient thoroughness, efficiency and dispatch. I t would also appear to me unobjectionable to enable and even to require in the last resort such delegates as cannot possibly undertake the journey to the seat of the Bahl'i Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary."

Concerning the matter of drawing up the voting list to be used at the annual local Bahl'i elections, the responsibility for this

weigh the opinions and judgmemlts of the delegates. The newly elected National Assembly, during the few days when the Convention is in session, and after the dispersion of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause-such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause.

"The seating of delegates to the Convention (that is, the right to decide upon the validity of the credentials of the delegates is placed upon each local Spiritual Assembly, and as a guidance in the matter the Guardian has written the following:

"To state very briefly and as adequately as present circumstances permit, the principal factors that must he taken into consideration before deciding whether a person may be regarded a true believer or not: Full recognition of the station of the Forerunner, the Author and the True Exemplar of the Bahh'i Cause, as set forth in 'Abdu'l-Bahd's Will and Testament; unreserved acceptance of and submission t o whatsoever has been revealed hy their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present-day Bahb'i administration-these I conceive to be the fundamental and primary considerations that must t e fairly, discreetly and thoughtfully ascertained before reaching such a vital decision."

'Abdu'l-Bahi's instructions provide for the further development of Bahi'i organi-

at a given Convention), is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is for the first time being formed in a given locality, or when differences arise between a new applicant and an already established local Assembly.

"Were the National Spiritual Assembly to decide, after mature deliberation, to omit the holding of the Bahh'i Convention and Congress in a given year, then they could, only in such a case, devise ways and means to insure that the annual election of the National Spiritual Assembly should be held by mail, provided it can be conducted with

zation through an International Spiritual Assembly t o be elected by the members of the National Spiritual Assemblies. This international body has not yet come into existence, but its special character has been clearly defined:

"And now, concerning the Assembly (Baytu'l-'Ad'l: that is, House of Justice) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members ,nust be manifestations of the fear of God, and daysprings of knowledge and understanding, must be steadfast in God's Faith, and the well-wishers of all mankind. By this Assembly is meant the Universal Assembly:

that is, in each country a secondary Assembly must be instituted, and these secondary Assemblies must elect the members of the Universal one.

"Unto this body all things must be referred. I t enacteth all ordinances and regu-

ception of religion i,s one which combines mysticism, which is a sacred personal experience, with practical morality, which is a useful contact between the individual and his fellow man. In the nature of things, some souls are more advanced than others,

lations that are not to he found in the ex-
plicit Holy Text. By this body all the
difficult problems are to be resolved, and
the Guardian of the Cause is its sacred head
and the distinguished member, for life, of
that body. Should he not attend in person
its deliberations, he must appoint one to
represent him. ... This assembly enacteth
the laws and the executive enforceth them.
The legislative body must reinforce the ex-
ecutive, the executive must aid and assist
the legislative body, so that, through the
close union and harmony of these two
forces, the foundation of fairness and jus-
tice may become firm and strong, that all
the regions of the world may become even
as Paradise itself.

"Unto the Most Holy Book everyone
must turn, and all that is not expressly re-
corded therein must be referred to the Uni-
versal Assembly. That which this body,
either unanimously or by a majority, doth
carry, that is verily the truth and the
purpose of God Himself. Whoso doth

and the function of spiritual teaching is given special importance in the writings of Bahl'u'llih and 'Abdu'l-Bahb. The Bahl'i teacher, however, has no authority over the individual conscience. The individual conscience must he subordinated to the decisions of a duly elected Spiritual Assembly, but this relationship is entirely different in character and results from the relationship of an individual with minister or priest.

The third characteristic is the absence of internal factionalism, that bane of all organized effort, and the sure sign of the presence of spiritual disease. The predominant spirit of unity which distinguishes the Bahi'i Cause in its relation to the world, making its followers strive for reconciliation rather than partisan victory, creates an internal condition, unlike that which exists in movements which accept partisan victory, in one or another form, as their very reason for being. Such movements can but disintegrate from within; the Bahl'i Order can but grow.

deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."

Even at the present time, the Bahi'i's in all parts of the world maintain an intimate and cordial association by means of regular correspondence and individual visits. This contact of members of different races, nationalities and religious traditions is conplaced at the crete proof that the burden of prejudice and the historical factors of division can he entirely overcome through the spirit of oneness established by Bah6'u'llih.

The general student of religion will not fail to note four essential characteristics of Bahi'i administration. The first is its completely successful reconciliation of the usually opposed claims of democratic freedom and unancwerahle authority. The second is the entire absence from the Bahl'i Cause of anything approaching the institution of a salaried professional clergy. The Bahl'i conSignificant also is the fourth characteristic, namely, that the Bahl'i Cause has within it an inherent necessity operating slowly but surely to bring its administration into the hands of those truly fitted for the nature of the work. The lesser vision gives way invariably for the larger vision, itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities service of the Cause, until the highest attributes of humanity will be enrolled. I n the Bahl'i Cause we are actually witnessing the fulfilment of that strange and, cryptic saying, "The meek shall inherit the earth."

That the administrative machinery is not an end in itself but merely the means to spread everywhere the light of faith and brotherhood, is frequently expressed by the Guardian in his general letters, and this brief survey may well close with one of those passages:

"Not by thr forrp of nxmbevs, not by
and
the mere exposition of a set of new and
unfailingly and alone
noble principles, not by an organized cnm-
paign of teaching-no matter how world-
wide and elaborate in its character-not
e v n by the staunchness of our faith or the
exaltation of o w elzthsiasnt, can we ulti-
mately hope to vindicate is the eyes of a
critical nfzd skeptical age the supreme clainc

of the Abhi Revelation. One t&g
only one thing will
secure the undoubted triumph
Cause, namely the extent to
innev life and private
in their manifold aspects the
those eternal principles
Bahd's'llih."

A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Bahi'is of the United States and Canada

wise every person will act independently
and after his own judgment, will follow his
own desire, and do harm to the
Cause.
"The prime requisites for
them that take
counsel together are purity of
motive, radi-
ance of spirit, detachment from all
else save
His Divine
Fragrance,
amongst His
loved
long-suffering
in difficul-
ties and servitude to His
exalted Threshold.
Should they be graciously aided
to acquire
these attributes, victory from the unseen
shall be vouchsafed to
them. I n this day, Assemblies of
consulta-
tion are of the greatest

"A perusal of some of the words of
Bah6'u'llAh and 'Abdu'l-Bahi on the duties
and functions of the Spiritual Assemblies
in every land (later to be designated as
the local Houses of Justice), emphatically
reveals the sacrcdncss of their nature, the
wide scope of their activity, and the grave
responsibility which rests upon them."-
SHOGHIEFFENDI,March 7, 1922.

"The Lord hath ordained that in every Kingdom of Bah6
city a House of Justice be established
wherein shall gather counsellors to the num-

importance and a
.
ber of Bahl. . . I t bebooveth them to be vital necessity. Obedience unto them is es-
the trusted ones of the Merciful among men sential and obligatory. The members there-
and to regard themselves as the guardians of must take counsel together in such wise
appointed of God for all that dwell on that no occasio~~ for ill-feeling or discord
earth. I t is iucumbmt upon them to take may arise. This can be attained when every
counsel together and to have regard for member expresseth with absolute freedom
the interests of the servants of God, for his own opinion and setteth forth his argu-
His sake, even as they regard their own ment. Should any one oppose, he must on
interests, and to choose that which is meet no account feel hurt for not until matters
and seemly. Thus hath the Lord your God are fully discussed can the right way be
commanded you. Beware lest ye put away revealed. The shining spark of truth cometh
that which is clearly revealed in His Tablet. forth only after the clash of differing opin-
Fear God, 0 ye that perceive."- BAHX- ions. If, after discussion, a decision be car-
U'LL~H. ried unanimously, well and good; but if, the
"It is incumbent upon every one not to Lord forbid, differences of opinion should
take any step without consulting the Spir- arise a majority of voices must prevail. . .
.
itual Assembly, and they must assuredly "The first condition is absolute love and
obey with heart and soul its bidding and be harmony amongst the members of the As-
submissive unto it, that things may be sembly. They must be wholly free from
properly ordered and well arranged. Other- estrangement and must manifest in them-

selves the Unity of God, for they are the rhey shall day by day receive a new effusion
waves of one sea, the drops of one river, the of S P ~ ~ ~ ~ . " - ' A B D ~ ' L - B A H ~ .
stars of one heaven, the rays of one sun, "The importance, nay the

absolute neces-
the trees of one orchard, the flowers of one sity of these local Assemblies is manifest
garden. Should harmony of thought and when we realize that in the days to come
absolute unity be non-existent, that gather- they will evolve into the local House of
ing shall be dispersed and that Assembly be Justice, and at present provide the firm
brought to naught. The second condition:- foundation on which the structure of the
They must when coming together turn their Master's Will is to be reared in future.
faces to the Kingdom on High and ash aid "In order to avoid division and disrup-
from the Realm of Glory. They must then tion, that the Cause may not fall a prey to
proceed with the utmost devotion, courtesy, conflicting interpretations, and lose thereby
dignity, care and moderation to express its purity and pristine vigor, that its affairs
their views. They must in every matter may be conducted with efficiency and
search out the truth and not insist upon promptness, it is necessary that every one
their own opinion, for stubbornness and per- (that is, every member of the Bahi'i com-
sistence in one's views will lead ultimately munity) should conscientiously take an
to discord and wrangling and the t n ~ t hwill active part in the election of these Assem-
remain hidden. The honored members must blies, abide by their decision, enforce their
with all freedom express their own thoughts, decree, and cooperate with them whole-
and it is in no wise permissible for one to heartedly in their task of stimulating the
belittle the thought of another, nay, he growth of the Movement throughout all
must with moderation set forth the truth, regions. The members of these Assemblies.
and should differences of opinion arise a on their part, must disregard utterly their
majority of voices must prevail, and all own likes and dislikes, their personal inter-
must obey and submit to the majority. I t ests and inclinations, and concentrate their
is again not permitted that any one of the minds upon those measures that will con-
honored members object to or censure, duce to the welfare and happiness of the

whether in or out of the meeting, any Bahi'i community and promote the com-
decision arrived at previously, though that mon weal."-SHOGHI EFFENDI,March 12,
decision be not right, for such criticism 1923.
would prevent any decision from being en- "Let us recall His explicit and often-
forced. In short, whatsoever thing is ar- repeated assurance that every Assembly
ranged in harmony and with love and ~ u r i t y elected in that rarified atmosphere of self-
of motive, its result is light, and should the lessness and detachment is, in truth, ap-
least trace of estrangement prevail the re- pointed of God, that its verdict is truly
sult shall be darkness upon darkness. .. . inspired, that one and all should submit t o
If this be so regarded, that Assembly shall its decision unreservedly and with cheerful-
be of God, but otherwise it shall lead to ness."-SHo~~I EFFENDI, February 23,
coolness and alienation that proceed from 1924.
the Evil One. Discussions must all be con- -
fined to spiritual matters that ~ e r t a i nto the training of souls, the instruction of chil-
dren, the relief of the poor, the help of the feeble throughout all classes in the world,
kindness to all peoples, the diffusion of the The various functions of the local Spir-
fragrances of God and the exaltation of His itual Assembly, and its nature as a constitu-
Holy Word. Should rhey endeavor to fulfil tional body, are duly set forth in Article
these conditions the Grace of the Holy VII of the By-Laws of the National Spir-
Spirit shall be vouchsafed unto them, and itual Assembly, and are more definitely de-
that Assembly shall become the center of fined in the By-Laws of a local Spiritual
the Divine blessings, the hosts of Divine Assembly approved by the National Spir-
confirmation shall come to their aid and itual Assembly and recommended by the

Guardian. Each local Spiritual Assembly, applicants for enrollment a7 members
and ail members of the local Bah6'i com- of the community.
munity, shall be guided and controlled by Closing Prayer.
the provisions of those By-Laws.

C o n d u c t of Business

- A Spiritual Assembly, in maintaining its

11. M E E r l ~ C sOF THE LOCAL s ~ ~ threefold
~ I Tfunction
~ ~of a~ body given (within
ASSEMBLY the limits of its jurisdiction) an executive,
a legislative and a judicial capacity, is
In addition to its observance of the gen-
charged with responsibility for initiating
eral functions vested in the institution of a
Spiritual Assembly, each Spiritual Assembly action and making decisions. Its
meetings,
has need of a procedure for the conduct of therefore, revolve around various
definite
matters which require deliberation and col-
its meetings. The following items represent
lective decision, and it is incumbent upon
the outline of the parliamentary rules of
the members, one and all, to address them-
procedure which the National Spiritual As-
selves to the subject under discussion and
sembly has adopted and recommends to each
not engage in general speeches of an irrele-
and every local Spiritual Assembly through-
vant character.
out the United States and Canada.
Everv, subiect
, or orohlein before an As-
Calling of Meetings sembly is most efficiently handled when the
A meeting of the Spiritual Assembly is following process is observed: fiust,
ascer-
valid only when it has been duly called, that tainment and agreement upon the
facts;
is, when each and every member has been second, agreement upon the spiritual or
informed of the time and place. The gen- administrative Teachings which the
ques-
eral practice is for the Assembly to decide tion involves; third, full and
frank discus-
upon some regular time and place for its sion of the matter, leading up to the
offering
meetings throughout the Bahi'i year, and of a resolution; and fourth, voting
upon the
this decision when recorded in the Minutes resolution.
is sufficient notice to the members. When A resolution, or motion, is
not subject
the regular schedule cannot be followed, or t o discussion or vote until duty
made and
the need arises for a special meeting, the seconded. I t is preferable to have
each reso-

secretary, on request by the chairman or any lution clear and complete in itself, but when
three members of the Spiritual Assembly, an amendment is duly made and seconded,
should send due notice to all the members. the chairman shall call for a vote on the
amendment first and then on the original
Order of Business motion. An amendment must be relevant
Roll call by the Secretary (or Recording to, and not contravene, the subject matter
Secretary). of the motion.
Prayer. The chairman, or other presiding officer,
Reading and approval of Minutes of has the same power and responsibility for
previous meetings. discussion and voting upon motions as
Report of Secretary (or Corresponding other members of the Assembly.
Secretary), including presentation of Discussion of any matter before the As-
letters received by the Assembly since sembly may be terminated by a motion duly
its last meeting, and of any and all made, seconded and voted calling upon the
recommendations duly adopted by the chairman to put the matter to a vote or to
community at the last Nineteen Day proceed to the next matter on the agenda.
Feast. The purpose of this procedure is to prevent
Report of Treasurer. any member or members from prolonging
Report of Committees. the discussion beyond the point at which
Unfinished business. full opportunity has been given all mem-
New business, including conferences with bers to express their views.
members of the community and with When the Assembly has taken action

upon any matter, t h action
~ is binding upon tion between the Spiritual Assembly and the
all members, whether present or absent from members of the community. The conduct
the meeting at which the action was taken. of the period of consultation at Nineteen
Individual views and opinions must be sub- Day Feasts is a vital function of each Spir-
ordinated to the will of the Assembly when itual Assembly.
a decision has been made. A Spiritual As- From Words of 'Abdu'l-Bahh, "The
sembly is an administrative unit, as it is a Nineteen Day Feast was inaugurated by

spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfil his responsibilities as a representative of the community. Membership

the Bib and ratified by Bahi'u'llih, in His Holy Book, the Aqdas, so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." London, England, December 29, 1912. (Quoted in B A H NEWS~ ~ No. 3 3 .)

The Nineteen Day Feast has been described by the Guardian as the foundation of the World Order of Bahi'u'llih. I t is to be conducted according to the following program: the first part, entirely spiritual in character, is devoted to readings from Bahi'i Sacred Writings; the second part consists of general consultation on the

in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Babi'i activities, and ability to attend regularly the sessions of the Assembly."-SHOGHI EFFENDI, January 27, 1931.

The Spiritual Assembly, as a permanent body, is responsible for maintaining all its records, including Minutes of meetings, correspondence and financial records, throughout its existence as a Bahi'i institution.

Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records pertaining t o the business of the Assembly.

Co~suLT*no~ THE COMMUNITY

A. The institution of the Nineteenth Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consnlta-

Thc Spiritual Assembly is responsible for the holding of the Nineteen Day Feast. If the Bahi'i calendar for some adequate rea-

affairs of the Cause. The third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

Bah6'is should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Calendar of the Nineteen Day Feast

March 2 1	July 13	November 23
April 9	August 1	December 1 2
April 28	August 20	December 3 1
May 17	September 8	January 19
June 1	September 27	February 7
June 24	October 16	March 2
	November 4	

tion to the National Spiritual Assembly.

These recommendations are offered first to the local community, and when adopted by

son cannot be observed, the Assembly may arrange to hold a Feast at the nearest possible date.

Only members of the Bahh'i community, and visiting Baha'is from other communities, may attend these meetings, but young people of less than twenty-one years of age, who have studied the Teachings and declared their intention of joining the community on reaching the age of twenty-one, may also attend.

Regular attendance at the Nineteen Day Feast is incumbent upon every Baha'i, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so to enable them to observe the Baha'i calendar.

Ovder of Business for the Consultation Period

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the community since the last meeting, in order to report the community come before the local Assembly, which then may in its discretion forward the recommendation to the National Spiritual Assembly accompanied by its own considered view.

Provision is to be made for reports from committees, with discussion of each report.

Finally, the meeting is to be open for suggestions and recommendations from individual believers on any matter affecting the Cause.

The local Bahl'i community may adopt by majority vote any resolution which it wishes collectively t o record as its advice and recommendation to the Spiritual Assembly.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahi'is inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

The Secretary of the Assembly records each resolution adopted by the community, as well as the varions suggestions advanced during the meeting, in order to report

these
been received from the Guardian and the to the Spiritual Assembly for its considera-
National Spiritual Assembly, and provides tion. Whatever action the Assembly takes
opportunity for general discussion. is to be reported at a later Nineteen Day
The Assembly likewise reports its own Feast.
activities and plans, including committee Matters of a personal nature should be
appointments that may have been made brought before the Spiritual Assembly and
since the last Feast, the financial report, not to the community at the Nineteen Day
arrangements made for public meetings, and Feast. Concerning the attitude with which
in general share with the community all believers should come to these Feasts, the
matters that concern the Faith. These re- Master has said, "You must free yourselves
ports are to be followed by general con- from everything that is in your hearts, be-
sultation. fore you enter." (Bahi'i News Letter of
A matter of vital importance at this the N. S. A. of Germany and Austria,
meeting is consideration of national and December, 1934.)
international Bah6'i affairs, to strengthen B. The Annual Meeting on April 21,
the capacity of the community t o cooperate called for the election of the Spiritual As-
in promotion of the larger Bahl'i interests sembly, provides the occasion for the pres-
and to deepen the understanding of all be- entation of annual reports by the Assembly
lievers concerning the relation of the local and by all its Committees.
community t o the Bahb'i World Commun- The chairman of the outgoing Assembly
ity. presides at this meeting.
Individual Bahi'is are LO find in the The order of Business includes: Reading
Nineteen Day Feast the channel through of the call of the meeting, reading of ap-
which t o make suggestions and recommen- propriate Bahl'i passages bearing upon the
subjcct of thc clcction, appointment of tcl- called upon to manifest the attributes of
lers, distribution of ballots, prayers for the courtesy, patience and loving insight. Many
spiritual guidance of the voters, the elec- conditions are not to be

remedied by the
tion, presentation of annual reports, tellers' exercise of power and authority but rather
report of the election, approval of the tel- by a sympathetic understanding of the
lers' report. sources of the difficulty in the hearts of the
C. The Annual Meeting for the election of friends. As 'Abdu'l-Bahi has explained,
Convention delegate (or delegates) is like- some of the people are children and must be
wise presided over by the Assembly chair- trained, some are ignorant and must be edu-
man, and except for the annual reports the cated, some are sick and must be healed.
Order of Business is similar to that observed Where, however, the problem is not of this
at the meeting held each April 21. I t is order but represents flagrant disobedience
preferable for the Spiritual Assembly to and disloyalty to the Cause itself, in that
arrange a special meeting for the election of case the Assembly should consult with the
delegates, and not hold this election during National Spiritual Assembly concerning the
the consultation period of a Nineteen Day necessity for disciplinary action.
Feast. Members of the Bahi'i community, for
D. In addition to these occasions for gen- their part, should do their utmost by prayer
eral consultation, the Spiritual Assembly is and meditation to remain always in a posi-
to give consultation to individual believers tive and joyous spiritual condition, bearing
whenever requested. in mind the Tablets which call upon Bahi'is
During such consultation with individual to serve the world of humanity and not
believers, the Assembly should observe the waste their precious energies in negative
following principles: the impartiality of complaints.
each of its members with respect to all mat-
ters under discussion; the freedom of the
individual BahCi to express his views, feel- IV. BAHli'i ANNIVERSARIES, FESTIVALS
AND

ings and recommendations on any matter affecting the interests of the Cause, the confidential character of this consultation, and the principle that the Spiritual Assembly does not adopt any resolution or make any final decision, until the party or parties have withdrawn from the meeting.

Appeals from decisions of a local Spiritual Assembly are provided for in the By-Laws and the procedure fully described in a statement published in B~Hii)iNEWS, February, 1933.

When confronted with evidences of unhappiness, whether directed against the Assembly or against members of the community, the Spiritual Assembly should realize that its relationship to the believers is not merely that of a formal constitutional body but also that of a spiritual institution

DAYSOF FASTING

The Spiritual Assembly, among its various duties and responsibilities, will provide for the general observance by the local community of the following Holy Days:

Feart of Ridvin (Declaration of Bahi-'u'llih) April 21-May 2, 1863.

Declaration of the Bib, May 23, 1844.

Ascension of Bahi'u'llih, May 29, 1892.

Martyrdom of the Bib, July 9, 1810.

Birth of the BQb,October 20, 1819.

Birth of Bahi'u'llih, November 12, 18 17.

Day of the Covenant, November 2 6 .

Ascension of 'Abdu'l-Bahi, November 2 8 , 1921.

Period of the Fast, nineteen days Legining March 2.

Feast of Naw-R6z (Bahl'i New Year), March 21.

THE ANNUAL BAHA'f CONVFNTION

A Statement by the National SkMtual Assembly
(Approved by the Guardian)

Despite the repeated explanations given by the Guardian on this subject, there seems to exist each year, prior to and also during the Convention period, some misunderstand-

Conventions, acting upon some matters as a law unto themselves, have inadvertently contravened the Guardian's clear instructions.

ing as to the nature of the Annual Meeting.

In order to establish a definite standard of Convention procedure, the following statement has been approved and adopted, and in accordance with the vote taken by the National Assembly, a copy of the statement is placed in the hands of the presiding officer of the Convention to control the Convention procedure, after being read to the delegates by the officer of the National Spiritual Assembly by whom the Convention is convened.'

"The delegates present at this Annual Bahi'i Convention are called ~rponto render a unique, a vital service to the Faith of Bahi'u'lllh. Their collective functions and responsibilities are not a matter of arb~trary opinion, but have been clearly described by the Guardian of the Cause. If civil governments have found it necessary to adopt the doctrine that 'ignorance of the law is no excuse,' how much more essential it is for Bahi'is, individually and collectively, to base their responsible actions upon thorough

"The National Spiritual Assembly now calls attention to two specific portions of the 1930 statement approved by the Guardian which have been neglected in subsequent Conventions: first, the ruling that non-delegates do not possess the right to participate in Convention proceedings; and, second, that the time of the election of members of the National Spiritual Assembly shall be fixed in the Agenda at such a time as to allow the outgoing Assembly full time to report to the delegates, and to allow the incoming Assembly to have full consultation with the assembled delegates. I t is surely evident that a procedure or principle of action once authorized by the Guardian is not subject to alteration by any Bahl'i body or individual believer to whom the procedure directly applies.

"In order to remove other sources of misunderstanding, the National Spiritual Assembly now feels it advisable to point out that the Guardian's letters on the subject of the Convention, received

and published in
comprehension of the fundamental princi- BAHM NEWS this year,' do
not, as some
ples which underlie that Administrative believers seem to feel,
organically change
Order which in its maturity is destined to the character and
i-unction of the Annual
become the World Order of Bahi'u'll6h. Meeting, but reaffirm
and strengthen in-
"Considerable confusion would have been structions and explanations
previously
avoided at Conventions held during the past given. I n the light of
all the Guardian's
three years had the delegates, and all mem- references to this
subject, compiled and
bers of the National Spiritual Assembly it- published by the
National Spiritual As-
self, given sufficient consideration to the sembly in B ~ n i i '
iNEWSof November, 1933
fact that B A H ~ ?NEWSof February, 1930, and February, 1934, the
following brief
contained an explanation of the Annual summary has been
prepared and is now
Convention which had been prepared by the issued with the sole
purpose of contributing
National Spiritual Assembly, submitted to to the spiritual unity
of the chosen dele-
Shoghi Effendi, and definitely approved by gates here present:-
him. It is because this statement of four "1. The Annual Bahi'i
Convention has
years ago has gone unnoticed that successive two unique functions to
fulfill, discussion
of current Bahi'i matters and the election
This reference to "being read to the delepate." of the National Spiritual
Assembly. The
was in connection with the 1 9 1 4 Collvention only. discussion should be
free and untrammeled,
The statement is here published for rhe general in-
farmation of the believers. February, 1934.

the election carried on in that spirit of recommendations which shall,
according to
prayer and meditation in which alone every the Guardian's instructions,
be given con-
delegate can render obedience to the Guard- scientious consideration by
the National

ian's expressed wish. After the Convention is convened by the Chairman of the National Spiritual Assembly, and after the roll call is read by the Secretary of the Assembly, the Convention proceeds to the election of its chairman and secretary by secret ballot and without advance nomination, according to the standard set for all Bah6'i elections.

" 2 . Non-delegates may not participate in Convention discussion. All members of the National Spiritual Assembly may participate in the discussion, but only those members who have been elected delegates may vote on any matter brought up for vote during the proceedings.

"3. The outgoing National Spiritual Assembly is responsible for rendering reports of its own activities and of those carried on by its committees during the past year. The annual election is to be held at a point midway during the Convention sessions, so that the incoming Assembly may consult with the delegates.

Assembly.

"7. The National Spiritual Assembly is the supreme Bahb'i administrative body within the American Bah6'i community, and its jurisdiction continues without interruption during the Convention period as during the remainder of the year, and independently of the individuals composing its membership. Any matter requiring action of legislative, executive or judicial nature, whether arising during the Convention period or at any other time, is to be referred to the National Spiritual Assembly. The National Assembly is responsible for upholding the administrative principles applying to the holding of the Annual Convention as it is for upholding all other administrative principles. If, therefore, a Convention departs from the principles laid down for Conventions by the Guardian, and exceeds the limitstions of function conferred upon it, in that case, and in that case alone, the National Spiritual Assembly can and must intervene. I t is

"4. The Convention is free to discuss and not any Bahi'i matter, in addition to those authorized to treated in the annual reports. The Convention is responsible for making its own rules of procedure controlling discussion; for example, concerning any limitations the delegates may find it necessary to impose upon the time allotted to or claimed by any one delegate. The National Assembly will maintain the rights of the delegates to confer freely and fully, free from any restricted pressure, in the exercise of their function.

" 5 . The Convention as an organic body is limited to the actual Convention period. I t has no function to discharge after the close of the sessions except that of electing a member or members to fill any vacancy that might arise in the membership of the National Spiritual Assembly during the year.

" 6 . The Convention while in session has no independent legislative, executive or judicial function. Aside from its action in electing the National Spiritual Assembly, the National Spiritual Assembly, and not the Convention, which is authorized to decide when and why such intervention is required.

"8. The National Spiritual Assembly feels that it owes a real duty to the delegates, and to the entire body of believers, in presenting any and all facts that may be required in order to clarify matters discussed at the Convention. There can be no true Bahi'i consultation at this important meeting if any incomplete or erroneous view should reva ail.

"9. The National Assembly in adopting and issuing this statement does so in the sincere effort to assurc the constitutional freedom of the Convention to fulfill its high mission. The path of true freedom lies in knowing and obeying the general principles given to all Bahb'is for the proper conduct of their collective affairs. While the entire world plunges forward to destruction, it is the responsibility of the National Spiritual Assembly to uphold that Order on which peace and

security solely
its discussions do not represent actions but depends."

T H E NON-POLITICAL CHARACTER OF THE BAHA'I FAITH

A Statement Prepared by the National Spiritual Assembly in Respolzse to the Request
fou Clarification of the Subject Voiced by the 1933 Annual Convenfion

It is the view of the National Spiritual and regulate their conduct that no charge
Assembly that the Guardian's references to of secrecy, of fraud, of bribery or of in-
the non-political character of the Bahi'i timidation may, however ill-founded, be
Faith, when studied as a whole, are so clear brought against them. .. . It is their duty
that they can be fully grasped by all be- ro strive to distinguish, as clearly as they
lievers and rightly applied by all Local Spir- possibly can, and if needed with the aid of
itual Assemblies to any problems they may their elected representatives, such posts and
encounter. Should special circumstances functions as are either diplomatic or politi-
arise, however, the National Assembly will cal, from those that are purely administra-
make every effort to assist any Local Assem- tive in character, and which under no
bly to arrive at fuller understanding of this circumstances are affected by the changes
important subject. and chances that political activities and
The first reference to consider is taken party governmeut, in every land, must
from the letter written by Shoghi Effendi necessarily involve. Let them affirm their
on March 21, 1932, published under the unyielding determination to stand, firmly
title of "The Golden Age of the Cause of and unreservedly, for the way of Bahi-
Bah6'u'lllh." 'u'llih, to avoid the entanglements and
"I feel it, therefore, incumbent upon me bickerings inseparable from the pursuits of
t o stress, now that the time is ripe, the im- the politician, and to become worthy
portance of an instruction which, at the agencies of that Divine Polity which

incar-
present stage of the evolution of our Faith, nates God's immutable Purpose for all
should be increasingly emphasized, irrespec- men. ...
tive of its application to the East or to the "Let them proclaim that in whatever
West. And this principle is no other than country they reside, and however advanced
that which involves the non-participation their institutions, or profound their desire
by the adherents of the Faith of Bahi'u'lllh, to enforce the laws and apply the principles
whether in their individual capacities or col- enunciated by Bahi'u'llih, they will, unhesi-
lectively as local or national Assemblies, in tatingly, subordinate the operation of such
any form of activity that might be inter- laws and the application of such principles
preted, either directly or indirectly, as an to the requirements and legal enactments
interference in the political affairs of any of their respective governments. Theirs is
particular government. not the purpose, while endeavoring to con-
"Let them refrain from associating them- duct and perfect the administrative affairs
selves, whether by word or by deed, with of their Faith, to violate, under any circum-
the political pursuits of their respective na- stances, the provisions of their country's
tions, with the policies of their governments constitution, much less to allow the ma-
and the schemes and programs of parties chinery of their administration to supersede
and factions. In such controversies they the governmeut of their respective coun-
should assign no blame, take no side, further tries."
no design, and identify themselves with no This instruction raised the question
system prejudicial to the best interests of whether believers should vote in any
that world-wide Fellowship which it is their public election. A Tablet revealed by
aim to guard and foster. Let them beware 'Ahdu'l-Bahl to Mr. Thornton Chase was
lest they allow themselves to become the sent to the Guardian, and the follow-
tools of unscrupulous politicians, or to be ing reply was received, dated January 26,

entrapped by the treacherous devices of the
plotters and the perfidious among their
countrymen. Let them so shape their lives
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in~tructinn from 'Abdu'l-Bahi upon the
question. He, however, feels under the
responsibility of stating that the attitude
taken by the Master (that is, that American
citizens are in duty bound t o vote in public
elections) implies certain reservations. He,
therefore, lays it upon the individual con-
science to see that in following the Master's
instructions no Bahh'i vote for an officer
nor Bahi'i participation in the afiairs of the
Republic shall involve acceptance by that
individual of a program or policy that con-
travenes any vital principle, spiritual or
social, of the Faith." The Guardian added
t o this letter the following postscript: "I
feel it incumbent upon me t o clarify the
above statement, written in my behalf, by
stating that no vote cast, or office under-
taken, by a Bahl'i should necessarily consti-
tute acceptance, by the voter or office

1933:

"The Guardian fully recognizes the au-
thenticity and controlling influence of this
non-political character of the BahP'i Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred t o above) and the reservations t o which he has referred. The Master surely never desired the friends t o use their influence towards the realization and promotion of policies contrary t o any of the principles of the Faith. The friends may vote, if rhey can do it, without identifying theinselves with one party or another. To enter the arena of party politics is surely detrimental t o the best interests of the Faith and will harm the Cause. I t remains for the individuals t o so use their right t o vote as t o keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs t o one party or another. The

holder, of the entire program of any political party. No Baha'i can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by BahP'u'116h, which, I am firmly convinced, the program of no political party is completely harmonious."

In a letter dated March 16, 1933, the Guardian sent these further details:

matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labors for the ascendency of one party over another, and continues to do it against the expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in BahP'i elections."

CONCERNING MEMBERSHIP IN NON-BAH6'1 RELIGIOUS ORGANIZATIONS

The instruction written by Shoghi Effendi concerning membership in non-Bahi'i religious organizations, published in the July, 1935, number of Ba~iC'iNEWS>has brought forth some interesting and important communications from local Spiritual Assemblies and also from individual believers, to all of which the National Spiritual Assembly has given careful and sympathetic attention.

The National Assembly itself, on receiving that instruction, made it the subject of extensive consultation, feeling exceedingly responsible for its own understanding of the Guardian's words and anxious to contribute

subject, and a copy of that letter was forwarded to Shoghi Effendi for his approval and comment. His rePerences to its contents, made in letters addressed to the National Spiritual Assembly on November 29 and December 11, 1931, are appended to this statement.

Now that Shoghi Effendi's approval has been received, the National Assembly feels it desirable to publish, for the information of all the American believers, the substance of the October letter.

While so fundamental an instruction is bound to raise different

questions corre-
t o the understanding of the friends.
I n October, 1931, the Assembly sent in
reply t o some of these communications a
general letter embodying its thoughts on the
sponding t o the different conditions existing throughout the Bah6'i community, the most important consideration is our collective need t o grasp the essential princip!e

underlying the new instruction, and our
capacity to perceive that the position which
the Guardian wishes us to take in regard to
church membership is a necessary and inev-
itable result of the steady development of
the World Order of Bahi'u'lllh.
This essential principle is made clear when
we turn to Shoghi Effendi's further refer-
ence to the subject as published in B A H
NEW ior October, 193S-words written
by the Guardian's own hand.
I n the light of these words, it seems fully
evident that the way to approach this in-
struction is in realizing the Faith of Bah6-
'u'llih as an ever-growing organism des-
tined to become something new and greater
than any of the revealed religions of the
past. Whereas former Faiths inspired hearts
versity of its adherents, and the state of confusion that assails on every side the question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"

Although for five years the Guardian had been setting forth the principles of Bahl'i Administration in frequent letters, in 1927 he apparently felt it necessary to overcome some doubts here and there as to the validity of the institutions the Master bequeathed to the Bahl'is in His Will and Testament. The series of World Order letters, however, goes far beyond the point of defending and ex-

and illumined souls, they eventuated in plaining their validity as an essential ele-
formal religions with an ecclesiastical or- ment in the Faith of Bah6'u'lllh-the
ganization, creeds, rituals and churches, Guardian vastly extended the horizon of
while the Faith of Bahh'u'll61~, likewise our understanding by making it clear that
renewing man's spiritual life, will gradually the Administrative Order, in its full devel-
produce the institutions of an ordered soci- opment, is to he the social structure of the
ety, fulfilling not merely the function of future civilization.
the churches of the past hut also the func- Thus, in that same letter quoted above,
tion of the civil state. By this manifesta- he wrote: "Not only will the present-day
tion of the Divine Will in a higher degree Spiritual Assemblies he styled differently in
than in former ages, humanity will emerge future, but will be enabled also to add to
from that immature civilization in which their present functions those powers, duties,
church and state are separate and competi- and prerogatives necessitated by the recog-
tive institutions, and partake of a true nition of the Faith of Bahi'n'lllh, not
civilization in which spiritual and social merely as one of the recognized religious
principles are at last reconciled as two systems of the world, but as the State Reli-
aspects of one and the same Truth. gion of an independent and Sovereign
No Bahi'i can read the successive World Power. And as the Bahl'i Faith permeates
Order letters sent us by Shoghi Effendi the masses of the peoples of East and West,
without perceiving that the Guardian, for and its truth is embraced by the majority
many years, has been preparing us t o under- of the peoples of a number of the Sovereign
stand and appreciate this fundamental pur- States of the world, will the Universal
pose and mission of the Revelation of Bah6- House of Justice attain the plenitude of its
'u'lllh. Even when the Master ascended, we power, and exercise, as the supreme organ

were for the most part still considering the
Bahl'i Faith as though it were only the
"return of Christ" and failing to perceive
super-state."
the entirely new and larger elements latent
in the Teachings of Bahh'u'llih.
Thus, in the very first of the World
Order letters, written February 27th, 1929,
Shoghi Effendi said: "Who, I may ask,
viewing the international character of the
Cause, its far-flung ramifications, the in-
creasing complexity of its affairs, the di-
the fulfilment of Bahi'i evolution. As the
Guardian expressed it: "That Divine Civil-
ization, the establishment of which is the
primary mission of the Bahi'i Faith."
(World Order of Bahi'u'llih, pages 3
and 4.)
For us these words mean that a Bahl'i is
not merely a member of a revealed Religion,
he is also a citizen in a World Order even
though that Order today is still in its in-
fancy and still obscured by the shadows
thrown by the institutions, habits and atti-

of the Bahi'i Commonwealth, all
the rights,
the duties, and responsibilities
illcumbent
upon the world's future
This passage stands as the
keystone in the
noble structure which Shoghi
Effendi has
raised in his function as interpreter of
the
Teachings of Bahl'u'll6h. The
Master de-
veloped the Cause to the point where
this
thc Tab-
lets of Bahl'u'lllh, could he
explained to the
believers and given its due
significance as

Again, when the question
was raised as
to membership in certain
non-Babi'i organ-
izations not directly
religious or political in
character, the Guardian
replied: "Regarding
association with the World
Fellowship of
Faiths and kindred Societies,
Shoghi Effendi
wishes to reaffirm and elucidate
the general
principle that Bahl'i elected
representatives
as well as individuals should
refrain from
any act or word that would
imply a depar-
ture from the principles,
whether spiritual,
social or administrative,
established by Ba-

tudes derived from the past. But since the aim and end has been 'made known, our devotion and loyalty must surely express itself, not in clinging to views and thoughts emanating from the past, but in pressing forward in response to the needs of the new creation.

That true devotion, which consists in conscious knowledge of the "primary mission," and unified action to assist in bringing about its complete triumph, recognizes that a Bahi'i today must have singleness of mind as of aim, without the division arising when we stand with one foot in the Cause and one foot in the world, attempting to reconcile diverse elements which the Manifestation of God Himself has declared to be irreconcilable.

The principle underlying the Guardian's instruction about membership in non-Bahi'i religious bodies has already been emphasized by Shoghi Effendi in another connection- the instruction about the non-political character of the Faith which he incorporated in

hi'u'116h. Formal affiliation with and acceptance of membership in organizations whose programs or policies are not wholly reconcilable with the Teachings is of course out of the question."

(B A H ~ .NEWS, August, 1933.)

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Bahi'is and other organizations, namely, that the Cause of Bahi'u'llBh is an ever-growing organism, and as we begin to realize its universality our responsibility is definitely established to cherish and defend that universality from all compromise, all admixture with worldly elements, whether emanating from our own habits rooted in the past or from the deliberate attacks imposed by enemies from without.

I t will be noted that in the instruction published in July, 193$, B ~ ~ dNEWS,l i the Guardian made it clear that the principle involved is not new and unexpected, but rather an application of an established prin-

his letter entitled "The Golden Age of the Cause of Bahi'u'llih." For example: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahi'u'llih, whether in their individual capacities or collectively as local or national Asserhblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government."

ciple to a new condition. "Concerning membership in non-Bahl'i religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Bahi'i who wishes to be 2 whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Bahl'i ecclesiastical organization. . . . For it is only too obvious that in most of its fundamental assumptions the Cause of Bahl'u'llih is completely at variance with outworn creeds, ceremonies and institutions. ... During the days of the Master the Cause was still in a stage that made such an open and sharp

dissociation between it and other religious organizations, and particularly the Muslim Faith, not only inadvisable but practically impossible to establish. But since His passing events throughout the Bahi'i world, csscntial universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Bahi'u'llih, denounce and oppose it, and

and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that has made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

To turn now to the Guardian's words published in October BAHA'I NEWS: "The separation that has set in between the institutions of the Bah6'i Faith and the Isl6mic ecclesiastical organizations that oppose it . . . imposes upon every loyal upholder of the Cause the obligation of refraining from any word or action that might prejudice the position which our enemies have . . . of their own accord proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahgs passing, may be said to have signalized the Formative Period of our Faith and to have paved the way for the consoli-

seek its destruction in vain effort to maintain their own "outworn creeds" and material power. Informed of this inevitable development, can a Bahh'i any longer desire to retain a connection which, however liberal and pleasing it now seems, is a connection with a potential foe of the Cause of God? The Guardian's instruction signifies that the time has come when all American believers must become fully conscious of the implications of such connections, and carry out their loyalty to its logical conclusion.

Shoghi Effendi's latest words are no: merely an approval of the foregoing statement, but a most helpful elucidation of some of the problems which arise when the friends turn to their local Assemblies for specific advice under various special circumstances.

"The explanatory statement in connection with membership in non-Bahi'i religious organizations is admirably conceived, convincing and in full conformity with the

dation of its administrative order. ... principles underlying and implied in the un-
Though our Cause unreservedly recognizes folding world order of Bahl'u'llhh." (No-
the Divine origin of all the religions that vember 2 9 , 1933.)
preceded it and upholds the spiritual truths "Thc Guardian has carefully read the
which lie at their very core and are com- copy of the statement you had recently
mon to them all, its institutions, whether prepared concerning non-membership in
administrative, religious or humanitarian, non-Bahh'i religious organizations, and is
must, if their distinctive character is t o be pleased to realize that your comments and
maintained and recognized, be increasingly explanations are in full conformity with his
divorced from the outworn creeds, the views on the subject. He hopes that your
meaningless ceremonials and man-made letter will serve to clarify this issue in the
institutions with which these religions are minds of all the believers, and to further
at present identified. Our adversaries in the convince them of its vital character and
East have initiated the struggle. Our importance in the present stage of the evo-
future opponents in the West will, in their lution of the Cause.
turn, arise and carry it a stage further. ". . . In this case," as also in that of
Ours is the duty, in anticipation of this suffering believers, the Assemblies, whether
inevitable contest, to uphold unequivocally local or national, should act tactfully,
and with undivided loyalty the integrity patiently and in a friendly and kindly
of our Faith and demonstrate the distin- spirit. Knowing how painful and danger-
guishing features of its divinely appointed ous it is for such believers to repudiate
institutions."
Nothing could be clearer or more em- " A special case involving mn aged believer, afflicted
with illness, for whom severance of church relations
phatic. These words, asserting again the might havc beell too great a shock.

heir former allegial~ces and friendships, cven encouraged.
they should try to gradually persuade them of the wisdom and necessity of such an action, and instead of thrusting upon them a new principle, to make them accept it inwardly, and out of pure conviction and desire. Too severe and immediate action in such cases is not only fruitless but actually harmful. I t alienates people instead of winning them to the Cause.

"The other point concerns the advisability of contributing to a church. I n this case also the friends must realize that contributions to a church, especially when not regular, do not necessarily entail affiliation. The believers can make such offerings, occasionally, and provided they are certain that while doing so they are not connected as members of any church. There should be no confusion between the terms affiliation and association. While affiliation with ecclesiastical organizations is not permissible, association with them should not

o11ly bc tolcrarcd but

There is no better way to demonstrate the universality of the Bahi'u'llih, indeed, urges His followers to consort with all religions and nations with utmost friendliness and love. This constitutes the very spirit of His message to mankind."

(December 11, 1935.)

The National Spiritual Assembly trusts that the subject will receive the attention of local Assemblies and communities, and that in the light of the foregoing explanations the friends will find unity and agreement in applying the instruction to whatever situations may arise. In teaching new believers let us lay a proper foundation so that their obedience will be voluntary and assured from the beginning of their enrollment as Bahi'is. In our attitude toward the older believers who are affected by the instruction let us act with the patience and kindliness the Guardian has urged.

BAHA'IS AND WAR

A Statement by the National Spiritual Assembly

One of the chief responsibilities of Bah6'is in this transitional era is to grasp the principle upon which rests their loyalty to the Faith of Bahb'u'llbh in relation to their duty toward their civil government. This problem arises in its most difficult form in connection with our individual and collective attitude toward war.

Nothing could be more powerful than the Bahi'i teachings on the subject of Peace. Not only does Bahi'u'llih confirm the teachings of all former Manifestations which uphold amity and fellowship between individual human beings, and the supremacy of love as the end and aim of mutual intercourse and association, but He likewise extends the divine law of Peace to governments and rulers, declaring to them that they are called upon to establish Peace and Justice upon earth, and uproot forever the dire calamity of international war.

Despite His Revelation, a most agonizing and excruciating conflict raged in Europe for four years, and since that war many other wars and revolutions have dyed the earth, while at present the heaven of human hope is black with the approach of a final world-shaking catastrophe.

What wonder that faithful Bahi'is, abhorring and detesting war as insane repudiation of divine law, as destroyer of life and ruin of civilization, should now, in these fateful days, ponder how they may save their loved ones from the calamity of the battlefield, and how they may contribute their utmost to any and every effort aimed at the attainment of universal Peace?

Conscious of these heart-stirrings, and mindful of its responsibility toward all American believers, and particularly that radiant which would first of all be sacrificed in the event

>"The Guardian has carefully read the N. S. A.'s srarernenr on the Bahi'i arrirudc toward war, m d approves of its circulation among the believers."-

of a declaration of
Shoghi Effendi, through his secretary, Haifa, January 10, 1936.

itual Assemhly wishes to express its view upon the matter, in the hope that che result of its study of the Teachings and of the Guardian's explanations will assist in bringing a unity of opinion and a clarification of thought among the friends.

Concerning the duty of Bahi'is to their government, we have these words, writcen by Shoghi Effendi on January 1, 1929 (see "BahCi Administration," page 1 5 2) : "To all these (that is, restrictive measures of the Soviet regime) the followers of the Faith of Bahi'u'llih have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful of the guiding principle of Bahi'i conduct that in connection with their administrative activities, no matter how grievo~~sly interference with them might affect the course of the extension of the Movement, and the suspension of which nevertheless this

Christians prcfcrred persecutio~~ to ~ r l i l i ~ l r ~ service.

The answer to this question is that the Guardian instructs us that the obligation to render military duty placed by governments upon their citizens is a form of loyalty to one's government which the Bahi'i must accept, but that the believers can, through their National Assembly, seek exemption from active army duty provided their government recognizes the right of members of religious bodies making peace a matter of conscience to serve in some non-combatant service rather than as part of the armed force.

The National Spiritual Assembly has investigated carefully this aspect of the situation, and has found that, whereas the government of the United Sthtes did, in the last war, provide exemption from military duty on religious grounds,

does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahb'u'llih's and 'Abdu'l-Bahi's express injunctions, be thoroughly respected and loyally obeyed.

In matters, however, that vitally affect the integrity and honor of the Faith of Bahi-u'llh, and are tantamount to a recantation of cheir faith and repudiation of their innermost belief, they are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidio~isadversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."

In view of the fact that early Christians were persecuted because they refused t o render military service, the question might

exemption was part of the Statutes bearing directly upon that war, and with the cessation of hostilities the exemption lapsed.

In other words, there is today no basis on which any Bahi'i may be exempted from milita$ duty in a possible future conflict.

The National Assembly, consequently, cannot at present make any petition for exemption of Bahi'is from war service, for such petitions must be filed with reference to some specific Act or Statute under which exemption can be ganted. The Asscmbly understands that, in the event of war, there will be some rind of provision for exemption enacted, but as far as Bahi'is are concerned, no steps can be taken until this government declares itself in a state of war.

This explanation, it is hoped, will satisfy those who for some years have been urging that protection be secured for American Bahi'i youth.

On the othcr hand it must be pointed out that it is no part of our teaching program to attract young people to the Cause merely

be raised whether the above statement means that the Guardian includes refusal to bear arms as one of those matters which "vitally affect the integrity and honor of the Faith . . . and are tantamount to a recantation of cheir faith and repudiation of their innermost belief"-% question the more important in that the early Bah6'is so frequently make it clear that the path of devotion is one of sacrifice and not of ease or special privilege.

Another question encountered here and there among believers is what can Bahl'is do to work for Peace? Outside the Cause we see many organizations with peace programs, and believers occasionally feel that it is their duty to join such movements and thereby work for a vital Baha'i principle.

I t is the view of the National Spiritual Assembly that activity in and for the Cause itself is the supreme service to world peace. The Baha'i community of the world is the

in order to take advantage of any exemption that may later on be officially obtained for duly enrolled Bahi'is. The only justifiable reason for joining this Faith is because one realizes that it is a divine Cause and is ready and willing to accept whatever may befall a believer on the path of devotion.

The persecutions which have been inflicted upon Bah6'is so frequently make it clear that the path of devotion is one of sacrifice and not of ease or special privilege.

Another question encountered here and there among believers is what can Bahl'is do to work for Peace? Outside the Cause we see many organizations with peace programs, and believers occasionally feel that it is their duty to join such movements and thereby work for a vital Baha'i principle.

I t is the view of the National Spiritual Assembly that activity in and for the Cause itself is the supreme service to world peace. The Baha'i community of the world is the

'u'llih, we are doing the utmost to rid humanity of the scourge of war. Of what use to spend time and money upon incomplete human programs when we have the universal program of the Manifestation of God? The firm union of the Bahl'is in active devotion to the advancement of their own Faith-this is our service to Peace, as it is our service to all other human needs-economic justice, race amity, religious unity, etc. Let non-believers agitate for disarmament and circulate petitions for this and that pacifist aim-a Baha'i truly alive in this Faith will surely prefer to base his activities upon the

foundation laid by
true example of Peace. The Bahl'i prin- Baha'u'llih, walk the path
which the Master
ciples are the only ones upon which Peace trod all His days, and heed the
appeals
can be established. Therefore, by striving which the Guardian has given us
t o initiate
to enlarge the number of declared believers, a new era in the public
teaching of the
and broadcasting the Teachings of Bahh- Message.

THE WILL AND TESTAMENT OP 'ABQU'L-BAHA
Excerpts Made b y the National Spiritual Assenzbly of the Bahri'is of the U?zited States and Canada, b y Direction of Shoghi Effendi, Guardian of tbe Babd'i Faith

W E L L is it with him who fixeth his purposed, Who hath branched
from this
gaze upon the Order of Baha'u'llih and Ancient Root." The object of
this sacred
rendereth thanks unto his Lord! For He verse is none except the Most
Mighty
assuredly will be made manifest. God hath Branch ('Abdu'l-Bahi) . Thus
have We
indeed ordained it in the Bayin.-The Bib. graciously revealed unto you
Our potent
("The Dispensation of Bahi'u'llih," pages Will, and I am verily the
Gracious, the All-
54-55.) Powerful.-Babd'u'11dh. ("The
Dispensa-
tion of BahA'u'llih," page 42.)

The world's equilibrium hath been upset
through the vibrating influence of this most There hath branched from the
Sadratu'l-
great, this new World Order. Mankind's Muntahh this sacred and
glorious Being, this
ordered life hath been revolutionized Branch of Holiness; well is it
with him
through the agency of this unique, this that hath sought His shelter
and abideth
wondrous System-the like of which mortal beneath His shadow. Verily the
Limb of
eyes have never witnessed.-Bahd'u'l1dh. the Law of God hath sprung
forth from
("The Dispensation of Baha'u'llih," page this Root which God hath firmly
implanted
54.) in the Ground of His Will, and
Whose

Branch hath been so uplifted as to encom-
I t is incumbent upon the the pass the whole of
creation,-~ah~a~~la'h.
Afnin and My hindred to turn, one and (-=he Dispensation of
Bah6'u,lllh," page
all, their faces towards the Most Mighty 43,)
Branch. Consider that which We have re-
vealed in Our Most Holy Book: "When I n accordance with the
explicit text of
the ocean of My presence hath ebbed and the Kidb-i-Aqdas, Bahi'u'llih
hath made
the Book of My Revelation is ended, turn the Center of the Covenant the
Interpreter
your faces toward Him Whom God hath of His Word-a Covenant so
firm and

mighty that from the beginning of time and is taking shape undcr our
very cycs in
until the present day no religious Dispensa- no fewer than forty countries
of the world,
tion hath produced its like.-'Abdu'l-Bahd. may be considered as the
framework of the
("The Dispensation of Bah6'n'116h," page Will itself, the inviolable
stronghold where-
44.) in this new-born child is be
in^ nurtured
and develops. This Administrative Order,
'Abdu'l-Bahi, Who incarnates an institu- as it and
itself, will no
for which we find parallel doubt manifest the potentialities and
reveal
whatsoever
.. . in any of the world's recognized the full imolications of
momentous
religious systems, may be said to have closed most
expres.
the Age to which He Himself belonged and ,ion of the will of one of the
most
opened the one in which we are now labor- remarkable Figures of the
Dispensation of
ing. His Will and Testament should thus BahPu'llih. I t will, as its
component
be regarded as the perpetual, the indis- parts, its organic
institutions, begin to
soluble link which the mind of Him Who function with efficiency and

vigor, assert
is the Mystery of God has conceived in its claim and demonstrate its capacity to be
order to insure the continuity of the three regarded not only as the nucleus but the
ages that constitute the component parts very pattern of the New World Order
of the Bahk'i Dispensation. . . . destined to embrace in the fulness of time
The creative energies released by the Law the whole of mankind.--Shoghi Effendi.
of Bahi'u'llih, permeating and evolving ("The Dispensation of Bahi'u'llih," pages
within the mind of 'Abdu'l-Bahi, have, by 51-12.)
their very impact and close interaction,
given birth to an Instrument which may be A u - P R A I s E to Him Who, by the Shield
viewed as the Charter of the New World of His Covenant, hath guarded the Temple
Order which is at once the glory and the of His Cause from the darts of douhtful-
promise of this most great Dispensation. ness, Who by the Hosts of His Testament
The Will may thus be acclaimed as the in- hath preserved the Sanctuary of His Most
evitable offspring resulting from that Beneficent Law and protected His Straight
mystic intercourse between Him Who com- and Luminous Path, staying thereby the on-
municated the generating influence of His slaught of the company of Covenant-
divine Purpose and the One Who was its breakers, that have threatened to subvert
vehicle and chosen recipient. Being the His Divine Edifice; Who hath watched over
Child of the Covenant-the Heir of both His Mighty Stronghold and All-glorious
the Originator and the Interpreter of the Faith, through the aid of men whom the
Law of God-the Will and Testament of slander of the slanderer affects not, whom
'Ahdn'l-Bahh can no more be divorced from no earthly calling, glory and power can
Him Who supplied the original and inoti- turn aside from the Covenant of God and
vating impulse than from the One Who His Testament, established firmly by His

ultimately conceived it. Bahi'u'llih's in-
scrutable purpose, we must ever bear in
mind, has been so thoroughly infused into
the conduct of 'Abdu'l-BahA, and their
motives have been so closely wedded to-
gether, that the mere attempt t o dissociate
the teachings of the former from any
system which the ideal Exemplar of those
same teachings has established would
amount to a repudiation of one of the most
sacred and basic truths of the Faith.

The Administrative Order, which ever
since 'Abdu'l-Bahi's ascension has evolved

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 and priceless pearl
that doth gleam
from out the Twin Surging
Seas; upon the
offshoots of the Tree of
Holiness, the twigs
of thc Celestial Tree, they that in the Day
of the Great Dividing have stood
fast and
firm in the Covenant; upon the
Hands

(pillars) of the Cause of God that have
diffused widely the Divine Fragrances, de-
clared His Proofs, proclaimed His Faith,
published abroad His Law, detached them-
selves from all things but Him, stood for
righteousness in this world, and kindled
the Fire of the Love of God in the
very hearts and souls of His servants;
upon them that have believed, rested as-
sured, stood steadfast in His Covenant

the Most Great Prison ('AkkB).
He
Whom the world hath wronged
(may my
life be offered up for His
loved ones) was
four times banished from city
to city, till
at last condemned to
perpetual confinement,
He was incarcerated in this
Prison, the
prison of highway robbers, of
brigands and
of manslayers. All this is
but one of the
trials that have afflicted
the Blessed
Beauty, the rest being even
as grievous as

and followed the Light that after my passing shineth from the Dayspring of Divine Guidance-for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

0 ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of rnartyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mizindarin, the Blessed feet of the Abhi Beauty (may

this.

According to the direct and sacred commandment of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God.

0 God, my Godl Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish,

my life be offered up for His loved ones) my heart's desire, my hope, nly pride, my
were so grievously scourged as to bleed and glory. Grant, 0 Lord my God, and my
be sore wounded. His neck also was put Refuge, that in my last hour, my end, may
into captive chains and His feet made fast even as musk shed its fragrance of glory!
in the stocks. In every hour, for a period Is there a bounty greater than this? Nay,
of fifty years, a new trial and calamity by Thy Glory! I call Thee to witness
befell Him and fresh afflictions and cares that no day passeth but that I quaff my fill
beset Him. One of them: after having from this cup, so grievous are the misdeeds
suffered intense vicissitudes, He was made wrought by them that have broken the
homeless and a wanderer and fell a victim Covenant, kindled discord, showed their
to still new vexations and troubles. In malice, stirred sedition in the land and dis-
'Iriq, the Day-Star of the world was so honored Thee amidst Thy servants. Lord!
exposed to the wiles of the people of malice Shield Thou from these Covenant-breakers
as t o be eclipsed in splendor. Later on He the mighty Stronghold of Thy Faith and
was sent an exile to the Great City (Con- protect Thy secret Sanctuary from the on-
stantinople) and thence to the Land of slaught of the ungodly. Thou art in truth
Mystery (Adrianople) , whence, grievously the Mighty, the Powerful, the Gracious,
wronged, He was eventually transferred to the Strong.

0 God, my God! Shield Thy tn~sred In these days, the most important of all
servants froill the evils of self and passion, things is the guidance of the nations and
protect them with the watchful eye of Thy peoples of the world. Teaching the Cause
loving kindness from all rancor, hate and is of utmost importance for it is the head
envy, shelter them in the impregnable corner-stone of the

foundation itself. This
stronghold of Thy Cause and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!

0 ye that stand fast in the Covenant!

When the hour cometh that this wronged and broken winged bird will have taken flight unto the celestial concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnin, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness; the Hands (pillars), of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to

wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhi Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahb!

The disciples of Christ forgot themselves and a11 earthly things, forsook all their cares and belongings, themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom.

Let them that are men of

action follow in
bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. I t behooveth them not to rest for a moment, neither to seek repose. They lnust disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry "0 Thou the Glory of Glories!" (Yi-Bahi'u'l-Ahhb), must achieve renown in the world wherever they go, must burn b r i g l ~ t leven as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may he diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

their footsteps!

0 my loving friends! After the passing away of this wronged one, it is incumbent upon the A g h ~ l n (~ranches),the Afnln (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Ahh6 Beauty to turn unto Shoghi Effendi-the youthful brauch branched from the two hallowed and sacred Lore-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness-as he is the sign of God, the ~ chosen branch, the guardian of the Cause of God, he unto whom all the A&&, the Afnbn, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after hiun will succeed the first-born of his lineal descendants.

The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be m i - versally elected and established, are both under the care and protection of the Abh6

Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, him that hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. I t is incumbent upon the members of the House of Justice, upon all the A d s i n , the Afnhn, the Hands of the

might sow the seeds of doubt in the hearts of men!

0 ye beloved of the Lord! I t is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:-"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God), choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number,

nine persons
Cause of God to show their obedience, sub- that shall at all times be occupied in the
missiveness and subordination unto the important services in the work of the
guardian of the Cause of God, to turn unto guardian of the Cause of God. The elec-
him and be lowly before him. He that tion of these nine must be carried either
opposeth him hath opposed the True One, unanimously or by majority from the com-
will make a breach in the Cause of God, pany of the Hands of the Cause of God
will subvert His word and will become a and these, whether unanimously or by a
manifestation of the Center of Sedition. majority vote, must give their assent to the
Beware, beware, lest the days after the choice of the one whom the guardian of the
ascension (of Bahh'u'llhh) be repeated Cause of God hath chosen as his successor.
when the Center of Sedition waxed haughty This assent must be given in such wise as
and rebellious and with Divine Unity for the assenting and dissenting voices may not
his excuse deprived himself and perturbed be distinguished (secret ballot).
and poisoned others. No doubt every 0 friends! The Hands of the Cause of
vainglorious one that purposeth dissension God must be nominated and appointed by
and discord will not openly declare his evil the guardian of the Cause of God. All
purposes, nay rather, even as impure gold, must be under his shadow and obey his
would he seize upon divers measures and command. Should any, within or without
various pretexts that he may separate the the company of the Hands of the Cause of
gathering of the people of Bah6. My ob- God, disobey and seek division, the wrath
ject is to show that the Hands of the of God and His vengeance will be upon
Cause of God must be ever watchful him, for he will have caused a breach in the
and so soon as they find anyone begin- true Faith of God.
ning to oppose and protest against the The obligations of the Hands

of the
guardian of the Cause of God cast him
out from the congregation of the people
of Bahi and in no wise accept any excuse
from him. How often hath grievous error
been disguised in the garb of truth, that it

earthly things. They must manifest the
fear of God by their conduct, their man-
ners, their deeds and their words.
This body of the Hands of the Cause of
God is under the direction of the guardian
of the Cause of God. He must continually
urge them to strive and endeavor to the
utmost of their ability to diffuse the sweet
savors of God, and to guide all the peoples
of the world, for it is the light of Divine
Guidance that causeth all the universe to he
illun~ined. To disregard, though it be for
a moment, this absolute command which is
binding upon everyone, is in no wise per-
mitted, that the existent world may become
even as the Abhi Paradise, that the surface
of the earth may become heavenly, that

Cause of God are to diffuse the
Divine
Fragrances, to edify the souls
of men, t o
promote learning, to improve the
character
of all men and t o be, at all
times and under
all conditions, sanctified and
detached from
and universally extended to all
mankind.
Regarding this, restrictions and
limitations
are in no wise permitted.
Wherefore, O my loving friends!
Con-
sort with all the peoples,
kindreds and
religions of the world with the
utmost
truthfulness, uprightness,
faithfulness,
kiidlmess, good-will and
friendliness; that
all the world of being may be
filled with
the holy ecstasy of the grace of
Bahl,
that ignorance, enmity, hate and
rancor
may vanish from the world and
the dark-
ness of estrangement amidst the
peoples
and kindreds of the world may
give way to
the Light of Unity. Should other
peoples
and nations he unfaithful to you
show your
fidelity unto then?, should they
be unjust

contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home.

Should differences arise they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. I t is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindliness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations

toward you show justice towards them.

should they keep aloof from you attract them to yourself, should they show their enmity he friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound upon yon be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. I t

earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly hoard. In like manner, the affections and loving-kindness of the servants of the One True God must be bountifully

enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel

him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding."

Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God himself. Whoso doth deviate therefrom is verily of them

that love dis-
cord, hath shown forth malice and turned
0 ye beloved of the Lord! I t is incum- away from the Lord of the Covenant. By
bent upon you to be submissive to all this House is meant that Universal House
monarchs that are just and show your of Justice which is to be elected from all
fidelity to every righteous king. Serve ye countries, that is, from those parts in the
the sovereigns of the world with utmost East and West where the loved ones are to
truthfulness and loyalty. Show obedience be found, after the manner of the cus-
unto them and be their well-wishers. With- tomary elections in Western countries such
out their leave and permission do not as those of England.
meddle with political &airs, for disloyalty I t is incumbent upon these members (of
to the just sovereign is disloyalty to God the Universal House of Justice) to gather
himself. in a certain place and
deliberate upon all
This is my counsel and the command- problems which have caused difference,
ment of God unto you. Well is it with questions that are obscure and matters that
them that act accordingly. are not expressly recorded in the Book.
Whatsoever they decide has the same effect
0 dearly beloved friends! I am now in as the Text itself. And inasmuch as this
very great danger and the hope of even an House of Justice hath power to enact laws
hour's life is lost to me. I am thus con- that are not expressly recorded in the Book
strained to write these lines for the and bear upon daily transactions, so also
protection of the Cause of God, the preser- it hath power to repeal the same. Thus
vation of His Law, the safeguarding of His for example, the House of Justice enacteth
Word, and the safety of His Teachings. today a certain law and enforceth it, and
By the Ancient Beauty! This wronged one a hundred years hence, circumstances hav-
hath in no wise borne nor doth he bear a ing profoundly changed and the

conditions
grudge against any one; towards none doth having altered, another House of Justice
he entertain any ill-feeling and uttereth no will then have power, according to the
word save for the good of the world. My exigencies of the time, to alter chat law.
supreme obligation, however, of necessity, This it can do because that law formeth no
prompteth me to guard and preserve the part of the Divine Explicit Text. The
Cause of God. Thus, with the greatest House of Justice is both the Initiator and
regret, I counsel you saying:-"Guard ye the Abrogator of its own laws.
the Cause of God, protect His law and
have the utmost fear of discord. This is And now, one of the greatest and most
the foundation of the belief of the people fundamental principles of the Cause of God
of Bah6 (may my life be offered up for is to shun and avoid entirely the Covenant-
them). "His Holiness, the Exalted One, breakers, for they will utterly destroy the
(the Bib) is the Manifestation of the Unity Cause of God, exterminate His Law and
and Oneness of God and the Forerunner of render of no account all efforts exerted in
the Ancient Beauty. His Holincss the the past. 0 friends! I t behooveth you to
Abhl Beauty (may my life be a sacrifice call to mind with tenderness the trials of
for His steadfast friends) is the Supreme His Holiness, the Exalted One and show
your fidelity t o the Ever-Blest Bcauty. from him, hath turned away from God and
The utmost endeavor must be exerted lest he that denieth him, hat11 denied the True
all these woes, trials and aflictions, a11 this One. Beware lest anyone falsely interpret
pure and sacred blood that hat11 been shed these words, and like unto them that have
so profusely in the Path of God, may prove broken the Covenant after the Day of
t o be in vain. Ascension (of Bahi'u'llih)
advance a pre-
0 ye beloved of the Lord! Strive with text, raise the standard of revolt, wax

all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight t o become crooked and all benevolent efforts t o produce contrary results.

0 God, my God! I call Thee, T h y Prophets and Thy Messengers, T h y Saints and T h y Holy Ones, t o witness that I have declared conclusively T h y Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over T h y Faith, guard Thy Straight Path and protect T h y Resplendent Law. Thou art, verily, the All-knowing, the All-wise!

Whosoever and whatsoever meeting becometh a hindrance 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. I t 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 Ahhi Beauty

stubborn and open wide the door of false interpretation. T o none is given the right t o put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause aud the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest npon you!

Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day.

The Source from which it derives its inspiration is no one less than Bah6'u'llhh Himself. Its shield and defender are the embattled hosts of the Abhi Kingdom.

Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that i t may Le born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and

and teach the Cause of God." Caution and prudence, however, must he observed even as recorded in the Booli. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest npon you.

0 ye the faithful loved ones of 'Ahdu'l-Bahi! I t is incumbent upon you t o 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 t o become even as a fruitful tree.

For he is, after 'Abdu'l-Bahi, the p a r d - ian of the Cause of God, the Afnin, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. H e that obeyeth him not, hath not obeyed God; he that turneth away

poor, neither white nor colored. Its watch-word is the unification of the human race;

Testanlent of 'Ahdu'l-Bahi. Its guiding principles are the truths which H e Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West.

The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitih-i-Aqdas.

The seat round which its spiritual, its humanitarian and ad~ninistrative activities will cluster are the Mn&riqu'l-Ad&k6r and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahl'u'lllh. The methods it employs, the standard it inculcates, incline it t o neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watch-word is the unification of the human race; of this world shall have become the Kingdom of God Himself, the Kingdom of

its standard the "Most Great Peace"; its consummation the advent of that golden millennium-the Day when the kingdoms

Bah6'u'llih.-S~o~1u EFFENDI. ("The Dispensation of Bahi'u'llih," pages 64 and 65.)

EXCERPTS FROM THE LETTERS O F SHOGHI EFFENDI

1 HAVE been acquainted by the perusal of the provisions of these sacred documents of your latest communications with the will reveal the close relationship that exists nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that stand inextricably interwoven with the Faith of Bahl'u'llih. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with

between them, as well as the identity of purpose and method which they inculcate.

Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahi'i Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the autheuticated writings and sayings of Bahi'u'116h and 'Abdu'l-Bahi. I n fact, he who reads the Aqdas with care and diligence will not find it hard to discover that the Most Holy Book [Aqdas] itself anticipates in a number

the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahi'u'llih. We should feel truly thankful for such futile attempts to undermine our beloved Faith-attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and t o deepen our understanding of the essentials of His Divine Revelation.

I t would, however, be helpful and instructive to bear in mind certain basic principles with reference to the Will nnd Testament o f 'Abdu'l-Babd, which together with the Kita'b-i-Aqdas, constitutes the chief depositary wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahi'i Faith. A study

of passages the institutions which 'Ahdu'l-Bah6 ordains in His Will. By leaving certain matters unspecified and unregulated in His Book of Laws [Aqdas], Bah6'u'llih seems to have deliberately left a gap in the general scheme of Babl'i Dispensation, which the unequivocal provisions of the Master's Will has filled. T o attempt to divorce the one from the other, t o insinuate that the Teachings of Bahi'u'116h have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-Bahh has revealed in his Will, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the Will and Testament of 'Abdu'l-Babd, for that in itself would betray an apprehension on my part as t o the unanimous confidence of the believers in the genuineness of he last written wishes of our departed Master. I will only confine my observations to those issues

which may assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahi'i Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion of the truth of the Bah6'i Teachings what is admittedly only an obscure and unauthenticated translation of an oral statement made by 'Abdu'l-Bahi, in defiance and total disregard of the available text of all of His universally recognized writings. I truly deplore the unfortunate distortions that have resulted in days past from the, incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahl, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the uuderstanding of the believers should be attributed to this double error involved in

rately laid down by Bahi'u'llhh and 'Abdu'l-Bahi, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and hnmanitarian teachings would he tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.

L o c a l and National Houses of]astiice

ITshould be carefully borne in mind that the local as well as the international Houses of Justice have been expressly enjoined by the ~ita'b-i-Aqdas;that the institution of the National Spiritual Assembly, as an intermediary body, and referred to in the Master's Will as the "Secondary House of Justice," has the express sanction of 'Abdu'l-Bahi; and that the method to be pursued for the election of the International and National Houses of Justice has been set

the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahl, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. I t was chiefly in view of this misleading nature of the reports of the informal conversations of 'Abdn'l-Bahl with visiting pilgrims, that I have insistently urged the believers of the West t o regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

I t should be remembered by every follower of the Cause that the system of Bahi'i administration is not an innovation imposed arbitrarily upon the Bahl'is of the world since the Master's passing, but derives forth by Him in His Will, as well as in a number of His Tablets. Moreover, the institutions of the local and national Funds, that are now the necessary adjuncts to all Local and National Spiritual Assemblies, have not only been established by 'Abdu'l-Bahl in the Tablets He revealed to the Baha'is of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representatives of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bah6'i Assemblies; His preference for unanimity in decision; the decisive character of the majority vote; and even the desirability for the exercise of close supervision over all Bab6'i publications, have been sedulously instilled by 'Abdu'l-Bahi, as evidenced by His authenticated and widely-scattered Tablets. T o accept His broad and humanitarian Teachings on one hand, and to reject and

dismiss with
its authority from the Will and Testament neglectful indifference His more challenging
of 'Abdu'l-Bahd, is specifically prescribed and distinguishing precepts, would be an act
in unnumbered Tablets, and rests in some of manifest disloyalty to that which He bas
of its essential features upon the explicit cherished most in His life.
provisions of the Kita'b-i-Aqdas. I t thus That the Spiritual Assemblies of today
unifies and correlates the principles sepa- will be replaced in time by the Houses of

Justice, and are to all intents and purposes the Universal House of Justice in His own
identical and not separate bodies, is abnn- lifetime, and but for the unfavorable cir-
dantly confirmed by 'Abdn'l-Bahi Himself. cumstances prevailing under the Turkish
He has in fact in a Tablet addressed to the regime, would have, in all probability, taken
members of the first Chicago Spiritual As- the preliminary steps for its establishment.
sembly, the first elected Bahi'i body msti- I t will be evident, therefore, that given
tuted in the United States, referred to them favorable circumstances, under which the
as the members of the "House of Justice" Bahl'is of frbn and of the adjoining coun-
for that city, and has thus with His own tries under Soviet Rule may be enabled to
pcn established beyond any doubt the idell- elect their national representa~ives, in ac-
tity of the present Bahh'i Spiritual Assem- cordance with the guiding principles laid
blies with the Houses of Justice referred to down in 'Abdu'l-Bahl's writings, the only
by Bahh'u'116h. For reasons which are not remaining obstacle in the way of the defi-
difficult to discover, it has been found ad- nite formation of the International Honse
visable to bestow upon the elected repre- of Justice will have been removed. For upon
sentatives of Bahb'i communities through- the National Houses of Justice of the East
out the world the temporary appellation of and West devolves the task, in

conformity
Spiritual Assemblies, a term which, as the position and aims of the Bahl'i Faith are better understood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahi-'u'llih, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahi'i Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plentitude of its power, and exercise, as the supreme organ of the Bahi'i Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future snper-

with the explicit provisions of the Will,of electing directly the members of the International House of Justice. Not until they are themselves fully representative of the rank and file of the believers in their respective countries, not until they have acquired the weight and the experience that will enable them to function vigorously in the organic life of the Cause, -can they approach their sacred task, and provide the spiritual basis for the constitution of so august a body in the Bahi'i world.

The institution of Guardianship

IT must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahh'u'116h in the Kitdb-i-Aqdas, and repeatedly and solemnly confirmed by 'Abdu'I-Bahi in His Will. I t does not constitute in any manner a contradiction t o the

Will and Writ-
state. ings of Bahl'u'116h, nor does
it nullify any
I t must be pointed out, however, in this of His revealed instructions. I t enhances
connection that, contrary to what has been the prestige of that exalted assembly, sta-
confidently asserted, the establishment of bilizes its supreme position, safeguards its
the Supreme House of Justice is in no way unity, assures the continuity of its labors,
dependent upon the adoption of the Bahh'i without presuming in the slightest to in-
Faith by the mass of the peoples of the fringe upon the inviolability of its clearly
world, nor does it presuppose its acceptance defined sphere of jurisdiction. We stand
by the majority of the inhabitants of any indeed too close t o so monumental a docu-
one country. In fact, Xbdu'l-Bah6, Him- ment to claim for ourselves a complete un-
self, in one of His earliest Tablets, contem- derstanding of all its implications, or to
plated the possibility of the formation of presume to have grasped the manifold mys-

teries it ~ m d o u b t e d lcontains.
~ Only fu- may flow, that it should guard against such
ture generations can comprehend the value rigidity as would clog and fetter the liber-
and the significance attached to this Divine ating forces released by His Revelation. . . .
Masterpiece, which the hand of the Master- Who, I may ask, when viewing the inter-
builder of the world has designed for the national character of the Cause, its far-flung
unification and the triumph of the world- ramifications, the increasing complexity of
wide Faith of Bahl'n'lllh. Only those who its affairs, the diversity of its adherents, and
come after us will be in a position to realize the state of confusion that assails on every
the value of the surprisingly strong empha- side the infant Faith of God, can for a
sis tbat has been placed on the institution moment question the necessity

of some sort
of the House of Justice and of the Guard- of administrative machinery tbat will in-
ianship. They only will appreciate the sig- sure, amid the storm and stress of a strug-
nificance of the vigorous language employed gling civilization, the unity of the Faith,
by 'Abdu'l-Bahl with reference to the band the preservation of its identity, and the pro-
of Covenant-breakers that has opposed Him tection of its interests? T o repudiate the
in His days. To them alone will be revealed validity of the assemblies of the elected
the suitability of the institutions initiated ministers of the Faith of Bahl'u'llih would
by 'Abdu'l-Bahi to the character of the be to reject these countless Tablets of Bahl-
future society which is to emerge out of the 'u'lllh and 'Abdu'l-Bah6, wherein they have
chaos and confusion of the present age. . .. extolled their privileges and duties, empha-
sized the glory of their mission, revealed the
The Animating Purpose of Bahd'i immensity of their task, and warned them
Institutions of the attacks they must needs expect from
And, now, it behooves us to reflect on the the unwisdoln of friends, as well as from
animating purpose and the primary func- the malice of their enemies. I t is surely for
tions of these divinely-established institu- those to whose hands so priceless a heritage
tions, the sacred character and the nniver- has been committed to prayerfully watch
sal efficacy of which can be demonstrated lest the tool should supersede the Faith it-
only by the spirit they diffuse and the work self, lest undue concern for the minute de-
they actually achieve. I need not dwell tails arising from the administration of the
upon what I have already reiterated and Cause obscure the vision of its promoters,
emphasized that the administration of the lest partiality, ambition, and worldliness
Cause is to be conceived as an instrument tend in the course of time to becloud the
and not a substitute for the Faith of Bahl- radiance, stain the purity, and impair the

'u'lllh, that it should be regarded as a channel through which His promised blessings

effectiveness of the Faith of Bah6'u'lllh.

(February 27, 1929.)

THE WORLD ORDI

AMID the reports that have of late reached the Holy Land, most of which witness to the triumphant march of the Cause, a few seem to betray a certain apprehension regarding the validity of the institutions which stand inseparably associated with the Faith of Bahl'u'lllh. These expressed misgivings appear to be actuated by certain whisperings which have emanated from quarters which are either wholly misinformed regarding the fundamentals of the BahCi Revelation, or which deliberately contrive to sow the seeds of dissension in the hearts of the faithful.

Viewed in the light of past experience, the inevitable result of such futile attempts, however persistent and malicious they be, is to contribute to a wider and deeper recognition by believers and unbelievers alike of the distinguishing features of the Faith proclaimed by BahB'n'lllh. These challenging criticisms, whether or not dictated by malice, cannot but serve to galvanize the souls of its ardent supporters, and to consolidate

the ranks of its faithful promoters. They will purge the Faith from those pernicious elements whose continued association with the believers tends t o discredit the fair name of the Cause, and to tarnish the purity of its spirit. We should welcome, therefore, not only the open attacks which its avowed enemies persistently launch

searching question: "Where and how does this Order established by Bahi'u'llih, which to outward seeming is but a replica of the institutions established in Christianity and Islim, diger from them? Are not the twin institutions of the House of Justice and of the Guardianship, the institution of the Hands of the Cause of God, the institution

against it, but should also view as a blessing in disguise every storm of mischief with which they who apostatize their faith or claim t o be its faithful exponents assail it from time to time. Instead of undermining the Faith, such assaults, both from within and without, reinforce its foundations, and excite the intensity of its flame. Designed to becloud its radiance, they proclaim to all the world the exalted character of its precepts, the completeness of its unity, the uniqueness of its position, and the pervasiveness of its influence.

I do not feel for one moment that such clamor, mostly attributable t o impotent rage against the resistless march of the Cause of God, can ever distress the valiant vrarriors of the Faith. For these heroic souls, whether they be contending in America's impregnable stronghold, or struggling in the heart of Europe, and across the seas as far as the continent of Australia, have already abundantly demonstrated the tenacity of their faith and the

of the national and local Assemblies, the institution of the Ma&riqu'l-Ad&kir, bur different names for the institutions of the Papacy and the Caliphate, with all their attending ecclesiastical orders which the Christians uphold and advocate? What can possibly be the agency that can safeguard these Bah6'i institutions, so strikingly resemblant, in some of their features, t o those which have been reared by the Fathers of the Church and the Apostles of M&ammad, from witnessing the deterioration in character, the breach of unity, and the extinction of influence, which have befallen all organized religious hierarchies? Why should they not eventually suffer the same fate that has overtaken the institutions which the successors of Christ and Muhammad have reared?"

Upon the answer given to these challenging questions will, in a great measure, depend the success of the efforts which believers in every land are now exerting for the establishment of God's kingdom upon the earth.

abiding value of their conviction. Few will fail t o recognize that the Spirit
I feel it, however, incumbent upon me by breathed by Bah6'u'Ilih upon the world,
virtue of the responsibility attached to the and which is manifesting itself with vary-
Guardianship of the Faith, to dwell more ing degrees of intensity through the efforts
fully upon the essential character and the consciously displayed by His avowed sup-
distinguishing features of that world order porters and indirectly through certain hu-
as conceived by Bahi'u'116h. . . . manitarian organizations, can never perme-
I t behooves us, dear friends, to endeavor ate and exercise an abiding influence upon
not only to familiarize ourselves with the mankind unless and until it incarnates it-
essential features of this supreme Handiwork self in a visible Order, which would bear
of Bahl'u'llih, but also to grasp the funda- its name, wholly identify itself with His
mental difference existing between this principles, and function in conformity with
world-embracing, divinely-appointed Order His laws. That Bahl'u'llih in His Book of
and the chief ecclesiastical organizations of Aqdas, and later 'Ahdu'l-Bah6 in His Will
the world, whether they pertain to the -a document which confirms, supplements,
Church of Christ, or to the ordinances of and correlates the provisions of the Aqdns
the M&ammadan Dispensation. -have set forth in their entirety those es-
For those whose priceless privilege is to sential elements for the constitution of the
guard over, administer the atfairs, and ad- world Bah6'i Commonwcalth, no one who
vance the interests of these BahPi institu- has read them will deny. According to these
tions will have, sooner or later, to face this divinely-ordained administrative principles,

the Dispensation of BahB'u'llih-the Ark of the Church of Christ was irretrievably shat-

human salvation-must needs be modelled. From them, all future blessings must flow, and upon them its inviolable authority must ultimately rest.

For BahCu'llih, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a certain however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-BahA after H i , have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of The Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. Not only have they revealed all the directions required for the practical realization of those ideals

tered, and its influence was in the course of time undermined was that the Edifice which the Fathers of the Church reared after the passing of His First Apostle was an Edifice that rested in nowise upon the explicit directions of Christ Himself. The authority and features of their administration were wholly inferred, and indirectly derived, with more or less justification, from certain vague and fragmentary references which they found scattered amongst His utterances as recorded in the Gospel. Not one of the sacraments of the Church; not one of the rites and ceremonies which the Christian Fathers have elaborately devised and ostentatiously observed; not one of the elements of severe discipline they rigorously imposed upon the primitive Christians; none of these reposed on the direct authority of Christ, or emanated from His specific utterances. Not one of these did Christ conceive, none did He specifically invest with sufficient authority to either interpret His Word, or to add to that

which He had
which the Prophets of God have visualized, and which from time immemorial have inflamed rhe imagination of seers and poets in every age; they have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world.

Should we look back to the past, were we to search out the Gospel and the Qur'in, we will readily recognize that neither the Christian nor the Isl6mic Dispensations can offer a parallel either to the system of Divine Economy so thoroughly established by Bahi'u'llih, or to the safeguards which He has provided for its preservation and advancement. Therein, I am profoundly convinced, lies the answer to

not specifically enjoined.

For this reason, in later generations, voices were raised in protest against the self-appointed Authority which arrogated to itself privileges and powers which did not emanate from the clear text of the Gospel of Jesus Christ, and which constituted a grave departure from the spirit which that Gospel did inculcate. They argued with force and justification that the canons promulgated by the Councils of the Church were not divinely-appointed laws, but were merely human devices which did not even rest upon the actual utterances of Jesus. Their contention centered around the fact that the vague and inconclusive words, addressed by Christ to Peter, "Thou art Peter, and upon this rock I will build my Church," could never justify the extreme measures, the elaborate ceremonials, the fettering creeds and dogmas, with which His successors have gradually burdened and obscured His Faith.

Had it been possible for the Church Fathers, whose unwarranted authority was

thus
those questions to which I have already fiercely assailed from every side, to refute
ref erred. the denunciations heaped upon them by
None, I feel, will question the fact that quoting specific utterances of Christ re-
the fundamental reason why the unity of garding the future administration of His

Church, or the nature of the authority of none can belittle or ignore. Therein lies
His Successors, they would surely have been the distinguishing feature of the BahCi
capable of quenching the flame of coutro- Revelation. Therein lies the strength of
versy, and preserving the unity of Christen- the unity of the Faith, of the validity of a
dom. The Gospel, however, the only re- Revelation that claims not to destroy or be-
pository of the utterances of Christ, afford little previous Revelations, but to connect,
.
no such shelter to these harassed leaders of unify and fulfill them. . .
the Church, who found themselves helpless We should also bear in mind that the dis-
in the face of the pitiless onslaught of their tinguishing character of the Bahk'i Revela-
enemy, and who eventually had to submit tion does not consist solely in the complete-
to the forces of schism which invaded their ness and unquestionable validity of the
ranks. Dispensation which the teachings of Bahi-
In the M4ammadan Revelation, how- 'u'llkh and 'Abdu'l-Bahl have established.
ever, although His Faith as compared with Its excellence lies also in the fact that those
that of Christ was, so far as the administra- elements which in past Dispensations have,
tion of His Dispensation is concerned, more without the least authority from their
complete and more specific in its provisions, Founders, been a source of corruption and
yet in the matter of succession it gave no of incalculable harm to the Faith of God,
written, no binding and conclusive instruc- been strictly excluded by the clear

text of
tions to those whose mission was to propa- Bahi'u'llkh's writings. Those unwarranted
gate His Cause. For the text of the Qur'an, practices, in connection with the sacrament
the ordinances of which regarding prayer, of baptism, of communion, of confession of
fasting, marriage, divorce, inheritance, pil- sins, of asceticism, of priestly domination,
grimage, and the like, have after the revo- of elaborate ceremonials, of holy war and of
lution of thirteen hundred years remained polygamy, have one and all been rigidly
intact and operative, gives no definite goid- suppressed by the Pen of Bahi'u'llkh, whilst
ance regarding the Law of Succession, the the rigidity and rigor of certain observances,
source of all the dissensions, the contro- such as fasting, and which are necessary to
versies, and schisms which have dismem- the devotional life of the individual, have
bered and discredited Islim. been considerably abated. . . .
Not so with the Revelation of Bahk- Dear friends! Feeble though our Faith
'u'llkh. Unlike the Dispensation of Christ, may now appear in the eyes of men, who
unlike the Dispensation of Mdammad, un- either denounce it as an offshoot of Islim,
like all the Dispensations of the past, the or contemptuously ignore it as one more of
apostles of Bahi'u'llkh in every land, wher- those obscure sects that abound in the West,
ever they labor and toil, have before them this priceless gem of Divine Revelation, now
in clear, in unequivocal and emphatic lan- still in its embryonic state, shall evolve
guage, all the laws, the regulations, the within the shell of His law, and shall forge
principles, the institutions, the guidance, ahead, undivided and unimpaired, till it
they require for the prosecution and con- embraces the whole of mankind. Only
summation of their task. Both in the ad- those who have already recognized the su-
ministrative provisions of the Bahi'i Dis- preme station of Bahi'u'llkh, only those
pensation, and in the matter of succession, whose hearts have been touched by His love,

as embodied in the twin institutions of the and have become familiar with the potency
House of Justice and of the Guardianship, of His spirit, can adequately appreciate the
the followers of Bah6'u'llkh can summon value of this Divine Economy-His ines-
to their aid such irrefutable evidences of timable gift to mankind. . . .
(March 21,
Divine Guidance that none can resist, that 1930.)

THE GOAL OF A NEW WORLD ORDER

T H E inexorable march of recent events whilst the tumult of triumphant enthusi-
has carried humanity so near to the goal asm was still at its height and long before
foreshadowed by BahB'u'll6h that no respon- the faintest misgivings could have been felt
sible follower of His Faith, viewing on all or expressed, confidently declaring that the
sides the distressing evidences of the world's Document, extolled as the Charter of a
travail, can remain unmoved at the thought liberated humanity, contained within itself
of its approaching deliverance. seeds of such bitter deception as would
I t would not seem inappropriate, at a further enslave the world. How abundant
time when we are commemorating the are now the evidences that attest the per-
world over, the termination of the first spicacity of His unerring judgment!
decade since 'Abdu'l-Bahi's sudden re- Ten years of unceasing turmoil, so laden
movall from our midst, to ponder, in the with anguish, so fraught with incalculable
light of the teachings bequeathed by Him consequences to the future of civilization,
to the world, such events as have tended to have brought the world to the verge of a
hasten the gradual emergence of the World calamity too awful to contemplate. Sad
Order anticipated by Bah6'u'llih. indeed is the contrast between the manifes-
Ten years ago, this very day, there flashed totions of confident enthusiasm in which the

upon the world the news of the passing of Him Who alone, through the ennobling influence of His love, strength and wisdom, could have proved its stay and solace in the many afflictions it was destined to suffer. How well we, the little band of His avowed supporters who lay claim to have recognized the Light that shone within Him, can still remember IHis repeated allusions, in the evening of His earthly life, to the tribulation and turmoil with which an unregenerate humanity was to be increasingly afflicted. How poignantly some of us can recall His pregnant remarks, in the presence of the pilgrims and visitors who thronged His doors on the morrow of the jubilant celebrations that greeted the termination of the World War-a war, which by the horrors it evoked, the losses it entailed and the complications it engendered, was destined to exert so far-reaching an influence on the fortunes of mankind. How serenely, yet how powerfully, He stressed the cruel deception which a Pact, hailed by Plenipotentiaries at Versailles so freely indulged 2nd the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter delusion.

Neither the force which the Framers and Guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the Author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the integrity of the Order they had striven to establish. "The ills from which the world suffers," wrote 'Abdn'l-Bahl in January 1920, "will multiplji; erave/,ops it will deepen.

The Balkans will
peoples and nations as the embodiment of remain discontented. Its
vestless?zess will in-
triumphant justice and the unfailing instru- nease. ~h~ vanquish,ed Powers
will con-
ment of an abiding peace, held in store for tinue to agitate. They will
uesort to every
an unrepentant humanity. "Peace, Peace," meassre that may rekindle the
flame o f
how often we heard Him remark, "the lips war. Movements, nauly-born and
world-
of potentates and peoples unceasingly pro- wide in their mange, will
exwt their utmost
claim, whereas the fire of unquenched fov the advancement of
their designs.
hatreds still smouldcv~ in their hearts." ~h~ ~~~~~~~t of the Left will
acquire
How often we heard Him raise His voice, gveat importance. Its
inflsence will
-
lNovember 28, 1921. spread."

Economic distress, sincc those words were Australia, whicb, owing to its
remoceness
written, together with political confusion, from the storm-centers of
Europe, would
financial upheavals, religious restlessness and have been expected to be
immune from the
racial animosities, seem to have conspired to trials and torments of an
ailing continent,
add immeasurably to the burdens under has been caught in this
whirlpool of passion
which an impoverished, a war-weary world and strife, impotent to
extricate herself
is groaning. Such has been the cumulative from their ensnaring
influence.
effect of these successive crises, following Never indeed have there
been such wide-
one another with such bewildering rapidity, spread and basic upheavals,
whether in the
that the very foundations of society are social, economic or political
spheres of hu-
trembling. The world, to whichever conti- man activity as those now
going on in dif-
nent we turn our gaze, to however remote a ferent parts of the world.
Never have there

region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

Europe, hitherto regarded as the cradle of a highly-vaunted civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and ~aralyzedat the sight of so tremendous an upheaval. Long-cher-ished ideals in the political no less than in the economic sphere of human activity are being severely tested under the pressure of reactionary forces on one hand and of an insidious and persistent radicalism on the other. From the heart of Asia distant rum-blings, ominous and insistent, portend the steady onslaught of a creed which, by its negation of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamor of a nascent nationalism, coupled with a recrudescence of skepticism and unbelief, come as added misfortunes to a continent hitherto re-garded as the symbol of age-long stability

been so many and varied sources of danger as those that now threaten the structure of society. The following words of BahB'u-'116h are indeed significant as we pause t o reflect upon the present state of a strangely disordered world: "How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convul-sions and chaos can now be discerned, inas-much as the prevailing order appears to be lamentably defective."

The disquieting influence of over thirty million souls living under minority condi-tions throughout the continent of Europe; the vast and ever-swelling army of the un-employed with its crushing burden and de-moralizing influence on governments and peoples; the wicked, unbridled race of arma-

and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolr against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing vicissitudes of a troubled age. Not even America, which until very recently prided itself on its traditional policy of aloofness and the self-contained character of its economy, the evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the vortex of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. Even far-away

ments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international &ancia1 markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian and Muslim orthodoxy-these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization.

Little wonder if one of Europe's preEminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another,

"before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have perished and are born."

mankind to q ~ u k e . Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody."

-

Dearly beloved friends! Humanity, Might we not already discern, as we scan whether viewed in the light of

man's indi-
the political horizon, the alignment of those vidual conduct or in the existing relation-
forces that are dividing afresh the continent ships between organized communities and
of Europe into camps of ~otentialcombat- nations, has, alas, strayed too far and suf-
ants, determined upon a contest that nlay fered too great a decline to be redeemed
mark, unlike the last war, the end of an through the unaided efforts of the best
epoch, a vast epoch, in the history of human among its recognized rulers and statesmen
evolution? Are we, the privileged cns- -however disinterested their motives, how-
todians of a ricel less Faith, called upon to ever concerted their action, however un-
witness a cataclysmical change, politically as sparing in their zeal and devotion to its
fundamental and spiritually as beneficent as cause. No scheme which the calculations of
that which precipitated the fall of the Ro- the highest statesmanship may yet devise,
man Empire in the West? Might it not no doctrine which the most distinguished
happen-every vigilant adherent of the exponents of economic theory may hope to
Faith of Bahh'u'llhh might well pause to re- advance, no principle which the most ar-
flect-that out of this world eruption there dent of tnoralists may strive to inculcate,
may stream forces of such spiritual energy can ~rovide, 111 the last resort, adequate
as shall recall, nay eclipse, the splendor of foundations upon which the future of a
those signs and wonders that accompanied distracted world can be built. No appeal
the establishment of the Faith of Jesus for mutual tolerance which the worldly-
Christ? M ~ g h tthere not emerge out of the wise might raise, however compelling and
agony of a shaken world a religious revival insistent, can calm its passions or help re-
of such scope and power as to even tran- store its vigor. Nor would any general
scend the potency of those world-directing scheme of mere organized international co-

forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Bahi'u'llhh Himself shed the illnmination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words:

"The world is in travail and i f s agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall he its plight that to disclose it now would not be meet and seenzly. Its pprversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of

operation, in whatever sphere of human activity, however ingenious in conception or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present day society.

Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world-a principle that has been increasingly advocated in recent times - provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by BahPu'llih, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of

internal disintegration

which, if unchecked, must needs continue to eat into the vitals of a despairing society. I t is towards this g o a k h e goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features-that a harassed humanity must strive.

To claim to have grasped all the implications of Bahi'u'llhh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

All we can reasonably venture to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fulness of time, chase away the gloom that has encircled humanity. All we can do

prejudiced observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to perpetuate and foster, has led to an enormous increase of national competitive armaments, involving during the last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the world-wide depression, is a truth that even the most superficial observer will readily admit.

That a narrow and brutal nationalism, which the post-war theory of self-determination has served to reinforce, has been chiefly responsible for the policy of high and proh~bitivetariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance, is a fact which few would venture to dispute.

I t would be idle, however, to contend that the war, with all the losses it involved,

is to point out, in their broadest outlines, the passions it aroused and the grievances
what appears to us to be the piding prin- it left behind, has solely been responsible
ciples underlying the World Order of Ba- for the unprecedented confusion into which
hh'u'llhh, as amplified and enunciated by almost every section of the civilized world
'Abdu'l-Bahl, the Center of His Covenant is plunged at present. Is it not a fact-
with all mankind and the appointed Inter- and this is the central idea I desire to em-
preter and Expounder of His Word. phasize-that the fundamental cause of this
That the unrest and suffering afflicting world unrest is attributable, not so much to
the mass of mankind are in no small meas- the consequences of what must sooner or
ure the direct consequences of the World later come to be regarded as a transitory
War and are attributable to the unwisdom dislocation in the affairs of a continually
and shortsightedness of the framers of the changing world, but rather to the failure of
Peace Treaties only a biased mind can re- those into whose hands the immediate des-
fuse to admit. That the financial obliga- tinies of peoples and nations have been com-
tions contracted in the course of the war, mitted, to adjust their systems of economic
as well as the imposition of a staggering and political institutions to the imperative
burden of reparations upon the vanquished, needs of a fast evolving age? Are not these
have, to a very great extent, been respon- intermittent crises that convulse present-
sible for the maldistribution and consequent day society due primarily t o the lamentable
shortage of the world's monetary gold sup- inability of the world's recognized leaders
ply, which in turn has, to a very great to read aright the signs of the times, to rid
measure, accentuated the phenomenal fall themselves once for all of their precon-
in prices and thereby relentlessly increased ceived ideas and fettering creeds, and to
the burdens of impoverished countries, no reshape the machinery of

their respective
impartial mind would question. That inter- governments according to those standards
governmental debts have imposed a severe that are implicit in Bahl'u'llih's supreme
strain on the masses of the people in Europe, declaration of the Oneness of Mankind-
have upset the equilibrium of national the chief and distinguishing feature of the
budgets, have crippled national industries, Faith He proclaimed? For the principle
and led to an increase in the number of the of the Oneness of Mankind, the corner-stone
unemployed, is no less apparent to an un- of Bahi'u'lllh's world-embracing dominion,
implies nothing more or less than the en- in the midmost heart of the world when-
forcement of His scheme for the unification ever a certain number of its distinguished
of the world-the scheme to which we have and high-minded sovereigns - the shining
already referred. "In every Dispensation," exemplars of devotion and determination-
writes 'Abdu'l-Bahh, "the light of Divine shall, for the good and happiness of all man-
Guidance has been focussed upon one cen- kind, arise, with firm resolve and clear vi-
..
tral theme. . I n this wondrous Revelation, sion, to establish the Cause of Universal
this glorious century, the foundation of the Peace. They must make the Cause of Peace
Faith of God and the distinguishing feature the object of general consultation, and seek
of His Law is the consciousness of the One- by every means in their power t o establish
ness of Mankind." a Union of the nations of the world, They
How pathetic indeed are the efforts of must conclude a binding treaty and estab-
these leaders of human institutions who, in lish a covenant, the provisions of which
utter disregard of the spirit of the age, are shall be sound, inviolable and definite. They
striving to adjust national processes, suited must proclaim it to all the world and ob-
to the ancient days of self-contained na- tain for it the sanction of all the

human
tions, to an age which n u s t either achieve race. This supreme and noble undertaking
the unity of the world, as adumbrated by -the real source of the peace and well-being
Bahh'u'llhh, or perish. At so critical an of all the world-should be regarded as
hour in the history of civilization it be- sacred by all that dwell on earth. All the
hooves the leaders of all the nations of the forces of humanity must be mobilized to
world, great and small, whether in the East ensure the stability and permanence of this
or in the West, whether victors or van- Most Great Covenant. In this all-embracing
quished, to give heed to the clarion call of pact the limits and frontiers of each and
Bahi'u'llbh and, thoroughly imbued with a every nation should be clearly fixed, the
sense of world solidarity, the sine qu8 non principles underlying the relations of gov-
of loyalty to His Cause, arise manfully to ernments towards one another definitely laid
carry out in its entirety the one remedial down, and all international agreements and
scheme He, the Divine Physician, has pre- obligations ascertained. I n like manner, the
scribed for an ailing humanity. Let them size of the armaments of every government
discard, once for all, every preconceived should be strictly limited, for if the prepa-
idea, every national prejudice, and give heed rations for war and the military forces of
to the sublime counsel of 'Abdu'l-Bah6, the any nation should be allowed to increase,
authorized Expounder of His teachings. they will arouse the suspicion of others.
You can best serve your country, was The fundamental principle underlying this
'Abdu'l-Bahl's rejoinder to a high official solemn Pact should be so fixed that if any
in the service of the federal government of government later violate any one of its
the United States of America, who had provisions, all the governments on earth
questioned Him as t o the best manner in should arise to reduce it to utter submis-
which he could promote the interests of his sion, nay the human race as a whole should

government and people, if you strive, in resolve, with every power at its disposal, to your capacity as a citizen of the world, to destroy that government. Should this assist in the eventual application of the greatest of all remedies be applied to the principle of federalism underlying the gov- sick body of the world, it will assuredly re- ernment of your own country to the rela- cover from its ills and will remain eternally tionships now existing between the peoples safe and secure."
and nations of the world. "A few," He further adds, "unaware of

In "The Secret of Divine Civilization" the power latent in human endeavor, con-
("The Mysterious Forces of Civilization"), sider this matter as highly impracticable,
'Abdu'l-Babi's outstanding contribution to nay even beyond the scope of man's utmost
the future re-organization of the world, we efforts. Such is not the case, however. On
read the following: the contrary, thanks to the unfailing grace
"True civilization will unfurl its banner of God, the loving-kindness of His favored

ones, the endeavors of unrivalled wise and its candles will burn in the assemblage of
capable souls, and the thoughts and ideas man.
of the peerless leaders of this age, nothing "Behold how its light is now dawning
whatsoever can be regarded as unattainable. upon the world's darkened horizon. The
Endeavour, ceaseless endeavour, is required. first candle is unity in the political realm,
Nothing short of an indomitable determina- the early glimmerings of which can now be
tion can possibly achieve it. Many a cause discerned. The second candle is unity of
past ages have regarded as purely visionary, thought in world undertakings, the con-
yet in this day have become most easy and summation of which will ere long be wit-
practicable. Why should this most great nebsrrl. The third candle is unity in free-
and lofty c a u s e t h e day-star of the firma- dom which will surely come

to pass. The
ment of true civilization and the cause of fourth candle is unity in religion which u
the glory, the advancement, the well-being the corner-stone of the foundation itself,
and the success of all humanity-be re- and which, by the power of God, will be
garded as impossible of achievement? Surely revealed in all its splendor. The fifth candle
the day will come when its beauteous light is the unity of nations-a unity which in
shall shed illumination upon the assemblage this century will be securely established,
of man." causing all the peoples of
the world to re-
I n one of His Tablets 'Abdu'l-Bahi, elu- gard themselves as citizens of one common
cidating further His noble theme, reveals fatherland. The sixth candle is unity of
the following: races, making of all that
dwell on earth
"In cycles gone by, though harmony was peoples and kindreds of one race. The sev-
established, yet, owing to the absence of enth candle is unity of language, that is,
means, the unity of all mankind could not the choice of a universal tongue in which
have been achieved. Continents remained all peoples will be instructed and converse.
widely divided, nay even among the peoples Each and every one of these will inevitably
of one and the same continent association come to pass, inasmuch as the power of the
and interchange of thought were well nigh Kingdom of God will aid and assist in their
impossible. Consequently intercourse, UI- realization."
derstanding and unity amongst all the peo- Over sixty years ago, in His Tablet to
ples and kindreds of the earth were unat- Queen Victoria, Bah&u'116h, addressing "the
tainable. I n this day, however, means of concourse of the rulers of the earth," re-
communication have multiplied, and the vealed the following:
five continents of the earth have virtually "Take ye counsel together, and let your
merged into one. . .. In like manner all concern be only for that which profiteth

the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-su6ciency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day he achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century-the century of light-has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will he seen how bright is the union of all its peoples in one universa1 Cause, unr L-ummonFai~h. This can in no wise be achieved except through the power of a skilled, all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

In a further passage Bahi'u'llhh adds

mankind and bettereth the condition thereof. . . . Regard the world as the human body which though created whole and perfect has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously, And, if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. . . . That which the Lord hath ordained as a sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universa1 Cause, unr L-ummonFai~h. This can in which rhr clanlor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law-the product of the considered judgment of

the
these words: world's federated
representatives - shall
"We see you adding every year unto your have as its sanction the instant and coercive
expenditures and laying the burden thereof intervention of the combined forces of the
on the people whom ye rule; this verily is federated units; and finally a world com-
naught hut grievous injustice. Fear the munity in which the fury of a capricious
sighs and tears of this wronged One, and and militant nationalism will have been
burden not your peoples beyond that which transmuted into an abiding consciousness of
they can endure. . . . Be reconciled among world citizenship--such indeed, appears, in
yourselves, that ye may need armaments no its broadest outline, the Order anticipated
more save in a measure to safeguard your by Bahi'u'llih, an Order that shall come
territories and dominions. Be united, 0 to be regarded as the fairest fruit of a
concourse of the sovereigns of the world, slowly maturing age.
for thereby will the tempest of discord be "The Tabernacle of Unity," Bahi'u'116h
stilled amongst you and your peoples find proclaims in His message to all mankind,
rest. Should any one among you take up "has been raised; regard ye not one another
arms against another, rise ye all against him, .
as strangers. . . Of one tree are all ye the
for this is naught but manifest justice." fruit and of one bough the leaves. . . . The
What else could these weighty words sig- world is but one country and mankind its
nify if they did not point to the inevitable citizens. . . . Let not a man glory in that
curtailment of unfettered national sover- he loves his country; let him rather glory
eignty as an indispensable preliminary to in this, that he loves his kind."
the formation of the future Commonwealth Let there be no misgivings as to the ani-
of all the nations of the world? Some form mating purpose of the world-wide Law of
of a world super-state must needs be Bah6'u'116h. Far from aiming

at the sub-
evolved, in whose favor all the nations of version of the existing
foundations of so-
the world will have willingly ceded every ciety, it seeks to broaden
its basis, t o re-
claim to make war, certain rights to im- mould its institutions in a
manner consonant
pose taxation and all rights to maintain with the needs of an
ever-changing world.
armaments, except for purposes of main- I t can conflict with no
legitimate alle-
taining internal order within their respec- giances, nor can it undermine
essential loy-
tive dominions. Such a state will have to alties. Its purpose is neither
to stifle the
include within its orbit an international ex- flame of a sane and
intelligent patriotism in
ecutive adequate to enforce supreme and men's hearts, nor to abolish
the system of
unchallengeable authority on every recal- national autonomy so essential
if the evils
citrant member of the commonwealth; a of excessive centralization
are to be avoided.
world parliament whose members shall he I t does not ignore, nor does
it attempt to
elected by the people in their respective suppress the diversity of
ethnical origins,
countries and whose election shall be con- of climate, of history, of
language and tra-
firmed by their sespective governments; dition, of thought and habit,
that differ-
and a supreme tribunal whose judgment entiate the peoples and
nations of the world.
will have a binding effect even in such cases I t calls for a wider loyalty,
for a larger
where the parties concerned did not volun- aspiration than any that has
animated the
tarily agree to submit their case to its con- human race. It insists upon
the subordina-
sideration. A world community in which tion of national impulses and
interests t o
all economic barriers will have been perma- the imperative claims of a
unified world.
nently demolished and the interdependence I t repudiates excessive
centralization on one
of Capital and Labor definitely recognized; hand, and disclaims all
attempts at uni-

forlnity on the other. Its watchword is rant emotionalism or an expression of vaguc
unity in diversity such as 'Abdu'l-Bahi and pious hope. Its appeal is not to be
Himself has explained: merely identified with a re-awakening of
"Consider the flowers of a garden. the spirit of brotherhood and good-will
Though differing in kind, color, form and among men, nor does it aim solely at the
shape, yet, inasmuch as they are refreshed fostering of harmonious cooperation among
by the waters of one spring, revived by the individual peoples and nations. Its impli-
breath of one wind, invigorated by the cations are deeper, its claims greater than
rays of one sun, this diversity increaseth any which the Prophets of old were allowed
their charm and addeth unto their beauty. to advance. Its message is applicable not
How unpleasing to the eye if all the flow- only t o the individual, but concerns itself
ers and plants, the leaves and blossoms, the primarily with the nature of those essential
fruit, the branches and the trees of that relationships that must bind all the states
garden were all of the same shape and color! and nations as members of one human fam-
Diversity of hues, form and shape enricheth ily. I t does not constitute merely the
and adorneth the garden, and heighteneth enunciation of an ideal, but stands insep-
the effect thereof. In like manner, when arably associated with an institution ade-
divers shades of thought, temperament, and quate to embody its truth, demonstrate its
character, are brought together under the validity, and perpetuate its inhence. I t
power and influence of one central agency, implies an organic change in the structure
the beauty and glory of human perfection of present-day society, a change such as the
will he revealed and made manifest. Naught world has not yet experienced. I t consti-
but the celestial potency of the Word of tutes a challenge, at once bold and uni-
God, which ruleth and transcendeth the versal, to outworn shibboleths

of national
realities of all things, is capable of harmo- creeds-creeds that have had their day and
nizing the divergent thoughts, sentiments, which must, in the ordinary course of events
ideas and convictions of the children of as shaped and controlled by Providence, give
men." way t o a new gospel, fundamentally differ-
The call of Bal~i'u'llih is primarily di- ent from, and infinitely superior to, what
rected against all forms of provincialism, the world has already conceived. I t calls
all insularities and prejudices. If long-cher- for no less than the reconstruction and the
ished ideals and time-honoured institutions, demilitarization of the whole civilized
if certain social assumptions and religious world-a world organically unified in all
formu1;e have ceased to promote the wel- the essential aspects of its life, its political
fare of the generality of mankind, if they machinery, its spiritual aspiration, its trade
no longer administer to the needs of a con- and finance, its script and language, and
tinually evolving humanity, let them be yet infinite in the diversity of the national
swept away and relegated to the limbo of characteristics of its federated units.
obsolescent and forgotten doctrines. Why I t represents the consummation of hu-
should these, in a world subject to the im- man evolution-an evolutiou that has had
mutable law of change and decay, he ex- its earliest beginnings in the birth of family
empt from the deterioration that must life, its subsequent development in the
needs overtake every human institution? achievement of tribal solidarity, leading in
For legal standards, political and economic turn to the constitution of the city-state,
theories are solely designed to safeguard the and expanding later into the institution of
interests of humanity as a whole, and not independent and sovereign nations.
humanity to be crucified for the preserva- The principle of the Oneness of Man-

tion of the integrity of any particular law or doctrine.

Let there be no mistake. The principle of the Oneness of Mankind-the pivot round which all the teachings of Bahl-'u'116h revolve-is no mere outburst of ignosublimity of then calling and initiated into the ennobling ~rinciplesof His Administration of the integrity of any particular law or doctrine.

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kind, as proclaimed by Bahi'u'llih, carries with it, no more and no less, than a solemn assertion that attainment to this final stage of the evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of 2 power that is born of God can succeed in establishing it.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahb'u'llih who, conscious of the tlon, are forging ahead t o establish His Kingdom on this earth. I t has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

I t would be stimulating t o follow the history of the growth and development of this lofty conception which must increas-

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Unired Stltes of Europe which was subsequently advanced, and the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men. I n the organized attempts that are being made t o discredit so exalted a conception are we not witnessing the repetition, 011 a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the

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West?
ingly engage the attention of the responsible T o take but one instance. How confident
custodians of the destinies of peoples and were the assertions made in the days pre-
nations. T o the states and principalities ceding the unification of the states of the
just emerging from the welter of the great North American continent regarding the
Napoleonic upheaval, whose chief preoccu- insuperable barriers that stood in the way
pation was either to recover their rights to of their ultimate federation! Was it not
an independent existence or to achieve their widely and emphatically declared that the
national unity, the conception of world couflicting interests, the mutual distrust,
solidarity seemed not only remote but in- the differences of government and habit
conceivable. I t was not until the forces that divided the states were such as no force,
of nationalism had succeeded in overthrow- whether spiritual or temporal, could ever
ing the foundations of the Holy Alliance hope to harmonize or control? And yet
that had sought to curb their rising power, how different were the conditions prevailing
that the possibility of a world order, tran- a hundred and fifty years ago from those
scending in its range the political institu- that characterize present-day society1 I t
tions these nations had established, came t o would indeed be no exaggeration t o say
be seriously entertained. I t was not until that the absence of those facilities which
after the World War that these exponents modern scientific progress has placed at the
of arrogant nationalism came t o regard such service of humanity in our time made of
an order as the object of a pernicious doc- the problem of welding the American states
trine tending t o sap that essential loyalty into a single federation a taslc infinitely
upon which the continued existence of their more complex than that which confronts a
national life depended. With a vigor that divided humanity in its efforts to achieve

recalled the energy with which the members of the Holy Alliance sought t o stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, those champions of an unfettered national sovereignty, in their turn, have labored and are still laboring t o discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's bloodstained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute rhe greatest landmarks in the history of human civilization.

the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to he inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudeoa war that nearly rent the great American Republic- have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That states~nanship and which Napoleon's desperate efforts failed to achieve-will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. I t alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith

Great and far-reaching as have been those changes in the past, they cannot but appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities, that constitute the elements of present-day civilization, into the integral components of the world Commonwealth of the future is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahi3u'l16h warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which of Jesus Christ. I t alone can lay the foundation for the New World Order visualized by Bahi'u'llih-a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abh6 Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind-the head corner-stone of Bahi'u'llih's all-embracing dominion - can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day-while Himself an exile and prisoner in their hands. I t implies at once a warning and a promise-a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by

virtue of that celes-
humanity will emerge, chastened and pre- tial potency with which the Spirit of Ba-
pared, can succeed in implanting that sense hi'u'116h has breathed into it, come at last
of responsibility which the leaders of a new- to be regarded, by an increasing number of
born age must arise to shoulder. thoughtful men, not only as an approaching
I would again direct your attention to possibility, but as the necessary outcome of
those ominous words of Bah6'u'116h which the forces now operating in the world.
I have already quoted: "And when the ap- Surely the world, contracted and trans-
pointed hour is come, there shall suddenly formed into a single highly complex organ-
appear that which shall cause the limbs of ism by the marvellous progress achieved in
mankind to quake." the realm of physical science, by the world-
Has not 'Abdu'l-Bahl Himself asserted wide expansion of commerce and industry,
in unequivocal language that "another war, and struggling, under the pressure of world
fiercer than the last, will assuredly break economic forces, amidst the pitfalls of a
out"? materialistic civilization, stands in dire need
Upon the consummation of this colossal, of a restatement of the Truth underlying
this unspeakably glorious enterprisean en- all the Revelations of the past in a language
terprise that baffled the resources of Roman suited to its essential requirements. And
what voice other than that of Bahi'u'llhh- Ours, dearly-beloved co-workers, is the
the Mouthpiece of God for this age-is ca- paramount duty to continue, with un-
pable of effecting a transformation of society dimmed vision and unabated zeal, to assist
as radical as that which He has already ac- in the final erection oi that Edifice the
complished in the hearts of those men and ioundations of which Bahh'u'llih has laid in
women, so diversified and seemingly irre- our hearts. Ours is the duty to derive added

concilable, who constitute the body of His declared followers throughout the world? That such a mighty conception is iast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahi'u'llih associated only those whose hearts are tainted by prejudice can fail to perceive. ' 1963.

hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unremitting fervor that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

Might not the hundredth anniversary' of the Declaration of the Faith of Bahh'u'llih mark the inauguration oi so vast an era in human history? (November 28, 1931.)

NON-POLITICAL CHARAClTER OF T H E BAHA'I FAITH

We stand too close to so colossal a Revelation to expect in this, the first century of its era, to arrive at a just estimate of its towering grandeur, its infinite possibilities, its transcendent beauty. Small though our present numbers may be, however limited our capacities, or circumscribed our influence, we, into whose hands so pure, so tender, so precious, a heritage has been entrusted, should at all times strive, with

this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahi'u'llih, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it he in the publications which they initiate and

supervise; or in
unrelaxing vigilance, to abstain from any
deliberations; or in
thoughts, words, or deeds, that might tend
to dim its brilliance or injure its growth. . . .

Dear friends: Clear and emphatic as are
the instructions which our departed Master
has reiterated in countless Tablets be-
queathed by Him to his followers through-
out the world, a few, owing to the restricted
influence of the Cause in the West, have
been purposely withheld from the body of
His occidental disciples, who, despite their
numerical inferiority, are now exercising
such a preponderating influence in the direc-
tion and administration of its affairs. I feel
it, therefore, incumbent upon me to stress,
now that the time is ripe, the importance of
an instruction which, at the present state of
the evolution of our Faith, should he in-
creasingly emphasized, irrespective of its
application to the East or to the West. And

their official and public
the posts they occupy and
the services they
render; or in the
communications they ad-
dress to their
fellow-disciples; or in their
dealings with men of
eminence and author-
ity; or in their
affiliations with kindred so-
cieties and organizations,
it is, I am firmly
convinced, their first and
sacred obligation
to abstain from any word or
deed that
might be construed as a
violation of this
vital principle. Theirs is
the duty to dem-
onstrate, on one hand,
their unqualified
loyalty and obedience to
whatever is the
considered judgment of
their respective
governments.
Let them refrain from
associating them-
selves, whether by word or
by deed, with
the political pursuits of
their respective na-
tions, with the policies of
their governments
and the schemes and
programs of parties

and factions. In such controversies they
should assign no blame, take no side, further
no design, and identify themselves with 110

necessarily involve. T . e t
them affirm their
unyielding determination to
stand, firmly
and unreservedly, for the way

of BabP-
system prejudicial to the best interests of 'u'llih, to avoid the entanglements and
that world--wideFellowship which it is their bickering inseparable from the pursuits
aim to guard and foster. Let them beware of the politician, and to become worthy
lest they allow themselves to become the agencies of that Divine Polity which in-
tools of unscrupulous politicians, or to he carnates God's immutable Purpose for all
entrapped by the treacherous devices of the men.
plotters and the perfidious among their I t should be made unmistakably clear
countrymen. Let them so shape their lives that such an attitude implies neither the
and regulate their conduct that no charge slightest indifference to the cause and inter-
of secrecy, of fraud, of bribery or of intimi- ests of their own country, nor involves any
dation may, however ill-founded, he brought insubordination on their part to the author-
against them. Let them rise above all par- ity of recognized and established govern-
ticularism and partisanship, above the vain ments. Nor does it constitute a repudiation
disputes, the petty calculations, the tran- of their sacred obligation to promote, in the
sient passions that agitate the face, and most effective manner, the best interests of
engage the attention, of a changing world. their government and people. I t indicates
I t is their duty to strive to distinguish, as the desire cherished by every true and loyal
clearly as they possibly can, and if needed follower of Bahi'u'llbh to serve, in an un-
with the aid of their elected representatives, selfish, unostentatious and patriotic fashion,
such posts and functions as are either diplo- the highest interests of the country t o
matic or political from those that are purely which he belongs, and in a way that would
administrative in character, and which un- entail no departure from the high standards
der no circumstances are affected by the of integrity and truthfulness associated with
changes and chances that political activities the teachings of His Faith,

(March 21,
and party government, in every land, must 1932.)

AMERICA AND THE MOST GREAT PEACE

Dearly-beloved friends! I t is not for me, lum, have caused the administrative center
nor does it seem within the competence of of the Faith to gravitate, away from its
any one of the present generation, to trace cradle, to the shores of the American con-
the exact and full history of the rise and tinent and towards its very heart-the pres-
gradual consolidation of this invincible arm, ent mainspring and chief bulwark of its fast
this mighty organ, of a continually advanc- evolving institutions. On them will devolve
ing Cause. I t would be premature at this the task of recording the history, and of
early stage of its evolution, to attempt all estimating the significance, of so radical a
exhaustive analysis, or to arrive at a just revolution in the fortunes of a slowly ma-
estimate, of the impelling forces that have turing Faith. Theirs will be the opportunity
urged it forward to occupy so exalted a to extol the virtues and to immortalize the
place among the various instruments which memory of those men and women who have
the Hand of Omnipotence has fashioned, participated in its accomplishment. Theirs
and is now perfecting, for the execution of will be the privilege of evaluating the share
His divine Purpose. Future historians of which each of these champion-builders of
this mighty Revelation, endowed with pens the World Order of Bah6'u'Ilih has had in
abler than any which its present-day sup- ushering in that golden Millennium, the
porters can claim to possess, will no doubt promise of which lies enshrined in His
transmit to posterity a masterly exposition teachings.
of the origins of those forces which, Does not the history of primitive Chris-
through a remarkable swing of the pendu- tianity and of the rise of IslLrn, each in its

own way, offer a striking parallel t o this strange phenomenon the beginnings o f which we are now witnessing i n this, the first century o f the Bah6'i Era? Has not the Divine Impulse which gave birth t o each o f these great religious systems been driven, through the operation o f those forces which the irresistible of the Faith itself had released, t o seek away from the land of its birth and i n more propitious climes a ready field and a more adequate medium for the incarnation o f its spirit and the propagation of its cause? Have not the Asiatic churches of Jerusalem, of Antioch and of Alexandria, consisting chiefly o f those Jewish converts, whose character and temperament inclined them t o sympathize with the traditional ceremonies of the Mosaic Dispensation, been forced as they steadily declined t o recognize the growing ascendancy of their Greek and Roman brethren? Have they not been compelled t o acknowledge the superior valor and the trained esciency which have enabled these standard-bearers

bath evm been the dawning-place of the Sun of Truth. I n the East all the Prophets of God have appeared. . .. T h e West hath acquired illumination fronz the East but in some res@ectsthe reflection of the light hath been greater i n the Occidznt. This is especially true of Christianity. Jesus Christ His teachings were founded i n t h d country. Although t b doors of the Kingdom were first opened i n that land and the bestowals of God were spvead broadcast from its center, the people of the West have embraced and promulgated Christianity +nore fully than the people of the East."

Little wonder that from the same unerring pen there should have flowed, after 'Abdu'l-Bahi's memorable visit t o the W e s t , these often-quoted words, the significance o f which it would be impossible for me t o overrate: "The continent of America," He announced in a Tablet unveiling His Divine Plan t o the believers residing i n the Northern States of the American Republic,

of the Cause of Jesus Christ t o erect the symbols o f HIS world-wide dominion on the ruins of a collapsing Empire? Has not the animating spirit o f Islim been constrained, under the pressure o f similar circumstances, t o abandon the inhospitable wastes o f its Arabian Home, the theatre o f its greatest sufferings and exploits, t o yield i n a distant land the fairest fruit of its slowly maturing civilization?

"From the beginning of time until the present day:' 'Abdu'l-Bahi Himself affirms, "the light of Divine Revelation hath risen i n the East and sh'ed its radiance upon the .
.
the oneness of mankind. . May America West. The illumination thus shed hath, however, acquired i n the West an extraordinary brilliancy. Consider the Faith proclaimed b y Jesus. Though it first appeared i n the East, yet not until its light had been .
wonderful than any other nations. . . May shed upon the West did the full measzlre of its potentialities be manifest." "The day b a>proaching," He, i n another passage, assures us, '"hen ye shall witness how, throz~ghthe "is i n the eyes of the one true God the land wherein the splendors of His light shall be revealed, where the righteous will abide and the free assemble." "Mdy this Amevican democracy," He Himself, while i n America, was heard t o remark, "be the first nation t o establish the foundation of international agreement. May it be the first nation t o proclaim the urcily of mankind. May it be the first to unfurl the standard of the 'Most Great Peace.' ... The A~nericanpeople are indeed worthy of being the first t o build the tabernacle of the great peace and proclaim .
become the distribulin~center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capacities gveater and more the inhabitants of this roz~ntrybecome like angels of heaven with faces turned continually toward God. May all of them become servants of the omnipotent

One. May they
splendor of the Faith of Bahd'u'llrih, the rise from their present material attainments
W e s t will have replaced the East, radiating t o such a height that heavenly illumination
the light of Divine Guidance." "In the books may stream from this center t o all t b
of the Prophets," He again asserts, "certain peoples o f the world. . . . This American
glad-tidings are recorded which are abso- nation is eqz~ipped and empowered t o ac-
lutely true and free from doubt. The East c m p l i s h that which will adorn the pages

of history, t o become the envy of the world serve them in person, or in the emphasis
and be blest i n both the East and the W e s t which He on a more solemn occasion placed
for the triumph of its people. . .. The on the implications of His spiritual station
American colztinent gives signs and evi- -was He not, thereby, deliberately be-
dences of very great advance?nent. Its queathing to them all the essentials of that
futz~reis eve72 more promisirrg, fop- its influ- spiritual heritage which He knew they
ence and illumi~zationare far-reaching. I t would ably safeguard and by their deeds
will lead all nations spiritzrally." continually enrich? And finally who can
Would it seem extravagant, in the light doubt that in the Divine Plan which, in the
of so sublime an utterance, to expect that evening of His life, He un~eilcdto their
in the midst of so enviable a region of the eyes He was investing them with that spir-
earth and out of the agony and wreckage of itual primacy on which they could rely in
an unprecedented 'crisis there should burst the fulfillment of their high destiny?
forth a spiritual renaissance which, as it "0 ye apostles of Bahd'z~'lldh!" He thus
propagates itself through the instrumental- addresses them in one of His Tablets, "May
ity of the American believers, will rehabili- m y life be sacrificed for you! ... Behold
tate the fortunes of a decadent age? I t was the portals which

Bahd'zr'lldh bath opeized
'Abdu'l-Bah6 Himself, His most intimate
exalted and lofty
associates testify, Who, on more than one
occasion, intimated that the establishment
of His Father's Faith in the North Ameri-
can continent ranked as the most outstand-
ing among the threefold aims which, as He
conceived it, constituted the principal ob-
jective of His ministry. It was He who, in
the heyday of His life and almost immedi-
ately after His Father's ascension, conceived
the idea of inaugurating His mission by
enlisting the inhabitants of so promising a
country under the banner of Bah6'u'llhh.
He it was Who in His unerring wisdom and
out of the abundance of His heart chose to
bestow on His favored disciples, to the very
last day of His life, the tokens of His un-
failing solicitude and to overwhelm them
with the marks of His special favor. I t was
He Who, in His declining years, as soon as
delivered from the shackles of a long and
cruel incarceration, decided to visit the land
which had remained for so many years the

before you! Consider how
is the station you are
destined t o attain;
how unique the favors with
which you have
beev endowed." " M y
thoughts," He tells
them in another passage,
"are turned t o -
wards you, and nzy heart
leaps within me at
yoza mention. Coa~ld ye know
how m y
soul glows w i t h your
love, so great a happi-
ness would flood yosr hearts
as t o cause yon
t o become enamoured w i t h
each other."
"The full measure of your
success," He de-
clares in another Tablet,
"is as yet zrnre-
vealed, its significa+zce
still unapprehemied.
Ere lolzg ye will, zuiEh
your o w n eyes, wit-
ness how brilliantly every
one of yon, even
as a shining star, will
radiate i n the firnza-
ment of your coulztry the
light of Divine
Gzlidance and will bestow
u@n its people
the glory of an everlasti~zg
life." "The
range of your future
achievements," He
once more affirms, "still
remains undisclosed.
I f e r v e ~ t l yhope that
i n the near fzrture the
zuhole earth ?nay be stirred
and shaken b y

object of His infinite care and love. I t was the vesults o f yonv achieuenzents.'" "The
He Who, through the power of His pres- Almighty:' He assures them, "will 920 doubt
ence and the charm of His utterance, in- glsllrf you the help of His grace, will invest
fused into the entire body of His followers yorc w i t h the fokens of His mi@, and will
those sentiments and principles which could endue your sozrls with the szlrtaining power
alone sustain them amidst the trials which of His holy Spirit." "Be not concerned,"
the very prosecution of their task would He admonishes them, "with the small~zessof
inevitably engender. Was He not, through your numbers, neither be oppressed b y the
the several functions which He exercised multitude o f an unbelieving world. . . .
whilst He dwelt amongst them, whether in E.%ert yourselves; yowr nfi?ssion is ?&speak-
the laying of the corner-stone of their ably glorious. Should success crown your
House of Worship, or in the Feast which enterprise, America will assuredly evolve
He offered them and at which He chose to into a center from which waves of spiritzral
powev will emanate, and the throne of the its majesty and glory, be firmly established."
Kingdom of God will, in the plenitude of (April 21, 1933.)

THE BAHA'f ADMI?\TISTRATIVE ORDER

Dearly-beloved brethren in 'Abdu'l-Bahi! 'Abdu'l-Bahi, Who incarnates an institu-
With the ascension of Bahh'u'llih the Day- tion for which we can find no parallel
Star of Divine guidance which, as foretold whatsoever in any of the world's recognized
by S_haykJ Ahmad and Siyyid Kizim, had religious systems, may be said to have closed
risen in S i r i z , and, while pursuing its the Age to which He Himself belonged and
westward course, had mounted its zenith in opened the one in which we are now labor-
Adrianople, had finally sunk below the ing. His Will and Testament should thus
horizon of 'Aklii, never to rise again ere the be regarded as the perpetual, the indissoluble

complete revolution of one thousand years. The setting of so effulgent an Orb brought in order to to a definite termination the period of Divine Revelation-the initial and most vitalizing stage in the Baha'i era. Inaugurated by the Bib, culminating in Bahi'u'llih, anticipated and extolled by the entire company of the Prophets of this great prophetic cycle, this period has, except for the short interval between the Bib's martyrdom and Bahi'u'll6h's shaking experiences in the Siyih-chi1 of Tihrin, been characterized by almost fifty years of continuous and progressive Revelatio~l-a period which by its duration and fecundity must be regarded as unparalleled in the entire field of the world's spiritual history.

The passing of 'Abdu'l-Bahi, on the other hand, marlts the closing of the Heroic and Apostolic Age of this same Dispensation-that primitive period of our Faith the splendors of which can never be rivalled, much less be eclipsed, by the magnificence that must needs distinguish the future victories

link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Baha'i Dispensation. The period in which the seed of the Faith had been slowly germinating is thus intertwined both with the one which must witness its efflorescence and the subsequent age in which that seed will have finally yielded its golden fruit.

The creative energies released by the Law of Bahi'u'llih, permeating and evolving within the mind of 'Abdu'l-Bahi, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation.

The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient.

Being the
of Baha'u'llih's Revelation. For neither the Child of the Covenant-the Heir of both
achievements of the champion-builders of the Originator and the Interpreter of the
the present-day institutions of the Faith of Law of God-the Will and Testament of
Baha'u'llih, nor the tu~nultuous triumphs 'Abdu'l-Bahi can no more be divorced from
which the heroes of its Golden Age will in Him W l o supplicd thc original and rnoti-
the coming days succeed in winning, can vating impulse than from the One Who
measure with, or be included within the ultimately conceived it. Bahb'u'llih's in-
same category as, the wondrous works asso- scrutable purpose, we must ever bear in
ciated with the names of those who have mind, has been so thoroughly infused into
generated its very life and laid its pristine the conduct of 'Abdn'l-Bahi, and their
foundations. That first and creative age of motives have been so closely wedded to-
the Bahi'i era must, by its very nature, gether, that the mere attempt t o dissociate
stand above and apart from the formative the teachings of the former from any sys-
period into which we have entered and the tem which the ideal Exemplar of those same
golden age destined to succeed it. teachings has established would m o u n t to

a repudiation of one of the most sacred and cils that have claimed the right and assumed
basic truths of the Faith. the function of interpreting the provisions
The Administrative Order, which ever of their sacred scriptures and of administer-
since 'Abdu'l-Bahi's ascension has evolved ing the affairs of their respective communi-
and is taking shape under our very eyes in ties? Could Peter, the admitted chief of the
no fewer than forty countries of the world, Apostles, or the Imim 'Ali, the cousin and
may be considered as the framework of the legitimate successor of the Prophet, produce
Will itself, the inviolable stronghold where- in support of the primacy

with which both
in this new-born child is being nurtured and had heen invested written and explicit affir-
develops. This Administrative Order, as it mations from Christ and Muhammad that
expands and consolidates itself, will no could have silenced those who either among
doubt manifest the potentialities and reveal their contemporaries or in a later age have
the full implications of this momentous repudiated their authority and, by their ac-
Document-this most remarkable expression tion, precipitated the schisms that persist
of the Will of One of the most remarkable until the present day? Where, we may con-
Figures of the Dispensation of Bahl'u'llih. fidently ask, in the recorded sayings of Jesus
I t will, as its component parts, its organic Christ, whether in the matter of succession
institutions, begin to function with effi- or in the provision of a set of specific laws
ciency and vigor, assert its claim and dem- and clearly defined administrative ordi-
onstrate its capacity to he regarded not only nances, as distinguished from purely spir-
as the nucleus but the very pattern of the itual ~ r i n c i ~ l e s can , we find anything
New World Order destined to embrace in approaching the detailed injunctions, laws
the fulness of time the whole of mankind. and warnings that abound in the authenti-
I t should be noted in this connection that cated utterances of both Bahi'n'lllh and
this Administrative Order is fundamentally 'Abdu'l-Bahi? Can any passage of the
different from anything that any Prophet Qur'ln, which in respect to its legal code,
has previously established, inasmuch as Ba- its administrative and divotional ordinances
hl'u'lllh has Himself revealed its principles, marks already a notable advance over pre-
established its institutions, appointed the vious and more corrupted Revelations, be
person to interpret His Word and conferred construed as placing upon an unassailable
the necessary authority on the body de- basis the undoubted authority with which

signed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. Nowhere in the sacred scriptures of any of the world's religious systems, nor even in the writings of the Inaugurator of the Bahl'i Dispensation, do we find any provisions establishing a covenant or providing for an administrative order that can compare in scope and authority with those that lie aL the very basis of the Baha'i Dispensation. Has either Christianity or Isllm, to take as an instance two of the most widely diffused and outstanding among the world's recognized religions, anything t o incorporated and elaborated oger that: can measure with, or be regarded as equivalent to, either the Book of Bahi-'u'llih's Covenant or to the Will and Testament of 'Abdu'l-Bahi? Does the text of either the Gospel or the Qur'Qn confer snfficient authority upon those leaders and coun-

Muhammad had, verbally and on several occasions, invested His successor? Can the Author of the B6bi Dispensation, however much He may have succeeded through the provisions of the Bayln in averting a schism as permanent and catastrophic as those that afflicted Christianity and Islbm- can He be said to have produced instruments for the safeguarding of His faith as definite and efficacious as those which must for all time preserve the unity of the organized followers of the Faith of Bah6'u'llih?

Alone of all the Revelations gone before it this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards in its teachings, succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter.

No wonder that He Who through the of the Hands of the Cause of God which operation of His Will has inaugurated so first Bahi'u'llih and then

'Abdu'l-Bahi
vast and unique an Order and Who is the brought into being; in the institution of
Center of so mighty a Covenant should both local and national Assemblies which in
have written these words: "So firm and their embryonic stage were already func-
mighty is this Covenant that fronz the be- tioning in the days preceding 'Abdu'l-
ginning of tinze until the present day no Bahi's ascension; in the authority with
religions Dispmsatioiz bath produced its which the Author of our Faith and the
like." "Whatsoever is latent i n the inner- Center of His Covenant have in their Tab-
most of this holy cycle," He wrote during lets chosen to confer upon them; in the
the darkest and most dangerous days of His institution of the Local Fund which oper-
ministry, "shall gradually appear and be ated according to 'Abdu'l-Bahi's specific
made manifest, for now is but the begin- injunctions addressed to certain Assemblies
ning of its growth and the day-spring of in frin; in the verses of the Icitih-i-Aqdas
the revelation of its signs." "Fear not," the implications of which clearly anticipate
are His reassuring words foreshadowing the the institution of the Guardianship; in the
rise of the Administrative Order established explanation which 'Ahdu'l-Bah6, in one of
by His Will, "fear not if this Braqzch be His Tablets, has given to, and the emphasis
severed from this material world and cast He has placed upon, the hereditary prin-
aside its leaves; nay, the leaves thereof shall ciple and the law of primogeniture as hav-
flourish, for this Branch will grow after it ing been upheld by the Prophets of the past
is cut o f f from this world below, i t shall -in these we can discern the faint glim-
reach the loftiest pinnacles of glory, and it merings and discover the earliest intimation
shall bear such fruits as will perfnnze the of the nature and working of the Adminis-
world with their fragrance." trative Order which the Will of 'Abdu'l-
To what else if not to the power and maj- Bahi was at a later time destined to
esty which this Administrative Order-the proclaim and fornlally

establish.
rudiments of the future all-enfolding Bahb'i
Commonwealth-is destined to manifest, An attempt, I feel, should at the present
can these utterances of Bahi'u'llih allude: juncture be made to explain the character
"The world's equilibrium bath been upset and functions of the twin pillars that sup-
through the vibrating infnence of this nzost port this mighty Administrative Structure
great, this new World Order. Mankind's -the institutions of the Guardianship and
ordered life bath been revolntio~zized of the Universal House of Justice. To de-
through the agency of this unique, this scribe in their entirety the diverse elements
wondrous Systenz--the liRe of which nzortal that function in conjunction with these
eyes have never witnessed." institutions is beyond the scope and purpose
The Bib Himself, in the course of His of this general exposition of the fnnda-
references to "Him Whom God will malte mental verities of the Faith. To define
manifest" anticipates the System and glori- with accuracy and minuteness the features,
fies the World Order which the Revelation and to analyze exhaustively the nature of
of Bahi'u'llih is destined to unfold. "Well the relationships which, on the one hand,
is it with him," is His remarkable statement bind together these two fundamental organs
in the third chapter of the Bayin, "who of the Will of 'Ahdu'l-Bah6 and connect,
fixeth his gaze upon the Ordw of Bahd- on the other, each of them to the Author
'n'lldh ihnd rendereth thanks wnto his Lord! of the Faith and the Center of His Cove-
For I f e will assuredly be made manifest. nant is a task which future generations will
God bath indeed irrevocably ordained i t in no doubt adequately fulfil. My present in-
the Baydn." tention is to elaborate
certain salient fea-
In the Tablets of Bahl'n'llih where the tures of this scheme which, however close
institutions of the International and local we may stand to its colossal structure, are
Houses of Justice are specifically designated already so clearly defined that we find it

and formally established; in the institution inexcusable to either misconceive or ignore.

Tt should he stated, a t the very outset, its elected representxtiver would he totally
in clear and unambiguous language, that withdrawn.
these twin institutions of the Administra- Severed from the no less essential institu-
tive Order of Bahi'u'llih should be regarded tion of the Universal House of Justice this
as divine in origin, essential in their func- same System of the Will of 'Abdu'l-Bahi
tions and complementary in their aim and would be paralyzed in its action and would
purpose. Their common, their funda- be powerless to fill in those gaps which the
mental object is to insure the continuity Author of the Kitib-i-Aqdas has deliber-
of that divinely-appointed authority which ately left in the body of His legislative
flows from the Source of our Faith, to safe- and administrative ordinances.
guard the unity of its followers and to "He is the Interpreter of the Word of
maintain the integrity and flexibility of its God," 'Abdu'l-Bahi, referring to the func-
teachings. Acting in conjunction with tions of the Guardian of the Faith, asserts,
each other these two inseparable institutions using in His Will the very term which He
administer its affairs, coordinate its activi- Himself had chosen when refuting the
ties, promote its interests, execute its laws argument of the Covenant-breakers who
and defend its subsidiary institutions. had challenged His right to interpret the
Severally,, each operates within a clearly utterances of Bahi'u'llih. "After him,"
defined sphere of jurisdiction; each is He adds, "will succeed the first-born of his
equipped with its own attendant in- lineal descendants." "The mighty strong-
stitutionsinstruments designed for the hold," He further explains, "shrzll remain
effective discharge of its particular responsi- inzpregnable and safe through obedience to
bilities and duties. Each exercises, within him who k the Guardian of the

Cause of
the limitations imposed upon it, its powers, God." "It is incumbent upon the nzembers
its authority, its rights and prerogatives. of the House of Justice, upon all the
These are neither contradictory, nor detract A&_hsn'n, the Afndn, the Hands of the Caa~se
in the slightest degree from the position of God, to show their obedience, submis-
which each o f these institutions occupies. siveness afzd subordination anto the Gaard-
Far from being incompatible or mutually ian of the Cause of God."
destructive, they supplement each other's "It is incumbent upon the members of
authority and functions, and are perma- the House of Justice," Bahi'u'llih, on the
nently and fundamentally united in their other hand, declares in the Eighth Leaf of
aims. the Exalted Paradise, "to take coansel to-
Divorced from the institution of the gether regarding those things which have
Guardianship the World Order of Bahi'- not outwardly been revealed in the Book,
u'116h would be mutilated and permanently and to enforce that which is agreeable to
deprived of that hereditary principle which, them. God will verily inspire them with
as 'Abdu'l-Bah6 has written, has been in- whatsoever He willeth, and He verily is
variably upheld by the Law of God. "In the Provider, the Onmiscient." "Unto the
all the Divine Dispensations," He states, Most Holy Book" (the Kitib-i-Aqdas),
in a Tablet addressed to a follower of the 'Abdu'l-Bahi states in His Will, "every one
Faith in frin, "the eldest son bath been must turn, and all that is not expressly re-
given extraordinary distinctions. Even the corded therein must be referred to the
station of prophethood bath been hh birth- Universal House of Justice. That which
right."' Without such an institution the this body, whether unaninlously or by a
integrity of the Faith would be imperilled, majority doth carry, that is verily the truth
and the stability of the entire fabric would and the purpose of God

Himself. Whoso
be gravely endangered. Its prestige would doth deuiate therefrom is verily of them
suffer, the means required t o enable it to that love discord, bath shown forth malice,
take a long, an uninterrupted view over a and turned away from the Lord of the
series o f generations would be completely Covenant."
lacking, and the necessary guidance to de- Not only does 'Abdu'l-Bah6 confirm in
fine the sphere of the legislative action of His Will Bahi'u'llih's above-quoted state-

ment, but invests this body with the revealed utterances. He interprets what
additional right and power to abrogate, has been specifically revealed, and cannot
according to the exigencies of time, its own legislate except in his capacity as member
enactments, as well as those of a preceding of the Universal House of Justice. He is
House of Justice. "I~zasmuchas the House debarred from laying down independently
of Justice," is His explicit statement in His the constitution that most govern the or-
Will, "bath power to enact laws that are ganized activities of his fellow-members,
not exkessly recorded in the Bwk and bear and from exercising his influence in a man-
upon daily transactions, so also it hath ner that would encroach upon the liberty
power to repeal the same . . . This it can of those whose sacred right is t o elect the
do because these laws form no pavt of the body of his collaborators.
divine explicit text." It should be borne in mind that the in-
Referring to both the Guardian and the stitution of the Guardianship has been
Universal House of Justice we read these anticipated by 'Abdu'l-Bahh in an allusion
emphatic words: "The sacred and yonthful He made in a Tablet addressed, long before
Branch, the Guardian of the Cause of God, His own ascension, to three of His friends
as well as the Universal House of Justice in frin. T o their question as

to whether
to be universally elected and established, there would be any person to whom all the
are both under the care and protection of Bahi'is would be called upon to turn after
the Ahha' Beauty, under the shelter and zm- His ascension He made the following reply:
m i n g guidalzce of the Exalted One (the "As to the question ye have asked me, know
Bib) (may m y life be offered up for them verily that this is a well-gwded secret. It
both). Whatsoever they decide is of God." is even as a gem concealed within its shell.
From these statements it is made in- That it will be revealed is predestined. The
dubitably clear and evident that the Guard- time will come when its light will appear,
ian of the Faith has been made the when its evidences will be made manifest,
Interpreter of the Word and that the and its secrets unravelled."
Universal House of Justice has been in- Dearly-beloved friends!
vested with the function of legislating on Exalted as is the position and vital as is the function of the
matters not expressly revealed in the teach- institution of the Guardianship in the
ings. The interpretation of the Guardian, Administrative Order of Bahh'n'llih, and
functioning within his own sphere, is as staggering as must be the weight of re-
authoritative and binding as the enactments sponsibility which it carries, its importance
of the International House of Justice, whose must, whatever be the language of the Will,
exclusive right and prerogative is to pro- be in no wise over-emphasized. The
nounce upon and deliver the final judgment Guardian of the Faith must not under any
on such laws and ordinances as Bahi'u'llih circumstances, and whatever his merits or
has not expressly revealed. Neither can, his achievements, be exalted to the rank
nor will ever, infringe upon the sacred and that will make him a co-sharer with
prescribed domain of the other. Neither 'Abdu'l-Bahi in the unique position which
will seek to curtail the specific and un- the Center of the Covenant

occupies--
doubted authority with which both have exclusively or-
been divinely invested.
Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahb'u'llih's

There is a far, far grater distance separating the Guardian from the Center of the Covenant than there is between the Center of the Covenant and its Author.
No Guardian of the Faith, I feel in my solemn duty to place on record, can ever claim to be the perfect exemplar of the teachings of Bahi'u'llih or the stainless mirror that reflects His light. Though overshadowed by the unfailing, the unerring protection of Bahi'u'llhh and of the
much less to the station dained for the Manifestation of God. So grave a departure from the established tenets of our Faith is nothing short of open blasphemy. As I have already stated, in the course of my references to 'Abdu'l-Bah6's station, however great the gulf that separates Him from the Auihor of a Divine Revelation it can never measure with the distance that stands between Him W h o is the Center of Bahi'u'llih's Covenant and the Guardians who are its chosen ministers.
ity with which He Himself has been invested.
A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. I t would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at

Bib, and however much he may share with 'Abdu'l-Bahh the right and obligation to interpret the Bahi'i teachings, he remains essentially human and cannot, if he wishes to remain faithful to his trust, arrogate to himself, under any pretence whatsoever, the rights, the privileges and prerogatives which Bahi'u'llih has chosen to confer upon His Son. In the light of this truth to pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, t o seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith. The fact that the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Bah6'n'Ilih and of 'Abdu'l-Bahh does not necessarily confer upon him a station co-equal with those Whose words he is called upon to interpret. He can

various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the Bahi'u'llih is designed t o establish upon earth? The divers and ever-shifting systems of human polity, whether past or present, whether originating in the East or in the West, offer no adequate criterion wherewith t o estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

The Bahl'i Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No

exercise that right and discharge this obligation and yet remain infinitely inferior to both of them in rank and different in nature.

To the integrity of this cardinal principle of our Faith the words, the deeds of its present and future Guardians must abundantly testify. By their conduct and example they must needs establish its truth upon an unassailable foundation and transmit to future generations unimpeachable evidences of its reality.

For my own part to hesitate in recognizing so vital a truth or to vacillate in proclaiming so firm a conviction must constitute a shameless betrayal of the confidence reposed in me by 'Abdu'l-Bahh and an unpardonable usurpation of the author-

form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the ImImate or the Caliphate in Islhm-none of these can be identified or be said to conform with the Administrative Order which the masterhand of its perfect Architect has fashioned.

This new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without

introducing within its machinery any of the objectionable features which they inherently possess. I t blends and harmonizes, as no government fashioned by mortal hands has

unmitigated autocracy or as an idle imitation of any form of absolutistic ecclesiastical government, whether it be the Papacy, the Imimate or any other similar institu-

as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded.

The Administrative Order of the Faith of Bahi'u'llih must in no wise be regarded as purely democratic in character inasmuch as the basic assumption which requires all democracies to depend fundamentally upon getting their mandate from the people is altogether lacking in this Dispensation. In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the Kitib-i-Aqdas, the members of the Universal House of Justice, it should be borne in mind, are not, as BahPu'llih's utterances clearly imply, responsible to those whom they represent, nor are they allowed to he governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to tion, for the obvious reason that upon the international elected representatives of the followers of BahPu'11611 has been conferred the exclusive right of legislating on matters not expressly revealed in the BahPi writings. Neither the Guardian of the Fairh nor any institution apart from the International House of Justice can ever usurp or encroach upon that sacred right. The abolition of professional ~riesthoodwith its accompanying sacraments of baptism, of communion and of confession of sins, the laws requiring the election by universal suffrage of all local, national, and international Houses of Justice, the total absence of episcopal authority with its attendant privileges, corruptions and bureaucratic tendencies, are further evidences of the non-autocratic character of the Bahi'i Administrative Order and of its inclination to democratic methods in the administration of its affairs.

Nor is this Order identified with the name of Bahi'u'llih to be

confused with any system of purely aristocratic government in view of the fact that it upholds, on the one hand, the hereditary principle and entrusts the Guardian of the Faith with the obligation of interpreting its teachings, and provides, on the other, for the free and direct election from among the mass of the faithful of the body that constitutes its highest legislative organ.

Whereas this Administrative Order cannot be said to have been modelled after any of these recognized systems of government, it nevertheless embodies, reconciles and assimilates within its framework such wholesome elements as are to be found in each one of them. The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions requiring its democratic election by the representatives of the f a i t h f u k h e s e combine t o demonstrate the truth that this divinely revealed Order, which can never he identified with

follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. "God will verily inspire them with zvhatsoever He willeth," is Bahi'u'llih's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation. Moreover, he who symbolizes the hereditary principle in this Dispensation has been made the interpreter of the words of its Author, and ceases consequently, by virtue of the actual authority vested in him, to be the figurehead invariably associated with the prevailing systems of constitutional monarchies.

Nor can the Bahb'i Administrative Order

any of
be dismissed as a hard and rigid system of the standard types of
government referred

to by Aristotle in his works, embodies and the Faith of Bahi'u'llih with
the cries and
blends with the spiritual verities on which agony, the follies and
vanities, the bitter-
it is based the beneficent elements which ness and prejudices, the
wickedness and
are to be found in each one of them. The divisions of an ailing and
chaatic world.
admitted evils inherent in each of these Witness the fear that torments
its leaders
systems being rigidly and permanently ex- and paralyzes the action of its
blind and
cluded, this unique Order, however long bewildered statesmen. How
fierce the
it may endure and however extensive its hatreds, how false the
ambitions, how petty
ramifications, cannot ever degenerate into the pursuits, how deep-rooted
the suspicions
any form of despotism, of oligarchy, or of of its peoples! How disquieting
rhe law-
demagogy which must sooner or later cor- lessness, the corruption, the
unbelief that
rupt the machinery of all man-made and are eating into the vitals of a
tottering
essentially defective political institutions. civilization!
Might not this process of steady deterio-
Dearly-beloved friends! Significant as ration which is insidiously invading so
many
are the origins of this mighty administra- departments of human activity and
thought
tive structure, and however unique its be regarded as a necessary accompaniment
features, the happenings that may be said to the rise of this almighty Arm of
Bahl-
to have heralded its birth and signalized 'u'llih? Might we not look upon the
the initial stage of its evolution seem no momentous happenings which, in the
course
less remarkable. How striking, how edify- of the past twenty years, have so
deeply
ing the contrast between the process of agitated every continent of the earth,
as
slow and steady consolidation that charac- ominous signs simultaneously
proclaiming

terizes the growth of its infant strength the agonies of a disintegrating civilization
and the devastating onrush of the forces of and the hirthpangs of that World Order-
disintegration that are assailing the outworn that Ark of human salvation-that must
institutions, both religious and secular, of needs arise upon its ruins?
preseilt-day society! The catastrophic fall of mighty mon-
The vitality which the organic institu- archies and empires in the European con-
tions of this great, this ever-expanding tinent, allusions to some of which may be
Order so strongly exhibit; the obstacles found in the prophecies of Bahb'n'lllh; the
which the high courage, the undaunted decline that has set in, and its still continu-
resolution of its administrators have already ing, in the fortunes of the &iCih hierarchy
surmounted; the fire of an unquenchable in His own native land; the fall of the
enthusiasm that glows with undiminished Q l j i r dynasty, the traditional enemy of
fervor in the hearts of its itinerant teachers; His Faith; the overthrow of the Sultlnate
the heights of self-sacrifice which its, and the Caliphate, the sustaining pillars of
champion-builders are now attaining; the Snnni Islim, to which the destruction of
breadth of vision, the confident hope, the Jerusalem in the latter part of the first cen-
creative joy, the inward peace, the uncom- tury of the Christian era offers a striking
promising integrity, the exemplary disci- parallel; the wave of secularization which
pline, the unyielding unity and solidarity is invading the Muhammadan ecclesiastical
which its stalwart defenders manifest: the institutions in Egypt and sapping the
degree to which its moving Spirit has shown loyalty of its staunchest supporters; the
itself capable of assimilating the diversified humiliating blows that have afflicted some
elements within its pale, of cleansing them of the most powerful Churches of Christen-
of all forms of prejudice and of fusing dom in Russia, in Western Europe and
them with its own structure-these are Central America; the dissemination of those

evidences of a power which a disiIlusioned subversive doctrines that are undermining
and sadly shaken society can ill afford to the foundations and overthrowing the
ignore. structure of seemingly
impregnable strong-
Compare these splendid manifestations of holds in the political and social spheres of
the spirit animating this vibrant body of human activity; the signs of an impending

catastrophe, strangely reminiscent of the thousai~dmartyrs who have o%ered up their
Fall of the Roman Empire in the West, lives that it may be born and flourish. The
which threatens to engulf the whole struc- axis round which its institutions revolve
ture of present-day civilizationall witness are the authentic provisions of the Will and
to the tumult which the birth of this Testament of 'Ahdu'l-Bah6. Its guiding
mighty Organ of the Religion of Bahl- principles are the truths which He Who
'u'llih has cast into the world-a tumult is the unerring Interpreter of the teachings
which will grow in scope and in intensity of our Faith has so clearly enunciated in
as the implications of this constantly evolv- His public addresses throughout the West.
ing Scheme are more fully understood and The laws that govern its operation and
its ramifications more widely extended over limit its functions are those which have
the surfnce of the globe. been expressly ordained in the Kitih-i-
A word more in conclusion. The rise Aqdas. The seat round which its spiritual,
and establishment of this Administrative its humanitarian and administrative activi-
Order-the shell that shields and enshrines ties will cluster are the Mahriqu'l-A&kL
so precious a gem---constitutes the hall- and its Dependencies. The pillars that sus-
mark of this second and formative age of tain its authority and buttress its structure
the Bahi'i era. I t will come to be regarded, are the twin institutions of

the Guardian-
as it recedes farther and farther from our
House of Justice.
eyes, as the chief agency empowered t o
usher in the concluding phase, the consum-
mation of this glorious Dispensation.

Let no one, while this System is still in
its infancy, misconceive its character, he-
little its significance or misrepresent its
purpose. The bedrock on which this
Administrative Order is founded is God's
immutable Purpose for mankind in this day.
The Source from which it derives its in-
spiration is no one less than Bahi'u'llih
Himself. Its shield and defender are the
embattled hosts of the Abhi Kingdom.
Its seed is the blood of no less than twenty

ship and of the Universal
The central, the underlying aim
animates it is the
establishment of the New
World Order as adumbrated by
Bahi-
'u'llih. The methods it employs,
the stand-
ard it inculcates, incline it
t o neither East
nor West, neither Jew nor
Gentile, neither
rich nor poor, neither white
nor colored.
Its watchword is the
unification of the
human race; its standard the
"Most Great
Peace"; its consummation the
advent of
that golden millennium-the Day
when the
lringdoms of this world shall
have become
the Kingdom of God Himself, the
Kingdom
of Bahi'u'llih. (February 8 ,
1934.)

THE UNFOLDMEN'T OF WORLD CIVILIZATION

A S your co-sharer in the building up of
the New World Order which the mind of
Bahi'u'llih has visioned, and whose features
the pen of 'Abdu'l-Bahi, its perfect Archi-
tect, has delineated, I pause to contemplate
with you the scene which the revolution
of well-nigh fifteen years after His passing

in a mysterious manner, are
heralding the
birth of that World Order, the
estahlish-
ment of which must signalize
the Golden
Age of the Cause of God, are
growing and
multipljing day by day. No
fair-minded
observer can any longer fail to
discern
them. He cannot be misled by
the painful

unfolds before us.

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which hatter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahi'i world the signs and tokens which, slowness characterizing the unfoldment of the civilization which the followers of Bah6'u'llih are laboring to establish. Nor can he be deluded by the ephemeral manifestations of returning prosperity which at times appear to be capable of checking the disruptive influence of the chronic ills afflicting the institutions of a decaying age.

The signs of the times are too numerous

and compelling to allow him to mistake their character or to belittle their significance. He can, if he be fair in his judgment, recognize in the chain of events which proclaim on the one hand the irresistible march of the institutions directly associated with the Revelation of Bahl-'u'llih and foreshadow on the other the downfall of those powers and principalities that have either ignored or opposed it-he can recognize in them all evidences of the operation of God's all-pervasive Will, the shaping of His perfectly ordered and world-embracing Plan.

lective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that "Lesser Peace" to which the Author of our Faith has Himself alluded in His writings. "Now that ye have refused the Most Great Peace," He, admonishing the kings and rulers of the earth, has written, "hold ye fast unto this the Lesser Peace, that haply ye ?nay in some degree better yuuv own condition and that of your dependents." Expatiating on this Lesser Peace, He thus addresses in that same Tablet the rulers of the earth: "Be reconciled among yourselves, that ye may

seed no
"Soon," Bahi'u'llih's own words pro- more ar7naments save i n a
measwre t o safe-
claim it, "will the $resent day Order be guard your territories and
dominions ...
rolled up, and a sew one spread out i n its Be united, 0 kings of the
earth, for thereby
stead. Verily, t h y Lord speaketh the truth wzll the tempest of discord
be stilled
and is the Knower of things unseen." "By amongst you, and your
peo$les fi~zd rest, if
Myself," He solemnly asserts, "the day is ye be of them that
conzpehe7zd. Shoz~ld
approaching when W e will have rolled up any one among you take up
arms against
the world and all that is therein, and spread another, rise ye all against
him, for this is
out a new Order i n its stead. He, verily, naught but manifest
justice."
is powerfi~lover all things." "The world's The Most Great Peace, on
the other hand,
equilibrizcm," He explains, "bath been z~pset as conceived b y
BahB'u'llih-a peace that
through the vibrating influence of this must inevitably follow as the
practical con-
Most Great, this new World Order. Man- sequence of the
spiritualization of the world
Rind's ordered life bath been revolutionized and the fusion o f all its
races, creeds, classes
through the agency of this unique, this and nations-can rest on no
other basis, and
wondrous System, the like of which mortal can be preserved through no
other agency,
eyes have never witnessed." "The signs of except the divinely appointed
ordinances
impending convzrlsio7zs and chaos," He that are implicit i n the
World Order that
warns the peoples of the world, "can now stands associated with His
holy name. In
be discerned, inasmuch as the prevailing His Tablet, revealed almost
seventy years
Order ajpeareth t o be lamentably de- ago t o Queen Victoria,
Bahi'u'llih, alluding
fective." t o this Most Great Peace,
has declared:
Dearly-beloved friends! This N e w "That which the Lord bath
ordained as the

World Order, whose promise is enshrined in the Revelation o f Bah6'u'116h, whose fundamental principles have been enunciated i n the writings o f the Center o f His Covenant, involves no less than the complete nnification o f the entire human race. This unification should conform t o such principles as would directly harmonize with the spirit that animates, and the laws that govern the operation o f , the institutions that already constitute the structural basis of the Administrative Order of His Faith.

N o machinery falling short o f the standard inculcated b y the Bahi'i Revelation, and at variance with the sublime pattern ordained i n His teachings, which the colwade reply:

'He, i n truth, ic one of the stirrers of mischief.'" " l t beseemeth all men i7z this Day," He, in another Tablet, asserts, "to take firm hold on the Most Great Name, and t o establish the unity of all monkind. There is no place t o pee to, no refuge that of which He sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples i n one universal Cause, one common Faith. This can i n no wise be achieved except t h o u g h the power of a skilled, an all-powerful and inspired Physician. This, verily, ,is the truth, and all else naught but error ... Consider these days i n which the Ancient Beauty, He W h o is the Most Great Name, bath been sent down t o regenerate and unify mankind. Behold how w i t h drawn swords they rose against Him, and committed that which caused the Faithful Spirit t o tremble. And whenever W e said unto them: 'Lo, the World Reformer is come,' they identified with the Revelation

eventual fulfilment of its high destiny. Such a stage of maturity in the process of human government must, for all time, if we would faithfully recognize the tremendous claim advanced by Bahi'u'llih, remain

any one can seek, except Him.." was the Bearer.

I n one of the most characteristic passages

Hunzanity's Coming of Age H e Himself has revealed, H e testifies in a

The Revelation of Bah6'u'116h, whose language that none call mistake to the

supreme lnission is none other but the truth of this distinguishing principle of

achievement of this organic and spiritual Bah6'i belief: "It hath been decreed by

unity of the whole body of nations, should, Us that the Word of God and all t b poten-

if we be faithful t o its implications, be tialities thereof shall be manifested unto

regarded as signalizing through its advent men i n strict conformity with such condi-

the coming of age of the entire human rare. tions as have been fore-ordained b y H i m

I t should be viewed not merely as yet W h o is t h e All-Knowing, the All-Wise

another spiritual revival in the ever-chang- . . . Should the Word be allowed t o release

ing fortunes of mankind,]lot only as a suddenly all the energies latent within it,

further stage in a chain of progressive no man could sustain the weight of so

Revelations, nor even as the culmination of mighty a revelation . .. Consider that

one of a series of recurrent prophetic cycles, which bath been sent down unto Muham-

but rather as marking the last and highest mad, the Apostle of God. T h e measure of

stage in the stupendous evolution of the Revelation of which H e was the Bearer

man's collective life on this planet. The had been clearly fore-ordained b y H i m

emergence of a world community, the con- Who is the Almighty, the All-Powerful.

sciousness of world citizenship, the found- T h e y that heard H i m , however, could

ing of a world civilization and culture--all apprehend His pzrrpose only t o the extatt

of which must synchronize with the initial of their station and spiritual capacity. He,

stages in the unfoldment of the Golden in like manner, zrncovered the Face of Wis-

Age of the BahB'i Era-should, by their dom i7z proportion to their

ability t o swtaiu
very nature, be regarded, as far as this the b c r d a of His Message. N o sooner had
planetary life is concerned, as the further- mankin,d attained the stage of maturity,
most limits in the organization of human than the Word revealed t o men's eyes the
society, though man, as an individual, will, latent energies with zvhich it had been en-
nay must indeed as a result of such a con- dozued-energies which manifested them-
summation, continue indefinitely t o pro- selves i n the plenitcde of their glory when
gress and develop. the Ancient Benzrtji appeared, in the year
That mystic, all-pervasive, yet indefin- sixty, i n the person of 'Ali-Muhammad,
able change, which we associate with the the Bib."
stage of maturity inevitable in the life of 'Abdu'l-Bahl, elucidating this funda-
the individual and the development of the mental verity, has written: "All created
fruit must, if we would correctly appre- things have their degree or stage of matur-
heud the utterances of Bahl'u'lllh, have its ity. The period of maturity i n the life of
counterpart in the evolution of the organ- a tree is the time of its fruit-bearing . . .
ization of human society. A similar stage The aninral attains a stage of full growth
must sooner or later be attailled in the and completeness, and i n the human king-
collective life of mankind, producing an dom man reaches his maturity when the
even more striking phenomenon in world light of his intelligence attaius its greatest
relations, and endowing the whole human power and development . . . Similarly
race with such potentialities of well-being thwe are keriods and stages i n the collective
as shall provide, throughout the succeeding life of humanity. A t one time it was pass-
ages, the chief incentive required for the ing through its stage of childhood, at

another its period o f youth', but ?tow it k s the geographical limits of

that nation, be
entered its long-predicted phase of matur- imagined, though the highest destiny of its
i t y , the evidences of which are everywhere ~eople, as a constituent element in a still
apparent . . . That which was applicable larger entity that will embrace the whole
to human needs during the early history of of mankind, may still remain unfulfilled.
the race can %either meet nor satisfy the Considered as an isolated unit, however,
demands of this day, this period of new- this process of integration may be said to
ness and const~?nmntion. Humanity has have reached its highest and final consum-
emerged from its former state of limitation mation.
and preliminary training. Man ntust noau Such is the stage to which an evolving
become imbued with new virtues and humanity is collectively approaching. The
powers, netu moral standards, new cnpaci- Revelation entrusted by the Almighty
tip.!. New boz~7zNes,perfect bestowals, are Ordainer to BahB'u'lMh, His followers
awaiting a77d already descending npon him. firmly believe, has been endowed with such
The gifts and blessbgs of t h ~period of potentialities as are conlmensurate with the
youth, althongh timely and s7rAfcienf dur- maturity of the human race--the crowning
ing the adolesce7zce of n7ankind, arc 7zow and most momentous stage in its evolution
incapable of meeting the requirenzents of from infancy to manhood.
its maturity." The successive Founders of all past Re-
ligions Who, from time immemorial, have
The Process of 172tegration shed, with ever-increasing intensity, the
Such a unique and momentous crisis in splendor of one common Revelation at the
the life of organized mankind may, more- various stages which have marked the
over, be likened to the culminating stage in advance of mankind towards maturity may
the political evolution of the great Ameri- thus, in a sense, be regarded as preliminary
can Republic-the stage which marked Manifestations, anticipating

and paving the
the emergence of a unified community of way for the advent of that Day of Days
federated states. The stirring of a new when the whole earth will have fructfied
national consciousness, and the birth of a and the tree of humanity will have yielded
new type of civilization, infinitely richer its destined fruit.
and nobler than any which its component Incontrovertible as is this truth, its chal-
parts could have severally hoped to achieve, lenging character should never be allowed
may be said to have proclaimed the coming to obscure the purpose, or distort the prin-
of age of the American people. Within ciple, underlying the utterances of Bahi-
the territorial limits of this nation, this 'u'lllh-utterances that have established for
consummation may be viewed as the cul- all time the absolute oneness of all the
mination of the process of human govern- Prophets, Himself included, whether be-
ment. The diversified and loosely related longing to the past or to the future.
elements of a divided community were Though the mission of the Prophets pre-
brought together, uuitied and incorporated ceding Bahi'u'llih may be viewed in that
into one coherent system. Though this light, though the measure of Divine Reve-
entity may continue gaining in cohesive lation with which each has been entrusted
power, though the unity already achieved must, as a result of this process of evolu-
may be further consolidated, though the tion, necessarily differ, their common origin,
civilization to which that unity could alone their essential unity, their identity of pnr-
have given birth may expand and flourish, pose, should at no time and under no cir-
yet the machinery essential to such an un- cumstances be misapprehended or denied.
foldment may be said to have been, in its That all the Messengers of God should be
essential structure, erected, and the impulse regarded as "abiding i n the same Taber-
required to guide and sustain it may be nacle, soaring i n the same

Heaven, sented
regarded as having been fundamentally im- nporr the same Throne,
uttering the same
parted. No stage above and beyond this Speech, and proclaiming the
same Faith"
consummation of national unity can, within must, however much we may
extol the
measure of Divine Revelation vouchsafed i n the annals of the past,
nor will future
to mankind at this crowning stage of its ages witness its like."
evolution, remain the unalterable founda- 'Abdu'l-Bah6's authentic
pronouncements
tion and central tenet of Bahi'i belief. should, likewise, he recalled
as confirming,
Any variations in the splendor which each in no less emphatic manner,
the unexampled
of these Manifestations of the Light of God vastness of the Bah6'i
Dispensation. "Cen-
has shed upon the world should be ascribed tz~ries," He affirms in one
of His Tablets,
not to any inherent superiority involved in "nay, countless ages, inust
pass away ere
the essential character of any one of them, the Day-Star of T r u t h
shineth again i n its
but rather to the progressive capacity, mid-summer splendor, or
appeareth once
the ever-increasing spiritual receptiveness, more i n the radiafzce of its
vernal glory
which mankind, in its progress towards . . . The mere contemplation
of the Dis-
maturitv. has invariablv manifested. bensation inaunzwated h/ the
Blessed
Beauty would have sufficed to ovevwhclm
The Final Consi~inn~atzo7r the saints of bygone ages-saints
who
Only those who are willing to associate longed to partake, for one
moment, of its
the Revelation proclaimed by Bahi'u'llah great glory." "Concer.ning
the Manifestn-
with the consummation of so stupendous tions thnt will come down in
the future
an evolution in the collective life of the ' i n the sh~dowsof the
cloz~ds,'" He, in a
whole human race can grasp the signifi- still more definite language,
affirms, "know,
cance of the words which He, while allud- verily, that i n so far as
their relation t o the

ing to the glories of this promised Day and is concerned, to the duration of the Bahi'i Era, has deemed fit to utter. "This is the King of Days," He exclaims, "the Day thnt bath seen the coming of the Best-Beloved, H i m W h o , through all eternity, hath been ac- Dispe~zsation," He, claimed the Desire of the World." "The Scriptures of past Dispensations,)) He fur- ther asserts, "celebrate the great jubilee that must needs greet this nzost great Day of God. Well is it with him that hath lived t o see this Day and bath recognized its sta- tion." ' 7 t is evident," He, in another passage explains, "that every age i n which a Manifestation of God hath lived is divinely-ordained, and nzay, i n a sense, be characterized as God's appointed Day. This Day, however, is unique, and is t o be distinguished from those that have peceded it. T h e designation 'Seal of the Prophets' fully revealeth its high station. T h e Pro- phetic Cycle bath verily ended. The Eternal T r z ~ t his now come. He bath lifted a) the ensign o f pmver, and is now shedding upon

Source of their inspiration they are under the shadow of the Ancient Beauty. I n their relation, however, t o the age In which they appear, each and every one of them 'doeth whatsoever He willeth."' "This holy alluding to the Revelation of Bahh'u'llih, explains, "is illumined with the light of the Sun of T r n t h shining from its most exalted statbiz, and in the plenitude of its re- splendency, its heat and glory."

Pangs of Death mid Birth

Dearly-beloved friends: Though the Revelation of Bahi'u'llih has been delivered, the World Order which such a Revelation must needs beget is as yet unborn. Though the Heroic Age of His Faith is passed, the creative energies which that Age has re- leased have not as yet crystallized into that world society which, in the fulness of time, is to mirror forth the brightness of His glory. Though the framework of His Administrative Order has been erected, and

the world the unclouded splendov of His Revelation." "In this most mighty Revelation:' He, in categorical language, declares, "all the Dispeizsations o f the past have attained their highest, their final consummation. T h t which bath been made manifest i n this pre-eminent, this most exalted Revelation, standeth unparalleled

the Formative Period of the BahCi Era has begun, yet the promised Kingdom into which the seed of His institutions must ripen remains as yet uninaugurated. Though His Voice has been raised, and the ensigns of His Faith have been lifted up in no less than forty countries of both the East and the West, yet the wholeness of

the human race is as yet unrecognized, its unity unproclaimed, and the standard of its Most Great Peace unhoisted.

"The heights," Bahi'u'116h Himself testifies, "which, through the most gracious favor of God, mortal nzan can attain in this Day are as yet unrevealed to his sight. The world of being hath never had, nor doth it yet possess, the capacity for snch a revelation. The day, however, is approaching whew the potentialities of so great a favor will, by virtzre of His behest, be manifested unto men."

For the revelation of so great a favor a period of intense turmoil and wide-spread

Faith announced by Aahi'u'116h this New World Order may be said to have been conceived. We can, at the present moment, experience its stirrings in the womb of a travailing a g e a n age waiting for the appointed hour at which it can cast its burden and yield its fairest fruit.

"The whole earth'," writes Bah&'u'116h, "is pzow in a state of pregnancy. The daj~ is approaching when it tudl have yielded its noblest fruits, when from it will have sprz~ng forth the loftiest trees, th most enchanting blossoms, the most heavenly blessings. Immeasurably exalted is the breeze that wafteth from the

garment of
suffering would seem t o be indispensable.
Resplendent as has been the Age that has
witnessed the inception of the Mission with
which Bahi'u'llbh has been entrusted, the
interval which must elapse ere that Age
yields its choicest fruit mast, it is becoming
increasingly apparent, be overshadowed by
such moral and social gloom as can alone
prepare an unrepentant humanity for the
prize she is destined t o inherit.
Into such a period we are now steadily
and irresistibly moving. Amidst the shad-
ows which are increasingly gathering about
us we can faintly discern the glimmerings
of Bahi'u'llbh's unearthly sovereignty ap-
pearing fitfully on the horizon of history.
T o us, the "generation of the half-light,"
living at a time which may be designated
as the period of the incubation of the
World Commonwealth envisaged by Bah6-
'u'lllh, has been assigned a task whose high
privilege we can never sufficiently appreci-
ate, and the arduousness of which we can

thy Lord, the Glorified! For lo, it hath breathed its fragrance and made all things new! Well is it with then* that conzpre- bend." "The onrushing winds of the grace of God," He, in the Shratu'l-Haykal, pro- claims, "have passed over all things. Eveuji creatz~rebath been endowed with all the potentialities it can cawy. And yet the peoples of the world have denied this grace!

Every tree bath been endowed with the chmcest fruits, evevy ocean enriched with the most luminous gems. Man, bi7nself, bath been invested with the gifts of undcr- standi~zgand knowledge. The whole crea- tion hath been made the recipient of the revelation of the All-Merciful, and the earth the rtpository of things inscrutable to all except Go$ the Truth, the Knower of things unseen. The time is appoaching when every created thing will have cast its burden. Glorified be God Who hnth vozrchsnfed this grace that enco7npasseth all things, whether seen or unseen!"

as yet but dimly recognize. We may well believe, we who are called upon t o experience the operation of the dark forces destined to unloose a flood of agonizing afflictions, that the darkest hour that must precede the dawn of the Golden Age of our Faith has not yet struck. Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is to suffer are still in preparation, nor can their blackness be as yet imagined. We stand on the threshold of an age whose convnlsions proclaim alike the death-pangs of the old order and the birth-pangs of the new.

Through the generating influence of the fermentation which, in

every continent of the glohe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A two-fold process, however, can be distinguished, each tending, in its

"The Call of God," 'Abdu'l-Bah6 has written, "when raised, breathed a nau life into the body of mankind, and ilzfused a new spirit into the whole creation. I t is for thir rraron that the world hath been moved to its depths, and the hearts a~zd consciefzcesof men been quickened. Erelong the evidences of this regeneration will be revealed, and the fast asleep will be awakened."

Universal Fermentation

AS we view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in its turn, so mysteriously released. Others, as a direct result of a vain and feeble resistance to its rise in the initial stages of its development, have died out and been utterly discredited.

own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet.

The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bah6-'u'llih, and is the harbinger of the New World Order that Faith must erelong establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline.

A titanic, a spiritual struggle, uuparalleled in its magnitude yet unspeakably glori-

Still others, fearful of the pervasive influence of the institutions in which that same Spirit had, at a later stage, been embodied, had mobilized their forces and launched their attack, destined to sustain, in their turn, after a brief and illusory success, an ignominious defeat.

This Age of Transition

I t is not my purpose to call to mind, much less to attempt a detailed analysis of, the spiritual struggles that have ensued, or to note the victories that have redounded to the glory of the Faith of Bah6'u'llih since the day of its foundation. My chief concern is not with the happenings that have distinguished the First, the Apostolic Age of the Bah6'i Dispensation, but rather with the outstanding events that are transpiring in, and the tendencies which characterize, the formative period of its development, this Age of Transition, whose tribulations are the precursors of that Era of blissful felicity which is to incarnate God's ultimate purpose for

all mankind.

ous in its ultimate consequences, is being waged as a result of these opposing tendencies, in this age of transition through which the organized community of the followers of Bahi'u'llih and mankind as a whole are passing.

The Spirit that has incarnated itself in the institutions of a rising Faith has, in the course of its onward march for the redemption of the world, encountered and is now battling with such forces as are, in most instances, the very negation of that Spirit, and whose continued existence must inevitably hinder it from achieving its purpose.

The hollow and outworn institutions, the obsolescent doctrines and beliefs, the effete and discredited traditions which these forces represent, it should be obscrvcd, have, in certain instances, been undermined by virtue of their senility, the loss of their co-

To the catastrophic fall of mighty kingdoms and empires, on the eve of 'Abdu'l-Bahi's departure, Whose passing may be said to have ushered in the opening phase of the Age of Transition in which we now live, I have, in a previous communication, briefly alluded. The dissolution of the German Empire, the humiliating defeat inflicted upon its ruler, the successor and lineal descendant of the Prussian King and Emperor to whom BahPu'116h had addressed His solemn and historic warning, together with the extinction of the Austro-Hungarian Monarchy, the remnant of the once-great Holy Roman Empire, were both precipitated by a war whose outbreak signalized the opening of the Age of Frustration destined t o precede the establishn~entof the World Order of Bahl'u'llBh. Both of these momentous events may be viewed as the

earliest occurrences of that turbulent Age, into the outer fringes of whose darkest phase we are now beginning to enter.

verily, that an unforeseen calamity followeth yon, and grievous retribution awniteth yo?&. Think not that which ye

have com-
To the Conqueror of Napoleon 111, the mitted bath been effaced i n M y sight." And
Author of our Faith had, on the morrow of again: " W e have a fixed time for yon, 0
the Icing's victory, addressed, in His Most peoples. If ye fail, at the appointed hour,
Holy Book, this clear and ominous warn- to tavn towards God, He, verily, will lay
ing: "0 King of Berlin! . . . Take heed violent hold on you, and will cause grievous
lest pride debar thee from recogniziag the afflictions t o assail you from every direc-
Dayspring of Divine Revelation, lest earthly tion. H o w severe, indeed, is the chastise-
desires shut thee out, as b y a veil, from the ment with which your Lord will then chas-
Lord o f the Throne above and of the earth tise you!"
below. Thus cosnselleth thee the Pen of Must humanity, tormented as she now is,
the Most High. He, verily, is the Most be afflicted with still severer tribulations ere
Gracious, the All-Bountiful. Do thou re- their purifying influence can prepare her to
member the one whose power transcended enter the heavenly Kingdom destined to be
t h y power (Napoleon 111), and whose sta- established upon earth? Must the inaugu-
tion excelled t h y station. Where is he? ration of so vast, so unique, so illumined an
Whither are gone the things he possessed? era in human history be ushered in by so
Take warning, and be not of t h a n that great a catastrophe in human affairs as to
arc fast asleep. He it was who cast the recall, nay surpass, the appalling collapse of
Tablet of God behind him, when W e made Roman civilization in the first centuries of
known unto hius what the hosts of tyranny the Christian Era? Must a series of pro-
had caused Us to suffer. Wherefore, dis- found convulsions stir and rock the human
grace assailed him from all sides, and he race ere Bahi'u'llih can be enthroned in the
went down t o dust i n great loss. T h h k hearts and consciences of the masses, ere
deeply, 0 King, concerning him, and con- His undisputed ascendancy is

universally
cevning thenz who, like unto thee, have con- recognized, and the noble edifice of His
quered cities and ruled over men. T h e World Order is reared and established?
All-Merciful brought them down from their The long ages of infancy and childhood,
palaces ro their graves. Be zuarned, be of through which the human race had to pass,
them who reflect." have receded into the background. Hu-
"0 banks of the Rhine!" Bahh'u'llih, in manity is now experiencing the commotions
another passage of that same Book, prophe- invariably associated with the most turbu-
sies, " W e have seen yon covered with gore, lent stage of its evolution, the stage of ado-
inasmuch as the swords of retribution were lescence, when the impetuosity of youth
drawn against you; and so you shall have and its vehemence reach their climax, and
another turn. And W e hear the laanenta- must gradually be superseded by the calm-
tions of Berlin, though she be today i n con- ness, the wisdom, and the maturity that
spicsous glory." .. . characterize the stage of manhood. Then
will the human race reach that stature of
Divine Retribution ripeness which will enable it to acquire all
The whole of mankind is groaning, is the powers and capacities upon which its
dying to be led to unity, and to terminate ultimate development must depend.
its age-long martyrdom. And yet it stub-
bornly refuses to embrace the light and World Unity the Gosl
acknowledge the sovereign authority of the Unification of the whole of mankind is
one Power that can extricate it from its the hall-mark of the stage which human
entanglements, and avert the woeful calam- society is now approaching. Unity of fam-
ity that threatens to engulf it. ily, of tribe, of city-state, and nation have
Ominous indeed is the voice of Bahi'u- been successively attempted and fully es-

'116h that rings through these prophetic words: r'O ye peoples of the world! Know,

tion-huilding has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

"A neiv life," Babi'u'llhh proclaims, "is, ifz this age, stirring within all the peoples of the earth; and yet none bath discovered its cause, or perceived its motive." "0 ye childuen of men," He thus addresses His generation, "the fundamental purpose arzinwting the Faith of God and His Religion is t o safegnaid the interests and promote the unity of the human race. . . . This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the

tablished. World unity is the goal towards whiph a harassed humanity is striving. Nation-huilding has come to an end. The resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, hacked by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safepard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embraciug the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world

world can never impair its strength, nov civilizatio~l, the iocus towards which the
will the revolution of countless cefzturics unifying forces of life will converge and
undermine its structure." "The well-being from which its energizing influences will
of mankind," He declares, "its pence and radiate. A world language will either be
security are nnattainable unless and until invented or chosen from among the existing
its unity is firmly established." "So power- languages and will be taught in the schools
ful is the light of unity," is His further of all the federated nations as an auxiliary
testimony, "that it can illuminate the whole to their mother tongue. A world script,
earth. The orze true God, H e W h o h?zow- a world literature, a uniform and universal
eth all things, Himself festifieth to the system of currency, of weights and ineas-
.
truth of these words . . This goal excel- ures, will simplify aud facilitate intercourse
leth every other goal, and this aspirntion is and understanding among the nations and
the nzonavch of all aspirations." " H e W h o races of mankind. In such a world society,
is your Lord, the All-Merciful," He more- science and religion, the two most potent
over, has written, "cherishath i n His heart forces in human life, will be reconciled, will
the desire of beholding the entire human cooperate, and will harmo~liously develop.
race as one soul and one body. Haste ye The press will, under such a system, while
t o win your share of God's good grace and giving full scope to the expression of the
mercy i n this Day that eclipseth all other diversified views and convictions of man-
created days." kind, cease t o he mischievously manipulated
The unity of the human race, as en- by vested interests, whether private or pub-
visaged by Bahl'u'll&h, implies the estab- lic, and will he liberated from the iduence
lishment of a world commonwealth in which of contending governments and peoples.

all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire
The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.
National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious

strife will be permanently removed, economic harriers and restrictions will be completely abolished, and the inordinate distinction between classes will he obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such cnds as will extend the range of hurnan inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the luondrous was people. All will dwell i n one common fatherland, which is the planet itself."

" N o w , i n the world of being," He has moreover explained, "the Hand of Divine power bath firmly laid the fonndations of this all-highest bounty, and this wondross gift. Whatsoever is latmt i n the innermost of this holy Cycle shall gradz~allyappear and be made manifest, for now is but the beginning o/ its growth, and the day-spring of the revelation of its ugns. Ere the close of this century and of this age, it shall be made clear and evident how

extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and nnsuspecced resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance t o one common Revelation-such is the goal towards which humanity, impelled by the unifying forces of life, is together. ...

that spring-tide, and bow heavenly was that gift."

No less enthralling is the vision of Isaiah, the greatest of the Hebrew Prophets, predicting, as far back as twenty-five hundred years ago, the destiny which mankind must, at its stage of maturity, achieve: "And H e (the Lord) shall judge omong the nations, and shall vebuke many people: and they shall beat their swords into plowshares, and their speavs into prnninghoohs: nation shall not lift u p sword against nation, neither shall they learn war any more. .. . And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots .. . And he shall snzite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down w i t h the kid; and the calf and the young lion and the fatling together.

moving. And the sncking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy i n all nzy holy mountain: for the earth shall be full of the knowledge of the Lord, as the waterc cover the sea."

"One of the great events," affirms 'Abdu'l-Bahi, -which is t o occur i n the Day o f the manifestation o f that incomparable Branch is the hoisting of the Standard o f God among all nations. B y this is meant that all nations and hindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religions and sectarian aftagonism, the hostility of races and peoples, and differences anzong nations, will be eliminated. All men will adhere t o oae religion, will have one conmmon faith, will be blended into one race and become a single adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle o f God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor

The writer of the Apocalypse, prefiguring the millennia1 glory which a redeemed, a jubilant humanity must witness, has similarly testified: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride

written in anticipation of thc goldcn age of His Faith-the age in which the face of the earth, from pole to pole, will mirror the ineffable splendors of the Abh6 Paradise? "This is the Day whereon naught can he seen except the splendors of the Light that shineth from the face of thy Lord, the Gracious, the Most Boz~ntifzbl. Verily,

crying, neither shall there be any more pain: for the former things are passed away."

W h o can doubt that such a consummation-the coming of age of the human race -must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived? W h o is it that can imagine the lofty standard which such a civilization, as it unfolds itself, is destined to attain? Who can measure the heights to which human intelligence, liberated from its shackles, will soar? W h o can visualize the realms which the human spirit, vitalized by the outpouring light of Bahl'u'116h, shining in the plenitude of its glory, will discover?

What more fitting conclusion to this theme than these words o f Bah&'u'Ilih,

W e have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. W e have then called into being a 7zew creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days. This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, 0 earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty thronp!' The realm of glory exclaimeth: 'Wozozdd that m y life could be sacrificed for thee, for He Who is the Beloved of the All-Mercifzd hath established His sovereignty z~ponthee, through the power of His name that bath been promised unto all thigzgs, u'hether of the part or of thc f7r-ture.' "

(March 11, 1936.)

T H E S P I R I T A N D FORM O F THE BAHA'f ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and characteu, voluntarily and joyously rallying row& their local and in particular their ~zationalcenters of activity, upholding and promoting their interests with conzplete unanimity and corztentnzent, with perfect zmderstanding,

genuine enthusiasm, and szbstained vigor. This indeed is the one joy mzd yearning of
m y life, for it is the fountain-head from which all futzrre blessings will pow, the broad
foundation upon which the security of the Divine Edifice must ultinzately rest."-
SHOGHIEFFENDI.

FOREWORD

The 1926-1927 National Spiritual Assembly of the Bahl'is of the United States and Canada completed a task which, while and interpertaining t o the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahh'i Teachings. The form adopted was that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the Mayflower, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahl'is

Certificate of Incorporat~onof the National Spiritual Assembly of the Bah6'is of the
United States and Canada.

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Declaration of Trust and By-Laws of the National Spiritual Assembly of the BahB'is of
the United States and Canada.

DECLARATION OF T R U S T
By t h e National Spiritual Assembly of the Bahfr'is 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 Princeton, Mass., Ali-Kuli Khan of New York City, N.Y.,

Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahi'is of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May I, and May 2, 1926, to be the National Spiritual Assembly of the Bahi'is 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 said National Spirituil Assembly of the Bahi'is of the United States and Canada by Bahi'u'llih, Founder of the Bahi'i Faith, by 'Abdu'l-BahL, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahi'is of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over. eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahi'is of the United .States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. W e acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahk'u'llih for BahH'i administrative bodies in the

utterance: "Be ye T m t e e s of t . h M a c i f d One among men": and seek the help of God and His guidance in order to fulfil that exhortation.

Article I

The name of said Trust shall he the Natiolral Spiritual Assembly of rhe Bahk'is of the United States and Canada.

Article I1

Sharing the ideals and assisting the efforts of our fellow BahC'is to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions-and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahi'u'l-I&-we declare the purposes and objects of this T ~ s to t be to administer the affairs of the Cause of BahL'u'lllh for the benefit of the BahL'is of the United States and Canada according to the principles

of Bahl'i affiliation and administration created and established by Bahb'u'lllh, defined and explained by 'Abdu'l-BaM, 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-Bahi.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promating and generally administering the activities of the Bahl'is of the United States and Canada in the fulfilment of thejr religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, ot any foreign government; and in this connection, and in all transactions under the terms of this

Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

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 establisl~edin 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 Bahi'u'llih, 'Abdu'l-Bahi and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.

d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the BahL'is of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

Article I11

Section I. All persons, firms, corporations and associations extending.credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the dunds of the Trust and

to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree o r any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

Article IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of

Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own-administrative functions and those of the several local and other elements composing the body of the BahB'is of the United States and Canada, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of BahB'u'llLh, which instructions are already known to the Bahi'is of the United States and Canada and accepted by them in the government and practice of their religious affairs.

Article V

The central office of this Trust shall be located in the City of New York, State of New York, United States of America.

Article V I

The seal of this Trust shall be circular in form, bearing the following description :

National Spiritual Assembly of the Bahi'is of the United States and Canada. Declaration of Trust, 1927.

Article VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahi'is of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE N A T I O N A L S P I R I T U A L ASSEMBLY

Article I

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority

over all the activities and affairs of the Bahb'i Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahi'is in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the fecognitioll of such local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various local Bahi'i communities. I t shall appoint all national Bahb'i committees and shall supervise t'he publication and distribution of Bahi'i literature, the reviewing of all writings pertaining to the Bahi'i Cause, the construction and administration of the Mashriqu'l-Adhklr and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. I t shall decide whether any matter lies within its own jurisdiction or within the' jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahb'i body is in question. I t shall furthermore represent the BahL'is of the United States and Canada in all their cooperative and spiritual activities with the Bahi'is of other lands, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahi'i Cause. Above all, the National Spiritual Assembly shall ever seek t b attain that station of unity in devotion to the Revelation of Bahi'u'llih which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action

the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahi'u'l1ih:-

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwelt on earth. I t is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

Article I1

The BahL'is of the United States and Canada, for whose benefit this Trust has heen established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly a s having fulfilled the requirements of voting mem-

bership in a local BahVi community. T o become a voting member of a BahVi community a person shall

a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.

b. Have m i n e d 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 BahL'i faith and practice required under the following standard: Full recognition of the station of the Forerunner (the Bib), the Author (BahL'u'llih), and 'Abdu'l-BahA the True Exemplar of the BahC'i Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Ahdul-Bahi's sacred Will; and close association with the spirit as well as the form of present-day Bahb'i administration throughout the world.

Article I11

The National Assembly shall consist of nine members chosen from among the Bahi'is of the United States and Canada, who shall be elected by the said Bahi'is in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

Article I V

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

Article V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Article V I

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and consti-

tuting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

Article V I I

Whenever in any locality of the United States and Canada, be it city, town o r village, the number o t Bahi'is resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual As-

sembly of the Bahi'is of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive zrst day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahi'is in any community is exactly nine, these may on April axst of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section I. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles I V and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section z. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of BahB'u'llPh, 'Abdul-BahL and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all BahL'i activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local

BahL'i community duly called for that purpose by the Assembly.
In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossib!e, the election shall be held under the supervision of the National Spiritual Assembly.
Section 5. The business of the local A s s e n ~ b lshall ~ be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.
Section 6. The IocAl Assembly shall pass upon and approve the qualifications of each member of the EahL'i community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly

upon his Baha'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.
Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahi'i community for the information and approval of the National Assembly.
Section 8. All matters arising within a local Bahi'i community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahi'i body shall rest with the National Spiritual Assembly.
Section g. Any member of a local Baha'i community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its finding shall be final.
Section 10. Where any dissension exists within a local BahL'i community of such a character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assenlbly, whose action in the matter shall be final.
Section 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahi'i communities, shall be submitted in the first instance tw the National Assembly. which shall have original and final jurisdiction in all such matters.
Section 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting tights of a believer in any Baha'i community, shall be the locality included within the civil limits of the city, town or village,

but Bahi'is who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahl'i community, may be enrolled on the membership list of the adjacent Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any BahL'i

or group of BahP'is in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in. the matter shall be final.

Article VIII

The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahi'is of the United States and Canada, and shall be held at a time and place to be fixed by the National Assembly, which shall give sixty days' notice of the meeting to each local BahL'i community through its Spiritual Assembly. The National Assembly shall at the same time inform each Spiritual Assembly of the number of delegates to the Convention it has assigned to the local Bahi'i community in accordance with the principle of proportionate representation in such manner that the entire number of delegates composing the National Convention shall be ninety-five. Upon receipt of this notice each local Spiritual Assembly shall, within a convenient period and after giving due and sufficient notice thereof, call a meeting of the voting members on its rolls for the purpose of electing their delegate or delegates to the National Convention; and, not later than thirty days before the date of the Convention, the Secretary of each local Spiritual Assembly shall certify to the Secretary of the National Spiritual Assembly the names and adddresses of the delegates so elected.

Section I. All delegates to the Convention shall be elected by plurality vote of those present at their election.

Section 2. All delegates to be skated at the Convention must be enrolled as voting members of the Bah6'i community represented by them.

Section 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

Section 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

Section 5. Delegates unable to be present in person at the Convention shall have the right to vote for members of the Natioual Spiritual Assembly by mail or telegram under such conditions as may be indicated by the National Assembly.

Section 6. I f in any year the National Spiritual Assunbly shall tonsider that it is impracticable or unwise to assemble together the delegates to the National Convention, the National Spiritual Assembly

shall provide ways and means by which the business of the Convention may be conducted by correspondence or telegram. Any action taken

under such circumstances shall be by a majority vote of all the delegates.

Section 7. The presiding officer of the National Spiritual Assembly present at the National Convention shall call to order the delegates, who shall then proceed to the permanent organization of the meeting, electing a presiding officer, a Secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

Section 8. The principal business of the National Convention shall be the election of the nine members of the incoming National Spiritual Assembty, the consideration of the reports of the financial and other activities of the outgoing National Assembly and its various committees, and deliberation upon the affairs of the Eahi'i Cause in general, it being understood, however, in accordance with the principles of BahL'i administration defined by the Guardian that all deliberation and action of the delegates at the National Convention, other than the election of the members of the incoming National Spiritual Assembly, shall constitute merely advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bah6'i Cause in the United States and Canada being vested solely in that body.

Section g. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members a r t elected.

Section 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

Section 12. After the termination of the National Convention and until the next such Annual Meeting has been called in session, the delegates shall continue a s a consultative body capable of rendering a dis-

tinctive service to the work of the Cause, and they shaU make every effort to contribute to the unified spirit, information and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

Article I X

Where the National Spiritual .4ssembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bah6'i Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

Article X

Whaterer functions and powers are not specificallg attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

Article X I

In order to preserve the spiritual character and purpose of BahB'i elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause a s members of local or national Spiritual Assemblies are :-

T o win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct

of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and

mutual confidence between themselves and all other BahL'is.

Article XI1
These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.
THE W O R L D O R D E R OF BAHA'U'LLAH 269

Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bah6'is of frin.
THE WORLD ORDER OF BAHA'U'LLAH 271
THE BAHA'I WORLD

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of the world. Careful examination ui the i~ the fulfillluent of thc idcal of Religion
Declaration and its By-Laws will reveal the in the social as well as spiritual realm. Be-
fact that this document contains no ar- cause in the Bah6'i Faith this perfect cor-
bitrary elements nor features new to the respondence exists between spiritual aud
Bah&i' Cause. O n the contrary, it repre- social laws, the Baha'is believe that admninis-
sents a most conscientious effort to reflect trative success is identical with moral suc-
those very administrative principles and ele- cess; and that nothing less than the true
ments already set forth in the letters of the Bah6'i spirit of devotion and sacrifice can
Guardian, Shoghi Effendi, and already de- inspire with effective power the world-wide
termining the methods and relationships of body of unity, revealed by Bah6'u'11611.
Bahi'i collective association. The provi- Therefore it has seemed fitting and proper
sion both in the Declaration and in the By- to accompany the Declaration of

Trust with
Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document t o such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fulness of the Bahl'i Revelation and making

excerpts from the letters of Shoghi Effendi which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body.

Horacc Holley.

DES N A T I O N A L E N GEISTIGEN R A T S DER BAHA'I I N DEUTSCHLAND U N D oSTERREICH

THEDECLARATION AND BY-LAW'S OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE B A H ~ ~ OF) ~GERMANY s AND AUSTRIA

W R , Marta Blanche B~,inwzs-Forel, Karlsruhe i. B.; Paul Ferdinand Gollmer, Verantwortlichlieite~~,Rechte, Vor-Stuttgart; Max Guetwen, Bremen; Dr. Hermann Grossnzann, Necliargemiind; Edith Elisabeth Anna Horn, Stuttgart; Anna Maria Kbstlan, Esslingen a. N.; Dr. Adelbert Friedrich Alexallder Marillus Muhlschlegel, Stuttgart; Dr. Karl Eugen Schmidt, Stuttgart; Alice Coriuna GaLriele Emma Amdie (Tlhirih) Schwarz-Soliwo, Stuttgart, erkliren hiermit als der dnrch die Bezeichnnng

den Hijrer desselben, iibertragencn Befugnisse, rechte und Pflichteu von dem vorgenannten Nationalen Geistigen Rat und seinen ordnungsmassig bestellten ~ a c h f o l ~ e r nge-mass dieser Treuhands~haftserklerun~ausgeiibt, verwaltet und fortgefiihrt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft, und die Zulegung der Bezeichnnng

Abgeordneten dcr Bah6'i in Deutschland uud Oesterreich anlasslich der Jahrestagung in Stuttgart am 2 2 . April 1934 ordnungsmissig gewahlte und mit allen Vollinachten zur Errichtung der nachfolgenden Treuhandschaft ausgestattete Nationale Geistige Rat der BahBi in Dez~tschlandzlnd dsterreich, dass voin heu~igenTage an die diesem Rate durch Bah6'u'116h, den Begriinder des Bahl'i-Glaubens, 'Abdu'l-Bahl, den Ausleger und das Vorbild, und Shoghi Effendi,

als Treuhandcr dcr Bahi'i in Deutschland und ~ s t e r r e i c herfolgt durch den Nationalrn Geistigen Rat als dem seit mehr als dreiundzwanzig Jahren bestehenden und verantwortlicl~en Religionsge~neinschaft. Infolge dieser Tatigkeit erwichst dem Nationalen Geistigen der stindig mannigfacher und umfangreicher werdenden Angelegenheiten uud Vermogenswerte der Bah6'i in Deutschland und ~ s t e r r e i c h ,

weshalb wir als dessen Mitglieder es fur wunschenswert und notwendig erachten, unserer gemeinsamen Tatigkeit eine fester umrissene, gesetzmassige Form zu geben. Wir tun dies in volliger Einmutigkeit und in voller Erkenntnis der damit geschaffenen heiligen Bindung. Wir anerltennen fiir uns und unsere Nachfolger in dieser Treuhandschaft die erhabene religiose Richtschnur, die fur Bahb'i-Verwaltungslrorperschaften in dem Worte Bahl'u'llbh's zuin Ausdruck kommt: ,,Seid Treuhinder des Barmherzi-

l i c h ~ n ,mensrhenfreundlichen ttnd geistigen Charakters, die Veroffentlichung von Buchern, Zeitschriften und Zeitungen, die Errichtung von Tempeh allgemeiner Anbetung und anderer Einrichtungen und Bauten f u r menschenfreundliche Dienste, die ~berwachung, Vereinheitlich~n~, Forde~ung und allgemeine Verwaltung der Angelegenheiten der Bahl'i in Deutschland und Osterreich in Erfiillung ihrer religiosen Dienste, Pflichten und Ideale, sowie jedes sonstige diesen Zielen oder

einem von ihnen
gen unter den Menschen", und suchen den Beistand Gottes und Seine Fiihrung, damit wir dieser E r ~ n a h n u nfolgen ~ konnen. Tre~hand~emeinschaf t ist:

a, das Recht, mit irgendwelchen Personen, Unte~nehmun~en, Vcrcinigun-

Die genannte Treuhandge~neitlschaft fiihrt die Bezeichnung ,,der Nationale Geistige Rat der Bahi'i in Deutschland und ~sterreich".

Wir teilen die Ideale unserer Mit-Bal~i'i und arbeiten mit ihnen an der Aufrichtung, Erhaltung und Forderung der geistigen, erziehlichen und menschenfreundliche~~Lehren menschlicher Bruderschaft, strahlenden Glaubens, erhabenen Charakters und selbstloser Liebe, wie sie im Leben und in den ~ n s s e r u n ~ ealler n Propheten und Botschafter Gottes, der Begrunder der Offenbarungsreligionen in der Welt, geoffenbart und mit erneuter Kraft und allumfassender Geltung fur die Gegebenheiten dieses Zeitalters durch das Leben und die Worte Bahi'u'llih's verkiindet worden sind. Wir erklaren als Zweck und Gegenstand dieser Treuhandgemeinschaft die Verwaltung der Angelegen-

gen, privaten, offentlichen oder gemeindlichen Korperschaften, dem Staat oder irgendwelchen seiner Linder, Gebiete oder Kolonien oder mit irgendwelchen fremden Regierungen in jeder Art und Weise Vertrige abzuschliessen, zu vollziehen und zu erfullen, die zur Forderung der Ziele dieser Treuhandschaft dienen, und im Zusammenhang damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandschaft erfolgen, alles und jedes zu tun, was eine Gesellschaft oder naturliche Person zu tun oder auszuuhen vermag und was gcgenwartig oder kunftig vom Gesetz mgelassen ist,

b. bei allen durch Gesetz oder anderswie errichteten Verbanden oder Nachlassen und sonstigen letztwilligen Verfugungen in Verbindung

mit
heiten der Sache Bahi'u'llih's zum Besten der Bahi'i in Deutschland und Osterreich gemass den von Bahl'u'11bh geschaffenen und eingefArten, von 'Abdu'l-Bahi naher bestimmten und erliuterten und von Shogbi Effendi und dessen nach dem Willen und Testament 'Abdu'l-Bahi's ordnungs- und Schenmassig eingesetzten Nachfolger und Nachfolgern erweiterten und angewandten GrundsXtzeen fiir die Bahl'i-Zugehorigkeit und -Verwaltung.

Der Erfiillung dieses Zweckes sollen Andachtszusammenkiinfte, offentliche Versammlungen und Zusammenkiinfte erzieherischen Charakters dnrch die den Nationalrn Geistigen Riten gewisse Spruchrechte, Befugnisse und Gerechtsame gewahrt sind, an verschiedenen Zweclien und Zielen d. ge~neinhin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhander d. h. des Nationalen Geistigen Rates der Bahi'i in

Schenkungen, Vermichtnissen oder Auflassungen jeder Art, in welchen ein oder mehrere Treuhinder in irgend einem Teil, der Welt sowohl als auch i n Deutschland und Osterreich bestellt werden, aufzutreten und als empfangsberechtigt zu gelten und Schenknngen, Vermichtnisse oder Auflassungen in Geld oder sonstigen Vermijgenswerten anzunehmen,

c. alles und was immer in den schriftlichen ~ u s s e r u n ~ e n Bahi'u'llih'o, 'Ahdu'l-Bahl's, Shnghi Effendi's und seiner ordnungsm:ssigeu Nachfnlger,

ARTIKELIV

Die Treuhinder, d. h, der Nationale Geistige Rat, nehmen fur die Durchfiihrung der ihm in dieser Treuhandschaftserklarung niedergelegt ist, anvertrauten Obliegenheiten die zur Festlegung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen verschiedenen iirtlichen und sonstigen Gliederungen, die die Bahl'i in

Deutschland und
Deutschland und Bsterreich znr Bsterreich verkiirpern,
erforderlichen Satz-
Fiirderung der vollstindigen und ungen, Bestimmungen und
Dienstvorschrif-
erfolgreichen Verwaltung dieser Treu- ten gemass den Zweclren dieser
Einrichtung
handgemeinschaft erforderlich, ge- und in ~bereinstimmungmit den
seitheri-
eignet und von Vorteil ist. gen ausdriicklichen, den Bahl'i in
Deutsch-
land und Bsterreich bereits beliannten und
ARTIICEL111 von ihnen in der Fuhrung und Handhabung
I . Abrchnitt. Allen Personen, Unter- ihrer religiesen Angelegenheiten
ubernom-
nehmungen, KGrperschaften und Vereinig- menen Weisungen Shoghi
Effendi's, des
ungen gegeniiber, die den Treuhindern d. h. Huters des Bahi'i-Glaubens, an.
dern Nationalen Geistigen Rat nnd den
Mitgliedern desselben in ihrer Eigenschaft ARTIKELV
als solche Kredit gewihren, Vertrage rnit Die Hauptgeschaftsstelle
dleser Treu-
ihnen schliessen oder irgendwelche Ans- handgemeinschaft befindet sich
an dem-
pruche gegen sie, gleichviel welcher Art, jenigen Ort, der durch den
Nationalen
ob rechtlich oder billig, zu Recht oder zu Geistigen Rat vorx Zeit zu Zeit
bestimmt
Unrecht, haben, gilt lediglich das Treu- wird.
handvermogen und der Treuhandbesitz als ARTIKELVI
Masse fur Zahlung oder Sicherstellung
bezw. fur die Begleichung irgendwelcher Das Siegel dieser
Treuhandgemeinschaft
Schulden, Ersatzan spruche, Auflagen und besitzt runde Form nnd zeigt
folgende In-
Bescheide oder irgendwelcher Betrige, die schrift:
in sonstiger Weise seitens der TreuhBnder Der Nationale Geistigc Rat dev
Ba-
geschuldet ader zahlbar werden kGnnten, bi'i in Deutschland zcnd
~sterreich
c. V. T~eu6andschaftseukld~z~ng 1935.
sodass weder die Treuhander, noch irgen-
deiner von ihnen, noch irgendeiner ibrer
ARTIKELVII
kraft dieses ernannten Beamten oder Beauf-
tragten, noch irgendwelche hierin genannte Diese Treuhands~haftserklirun~
kann

Berechtigte, sei es einzeln oder gemeinsam, durch absoluten Mehrheitsbeschluss des
personlich dafur haften. Nationalen Geistigen Rats der Bahl'i in
2. Absclmift. Alle Bescheinigungen, Deutschla~id und ~sterreich in jeder be-
Schuldanerkenntnisse, Antrige, schriftlichen sonderen Versammlung, die zu diesem
Verpflichtungen und Vertrige oder sonsti- Zwecke ordnungsmassig einberufen wor-
gen Vereinbarungen und Urkunden, die im den ist, erginzt werden, vorausgesetzc, dass
Rahmen dieser Treuhandschaft getroffen mindestens dreissig Tage vor dem fur die
oder gegeben werden, werden ausdrucklich Versammlung festgesetzten Zeitpunkt eine
vom Nationalen Geistigen Rat als Treu- Abschrift der vorgeschlagenen Erganznng
hander durch dessen ordnungsmassig er- oder Erginzungen an jedes Ratsmitglied
mzchtigte Beamte und Beauftragte vollzo- durch den Sekretir mittels eingeschriebenen
gen. Briefes versandt wird.

SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKELI

Der Nationale Geistige Rat besitzt in der Gerechtigkeit. Vor allem aber soll der
Erfullung seiner geheiligten Pflichten im Nationale Geistige Rat stets jene Stufe der
Rahmen dieses Treuhandverh'altnisses aus- Einheit in Ergebenheit gegenuber der Of-
schliessliches Spruch- und Hoheitsrecht fenbarung Bahi'u'llih's erstreben, die die
uher alle Vera~lstaltungen und Angelegen- Bestitigung des Heiligen Geistes anzieht
heiten der Bahl'i-Sache in Deutschland und und den Rat zum Dienste an der Begrind-
bsterreich LLnter ~ i ~ der~Oberhoheit
~ h lung ~ des ~Grosste~l
~ Friedens fahig machen
in bezug auf die Verwaltung dieser Treu- "jrd. Bei a'1en seinen Beratungen und
handschaft, Er soil darnach strehen, die Handlungen soll der Nationale Geistige Rat

(nachstehend erliuterte) Arbeit der als gottlichen Fuhrer und Massstab standig
lichen Geistigen Rate sowie diejenige der die ~usserung Bah6'u'llih's vor Augen
einzelnen Bahl'i in Deutschland und s t e r - habe":
nEs geziemt ihnen (d. " den Geistigen
reich anzuspornen, zusammenzufassen und
gleichzurichten, und in jeder nur m6g- Raten), die Vertrauten des Barmherzigen
lichen weise in der Forderung der Einheit unter den Menschen zu sein und sich fur
der ~ ~ ~ unterstiitzen,
~ ~ h Ihmh obliert
~ i Gottes
~ auserwahlte Hiiter von allem, was
. . ..
die Anerkennung derartiger ijrtlicher Rite, Erden zu
Es obliegt
die prufung der ortlichen ~ i ~ ~ l i ~ d ihnen, ~ ~ miteinander
~ ~ l l ~ zu~ beraten, und auf
die ~ i ~ der b~~h~~~~~~~~~
~ ~ oder~be. f die~ Belange ~ der
~ Diener Gottes acht zu
sonderer ~~~~~~~l~~~~~und die ~i~~~~~~~~ hahen, um Seiner Selbst willen, wie sit
der Abgeordneten zur Jahrestagung und auf die eigenen Belange achten, und das
ihre u'ffernmassige Verteilung auf die ver- zu wihlen, was geziemend ist und schick-
schiedenen Bahi'i-Gemeinden. Er ernennt lich."
simtliche nationalen Bahi'i-Ausschiisse und ARTIKELI1
uberwacht die Veroffentlichung und Ver- Die Bahl'i in Deutschland und Bster-
teilung von Bahi'i-Schrifttum, die ~ b e r - reich, zu deren Gunsten diese Treuhand-
prufung aller die Bah6'i-Sacbe betreffenden schaft errichtet ist, umfassen alle in Deutsch-
Schriften, den Bau und die Verwaltung des land und bsterreich wohnhaften Personen,
allgemeinen Mas_hriqu'l-AQkir's und seiner die vom Nationalen Geistigen Rat als den
Nebeneinrichtungen und die Erhehung und Erfordernissen zum stimmberechtigten Mit-
Verwendung aller Gelder zur Fortfuhrung glied einer Bahi'i-Gemeinde genugend aner-
dieser Treuhandschaft. Er entscheidet, ob kannt sind. Wer stimmberechtigtes Mit-
irgendwelcbe Angelegenheiten dem Bereiche glied einer Bahl'i-Gemeinde werden

will,
seines eigenen Spruchrechtes oder demjenigen muss
eines ortlichen Geistigen Rates angehoren.
Er nimmt in Fallen, die ihm geeignet
und notwendig erscheinen, Berufungen aus
dern zweiten Ab-
Entscheidungen ijrtlicher Geistiger Rite
an und besitzt das Recht zur end&
tigen Entscheidung in allen Flllen, in denen
die Befihigung eines Einzelnen oder einer
Gruppe, stindig das Wahlrecht auszuuben
oder Mitglied der Bahl'i-Gemeinschaft zu
sein, in Frage steht. Er vertritt die Bahl'i
in Deutschland und ~sterreichiiberall, wo
es sich urn die Zusammenarbeit nnd geistige
Betatigung mit den Bahh'i anderer Linder
handelt, und bildet das nlleinige Wahlorgan
der Bahl'i in Deutschland und ~sterreich
bei Schaffung des in den heiligen Schriften
und 'Abdu'l-Bahl's,

a. in dem Ortsgebiet
wohnen, das durch
den Rechtsbereich des
ijrtlichen Gei-
stigen Rates gemiss
schnitt des Artikels
VII dieser Satz-
ung bestimmt ist,
b. das einundzwanzigste
Lebenrjahr vol-
lendet haben,
c. zur Zufriedenheit des
ortlichen Gei-
stigen Rates, die von
der Zustimmung
durch den Nationalen
Geistigen Rat
abh'ingt, dargetan
haben, dass er den
folgenden
Bahl'i-Glaubensforderun-
gen und -briuchen
genugt:
volle Anerkemung
dcr Stufe des
Vorl'iufers (des
Bib), des BegrGnders
(Bahi'u'llih's)

des Erklarers und wahren Vvrbildes
des Bah6'i-Glaubens, vorbehaltlose
Annahme von allem, was durch ihre
Feder geoffenbart ist, und Unterwerf-
ung darunter, treues und standhaftes
Festhalten an allen Teilen des gehei-
ligten Willens 'Ahdu'l-Bahi's und
ein Anderes bestimmt, in gebuhrendem

Der Nationale Geistige Rat ist beschluss-
fahig, sobald fiinf Mitglieder desselbeu in
einer Sitzung anwesend sind, und die durch
diese gefassten, absoluten Mehrheitsbe-
schlusse gelten, soweit nicht diese Satzung
ein Anderes bestimmt, in gebuhrendem

enge Verhundenheit sowohl mit dem Hiubliclr auf den in der Einrichtung der Geiste als auch mit der Form der gcistigen Rite enthaltenen Grundsatz der gegenwartigen Bahi'i-Verwaltung in Einheit und aufrichtigen Gemeinschaft als der Welt.

ausreichend zur Fiihrung der Geschlfte.

Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder Sitzung durch den Sekretar zu protokollieren, der den Ratsmitgliedern nach jeder Sitzung Abschriften der Protokolle zusielh und die Protokolle unter den offiziellen Urkunden des Rates aufbewahrt.

Der Nationale Geistige Rat besteht aus neun aus dem Kreise der Bah6'i in Deutschland und Gsterreich gewahlten Mitgliedern, die von den genannten Bahi'i in der weiter unten beschriebenen Weise gewahlt werden und fur die Dauer eines Jahres oder bis zur Wahl ihrer Nachfolger im Arnte bleiben.

Die geschaftsfuhrenden Mitglieder des Nationalen Geistigen Rates bestehen nus einem Vorsitzer, stellvertretenden Vorsitzer, Sekretar und Rechner nnd was sonst zur geeigneten Fiihrung seiner Geschifte an amtern fiir notig erachtet wird. Die geschaftsfuhrenden Mitglieder werden mit absoluter Stimmenmehrheit durch simtliche Ratsmitglieder in geheimer Abstimmung gewihlt.

Die Mitglieder bleiben fur die Dauer eit~esJahres und bis zur Wahl und Benennung ihrer Nachfolger

Wo immer in Deutschland und 8sterreich, in einer Stadt oder einer landlichen Gemeinde, die Zahl der darin wohnenden, vom Nationalen Geistigen Rat anerkannten Bahi'i neun ubersteigt, konnen diese am 21. April eines Jahres zusammenkommen und nlit relativer Stirnmenmehrheit eine ortliche Verwaltungskorperschaft von neun Personen als Geistigen Rat der betreeenden Gemeinde wihlen. Jeder solche Geistige Rat wird darauf alljahrlich an jedern folgenden 21. Tag des Aprils gewiihlt.

ARTIKELV

Die erste Versammlung des neugewahlten Nationalen Geistigen Rates wird durch das-jenige Mitglied einberufen, das bei der Wahl die hochste Stimmenzahl erhalten hat, oder, soweit zwei oder mehrere Mitglieder die gleiche Stimme~lzahl aufweisen, durch das unter diesen ausgeloste Mitglied. Dieses Mitglied fiihrt den Vorsitz his zur Wahl des stindigen Vorsitzers. Alle folgenden Sitzungen werden durch den Sekretar des Rates auf Ersuchen des Vorsitzers oder, hei dessen Abwesenheit oder Verhindernng, des stellvertretenden Vorsitzers oder dreier beliebiger Ratsmitglieder einberufen, wobei jedoch die Jabrestagung, wie weiterhin festgelegt, in bazug auf Zeitpunkt und Ort von der Versammlung durch absoluten Mehrheitsbeschluss festgelegt wird.

Mitglieder, die aus eineu~ Vorsitzer, stellvertretenden Vorsitzer, Sekretir und Rechncr und was der Rat sonst fiir die Fuhrung seiner Geschafte und die Erfullung seiner Pflichten an Amtern f u r notig erachten mag, bestehen. Un~nittelbardarnach iiberder Sache mittelt der gewahlte Sekretar den1 Sekre-

in1 Amte.

Soweit dagegen die Zahl der Bahi'i in einer Gemeinde genau neun betragt, konnen sich diese am 21. April eines Jahres und in den nachfolgenden Jahren durch gemeinsame Erklarang zum ortlicheu Geistigen Rat ernenneu. Durch Beurkundung einer salchen Erklirung seitens des Sekretirs des Nationalen Geistigen Rats gilt der besagte Neunerrat als mit allen Rechten, Vorrechten und Pflichten eines ortlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt.

I . Abschnitf. Jeder neugewahlte ortliche Geistige Rat verfihrt sofort gerniiss den in den Artikeln IV und V dieser Satzung enthaltenen Anweisungen iiber die Wahl seiner geschaftsfuhrenden Mitglieder,

lneinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat.

8. Abschnitt. Alle sich innerhalb einer Bahi'i-Gemeinde ergehenden Angelegenheiten von rein ortlichen Interessen, die nicht die nationalen Belange beriihren, unterstehen in

erster Instanz dem
t a r des Nationalen Geistigen Rates die Spruchrecht des betreffenden ortlichen
N a ~ n e n der Mitglieder des neugewahlten Geistigen Rates, doch liegt, die Entscheid-
Rates und cine Liste seiner geschiftsfiihr- ung dariiber, ob in einem Fall durch die
enden Mitglieder. Angelegenheit die Belange und die Wohl-
2. Abschnitt. Die allgemeinen Befug- fahrt der nationalen Bahi'i-Gemeinschaft
nisse nnd Pflichten eines brtlichen Geistigen heriihrt werden, beim Nationalen Geistigen
Rates ergeben sich aus den Schriften Bahi'u- Rat.
'Ilbh's, 'Abdu'l-Bahi's und Shoghi Effendi's. 9. Abschnitt.
Jedenl Mitglied einer
3. Abschnitt. Unter die besonderen Bahi'i-Gemeinde steht ea frei, gegen eine
Pflichten eines ortlichen Geistigen Rates Entscheidung seines Geistigen Rates heim
fallt das volle Spruchrecht fiber alle Bahi'i- Nationalen Geistigen R r t Berufung ein-
Veranstaltungen und -Angelegenheiten in- znlegen, der dariiber hefindet, oh er die
nerhalb der Gemeinde, unheschadet der Sache zur Entscheidung ~ufgreifenoder sie
hierin erklirten ausschliesslichen Oberhoheit beim ortlichen Geistigen Rat zur nochmali-
des Nationalen Geistigen Rates. gen Erwigung belassen will.
Greift der
4. Abschnitt. Ausscheidende M~tglieder Nationale Geistige R a t die Sache zur Ent-
eines ortlichen Geistigen Rates werden nuf scheidung auf, so ist seine Findung end-
einer zu diesem Zwecke durch den R a t giiltig.
ordnungsmissig einberufenen, besonderen 10. Abschnitt. Bestchen innerhalb einer
Gemeindeversammlung durch Wahl erganzt. Bahi'i-Gemeinde
M~inun~sverschiedenheit-
Falls die Zahl der ausscheidenden Mitglieder en, die nicht durch die Bemuhungen des
hoher als vier ist, sodass die Beschlussfihig- ortlichen Geistigen Rates beigelegt werden
keit des orlichen Rates entfallt, wird die konnen, so ist die
~ngelegenheitdurch den
Wahl unter der Oberaufsicht des Nation- Geistigen Rat dem Nationalen Geistigen

alen Geistigen Rates vorgenommen.

T . Absch~zitf. Die Geschifte des art- endgiiltig
lichen Rates werden in gleicher Weise
gefiihrt, wie oben in Artikel VI f u r die
Verhandlungen des Nationalen Geistigen
ortlichen
Rates festgelegt ist.

6. Abschnitt. Der ortliche Rat uher- sollen in
pruft und anerkennt die Eignung jedes
Mitgliedes der Bahi'i-Gemeinde Tor dessen
Lei allen
Znlassung als wahlherechtigtes Mitglied,
erste nnd
doch steht es jedem, der mit dern Befund
des ortlichen Geistigen Rates iiber seine
Eignung als Bahb'i unzufrieden ist, frei,
gegen den Befund beim Nationalen Geisti-
gen R a t Bernfung einzulegen, der den Fall
aufgreift und endgiiltig daruber entscheidet.

7. Abschnitt. A m oder vor dern ersten
T a g im Februar jedes Jahres sendet der
Sekretzr jedes iirtlichen Rates dern Sekretir
des Nationalen Geistigen Rates eine ord-
nungsmZssig heglaubigte Liste der stimnl-
berechtigten Mitglieder der Bahi'i-Ge-

Rate zur Erwigung zu
iiberweisen, dessen
Vorgchen in der Sache dann
ist.

11. A b s c h n i t t . A
l l e S t r e i t f r a g e n
zwischen zwei oder mehreren
Geistigen R i t e n oder
zwischen Mitgliedern
verschiedener Baha-'i-Gemeinden
erster Instanz dern Nationalen
Rate unterbreitet werden, dem
derartigen Angelegenheiten das
letzte Spruchrecht eigen ist.

12. Abschnitt. Der
einzelnen ortlichen Geistigen
R i t e in bezug
auf die iirtliche Befindung
zur Mitglied-
schaft und Wahlberechtigung
eines Glaii-
bigen i n einer
Bahi'i-Gemeinde entspricht
der durcb die
verwaltungsrechtlichen Gren-
zen einer Stadt oder einer
landlichen Ge-
meinde bezeichneten Gemarkung,
doch
k6nnen Bahh'i, die in
angrenzenden, abseits
liegenden oder vorstidtiscben
Bezirken
wohnen und regelmassig an den
Versamm-

lungen der Aahi'i-Gemeinden teilzunehmen abzugehen, die dem ortlichen Geistigen Rat
genugt.

lichen Geistigen Rates in ihrer Heimatgemeinde in die vom angrenzenden Geistigen Rat gefiihrte Mitgliederrolle eingeschriehen werden und volles Wahlrecht geniessen.

Alle Auffassungsverschiedenheiten in bezug auf das Rechtsgebiet eines ortlichen Geistigen Rates oder beziiglich der Anglied- erung irgend eines Bahi'i oder einer Gruppe in Deutschland und ijesterreich sind d e ~ n Nationalen Geistigen Rat zu unterbreiten, dessen Entscheidung in der Sache endgultig ist.

ARTIKELVIII

Die Jahresversammlung des Nationalen Geistigen Kates, auf der die Wahl seiner Mitglieder erfolgt, fuhrt die Bezeichnung Nationaltapng der Bahi'i in Deutschland und ~sterreich.

Ahhahung bestimmt der Nationale Geistige Rat, der alle Bahb'i-Gemeinden durch ibre Geistigen Rate sechzig Tage zuvor von der Versammlung in Kenntnis setzt. Der Nationale Geistige Rat teilt jedem Geistigen Rat gleichzeitig die von ihm der Bahl'i-Gemeinde gemass dem Grundsatz der Ver- h i l t n i s v e r t r e t ~ n ~zugeteilte Anzahl von Ahgeordneten zur Nationaltagung mit, wohei die Gesamtzahl der Abgeordneten, die tagung anwesende vorsitzende, geschifts-

2. Abschnitt. Alle fur die Tagung einzusetzenden Ahgeordneten miissen als von ihnen vertretenen Bah6'i-Gemeinden 'eingetragen sein.

3 . Abschnitt. Die Rechte und Vorrechte der Abgeordneten konnen weder eingeschrankt noch abgetreten werden.

4. Abschizitt. Die Anerlrennung und Einsetzung der Abgeordneten zur Nationaltagung erfolgt im Nationalen Geistigen Rate.

5 . Abschnitt. Soweit Abgeorduete nicht personlich an der Tagung teilnehmen konnen, haben sie das Recht, Mitglieder des Nationalen Geistigen Rates schriftlich oder telegafisch zu den Tom Nationalen Geistigen Rat festzusetzendeu Bedingungen zu wahlen.

6. Abschnitt. H i l t der Nationale Geistige Rat die Mittel und Wege fiir die hriefliche oder telegrafische Durchfuhrung der Geschafte der Nationaltagung fest.

7. Abschnitt. Das auf der Nationaltagung anwesende vorsitzende, geschifts-

die Nationaltagung darstellen, neunzehn fiihrende Mitglied des Nationalen Geistigen
betragen soll. Nach Empfang dieser Be- Rates ruft die Abgeordneten auf, die darauf
nachrichtigung beruft jeder ortliche Geistige zur endgultigen Ordnung der Versammlung
Rat inuerhalh eines angemessenen Zeitraumes schreiten, einen Vorsitzenden, Schriftfiihrer
und unter Beachtung ordnungsmissiger und und was weiter an dmtern fiir die geeignete
ausreichender Ankiindigung eine Versamm- Fiihrung der Geschafte der Tagung erford-
lung der in seiner Rolle verzeichneten erlich ist, wihlen.
stimmberechtigten Mitglieder zwecks Wahl 8. Abschnitt. Die Hauptaufgabe der
ihres oder ihrer Ahgeordneten zur Nation- Nationaltagung ist die Wahl der neun Mit-
altagung ein, worauf die Sekretare der glieder zum kommenden Nationalen Geisti-
einzelnen ortlichen Geistigen RBte dem Sek- gen Rate, die Entgegennahme der Berichte
retir der Nationalen Geistigen Rates spates- iiber die finanzielle und aonstige Tiitigkeit
tens dreissig Tage vor dem Zeitpunkt der des ausscheidenden Nationalen Geistigen
Tagung die Nameu und Anschriften der so Rates und seiner verschiedenen Ausschiisse
gewahlten Ahgeordneten bescheinigen. und Beratung uber die Angelegenheiten der
I . Abschvzitt. Alle Tagungsabgeordne- Bah6'i-Sache im allgemeinen, selbstverstind-
ten sind mit relativer Stimmeumehrheit zu lich in ~ h e r e i n s t i m m u n ~mit den von
wihlen. Mitglieder, die durch Krankheit Shoghi Effendi ausgedriickten Grundsatzen
oder andere unvermeidliche Griinde ver- der BahCi-Verwaltuq, wonach alle Berat-
hindert sind, an der Wahl persiinlich teil- ungen und Handlungcn dcr Abgcordneten
zunehmen, haben das Recht, ihre Stimme zur N a t i o n a l t a g u ~ ~ ausser der Wahl der
brieflich oder telegrafisch in einer Weise Mitglieder zum kommenden Nationalen
Geistigeu Rate nur R a t s c l ~ l i ~und e b n ~ p - woLei die Wahl in brieflicher odrr irgend
fehlungen zur Beachtung durch den ge- sonstiger durch den Nationalen Geistigen
nannten Rat darstellen, wahrend die Rat bestimmter Form erfolgt.
Entscheidung in allen Fragen, die die Ange-
legenheiten der Baha'i-Sache in Deutschland
und Gsterreich betreffen, ausschliesslich bei

Soweit dem Nationalen Geistigen Rat
dieser Korperschaft liegt.
durch diese Satznng in irgendwelchen, die
9. Abschnitt. Die auf der National-
Tatigkeit und die Angelegenheiten der Ba-
tagung anzunehmende Geschiitsordnung
h$'iSache i l ~Deutschland und bsterreich
wird durch den Nationalen Geistigen Rat
betreffenden Fragen aasschliessliches nnd
vorbereitet, doch konnen alle auf die Sache
hiichstrichterliches Spruchrecht sowie voll-
bezuglichen Angelegenheiten, die von irgend
ziehende Oberhoheit ubertragen ist, gilt dies
einem Abgeordneten vorgebracht werden,
mit der Weisung, dass alle hezuglich solcher
auf Antrag, uber den abzustimmen ist, als
Fragen getroffenen Ent~cheidun~enoder
Punkt der Tagungsberatungen aufgenom-
erfolgten Massnahmen in jedem Falle dem
men werden.
Hiiter der Sache oder dem Universalen
10. Abschitt. Die Wahl der Mitglie-
Hause der Gerechtigkeit zur endgiiltigen
der des Nationalen Geistigen Rates erfolgt
Prufung und Billigung zu unterbreiten sind.
mit relativer Stim~nenmehrheit durch die
vom ausscheidenden Nationalen Geistigen
Rat anerlrannten Abgeordneten, d. h. als
gewahlt gelten diejenigen neun Personen, Soweit Aufgaben und
Befugnisse durch
die im ersten Wahlgang der bei der Tagung diese Satzung nicht ausdriicklich den
ort-
anwesenden Abgeordneten sowie derjenigen lichen Geistigen Riten iibertragen
sind,
Abgeordneten, deren Stimme dem Sekretar gelten sie als dem Nationalen Geistigen
Rate
des Nationalen Geistigen Rates schriftlich verliehen, wobei dieser
Kijrperschaft das
oder telegrafisch iihermittelt worden ist, die Recht zur Ubertragung solcher
beliebiger
grosste Anzahl Stimmen erhalten haben. Verrichtungen und Befugnisse zusteht,
die
Falls infolge Stimmengleichheit die volle sie innerhalb ihres Spruchrechtes als
fur
Mitgliedszahl nicht im ersten Wahlgang ortliche Geistige Rate erforderlich und
erreicht wird, finden ein oder mehrere ratsam erachtet.
weitere Wahlginge statt, bis samtliche neun

Mitelieder eewihlt sind.

1 7 . ~ b s l b x i t t . Alle bei der National-
Zur Wahrung des geistigen Charakters
tagnng offiziell behandelten Angelegenheiten
und Zweckes der Bahi'i-Wahlen soll weder
sind nnter die Protokolle des Nationalen
der Branch der Wahlvor~chli~e noch irgend
Geistigen Rates aufznnehmen und mit
ein sonstiges, eine stille und yon Gebeten
diesen zu bewahren.

12. Abschnitt. Nach Schluss der Na- getragene Wahl beeintrachtigendes Wahl-
verfahren aufkornmen, sodass jeder Wahler
tionaltagnng und bis zur Einberufung der
fur niemanden stimmen soll, als wen ihm
nachsteu Jahrestapng wirken die Abge-
ordneten als zu besonderem Dienste in der Gebet und Uberlegung eingegeben
haben.

Arbeit fur die Sache befahigte beratende Zn den
hervorragendsten und geheiligts-
ten Pflichten derer, die herufen werden, die
Korperschaft fort, in jeder Weise bemiibt,
Angelegenheiten der Sache als Mitglieder
zum einheitlichen Geiste und zu frucht-
ortlicher oder nationaler Geistiger Rite auf-
bringender Tatigkeit des Nationalen Geisti-
gen Rates wahrend des Jahres beizu- zugreifen, zu fuhren und gleichzurichten,
gehiirt:
traeen.

13. Abschnitt. FreigewordeneMitglieds- auf jede nur mogliche
Weise das Ver-
sitze des Nationalen Geistigen Rates werden trauen und die
Zuneigung derer zu ge-
mit relativer Stimmenmehrheit seitens der winnen, denen zu
dienen sie das Vorrecht
Abgeordneten der Nationaltagung, die den haben; die
Meinungen, vorherrschenden
Rat seinerzeit gewahlt haben, neu besetzt, Empfindungen und die
perdnliche ijber-

r e u g u n g drrjnngen, dcren Wohlergehen AKTIKELXI1
zu fordern ihre feierliche Pflicht ist, zu
Diese Satzung kann vom Nationalen
erforschen und sich mit ihnen vertraut
Geistigen Rat in jeder r e g e l m i ~ s i ~ eoder
n
zu machen; ihre Erwigungen und die all- hesonderen Sitzung mit absoluter

Stimmen-
gemeine Fuhrung ihrer Angelegenheiten
mehrheit erganzt werden, vorausgesetzt,
von verschlossener Teilnahmslosigkeit,
dass mindestens vierzehn Tage vor dem f u r
dem Anschein der Heimlichkeit, dem
die betreffende Versammlung festgesetzten
erstickenden Duustkreis diktatorischer
Zeitpunkt eine Abschrift der vorgeschlag-
Bestimmungen und von allen Worten und
enen Erginzung oder Ergan~ungenan jcdrs
Handlungen zu reinigen, die den Ein-
Ratsmitglied durch den Selrretir mittels
druclr von Parteilichlreit, Selbstsucht und
Einschreibebriefes versandt wird.
Vorurteilen erweciren konnen, und un-
In allen Fallen, in denen iiber den durch
ter Vorbehalt des geheiligten Rechtes
den Wortlaut ausgedriicliten Sinn dieser
endgiiltiger Entscheidung znr Besprech-
Treuhandschaftserklarung und Satzung
ung einzuladen, Beschwerden nachzu-
Unklarheit besteht, ist der englische Wort-
gehen, Ratschlage zu begriissen und das
laut der Declaration of Trust and By Laws
Gefuhl der gegenseitigen Abhingigkeit
der Bahi'i der Verein~gten Staaten und
und Mitbeteiligung, des Verstandnisses und
Kanadas z u Rate zu ziehen.
wechselseitiaen Vertrauens unter sich und
allen iibrigen Baha'i zu pflegen. Stuttgart, den 10. Februar 1931

DECLARATION OF TRUST, MEMORANDUM
OF ASSOCIATION A N D BY-LAWS OF T H E
N A T I O N A L S P I K I T U A L ASSEMBLY O F
T H E BAHA'fS OF INDIA A N D
BURMA, 1 9 3 2 - 3 3
Registered under Act X X I of 1860
DECLARATION O F TRUST
B y the Natioval Skiritual Aswmbly of the Bahd'is of India and Bz~rvza

W E ,N. R. Vakil of Surat, S. M. Roumie its Guardian, shall be exercised, adminis-
of Mandalay, Pritam Singh of Lahore, tered and carried on by the abovenamed
Hishmatullah Koreshi of Delhi, Isfandiar National Spiritual Assembly and their duly
Bakhtiari of Karachi, Aspandiar Behram of qualified successors under this

Declaration

Bombay, Mahfuzu'l-Haq Ilmi of Delhi, Hormuzdyar Khodabaksh of Poona, and Ormsby Mollier of Bombay, duly chosen by the representatives of the Bah6'is of India and Burma in Ridvin of 1 9 3 2 t o be the National Spiritual Assembly of the Bahh'is of India and Burma, with full power t o establish a Trust as hereinafter set forth, hereby declare that from this date, the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahi'is of India and Burma by Bahi'u'llih, Founder of the Bahi'i Faith, by 'Abdu'l-Bah6, its Interpreter and Exemplar, and by Shoghi Effendi, our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahi'u'llih for Bah6'i administrative bodies in the utterance: "Be ye Trustees of the Merciful One

of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees uf the Bahi'is of India and Burma, does so as the administrative body of a religious community which has had continuous existence and responsibility for over thirty years. I n consequence of these activities the National Spiritual Assembly is called upon t o administer such an ever-increasing diversity and volume of asairs and properties for the Bahi'is of India and Burma that we, its members, now feel it both desirable and necessary t o give and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions-and given renewed creative energy and universal application to the conditions of this age in the life and

utterances of
among men" and seek the help of God and
the purposes and
His guidance in order to fulfil that exhorta-
to administer
tion.
Bahi'u'll5.h for

The National Spiritual Assembly of the Bahi'is of India and Burma, 193s-1936.

MEMORANDUM OF ASSOCIATION OF
THE NATIONAL SPIRITUAL
ASSEMBLY
The name of the Trust shall be the Na-
tional Spiritual Assembly of the Bah6'is of
India and Burma.
ARTICLE2-OBJECTS
Sharing the ideals and assisting the efforts
of our fellow Bah6'is to establish, uphold

Bahd'u'llbh-we declare
the purposes and objects of this Trust to be,
to administer
the affairs of the Cause of

the benefit of the Bahi'is of
India and
Burma according to the principles
of Bah6'i
affiliation and administration created
and
established by Bahi'u'llih, defined and ex-
plained by 'Abdu'l-Bahh and amplified and
applied by Shoghi Effendi and his
duly con-
stituted successor and
successors under the
provision of the Will and
Testament of
'Abdu'l-Bahl.
These purposes are to be redized by
means of devotional meetings; by
public
meetings and conferences of an
educational,

Certificate of Incorporation of the National Spiritual Assembly of the Bahl'is of India and Burma.

humanitarian and spiritua! character; by the
publication of books, magazines and news-
papers; by the construction of temples of
universal worship and of other institutions
and edifices for humanitarian service; by
supervising, unifying, promoting and gen-

against the Trustees, ie.,
the National Spir-
itual Assembly, and the
members thereof, of
any character whatsoever,
whether legal or
equitable and whether arising
out of con-
tract or tort, shall loolr
solely t o the funds
of the Trust and to the
property of the

erally administering the activities of the Bahi'is of India and Burma in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are: -

(a) The right t o enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic or any state, territory or colony thereof, or any foreign government; and in this connection and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

(b) T o hold aud be named as beneficiary under any trust established by law or otherwise or under any will or any other testamentary instrument in connection with any gift, devise, or bequest in which a trust or Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly as Trustees by their duly authorized officers or agents.

ARTICLE 4-RULES A N D PROCEDURE

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted t o them under the memorandum such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the

several local and
trusts is or are established in any part of the other elements composing the body of the
world as well as in India and Burma, t o Bahi'is of India and Burma, not inconsist-
receive gifts, devises or bequests of money ent with the terms of this instrunlent and
or other property. all in accordance with the explicit instruc-
(c) All and whatsoever the several pur- tions given us t o date by Shoghi Effendi,
poses and objects set forth in the written Guardian of the Cause of Bahi'u'llih, which
utterances of Bahi'u'lkh, 'Abdu'l-Bah6 and instructions are already known t o the
Shoghi Effendi, under which certain juris- Bahi'is of India and Burma and accepted by
diction, powers and rights are granted to them in the government and practice of
National Spiritual Assemblies. their religious affairs.
(d) Generally t o do all things and acts
ARTICLE5-OFFICE
which in the judgment of said Trustees,
i.,, the National Spiritual Assembly of the The Central Office of this Trust shall he
Bahl'is of India and Burma, are necessary, located in the city of Lahore, Punjab, India,
proper and advantageous to promote the or in such place as may be decided upon
complete and successful administration of from time to time by the National Spiritual
this Trust. Assembly.

ARTICLE 3 ARTICLE.6-SEAL
Section I . All persons, firms, coryora- The seal of this T r ~ i s tshall be circular in
tions and associations extending credit to, form, bearing the following description:-
contracting with or having any claim "National Spiritual Assembly of the

Bahi'is of India and Burma. Declaration decisions of Locd Spiritual Arse~nblierand
of Trust 1932-33." shall have the right of final decision in all
cases where the qualification of an individ-
ual or group for continued voting rights

and membership in the BahPi body is in question. I t shall furthermore represent the Bahi'is of India and Burma in all their co-operative and spiritual activities with the Bahi'is of other lands, and shall constitute the sole electoral body of lndia and Burma in the formation of the Universal House of Justice provided for in the sacred writings of the Bahi'i Cause. Above all, the National Spiritual Assembly shall ever seek t o attain that station of unity in devotion t o the revelation of Baha'u'llih which will attract the confirmations of the Holy Spirit and enable the Assembly t o serve the founding of the Most Great Peace. In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahi-,u ,116h:-

"It behooveth them (i . c., Spiritual Assemblies) t o be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwell on earth. I t is incumbent upon them to take counsel together, and t o have regard for the interests of the servants of God, for His sake, even as

This memorandum may be amended by majority vote of the members of the National Spiritual Assembly of the Bahi'is of India and Burma at any special meeting duly called for that purpose, provided that at least 3 0 days prior t o the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS O F T H E NATIONAL SPIRITUAL ASSEMBLY

ARTICLE 1

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahi'i Cause throughout India and Burma, including paramount authority in the administration of this Trust. I t shall endeavour to stimulate, unify and co-ordinate the manifold activities of the Local Spiritual Assemblies (hereinafter defined) and of individual Bahi:is in India and

they regard
Burma and by all possible means assist them their own interests, and ro choose that
t o promote the oneness of mankind. It which is meet and seemly."
shall be charged with the recognition of
such Local Assemblies, the scrutiny of local ARTICLE 2
membership rolls, the calling of the Annual The Bahh'is of India and Burnla, for
Meeting or special meetings and the seating whose benefit this Trust has been estab-
of delegates to the Annual Meeting and lished, shall consist of all persons resident in
their apportionment among the various India and Burma who are recognized by
Local Bahi'i communities. I t shall appoint the National Spiritual Assembly as having
all National Bahi'i Committees and shall fulfilled the requirements of voting mem-
supervise the publication and distribution of bership in a local BahPi community. T o
Bahi'i literature, the reviewinn of all writ- become a voting member of a Bahi'i com-
ings pertaining t o the Bahi'i Cause, the munity a person shall-
construction and administration of the (n) be a resident of the locality defined
Mahriqu'l-A&kir and its accessory activi- by the area of jurisdiction of the Local
ties, and the collection and disbursement of Spiritual Assembly, as provided by Article
all funds for the carrying on of this Trust. VII, Section 12, of this instrument.
I t shall decide whether any matter lies with- (6) have attained the age of 2 1 years.
in its own jurisdiction or within the juris- (c) have established t o the satisfaction
diction of any Local Spiritual Assembly. It of the Local Spiritual Assembly, subject t o
shall, in such cases as it considers suitable the approval of the National Assembly,
and necessary, entertain appeals from the that he possesses the qualifications of Bahi'i
faith and practice, ~equiredunder he fol- Awr1u.s 6
lowing standard: Full recognition of the
Five members of the National Spiritual
station of the Foreruuner (the BLh), the
Assembly present at a meeting shall consti-
Author (Bah6'u'llih) , and 'Abdu'l-Bahi

tute a quorum, and a majority vote of
the True Exemplar of the Bah6'i Cause:
those present and constituting a quorum
unreserved acceptance of, and submission
shall he sufficient for the conduct of busi-
to, whatsoever has been revealed by Their
ness, except as otherwise provided in these
pen; loyal and steadfast adherence t o every
By-Laws, and with due regard to the prin-
clause of 'Ahdu'l-Bahi's sacred Will; and
ciple oL unity and cordial fellowship in-
close association with the spirit as well as
volved in the institution of a Spiritual
the form of present-day Bahi'i administra-
Assembly. The transactions and decisions
tion throughout the world.
of the National Spiritual Assembly shall he
recorded at each meeting by the Secretary,
who shall supply copies of the minutes to
The National Spiritual Assembly shall the Assembly members after each meeting,
consist of nine memhers chosen from among and preserve the minutes in the official
the Bahh'is of India and Burma, who shall records of che Assembly.
be elected by the said Bahi'is in manner
hereinafter provided, and who shall con-
tinne in oifice for the perlod o i one year, or
Whenever in any locality of India and
until their successors shall be elected.
Burma, be it city, town or village, the num-
ber of Bah6'is resident therein recog~lized
by the National Spiritual Assembly exceeds
The officers of the National Spiritual nine, these may on April 21st of any year
Assembly shall consist of a Chairman, Vice- convene and elect by plurality vote a local
Chairman, Secretary, Joint Secretary and administrative body of nine members, to be
Treasurer, and such other officers as may be known as the Spiritual Assembly of the
found necessary for the proper conduct of BahB'is of that community. Every such
its affairs. The officers shall be elected by Spiritual Asselnbly shall be elected annually
a majority vote of the Assembly taken by thereafter upon each successive 21st day of
secret ballot. April. The members shall hold

office for
the term of one year and until their successors are elected and qualified.

The first meeting of a newly-elected National Spiritual Assembly shall be called by the member elected to membership by the highest numher of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall he called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held a t a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

When, however, the numher of Bahi'is in any community is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become estahlished with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Sectiofz 1. Each newly elected local Spiritual Ashmhly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws t o the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its busi-

ness and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary

interests uf the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether

of the National Assembly the names of the members of the newly elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahl'u'llih, 'Abdu'l-Bahi and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahi'i activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahi'i community duly called for that purpose by the Assembly. I n the event that the nurnber of vacancies exceeds four, making a quorum of the Local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 1. The business of the local a particular matter involves the interest and welfare of the national Bahi'i body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Bahi'i community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its iinding shall be final.

Section 70. Where any dissension exists within a local Bahl'i community of such a character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

Sectjon I I. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahi'i communities, shall be

submitted in
Assembly shall he conducted in like man- the first instance to the National Assembly,
ner as provided for the deliberations of the which shall have original and final jurisdic-
National Assembly in Article VI above. tion in all such matters.

Section 6. The local Assembly shall pass Section 12. The sphere of jurisdiction
upon and approve the qualifications of each of a local Spiritual Assembly, with respect
member of the Bahi'i community before to residential qualification of membership
such members shall be admitted to voting and voting rights of a believer in any Bahi'i
membership; but where an individual is community, shall be the locality included
dissatisfied with the ruling of the local within the civil limits of the city, town or
Spiritual Assembly upon his Bahh'i qualifi- village, but Bahl'is who reside in adjacent
cations, such individual may appeal from outlying or suburban districts and can
the ruling to the National Assembly, which regularly attend the meeting of the local
shall thereupon take jurisdiction of and Bahi'i community may be enrolled on the
finally decide the case. membership list of the adjacent Spiritual

Section 7. On or before the 1st day of Assembly and enjoy full voting rights
February of each year the Secretary of each pending the establishment of a local Spir-
local Assembly shall send to the Secretary itual Assembly in their home community.
of the National Assembly a duly certified All differences of opinion concerning the
list of the voting members of the local sphere of jurisdiction of any local spiritual
Bahh'i community for the information and Assembly or concerning the affiliation of
approval of the National Assembly. any Bahi'i or group of Bahh'is in India and

Section 8. All matters arising within a Burma shall be referred t o the National
local Bahl'i community which are of purely Spiritual Assembly, whose decision in the
local interest and do not affect the national matter shall be final.

Spiritual Assembly by mail or telegram
under such conditions as may be indicated
The Annual Meeting of the National by the National Assembly.
Spiritual Assembly at which its members Section 6 . If in any year the National
shall be elected shall be known as the Spiritual Asseinbl~shall consider that it is
National Convention of the BahL'is of impracticable or unwise to assemble to-
India and Burma, and shall be held at a gether the delegates to the National Con-
time and place to be fixed by the National vention, the National spiritual Assembly
Assembly, which shall give sixty days' shall provide ways and means by which the
notice of the mccting t o each local Bah6'i business of the Convention may be con-
community through its Spiritual Assembly. ducted by correspondence or telegram.
The National Assembly shall at the same Section 7. The presiding officer of the
time inform each Spiritual Assembly of the National Spiritual Asseinbl~ present at
number of delegates to the Convention it the National Convention shall call to
has assigned to the local Babi'i community order the delegates, who shall then proceed
in accordance with the principle of propor- to the permanent organization of the meet-
tionate representation in such manner that ing, electing by ballot a presiding officer, a
the entire number of delegates composillg Secretary and such other officers as are
the National Convention shall be nineteen. necessary for the proper conduct of the
Upon receipt of this notice each local Spir- business of the Convention.
itual Assembly shall, within a convenient Section 8. The principal business of the
period and after giving due and sufficient National Convention shall be the election
notice thereof, call a meeting of the voting of the nine members of the incoming
members on its rolls for the purpose of National Spiritual Assembly, the considera-
electing their delegate or delegates to the tion of the reports of the financial and
National Convention; and, not later than other activities of the outgoing National
thirty days before the date of the Conven- Assembly and its various committees,

and
tion, the Secretary of each local Spiritual deliberation upon the affairs of the Bah6'i
Assembly shall certify to the Secretary of Cause in general, it being understood, how-
the National Spiritual Assembly the names ever, in accordance with the principles of
and addresses of the delegates so elected. Bahi'i administration defined by the Guard-
Section I. All delegates to the Conven- ian that all deliberation and action of the
tion shall be elected by plurality vote. delegates at the National Convention, other
Members who for illness or other unavoid- than the election of the members of the
able reasons are unable to be present at the incoming National Spiritual Assembly, shall
election in person shall have the right to constitute merely advice and recommenda-
transmit their ballots by mail or telegram tion for consideration by the said Assembly,
under conditions satisfactory to the local final decision on all matters concerning the
Spiritual Assembly. aifairs of the Bahi'i Cause in India and
Section 2. All delegates to be seated at Burma being vested solely in that body.
the Convention must be enrolled as voting Section 9. The general order of business
members of the Bahi'i community repre- to be taken up at the National Convention
sented by them. shall be prepared by the National Spiritual
Section 3 . The rights and privileges of Assembly, but any and all matters pertain-
a delegate may not be assigned nor may ing to the Cause introduced by any of the
they be exercised by proxy. delegates may upon motion and vote be
Section 4. The recognition and seating taken up as part of the deliberations of the
of delegates to the National Convention Convention.
shall be vested in the National Spiritual Section 10. The election of the members
Assembly. of the National Spiritual Assembly shall be
Section 5 . Delegates unable to be present by plurality vote of the delegates

recog-
in person at the Convention shall have the nized by the outgoing National Spiritual
right t o vote for members of the National Assembly, i.e., the members elected shall be

the nine persons receiving the greatest num- each elector may vote for none but those
ber of votes on the first ballot cast by whom prayer and reflection have inspired
delegates present a t the Convention and him t o uphold.
delegates whose ballot has been transmitted Among the most outstanding and sacred
to the Secretary of the National Spiritual duties incumbent upon those who have been
Assembly by mail or telegram. I n case by called upon t o initiate, direct and co-
reason of a tie vote or votes the full mem- ordinate the affairs of the Cause as members
bership is not determined on the first ballot, of local or National Spiritual Assemblies
then one or more additional ballots shall be are :-
taken until all nine members are elected. T o win b y every means in their power
Section 11. All official business trans- the confidence and affection of those whom
acted at the National Convention shall be it is their privilege to serve; t o investigate
recorded and preserved in the records of the and acquaint themselves with the considered
National Assembly. views, the prevailing sentiments and the
Section 1 2 . Vacancies in the member- personal convictions of those whose welfare
ship of the National Spiritual Assembly it is their solemn obligation t o promote;
shall be filled by a plurality vote of the to purge their deliberations and the general
delegates colnposing the Convention which conduct of their affairs of self-contained
elected the Asselnbly, the ballot t o be taken aloofness, the suspicion of secrecy, the
by correspondence or in any other manner stifling atmosphere of dictatorial assertive-
decided upon by the National Spiritual ness and of every word and deed that may
Assembly. savor of partiality,

self-centeredness and
prejudice; and while retaining the sacred
ARTICLE 9
right of final decision in their hands, to
Where the National Spiritual Assembly invite discussion, ventilate grievances, wel-
bas been given in these By-Laws exclusive come advice, and foster the sense of
and final jurisdiction, and paramount ex- inter-dependence and co-partnership, of
ecutive authority, in all matters pertaining understanding and mutual confidence be-
to the activities and affairs of the Bahi'i tween thernsel~resand all other Bahi'is.
Cause in India and Burma, i t is understood
that any decision made or action taken ARTICLE 1 2
upon such matters shall be subject in every These By-laws may be amended by
instance t o ultimate review and approval lnajority vote of the National Spiritual
by the Guardian of the Cause or the Uni- Assembly at any of its regular or special
versal House of Justice. meetings, provided that at least fourteen
days prior to the date fixed for the said
meeting a copy of the proposed amendment
Whatever functions and powers are not or amendments is mailed to each member
specifically attributed to local Spiritual of the Assembly by the Secretary.
Assemblies in these By-Laws shall be con- (Sd.) N. R. VAKIL,
sidered vested in the National Spiritual Chairman and Treasurer.
Assembly, which body is authorised t o dele- " S. M. ROUMIE,
gate such discretionary functions and Vice-chairman.
powers as it deems necessary and advisable " PRITAMSINGS,
t o the local Spiritual Assemblies within its Secretary.
jurisdiction. " HISHMATULLAH,
Joint Secretary.
" MAHFUZU'L-HAQILMI,
I n order t o preserve the spiritual char- " I~FANDIAR BAKHTIARI,
acter and purpose of Babi'i elections, the " ASPANDIARBEHRAM,
practice of nominations or any other elec- " HORMUZDYAR KHODABAKSH,
toral method detrimental t o a silent and " ORMSBY

MOLLIER,
prayerful election shall not prevail, so that
Members.
THE BAHA'I WORLD

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Declaration of Trust and By-Laws of the Natio~lalSpiritual Assembly of the Bahl'is of 'Irbq.
THE W O R L D O R D E R O F B A H A ' U ' L L A H 291
296 THE BAHA'I WORLD
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THE E A H ~ W
' ~O R L D
THE BAHA'f WORLD

Text of Authorization Issued for Registration by rhe Mixed Court in Egypt of the
National Spiritual Assembly of the Bahh'is of Egypt.
Declarat~onof Trust of the Nat~onalSpir~tualAssembly of the Bah6'is of Egypt.

- - -
THE BAHA'I WORLD
T H E WORLD ORDER OF BAHA'U'LLAH
301

BY-LAWS OF THE SPIRITUAL ASSEMBLY OF
THE BAHA'IS OF T H E C I T Y
OF NEW YORK1
ARTICLEI Splritual Assembly as defined in the By-
Laws adopted by the National Spiritual
T H E Bahi'is of the City of New York
adopt this Corporation in order to supply Assemhly and published by
that body for
the information and guidance of Bah6'is
proper legal status t o the conduct of the
affairs of a rcligiou:, communi~ywhich has throughout the United
States and Canada.
had continuous existence for more than
thirty years, being one of the first two
local Bahi'i communities established in The Spiritual Assembly,
in the fulfill-
North America. During this period the ment of its obligations
and responsibilities
community has been recognized, encouraged under this Corporation,

shall have exclusive
and instructed in letters and commuoica- jurisdiction and authority
over all the
tions addressed t o i t by 'Abdu'l-Bahi, who local activities and
affairs of the Bah6'i
in one com~nuuication designated New community of the City of
New York,
York "The City of the Covenant." I t was including paramount
authority in the
in this city that 'Abdu'l-Bahi devoted the adn~inistrationof this
Corporation. I t shall
larger portion of His American visit in be responsible for
maintaining the integ-
1912. The Assembly has been recognized rity and accuracy of all
Bahi'i teaching,
since the Ascension of 'Abdu'l-Bah6 in whether written or oral,
undertalcen
letters addressed t o it by the Guardian of throughout the local
community. I t shall
the Bahi'i Faith. The New Yorls Bah6'i make available the
published literature of
community has been continuously and un- the Faith. I t shall
represent the com-
interruptedly represented by delegates in munity in its relations to
the National
the Annual Meetings held by the recognized Spiritual Assembly, in its
relation to the
national Bah6'i body of North America Guardian of the Bahl'i
Faith, t o other local
since the formation of that body in 1909. Bahi'i communities, and to
the general
The Spiritual Assembly is at present en- public in the City of New
York. I t shall
rolled in the list of Local Spiritual Assem- be charged with the
recognition of all appli-
blies recognized by the National Spiritual cants requesting
membership in the local
Assembly. Bahi'i community. I t
shall pass upon the
The Trustees, i.e., the Spiritual Assem- right of any and all members
of the com-
bly, recognize that this action has been munity whose tnenlbership
is in question
taken in fill1 unanimity and agreement. to retain their status as
voting members
They acknowledge for themselves and on of the community. I t
shall call the meer-

behalf of their successors the sacred meaning and universal purpose of the Bahi'i Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

I n administering the affairs of the Bahb'i Religion under this Corporation for the benefit of the Bah6'is of the City of New York in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a Local Spiritual Assembly

'The pattern for all local Bahi'i constitutions

community, for the information and approval of the national Bahi'i body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly t o declare at any time what activities and affairs of the Bahi'i community of the City of New York are national in scope and hence subject t o the jurisdiction of the national Bahi'i body.

ings of the con~munity, including the Bahi'i Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assen~bly. I t shall appoint and supervise all committees of the Baha'i community. I t shall collect and disburse all funds intended for the maintenance of this Corporation. I t shall have full and complete custody of the headquarters or meeting place of the Bahi'i community. I t shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahl'i local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahl'i importance and concern. I t shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahi'i body in matters of public politics and civil jurisdiction. It shall encourage intercourse be-

I t shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member t o be contrary t o the explicit teachings of the Bahi'i Faith or opposed to its best interests. I t shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly t o the Guardian of the Bahl'i Faith for review and final decision of any matter related t o the Faith in the City of New York.

ARTICLE IV

The Spiritual Assembly, in administering tlus Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahl'i Faith respecting the relationships of a Spiritual Assembly to its Bahh'i community, respecting the relations of Bah6'is to one another in the community, and the relationships of Bahi'is t o all non-Bahi'iv, without prejudice of race, creed, class or

tween the Bah6'i community of the City of New York and other recognized Bahh'i communities, issuing letters of introduction to Bahi'is traveling from New York and passing upon letters of introduction issued by other Bahi'i Assemblies. I t shall regard its authority as a means of rendering service to Bahi'is and non-Bahh'is and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining t o the Bahi'i community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

ARTICLE V

The Bahl'is of the City of New York, for whose benefit this Corporation has been established, shall consist of all persons resident in the City of New York who are recognized by the Spiritual Assembly as

nationality. The Assembly shall therefore above all recognize its sacred duty t o maintain full and complete unity throughout the Bahi'i community, to relieve and comfort the sick and distressed, to assist the poor and destitute, t o protect the orphans, the crippled and the aged, to educate the children of Bahl'is according t o the highest religious and intellectual standards, to compose differences and disagreements among members of the community, t o promulgate the principles of Divine Civilization revealed by Bahi'u'llih, and to promote in every way possible the Bahi'i aim of the oneness of mankind. I t shall faithfully and devotedly uphold the general Bahl'i activities and affairs initiated and sustained by the National Spiritual Assembly. I t shall co-operate wholeheartedly with other

having fulfilled the requirements of voting membership in this local Bahi'i community.

T o become a voting member of this Bahi'i community a person shall:

a. Be a resident of the City of New York as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

6. Have attained the age of 21 years.

c . Have established t o the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahh'i Faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the B i b) , the Author (Bahi'u'llih) , and 'Abdu'l-Bahb, the Exemplar of the Bahb'i religion; unreserved acceptance of, and sub-

Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of New York.

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~p ~ - - --

THE BAHA'I WORLD

Certificate N? 1220 B

STATE OF NEW YORK
COUNTY OF NEW.YORK

I, ALBERT MARINELLI, Clerk of the Counryof N e w Yo& and also

Clcrk of the Supreme Court in and for said c o u n ~ ,

and I do further certify, that such photographic copy is a correct transcripr of such record and of the whole of said original.
In WITNESS WHEREOF, I have hereunto sct my hand
thc srlin id ronrt d county at o City af New Yo-k, this....
day of .&.& ., q3 2.

The Fee charged for

7 6 2 'was
THE SPIRITUAL ASSEMBLY OF THE BAHATIS
O F m C m o F m Y m

Pursuant t o Section 193 of the Religious Corporation Lm of the State of New York

CERTIFICATE OF INCORPORATIOll

TEE SPIRITUAL ASSEMBLY OF THE BBHA'IS

OF THE CITY OF NEW Y O N

Re, the undersigned, a l l being of f u l l age, and citizens of the United States, and residents of the State of New York, desiring t o form a corporation purswnt to Section 193 of the Religious Corporation Law of the State of Hew York, do hereby mabe, sign, and aclmowledge t h i s c e r t i f i c a t e as follows:

FIRST: The p u r p s e and objects for which the corporation i s formed are t o administer tbe a f f a i r s of the Bahali Religion for the benefit of the Baha'is of the City of N e w York i n accordance with the religious teachings and administrative principles of t h i s Faith.

SECOND: The name of the corporation is t o he "The Spiritual Assembly of the Baha'is of the City of New Pork,"

THIRD: The t e r r i t o r y i n which i t s a c t i v i t i e s are principally t o be
conductei' i s New York City and vicinity.

FOURTB: The p i n c i p a l place of worship i s t o be located i n the City of New York, County of New York, State of New York.

FIFTR: The number of trustees i s t o be nine.
SIXTH: The names and places of residence of the persons t o be trustees u n t i l the f i r s t annual meet* are as follows:

-

NAldE	PLACE OF RESIDENCE
Ophelia Crum	101 West 55th Street, A m York City
Horace Holley	125 East 10th Street, New Pork City
Bertha Herklotz	1810 Cortelyou Road, Brooklyn, N.Y.
Booper Aarris	162 West 15th Street, New York City

J u l i a Threlkeld 101 West 55th Street, New York City
& d i e A. Mathews 430 East 57th Street, New Pork City
Marie B. Moore 41 Convent Avenue, New York City
Marion L i t t l e 485 Park Avenue, New York City
Edrard B. Kinney 204 West 56th Street, New Pork City

SEWNTX: The tlme f o r holding i t s annual meeting I 8 t o be on the twenty-first day of April i n each year.

The f i r s t meeting was held on March 30,1952, a t Bnhnli Center,
U 9 West 57th S t r e e t , New Pork City.

I N WITNESS IRIWEOF, We have made, signed and acknowledged t h i s c e r t i f i c a t e in t r i p l i c a t e . Dated t h i s t h i r t y - f i r s t day of March,1932.

Before me on t h i s t h i r t y - f i r s t day of March,l932, personally appeared
Horace Holley, Ophelia Crum, and Bertha Herklotz, who being by me severally sworn did acknowledge t h a t they had executed t h e written c e r t i f i c a t e of

COMMISSIONER OF DEEDS.
N E W YORK C I T Y
N e w York Co. Clrrk's NP. SO
N t r York Co. R e p l s l r i l N o 1 0 5 1
b o . r n i . . ~ a n Esplr.. F e b 1, 193.

mission to, whatsoever has been revealed by
ARTICLEVI
Them; loyal and steadfast adherence to The Spiritual
Assembly shall consist of
every clause of 'Abdu'l-Bah6's sacred Will nine Trustees
chosen from among the
and Testament; and close association with Baha'is of the
City of New York, who shall
the spirit as well as the form of BahP'i be elected by
these Baha'is in a manner
administration throughout the world. hereinafter
provided and who shall continue

T E SPIAITIIAL AS
SmT OP THE BAHA'IS
L

OF TBE CITY OF NEW Y O M eI.F?apy LSSlJED

in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

~h~ first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes, or, in case of a tie, by the member selected by lot from among those members; and this member shall preside until the chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the chairman, or, in his or her incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however that the Annual Meeting of the Assembly shall be held on April 21st, in accordance with the administrative principles recognized by all Bahd'i Assemblies.

section 1. ~i~~ members of the Assembly present at a meeting shall constitute a quorum.

ARTICLE IX

Section I. In the event that any decision of the Assembly shall after endeavoring to compose the differences of opinion invite three members of the Assembly to make appeal to the national Bahi'i body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the

Sectiou 2. In the same manner, if any difference arises between the

suburban districts and can regularly attend the meetings of the local Bahh'i community, mgY be enrolled on the membership list of the Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home

Assembly and
quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as provided in these By-Laws, and with due regard to the principles of unity and cordial fellowship involved in the institution of a Spiritual Assembly.

~b~ transactions and decisions of the Assembly shall be recorded at each meeting by the secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section 2, Vacancies in membership of [he Assembly shall be filled by election at a special meeting of the local 'i duly called for [hat purpose by the ~ ~ ~ ~the ~ eventb l ~ Section , the number of vacallcies exceeds four, makillg a quorum of the spiritual ~ ~ ~ Spiritual ~ Assembly ~ in b the event l ~ impossible, the election shall be under the

another local Assembly, or Assemblies, in North America, the matter to the national Bahh'i body and inform Of its readiness to make joint appeal together with the other Assembly Or

3. If, however, the of such appeal is unsatisfactory to the Spiritual Assenlbly or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affeciing adversely the welfare and the Bahh'i community of the City of New York, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right t o ~ ~ b hcommunity make appeal to the Guardian of the Faith.

4. The Assembly shall likewise have the right to make complaint to the ~ ~ National ~ Spiritual ~ Assembly ~ in b the event l ~ that matters of local Bah6'i

concern and
supervision of the National Spiritual As. influence are referred to the national body
semblv. by a member or members of the local com-
...
...-
,. mnnity without previous opportunity for
ARTICLEIX
action by the local Assembly.
The svhere of iurisdiction of the Sviritual
Assembly, with respect to residential quali- ARTICLEXI
fication of membership, and voting rights The Annual Meeting of the Corporation
of a believer in the Bah6'i community, at which its Trustees shall be elected shall
shall be the locality ~ncluded within the be held on April 21st at an hour and place
civil limits of the City of New York, but to he fixed by the Assembly, which shall
BahP'is, who reside in adjacent, outlying or give not less than fifteen days' notice of the

meeting to all members of the local BahB'i of delegates to be assigned t o the Bahi'i
community. community of the City of New York in
Section 1. The Assembly shall accept accordance with the principle of propor-
those votes transmitted to the Assembly tionate representation controlling the an-
before the election by members who by nual election of members t o the National
reason of sickness or other unavoidable Spiritual Assembly.
reason are unable t o be present at the elec- Section 1. When informed of the num-
tion in person. ber of delegates assigned to the local com-
Section 2. The election of members to munity, the Spiritual Assembly shall call a
the Spiritual Assembly shall be by p l ~ ~ r a l i t y special meeting of the community for the
vote. purpose of electing said number of delegates
Scctioa 3. All voting members of the t o represent the community at the Annual
local Baha'i community are eligible for Meeting of the National Spiritual

Assembly.
election as members of the Spiritual As-
sembly.
Section 4. The Assembly shall prepare
an agenda for the Annual Meeting in which
shall be included reports of the activities of
the Asselnbly since its election, a financial
statement showing all income and expendi-
ture of its fund, reports of its committees
and presentation of any other matters
pertaining to the aff~irsof the Bahi'i com-
munity. The Assembly, both preceding
and following the annual election, shall in-
vite discussion and welcome suggestions
from the community, in order that its
plans may reflect the community mind and
heart.
Section T. The result of the election
shall be reported by the Spiritual Assembly
to the National Assembly.

ARTICLEXIV

The seal of this Corporation shall be cir-
A ~ ~ r c 1 .XI1
a cular in form, bearing the following de-
I n addition ro the Annual Meeting, the scription: The Spiritual Assembly of
Assembly shall arrange for regular meetings Bahi'is of the City of New York, Cor-
of the Bahi'i community throughout the porate Seal.
year at intervals of nineteen days, in ac-
cordance with the calendar incorporated in
the teachings of the Bahi'i Faith.

These By-Laws may be amended by ma-
jority vote of the Spiritual Assembly at any

Section 2. The election of delegates to
the Annual Meeting of the National
Spiritual Assembly shall be by plurality
vote.
Section 3 . All voting members of the local Bahi'i community are eligible for election as delegates to the Annual Meeting of the National Assembly.
Section 4. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahh'i body for the recognition of local Spiritual Assemblies and the participation of local Bahi'i communities in the annual election of the national Bahi'i body.

ARTICLEXI11 of its regular or special meetings, provided
The Spiritual Assembly, on notice from that at least fourteen days prior t o the date
the National Spiritual Assembly, shall re- fixed for the said meeting a copy of the
port the number of voting members in the proposed amendment or amendments is
local community, that the national Bahi'i mailed t o each member of the Assembly
body may be duly informed of the number by the Secretary.
Certificate of Incorporation, the Spiritual Assembly of the Bahl'is of Teaneck, New Jersey, U. S. A.
THE WORLD ORDER OF BAHA'U'LLAH 311

Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Teaneck, New Jersey, U.S. A. (page 2) .
Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Teaneck, New Jersey, U. S. A. (page 3) .
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Certificate of Incorporat~on,the Splntual Assembly of Ch~cago(page 3) .

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Certificate of Incorporation, the Spiritual Assembly of the Bahh'is of Washington, D. C.,
U.S. A.
Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Washington,
D. C . , LJ,S. A. (page 3) .

-
THE WORLD ORDER OF BAHA'U'LLAH
323

TO HIS HONOUR THE LIEUTENANT
G O V E R N O R OF THE P R O V -
INCE OF QUEBEC
THEPETITION OF Elneric Sala, importer, 194 Riverside Drive, St. Lambert, Quebec, William Sutherland Maxwell, architect, 1548 Pine Avenue West, Montreal, Ernest Vernon Harrison, clerk, 3411 Northcliffe Avenue, Montreal, Miss Anne Savage,

2. The Bahb'is of the City of Montreal adopt this Corporation in order to supply proper legal status to their conduct of the affairs of a religious community which has had continuous existence for more than thirty years, being the first

local Bah6'i
spinster, 99 Guilbault Street, Montreal, community established in
Canada. During
Mrs. May Maxwell, wife of William this period the community has
been recog-
Sutherland Maxwell, 1148 Pine Avenue nized, encouraged and
instructed in letters
West, Montreal, Mrs. Rosemary Sala, wife and communications sent by
'Abdu'l-Bahb,
of Emeric Sala, 194 Riverside Drive, St. who, in one communication dated
at Haifa,
Lambert, Quebec, Miss Mary Sutherland Palestine, February 21, 1917,
and addressed
Maxwell, writer, 1548 Pine Aveuue West, "To the believers of God and
the maid-
Montreal, Siegfried Schopflocher, manu- servants of the Merciful in
the Dominion of
facturer, 1904 Van Horne Avenue, Mon- Canada," expressed the wish
"that in the
treal, and Rowland Ardouin Estall, sec- future Montreal may become so
stirred,
retary, 2072 St. Luke Street, Montreal, that the melody of the Kingdom
may travel
respectfully showeth as follows:- t o all parts of the world from
that Do-
The undersigned petitioners are desirous minion and the breaths of the Holy
Spirit
of obtaining Letters Patent under the Pro- may spread from that center t
o the East
visions of Part Three of the Quebec Com- and West of America."
'Abdu'l-Baha
panies' Act, (1920) and Amendments, himself spent several days in
this City dnr-
without share capital, constituting your ing the course of his visit to
America in
petitioners and such others as may become 1912. The Assembly has been
recognized
members in the corporation thereby created since the Ascension of
'Abdu'l-Bah6 in
a body corporate and politic under the name letters sent by Shoghi Effendi,
the Guardian
of "CORPORATION OF T H E SPIR- of the Bahb'i Faith. The
Montreal Bah6'i
ITUAL ASSEMBLY OF T H E BAHA'IS Community has been
continuously and
OF T H E CITY OF MONTREAL" or such uninterruptedly represented by
delegates in

other name as shall appear to you to be proper in the premises.

The undersigned have satisfied themselves and are assured that the proposed corporate name of the corporation under which incorporation is sought is not the corporate name of any other known corporation, incorporated or unincorporated, or any name liable to be confounded therewith or otherwise on public grounds objectionable.

Your petitioners are of the full age of twenty-one years.

The purposes for which this incorporation is sought by the petitioners are:-

1. T o administer the agairs of the Bahl'i Faith for the benefit of the Bahl'is of the City of Montreal in accordance with the religious teachings and administrative principles of this Faith.

the Annual Meetings held by the recognized national Bahb'i body of North America since the formation of that body in 1909.

The Spiritual Assembly is at present enrolled in the list of local Spiritual Assemblies recognized by the National Spiritual Assembly of the Bahl'is of the United States and Canada.

3. The Trustees, i e . , the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement.

They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahb'i Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

4. In administering the affairs of the Bahl'i Religion under this Corporation for the benefit of the Bahl'is of the City of

CANADA
PROVINCE OF QUEBEC
- - -
GEORGE THE FIFTH. b y t k (i r (i r (i r ~ j C a l . d C r (i r d B r i I ~ i n . l n n I d d I k I h i I ~ h M S ~
nlmr t + y d Ih<.'.lS Kme, hjmd" 01fkFa115 E l l W d rnde

TO .I1 W .bm m a pne." .WI hLhc "me w c o r m .
.c .

GREETING:

Certificate of Incorporation of the Bahi'is of Montreal, Canada.

IN TESTIMONY WHEREOF, we ham m u d Ua. Ow Ulm to
Ir nu& hmt. a d t b Great S u l d (lumid Rovlon ol w to
Irt h t ~ . ~ ,

Letters Patent
THE BAHA'I: WORLD
A F F I D A V I T

The undersigned solsmnly mhkes oath that a l l
M e Saots U e g e d l a t h e Memorandum of Agreement are trne.

ARD I HAVE SIGNED

Montreal in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly of the Bahb'is of the United States and Canada and ~ublished by that body for the information and guidance of Bahl'is throughout the United States and Canada.

5 . The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local National Spiritual Assembly, in its relation to the G u a r d i a ~of the Bahl'i Faith, to other local Bahi'i communities, and t o the general public in the City of Montreal.

I t shall be charged with the recognition of all applicants requesting membership in the local Bahi'i community. I t shall pass upon the right of any and all members of the community whose membership is in question t o retain their status as voting members of the community. I t shall call the meetings of the Community, including the Bahi'i Anniversaries and Feasts, the rneetings of consultation, the Annual Meeting and the meeting for the

election of dele-
activities and affairs of the Bahl'i com- gates to the Annual Meeting of the
munity of the City of Montreal, including National Spiritual Assembly. I t shall ap-
paramount authority in the administration point and supervise all committees of the
of this Corporation. I t shall he responsible Bahi'i community. I t shall collect and
for maintaining the integrity and accuracy disburse all funds intended for the main-
of all Bahl'i teaching, whether written or tenance of this Corporation. I t shall have
oral, undertaken throughout the local com- full and complete custody of the head-
munity. I t shall make available the pub- quarters or meeting place of the Bahl'i
lished literature of the Faith. I t shall rep- community. I t shall report to the National
resent the community in its relations t o the Spiritual Assembly annually, or when re-

quested, the membership roll of the Bahl'i Divine Civilization revealed by Bahi'u'llbh,
community, for the information and ap- and to promote in every way possible the
proval of the national Bahi'i body. The Bahi'i aim of the oneness of mankind. I t
Spiritual Assembly, however, shall recognize shall faithfully and devotedly uphold the
the authority and right of the National general Bahi'i activities and affairs initiated
Spiritual Assembly to declare at any time and sustained by the National Spiritual
what activities and affairs of the Bahi'i Assembly. I t shall co-operate whole-
community of the City of Montreal are heartedly with other local Spiritual Asseni-
more than local in scope and hence subject blies throughout North America in all
to the jurisdiction of the National Spiritual matters declared by the National Spiritual
Assembly. I t shall lilcewise recognize the Assembly t o be of general Bahi'i impor-
right of any member of the community to tance and concern. I t shall rigorously
appeal t o the National Spiritual Assembly abstain from any action or

influence, direct
for review and decision of any matter in or indirect, that savours of intervention on
which the previous decision of the local the part of a Bahi'i body in matters of
Spiritual Assembly is felt by the member political and civil jurisdiction. I t shall
to be contrary t o the explicit teachings of encourage intercourse between the Bah6'i
the Bahb'i Faith or opposed t o its best in- community of the City of Montreal and
terests. I t shall, on the other hand, have other recognized Bahb'i communities, issu-
the authority and right to appeal from the ing letters of introduction to Bahh'is
decision of the National Assembly to thc traveling from Montreal and passing upon
Guardian of the Bahb'i Faith for review and letters of introduction issued by other
final decision of any matter related to the Baha'i Assemblies. I t shall regard its
Faith in the City of Montreal. authority as a meails of rendering service t o
6 . The Spiritual Assembly, in adminis- Bahi'is and non-Bahk'is and not as a source
tering this Corporation, shall ever bear in of arbitrary power. While retaining the
mind the ideals upheld in the Sacred sacred right of final decision in all matters
Writings of the Bah6'i Faith respecting the pertaining to the Bahl'i community, the
relatio~lshipsof a Spiritual Assembly to its Spiritual Assembly shall ever seek the
Bahh'i community, respecting the relations advice and consultation of all members
of Bahi'is to one another in the community, of the community, lreep the community
and the relationships of Baha'is t o all non- informed of all its affairs and invite
Bahi'is, without prejudice of race, creed, full and free discussion on the part of
class or nationality. The Assembly shall the co~nmunityof all matters affecting the
therefore above all recognize its sacred duty Faith.
t o maintain full and complete unity The Head Office of the Corporation shall
throughout the Bahh'i community, to re- be at Room No. 214, 1231 St.

Catherine
lieve and comfort the sick and distressed, Street West in the City and District of
t o assist the p w r and destitute, t o protect Montreal.
the orphans, the crippled and the aged, to The amount ro which the value of the
educate the children of Babl'is according immovable property which the Corporation
to the highest religious and intellectual is t o possess is to be limited is $2YO,OOO.OO.
standards, t o compose differences and dis- The following are the names in full and
agreements among members of the com- the address and profession or calling of each
munity, to promulgate the principles of of the petitioners:

PETITIONERS	PROFESSION OR CALLING	ADDRESS
Emeric Sala	Importer	194 Riverside Drive, St. Lambert, Que.
William Sutherland Maxwell	Architect	1 j 4 8 Pine Avenue W., Montreal, Que.
Ernest Vernon Harrison	Clerk	341 1 Northcliffe Ave., Montreal, Que.

PETlTIONIRS	PROFESSION OR CALLING	ADDRESS
Miss Anne Savage	Spinster	99 Guilbault Street, Montreal, Que.
Mrs. May Maxwell Maxwell	Wife of William Sutherland Maxwell	1148 Pine Avenue W., Montreal, Que.
Mrs. Rosemary Sala	Wife of Emeric Sala	194 Riverside Drive, St. Lambert, Que.
Miss Mary Sutherland Maxwell	Writer	1>48 Pine Avenue W., Montreal, Que.
Siegfried Schopflocher	Manufacturer	1904 Van Horne Avenue, Montreal, Que.
Rowland Ardouin Estall	Secretary	2072 St. Luke Street, Montreal, Que.

The said E~nericSala, William Sutherland Maxwell, Ernest Vernon Harrison, Miss Anne Savage. Mrs. May Maxwell, Mrs. Rosemary Sala, Miss Mary Sutherland Max- members of the Corporation a body ~ o l i t i c and corporate without share capital for the purposes above set forth.
Emeric Sala,

well, Siegfried Scho~flocher,and Rowland Maxwell,
Ardouin Estall will be the first o r provisional Trustees of the Corporation.
A Memorandum of Agreement by the petitioners under seal and in accordance with the Act has been executed in duplicate, one of the duplicates being transmitted herewith.
The undersigned therefore request that a charter may be g a n t e d constituting them and such other persods as hereafter become

William Sutherland Maxwell,
Ernest Vernon Harrison,
Anne Savage,
May Maxwell,
Rosemary Sala,
Mary Sutherland Maxwell,
Siegiried Schopflocher,
Rowland Ardonin Estall.

Dated at Montreal this twentieth day of December 1934.

MEMORANDUM OF AGREEMENT
(To be executed in duplicate, one duplicate to be transmitted with the application)
CORPORATION O F T H E SPIRITUAL ASSEMBLY OF T H E BAHA'IS O F T H E CITY O F MONTREAL

W E , the undersigned, do hereby severally covenant and agree each with the other t o become incorporated as a corporation, without share capital, under the provisions of part of the Companies' Act, 1920, and Amendments, under the name of Corporation of the Spiritual Assembly of the Bahi'is of the City of Montreal or such other name as the Lieutenant-Governor of the Province of Quebec may give to the Corporation.

And we do hereby severally agree to become members of the Corporation and subject t o the By-Laws containing the following:

ARTICLE1

The name of the Corporation shall be Corporation of the Spiritual Assembly of the Bahi'is of the City of Montreal.

Pwrpose of I~zcorporation.

The Bahb'is of the City of Montreal adopt this Corporation in order to supply proper legal status t o their conduct of the affairs of a religious community which has had continuous existence for more than thirty years, being the first local Bahi'i com-

lowing provisions.

munity established in Canada. During this period the community has been rccognizcd, encouraged and instructed in letters and communications sent by 'Abdu'l-Bahi, who in one communication dated at Haifa, Palestine, February 21, 1917 and addressed "To the believers of God and the maid-servants of. the Merciful in the Dominion of Canada" expressed the wish "that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the East and West of America." 'Ahdu'l-Bahi himself spent several days in this city during the course of his visit t o America in 1912. The Assembly has been recognized since the Ascension of 'Ahdu'l-Bahi in letters sent by the Guardian of the Bahi'i Faith. The Montreal Bahi'i Community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bah6'i body of North America since the

Powers and Drtics. The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahi'i community of the City of Montreal, including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahh'i teaching, whether written or oral, undertaken throughout the local community. I t shall make available the published literature of the Faith. I t shall represent the community in its relations t o the Guardian of the Bahi'i Faith, to other local Bahi'i communities, and to the general public in the City of Montreal. I t shall be charged with the recognition of all applicants requesting membership in the local Bahi'i community. I t shall pass upon the right of any and all members of

the community
formation of that hody in 1909, The Spirit- whose membership i s in
question t o retain
ual Assembly is at present enrolled in the list their status as voting
members of the com-
of local Spiritual Assemblies recognized by munity. I t shall call the
meetings of the
the National Spiritual Assembly of the community, including the
Bahi'i Anni-
Bah6'is of the United States and Canada. versaries and Feasts, the
meetings of con-
The Trustees, i.e., the Spiritual Assembly, sultation, the Annual Meeting
and the
recognize that this action has heen taken meeting for the election of
delegates to the
in full unanimity and agreement. They Annual Meeting of the
National Spiritual
acknowledge for themcelves and on behalf Assembly. I t shall appoint
and supervise
of their successors the sacred meaning and all committees of the Bah6'i
community.
universal purpose of the Bahi'i Faith, the I t shall collect and
disburse all funds in-
teachings and principles of which fulfil the tended for the maintenance
of this Cor-
divine promise of all former revealed re- poration. It shall have full
and complete
ligions. custody of the headquarters
or meeting
place of the Bahl'i community. I t shall
I-eport to the National Spiritual Assembly
Policy of Corkoratiotz. I n administering annually, or when requested, the
member-
the affairs of the Bah6'i Religion under this ship roll of the Bahi'i
community, for the
Corporation for the benefit of the Bah6'is information and approval of
the na~ional
of the City of Montreal in accordance with Bzhi'i hody. The Spiritual
Assembly,
the religious teachings and administrative however, shall recognize the
authority and
principles of this Faith, the Spiritual As- right of the National
Spiritual Assembly t o
sembly shall act in conformity with the declare at any time what
activities and
functions of a local Spiritual Assembly as affairs of the Bahi'i
community of the City

defined in the By-Laws adopted b y the
National Spiritual Assembly of the Bshi'is
of the Unitcd States and Canada and pub-
lished by that body for the information
and guidance of Bahl'is throughout the
United States and Canada.

'i WORLD

of any matter in which the previous Je-
cision of the local Spiritual Assembly is
felt by the member to be contrary to the
explicit teachings of the Bahi'i Faith or
opposed t o its best interests. I t shall, on
the other hand, have the authority and
right t o appeal from the decision of the
National Assemhly t o the Guardian of the
Bahi'i Faith for review and final decision
of any matter related to the Faith in the
City of Montreal.

ARTICLE I

Powers and Dzcties. The Spiritual Assein-
bly, in administering this Corporation, shall
ever bear in mind the ideals upheld in the
Sacred Writings of the Bahh'i Faith respect-
ing the relationships of a Spiritual Assem-
bly to its Bahi'i con~munity,respecting the

of Montreal are more than
local in scope
and hence subject t o the
jurisdiction of
the National Spiritual
Assembly. I t shall
likewise recognize the right
of any member
of the community to appeal t
o the National
Spiritual Assembly for review
and decision
and passing upon
letters of introduction
issued by other
Bahl'i Assemblies. I t
shall regard its
authority as a means of
rendering service
LO Bahi'is and non-Bah2is
and not as a
source of arbitrary power.
While retaining
the sacred right of final
decision in all
maLters pertaining t o the
Bihl'i com-
munity, the Spiritual
Assembly shall ever
seek the advice and
consultation of all
members of the community,
keep the com-
munity informed of all its affairs, and invite
full and free discussion on the part of the
community of all matters
affecting the
Faith.

ARTICLE6

Voting Menzbms: The
Bahi'is of the
City of Montreal, for
whose benefit this
Corporation has been
established, shall con-

relations of Bahi'is to one mother in the community, and the relationships of Bahi'is to all non-Baha'is, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahi'i community, to relieve and comfort the sick and distressed, t o assist the poor and destitute, t o protect the orphans, the crippled and the aged, to educate the children of Bahi'is according t o the highest religious and intellectual standards, to compose ditkrer~ces and disagreements anlong members of the community, t o promulgate the principles of Divine Civilization revealed by Bahi'u'116h, and t o promote in every way possible the Bahh'i aim of the oneness of mankind. I t shall faithfully and devotedly uphold the general Bahi'i activities and affairs initiated and sustained by the National Spiritual Assembly. I t shall co-operate whole-heartedly with other local Spiritual Assemblies throughout North America in all matters declared by the

sist of all persons resident in the City of Montreal who are recognized by the Spiritual Assembly as having fulfilled the requirements o i voting membership in this local Bahi'i communi~y. T o become a voting member of this Bahi'i community a person shall

a. Be a resident of the City of Montreal as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

b. Have attained the age of 21 years.

c. Have established t o the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual ~ s s e m b l y , that he (or she) possesses the qualifications of Bahi'i faith and practice required under the following standards:

Full recognition of the Station of the Fore-runner (the Bib), the Author (Bahh'u'llih) , and 'Abdu'l-Bahl the Exemplar of the Bahi'i religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence t o every clause of

'Abdu'l-Bah6's sacred Will and Testament; and close association with the spirit as well as the form of Bahi'i administration throughout the world.

ARTICLE 7

Board of Trustees. The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahi'is of the City of Montreal, who shall be elected by these Bahl'is in a manner hereinafter provided

and who shall continue in office for the period of one year, or until their successors shall be elected.

AKTICLE 8

Oficerr. The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by secret ballot.

ARTICLE9

Meetings of Board, Vacancies. The first meeting of a newly-elected Assembly shall be called by the member elected to membership who shall have received the highest number of votes. Should this be impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE 10

N o Re?nl~nerationfor Services. N o remuneration of any kind shall accrue to any officer or member of the Spiritual Assembly in recognition of any services rendered or t o be rendered by him (or her) in rhe performance of his (or her) official duties as a member of the Assembly.

ARTICLEI 1

Auditing of Books. The Spiritual Assembly shall arrange for the regular auditing of its books by an auditor or auditors to be

ship
. by. the highest number of votes or. in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman, or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held on April 21, in accordance with the administrative principles recognized by all Bahi'i Assemblies.

Section I. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard t o the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly.

appoi~lted by the Assembly.

ARTICLE 1 2

Sphere of Juvisdiction. The sphere of jurisdiction of the Spiritual Assembly, with respect t o residential qualification of membership, and voting rights of a believer in the Bahi'i community, shall he the locality included within the civil limits of the City of Montreal, but Bahi'is who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the Assembly; provided however, that the local Bahi'i community, may be enrolled on the membership list of the Spiritual Assen~bly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

ARTICLE I 3

Appeals. Section I. I n the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavouring t o compose the difference of opinion invite the said member o r members to make appeal to the National Bahi'i

The transactions and decisions of the As-
sembly shall be recorded at each meeting
by the Secretary, who shall have the
minutes adopted and approved by the
Assembly, and preserve them in the official
records of the Assembly.

Section 11. Vacancies in the membership
of the Spiritual Assembly shall be filled by
election at a special meeting of the local
Bah6'i community duly called for that pur-
pose by the Assembly. I n the event that
the number of vacancies exceeds four, mak-
ing a quorum of the Spiritual Assembly
itual Assembly, or the Assen~blv at any
time has reason to believe that actions of
the ~ ~spiritual~ p,ssemb~y
i are afiect-
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~ Meetings.
l In addition to the
ir~gadversely the welfare and unity of the
Assembly ar-
~ ~ h d comlnunitv
'i of the citv ~ ~ range ~ for regular
~ .meetings
~ of the~ Bahb'i ~ l ,
- , ~ - comnlunity
~ throughout the year at intervals
it shall, after to compose its differ:
ence of opi,lion with the body in of nineteen days, in
accordance with the
direct have right to make calendar in
the teachings
appeal to the Guardian of the Faith. the Bahi'i Faith.

bly t o become party t o the
appeal.

Section 11. I n the same
manner, if any
diAerence arises between the
Assembly and
another local Assembly, or
Assemblies, in
North America, the Assembly shall
report
the matter to the national
Bahi'i body and
inform that body of its
readiness t o make
joint appeal together with the
other Assem-
bly or Assemblies.

Section 111. If, however,
the result of
such appeal is unsatisfactory t
o the Spir-

ARTICLEI f

Section IV. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahl'i concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE14

Annual Meetings and Methods of Elcc- tion

Section I. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

Section 11. The elcction of rne~nbcrsto the Spiritual Assembly shall be by plurality vote.

Section 111. All voting members of the local Bah6'i community are eligible for local Bahl'i community are eligible for elec- tion as delegates to the Annual Meeting of the Corpora- tion at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall givc not less than fifteen days' notice of the meeting to all members of the local Bahi'i community.

Election of Delegates to Nntional Convention

Thc Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Baha'i body may be duly informed of the number of delegates to be assigned t o the Bahl'i community of the City of Montreal in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

Section I. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

Section 11. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section 111. All voting members of the local Bah6'i community are eligible for election as delegates to the Annual Meet-

tion as members of the Spiritual Assembly. ing of the National Assembly.
Section IV. The Assembly shall prepare Section IV. The result of the election
an agenda for the annual Meeting in which shall be reported by the Spiritual Assembly
shall be included reports of the activities of to the National Spiritual Assembly, and the
the Assembly since its election, a financial Spiritual Assembly shall meet all the condi-
statement showing all income and expendi- tions laid down by the national Bah6'i body
ture of its funds, reports of its commit- for the recognition of local Spiritual Assem-
tees and presentation of any other matters blies and the participation of local BahB'i
pertaining to the affairs of the Baha'i communities in the annual election of the
community. The Assembly, both preceding national Bahl'i body.
and following the annual election, shall in-
vite discussion and welcome suggestions
from the community, in order that its plans Seal. The seal of the Corporation shall
may reflect the community mind and heart. be circular in form, bearing the following
Section V. The result of the election description: CORPORATION OF T H E
shall be reported by the Spiritual Assembly SPIRITUAL ASSEMBLY OF T H E BA-
to the National Assembly. HkfS OF THE CITY OF MONTREAL.

ARTICLE18 IN WITNESS WHEREOF WE H A Y ~ SIGNED

Amendments. These By-Laws may be Emeric Sala,
amended by majority vote of the Spiritual William Sutherland Maxwell,
Ernest Vernon Harrison,
Assembly at any of its regular or special Anne Savage,
meetings, provided that at least fourteen May Maxwell,
days prior to the date fixed for the said Rosemary Sala,
meeting a copy of the proposed amendment Mary Sutherland Maxwell,
or amendments is mailed to each member Siegfried Schopflocher,
of the Assembly by the Secretary. Rowland Ardouin Estall.

The National Spiritual Assembly of the Baha'is of Great Britain and Ireland.

B Y - L A W S O F THE S P I R I T U A L ASSEMBLY OF THE BAHA'IS O F E S S L I N G E N , G E R M A N Y

1. NAMENUND ZWECK.

Die Bahi'i-Arbeitsgemeinschaft Esslingen a/N, ist ein Glied der Bahi'i-Bewegung. Ihr Zweck ist die Fiirderung, Verbreitung und Verwirklichung der Bahi'i-Ideen gemass den Lehren Bahb'u'lllh's und 'Abdu'l-Bahb's und ihrer Fortentwicklung durch deren von zu beantragen. der Allgemeinheit der BahVi in der Welt anerkannten Nachfolger (Huter) .

2. Snz.

Der Sitz ist Esslingen a m .

3. EINTRAGUNG.

Die Eintragung in das Vereinsregister ist

4. M~TGLIEDSCHAPT.

I. Edwevh der Mifglicdsrhaft.

Mitglied kann jede in der Gemeinde Ess- lingen ansissige v o l l j ~ h r i ~naturliche e Per-

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Certificate of Incorporation of the Spiritual Assembly of the Bahl'is
of Karachi, India.
Certificate of Incorporation of the Spiritual Assembly of the Bahl'is
of Calcurta, India.

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Certificate of Incorporation of the Spiritual Assembly of the Bah6'is
of Delhi, India.
Certificate of Incorporation of the Spiritual Asse~nblyof the Bah6'is of
Rangoon, Burma.

Certificate of Registration of the Spiritual Assembly of the Bahi'is of Daidanaw, Burma.

Certificate of Incorporation of the Spiritual Assembly of the Bah6'is of Mandalay, Burma.

Certificate of Incorporation of the Spiritual Assembly of the Bah6'is of Auckland,
New Zealand.

DOCUMENTS RELATED T O THE INCORPORATION OF THE NATIONAL SPIRITUAL ASSEMBLY O F T H E BAHA'IS OF T H E U N I T E D S T A T E S A N D C A N A D A AS A R E C O G N I Z E D RELIGIOUS SOCIETY I N PALESTINE

(1) TEXT OF APPLICATION T O THE PALESTINE GOVERNMENT

Haifa the 8th of April, 1930.

To the District Commissioner,
Haifa.

Sir,

In conformity with the notice dared the 26th of August, 1919, regarding registration of Societies I beg to request that "The National Spiritual Assembly of the Bah6'is of the United States and Canada-Palestine Branch" be registered as a Society under the Ottoman Law of the 3rd of August, 1921.

T h e address of the Society is: Persian Colony, C/o Ruhi Afnln, Haifa.

T h e objects of the Society are stated in the attached Articles.

T h e Management of the Society is vested

2 . Membership.

The Association is composed of Shoghi Effendi Rabbani or whoever may lawfully succeed him as the Guardian of Bahl'i Faith, RG1d Afnin and such other persons as may be appointed from time to time by Shoghi Effendi Rabb6ni or his lawful successors with consent of the National Spiritual Assembly of the Bah6'is of the United States and Canada organized and existing under the Declaration of Trust adopted on the 4th of April, 1927, New York City, New York, U.S.A.

The Association is formed in order to hold and to administer various movable and inlnlovable properties belonging to the National Spiritual Assembly of

the Baha'is of
in Shoghi Effendi Rabbini; RGhi Afnin is the United States and Canada
in Palestine,
acting as Secretary of the Society. and generally to act on
behalf of and to
Two copies of the Society's Regulations represent the said Assembly.
are attached.
Yours faithfully, 4. Management.
Shoghi Rabb6ni (President) Shoghi Effendi Rabbini or whoever may
K5hi Afnan (Secretary) lawfully succeed him as the Guardian of
Seal of Baha'i Faith or any other
person appointed
National Spiritual by Shoghi Effendi Rabblni or
his lawful
Assembly of the successors with approval of
the National
Baha'is of the Spiritual Assembly of the
Baha'is of the
United States and United States and Canada
shall be entitled
Canada-Palestine to act on behalf of the
Association, to sign
Branch. any deeds or documents, to
represent the
(2) ARTICLES OF ASSOCIATION OF Association in any dealings
or transactions,
"THE NATIONAL SPIRITUAL AS- to enter into any agreements, to
receive
SEMBLY OF THE BAHA'IS OF THE moneys and to give effectual
receipts or dis-
UNITED STATES AND CANADA charges, to appear before the
Courts and
-PALESTINE BRANCH." Government Offices, to acquire
properties,
lands, houses, and other immovables in the
1 . The Name. name of the Association and
to dispose of
The name of the Association shall be: any such properties, lands,
houses and im-
"The National Spiritual Assembly of the movables by way of sale,
mortgage, gift,
Bahi'is of the United States and Canada- partition or otherwise and
generally to do
Palestine Branch" (hereinafter called the validly any acts which may
be lawfully
Association). done by the Association.

Certificate of the Palestine Government Incorporating the National Spiritual Assembly
of the Bahi'is of the United States and Canada, Palestine Branch, as a Religious Society
in Palestine.

TEXT OF APPLiCATION T O T H E PALESTINE GOVERNMENT FOR INCORPORATION OF
T H E PALESTINE BRANCH OF THE NATIONAL S P I R I T U A L ASSEMBLY OF T H E B A H A ' I S O F I N D I A A N D BURMA

Haifa 2nd. December, 1934.

His Excellency,

Dlstrict Commissioner,

Northern District,

IIaifa.

Your Excellency,

THENAME: The National Spiritual Assembly of the Bahi'is of India and Burma-Palestine Branch.

I have the honour to be.

Your Excellency's

Your Obedient Servants,

PRESIDENT

SECRETARY

OBJECT: TO hold and administer various lnovable and immovable properties belonging t o the National Spiritual Assembly of the Bahi'is of India and Burma in Palestine and generally t o act on behalf of and represent the said Assembly.

ADDRESS: Haifa, Persian Colony, c/o Shoghi Effendi Rabbini.

The application is hereby made for registration as a Society under the provisions of the Ottoman Law of August 3rd, 1925, of the National Spiritual AssernLl~of the Bahl'is of Indis and Burma-Palestine Branch.

MANAGEMENT: Shoghi Effendi Rabbini, Haifa, Persian Colony, as president; R6hi Afnin, Haifa, Persian Colony, as Secretary.

Certificate of the Palestine Government Incorporating the National Spiritual Assembly of the Bahl'is of India and Burma, Palestine Branch.

Trade Mark Certificate obtained from the United States Government covering the word "Bahh'i!'

Registered Aug. 7, 1928. Trade-Mark
245,271

UNITED STATES PATENT OFFICE.
HATIOIAL SPIBITUAL ASBEIBLE OF THE BABA'IE OF TEE UNITED ETATES AND CANADA, o s NEW Y o a x , rr. Y.

ACT 01 l t P P U b B Y W . 1906.

Applloatlon ffled March 10, 1 1 8 . Be141 lro. 8 1 . W .

BTATEMENT.
To tL Commiseioner of Patents: Applicant hereby appoints Lintun IieI.
Nationalspiritual Assembly of theBaha'is $f, Robic & Bastien a firm Lanlpo&d of
of the United States and Canada, n com- 1 ilam C. Linton, ~ i i b u F.r Kellogg, 1t;ty.
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applicant's business slnce 1900. The trndc- rieol(rtary.
mark is applied or uttixed to the goods by
printing the sune thereon.

Trade Mark Certificate obtained from the United States Government covering the symbol of the Greatest Name.

Registered Aug. 28, 1934 Trade-Mark 3
16,444

UNITED STATES PATENT OFFICE
National Spiritual Assembly of the Baha'is of
the Unitcd States and Canada, Weat Engle-
wood, N. J.
-
A& of Feb- 20,1905

AmUcatlon Asdl 12, 1934. Serial No. 249,883

STATEMENT
To the Commissioner of Patents:
National Spiritual Assembly of the Baha'is of
the United States and Canada, a common-law
corporation organized and operated under decla-
ration of trust, and doing business a t Evergreen
Cabin, West Englewood, New Jersey, has adopted
and used the trade-mark shown in the accoh-
panying drawlng, on PERIODICAL LITEFA-
TURE AND PRINTED BOOKS, in Class 38,
Prints and publications, and presents herewith
five specimens showing the trade-mark rts actual-
ly used by apulicant upon the goods, and requests
that the same be registered in the United Stites
Patent Office in accordance with the act of Feb-
ruary 20.1905. The trade-mark has been contin-
uously used and Bpplied to said goods in appli-
cant's business since 1909. The trade-mark is
applied or affixed to the goods by printing the
same thereon. The English translation of the
Arabic symbol shown on the drawing means "The
Greatest Name".
The undersigned hereby appoints Mr. William
C. Linton, of 1319 B Street, N. W., Washington,
D. C., U. S. A,, registration No. 10.109,its attorney,
with full power of substitution and revocation, to
prosecute this application, to make alterations
and amendments therein, to sign the drawing, to
receive the certificate of registration and to
transact all b u s h e s in the Patent Officeconnect-
ly used by apulicant upon the goods, and requests
therewith.
NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'IS OF THE UNITED
STATES AND CANADA,
By HORACE H o r n y ,
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OTTAWA. CANADA. 1
T r a d e Mark Certificate obtained from t h e Canadian G o v e r n m e n t
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1260 Univgrsity Street.
Montreal, "JleboQ. Cmsda.
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THE WORLD ORDER OF BAHA'U'LLAH 313

CANADA

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that the TRADE MARK identified on the Register Sheet attached and forming part of this Certificate has been registered in T H E TRADE M A R K REGISTER, under the number and date, in the name of the person, and for use in association with the wares within specified.

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I have hereunto set my hand, and caused the Seal of the Patent Office to be hereunto affixeda t the City of Ottawa, in the Dominion of Canada, this 13th day of Yoveeber .
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AecntforSe~ie: J . Alfred B P s t i e n , ncaber of t h e f l r m of
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1260 Ualver.ity street.

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I have hereunto set my hand, and caused the Seal of the Patent Office to be hereunto affixed a t the City of Ottawa, in the Dominion of Canada, this 3rd day of December.
in the year of Our Lord, one thousand nine hundred and thirty-five.

Commissioner of Patanta . . ..
Registrar

(L.S.)

The First National Spiritual Assembly of the Bahh'is of Australia and New Zealand, 1734.1931.

j. The affairs of the Association shall be conducted in conformity with such direc-
tions and instructions as may be given by the National Spiritual Assembly of the
the National Spiritual Assembly of the Bahi'is of the United States and Canada.
Bah6'is of the United States and Canada.
Certified true copy of regulations sub-
6. Dissolution. mitted t o the District

ever may lawfully succeed him as the
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In the event of dissolution of the Asso- oflices for registration.
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immovable and all and any assets of the for District
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Association shall be disposed of in such a Haifa 11.1.30.
manner as may be decided by the National
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7. Alteration of Articles. Bahi'is of the
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Bahi'i Divorce Certificate adopted and enforced by the National Spiritual Assembly of the Bah6'is of frin.
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Outline of Baha'i Laws regarding matters of Personal Status submitted for recog-
nition to the Egyptian Government by the National Spiritual Assembly of the Bah6'is of Egypt.
THE BAHb'f WORLD
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THE BAHA'I WORLD
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THE W O R L D O R D E R O F BAHA'U'LLAI-I 381

Text of the Resolution presented t o President Franklin D. Roosevelt by the National
Spiritual Assembly of the Bah6'is of the United States and Canada.
THE BAHA'I WORLD
THE WORLD ORDER OF BAHA'U'LLAH 383
THE BAHA'f WORLD
T H E B A H A ' ~W O R L D
THE WORLD ORDER OF BAHA'U'LLAH 387
T H E WORLD ORDER OF BAHA'U'LLAH 389

Map showing section of route followed by Bahi'dllih on His journey from Baghdld to Constantinople.

- - -
THE W O R L D O R D E R O F B A H A ' U ' L L A H 391

Facsimile of Tablet addressed by 'Abdu'l-Bah6 to the Chicago "House of Justice."

T H E I N S T I T U T I O N OF T H E MASRIQU'L-ADHKAR

Visible Enzbodinzent of the Universality of the Faith of Bahri'u'lldh

FOREWORD

M A N Y discerning minds have testified to the profoundly significant change which has taken place during recent years in the religious thinking. Re- ligion has developed an entirely new empha- sis, more especially for the layman, quite independent of the older sectarian divi- sions.

Instead of considering that religion is a matter of turning toward an abstract creed, with the practical applicatiolls of religion to the problems of human life. Religion, in brief, after having apparently lost its in- fluence in terms of theology, has been re- stored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mahriqu'l-A&kk stands revealed as independent of the older sectarian divi- sions. The Mahriqu'l-A&kir is a channel re- leasing spiritual powers for social regenera- tion because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the Supreme. Thus, the Ma&iqu'lLA&k6r is freely open to people of all Faiths on equal terms, who now realize the universality of Bahii'u'llih in revealing the oneness of all the Prophets. Moreover, since the Bahi'i Faith has no

professional
the supreme expression of all those modern clergy, the worshiper entering the Temple
religious tendencies animated by social ideals hears no sermon and takes part in no ritual
which do not repudiate the reality of spirit- the emotional effect of which is to estah-
ual experience hut seek to transform it into lish a separate group consciousness.
a dynamic striving for unity. The Mahri- Integral with the Temple are its accessory
qu'l-A&khr, when clearly understood, gives buildings, without which the Mahriqu'l-
the world its most potent agency for ap- A&kir would not he a complete social in-
plying mystical vision or idealistic aspiration stitution. These buildings are to be devoted
to the service of humanity. I t makes visible to such activities as a school for science, a
and concrete those deeper meanings and hospice, a hospital, an asylum for orphans.
wider possibilities of religion which could Here the circle of spiritual experience at last
not he realized until the dawn of this uni- joins, as prayer and worship are allied di-
versal age. rectly t o creative service, eliminating the
The term "Ma&riqu31-Ad_hk6r3' means static subjective elements from religion and
literally, "Dawning-place of the praise of laying a foundation for a new and higher
God." type of human association.
T o appreciate the significance of this HORACE HOLLEY.

THE SI'IKITUAL S I G N I F I C A N C E OF THE MASHRIQU'L A m K k R

The Beloved of the Lord and the Hand- high places among the hitherto sceptical
maids of rhe Mercifrl throughout the and indiflerent towards the merits and the
United States and Canada. practicability of the Faith proclaimed bv
Bahb'u'llih. Neither do I need t o expatiate

MTi well-beloved friends:

Ever since that remarliable manifestation upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, of Bahi'i solidarity and self-sacrifice which has signalized the proceediilgs of last year's memorable Convention, I have been expectantly awaiting the llews of a steady and continuous support of the Plan which can alone ensure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahi'i brother, Ziaoulldh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahi-'u'llih has been already shipped t o your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the uunumhered offerings of the with deepening shadows caused by failing eye-sight and decliiling strength swiftly gathering about her, yearning to hear as the one remaining solace in her swiftly ebbing life the news of the resumption of work on an Edifice, the glories of which she has, from the lips of 'Abdu'l-Bahi Himself, learned t o admire. I cannot surely overrate a t the present juncture in the progress of our task the challenging character of these remaining months of the year as a swiftly passing opportunity which it is in our power t o seize and utilize, ere it is too late, for the edification of our expectant brethren throughout he East, for the vindication in the eyes of the world at large of the realities of our Faith, and last b a t not least for the realization of what is the Greatest Holy Leaf's fondest desire.

As I have already intimated in the course of my conversations with visiting pilgrims, so vast and significant a11

enterprise as the
American believers already accumulated on construction of the first Mas_hriqu'l-A&k6r
the altar of Bahi'i sacrifice. I have longed of the West should be supported, not by the
ever since to witness such evidences of spon- mu~lificenceof a few but by the joint con-
taneous and generous response on your part tributions of the entire mass of the con-
as would tend t o fortify within me a confi- vinced followers of the Faith. I t cannot
dence that has never wavered in the inex- be denied that the emanations of spiritual
haustible vitality of the Faith of Bahi'u'llih power and inspiration destined t o radiate
in that land. from the central Edifice of the Mas_hriqu'l-
I ueed not stress at this moment thc high A&kir will t o a very large extent depend
hopes which so startling a display of un- upon the range and variety of the contribu-
sparing devotion to our sacred Temple has ting believers, as well as upon the nature
already aroused in the breasts of the multi- and degree of self-abnegation which their
tude of our brethren throughout the East. unsolicited ofieriugs will entail. Moreover,
Nor is it I feel necessary t o impress upon we should, I feel, regard it as an axiom and
those who are primarily concerned with its guiding pri~icipleof Bahl'i administration
erection the gradual change of outloolc that in the conduct of every specific Bahh'i
which the early prospect of the construction activity, as different from undertakings of
of the f ar-famed Mahriqu'l-A&k& in a humanitarian, philanthropic, or charitable
America has unmistakably occasioned in character, which may in future be con-

General View of the Mabriqu'l-A&kir a t Wilmette, Ill., U. S . A.

INSTITUTION OF THE
ducted under Ba116'i auspices, orlly ~huar conflicting interests with which they are
who have already identified themselves with surrounded. This note of warning may not
the Faith and are regarded as its avowed he thought inappropriate at a time when,

and unreserved supporters should be invited to join and collaborate. For apart from the consideration of embarrassing complications which the association of non-believers in the financing of institutions of a strictly Bahi'i character may conceivably engender in the administration of the Bahb'i community of the future, it should be remenlbered that these specific Bahh'i institutions, which should be viewed in the light of Bahi'n'll6h's gifts bestowed upon the world, can best function and most powerfuly exert their influence in the world only if reared and maintained solely by the support of those who are fully conscious of, and are unreservedly subinissive to, the claims inherent in the Revelation of Bahi'u'lkh. In cases, however, when a friend or sympathizer of the Faith eagerly insists on a monetary contribution for the promotion of the Faith, such gifts sbo~ild be accepted and duly acknowledged hy the elected representatives of the believers will, the express understanding that they would he utilized by them only inflamed by a consuming passion to witness the early completion of the Magriqu'l-A&kir, we may not only be apt to acquiesce in the desire of those who, as yet uninitiated into the Cause, are willing to lend financial assistance to its institutions, but may even feel inclined to solicit from them such aid as it is in their power to render.

Ours surely is the paramount duty so to acquit ourselves in the discharge of our most sacred task that in the days to come neither the tongue of the slanderer nor the pen of the malevolent may dare to insinuate that so beauteous, so significant an Edifice has been reared by anything short of the unanimous, the exclusive, and sacrificing strivings of the small yer determined body of the conviuced supporters of the Faith of Bahi'u'116h. How delicate our task, how pressing the responsibility that weighs upon us, who are called upon on one hand to preserve inviolate the integrity and the identity of the regenerating Faith of Bahi'u'llih, and to

vindicate on the
to reinforce that section of the Bahi'i Fund other its broad, its humanitarian, its all-
exclusively devoted to philanthropic or char- embracing principles!
itable purposes. For, as the Fairh of Bah6- True, we cannot fail to realize at the pres-
'u'llih extends in scope and in influence, ent stage of our work the extremely limited
and the resources of Bahb'i com~nunities number of contributors qualified to lend
correspondingly multiply, it will beconle in- financial support to such a vast, such an
creasingly desirable to differentiate between elaborate and costly enterprise. We are fully
such departments of the Bahi'i treasury as aware of the many issues and varied Bahi'i
minister to the needs of the world at large, activities that are unavoidably held in abey-
and those that are specifically designed to ance pending the successful conclusion of
promote the direct interests of the Faith it- the Plan of Unified Action. We are only
self. From this apparent divorce between too conscious of the pressiug need of some
Bahi'i and humanitarian activities it must sort of befitting and concrete embodiment
not, however, be inferred that the animat- of the spirit animating the Cause that would
ing purpose of the Faith of Bahi'u'llhh stand in the heart of the American Conti-
stands at variance with the aims and objects nent both as a witness and as a rallying cen-
of the humanitarian and philanthropic in- ter to the manifold activities of a fast grow-
stitutions of the day. Nay, it should be ing Faith. But spurred by those reflections
realized by every judicious promoter of the may we not bestir ourselves and resolve as
Faith that a t such an early stage in the evo- we have never resolved before to hasten by
lution and crystallization of the Cause such every means in our power the consumma-
discriminating and precautionary measures tion of this all-absorbing yet so meritorious
are inevitable and even necessary if the a task? I beseech you, dear friends, not t o
nascent institutions of the Faith are to allow considerations of

number, or the con-
emerge triumphant and unimpaired from sciousness of the
limitatio~~of our resources,
the present welter of confused and often or even the experience of
inevitable setbacks
'f WORLD

which every ulighty undertaking is Lou~ld Edifice itself will be converted into a con-
to encounter, to blur your vision, t o dim glomeration of religious services conducted
your hopes, or to paralyze your efforts in along lines associated with the traditional
the prosecution of your divinely appointed procedure obtaining in churches, mosques,
task. Neither, do I entreat you, to suffer synagogues, and other temples of worship.
the least deviation into the paths of ex- Its various avenues of approach, all con-
pediency and compro~niseto obstruct those verging towards the central Hall beneath
channels of vivifying grace that can alone its dome, will not serve as admittance to
provide the inspiration and strength vital those sectarian adherents of rigid fnrmulx
not only to the successful conduct of its and man-made creeds, each bent, according
material construction, hut to the fulfill- to his way, t o observe his rites, recite his
ment of its high destiny. prayers, perform his
ablutions, and display
And while we bend our efforts and strain the particular symbols of his faith within
our nerves in a feverish pursuit t o provide separately defined sections of Bah6'u'llAh's
the necessary means for the speedy construc- Universal House of Worship. Far from rhe
tion of the Mahriqu'l-A&liir, may we not Mahriqu'l-A&kir offering such a spectacle
pause for a moment to examine those state- of incoherent and confused sectarian ob-
ments which set forth the purpose as well servances and rites, a condition wholly in-
as the functions of this symbolical yet so compatible with the provisions of the Aqdas
spiritually potent Edifice? I t will be readily and irreconcilable with the spirit it incul-

admitted that at a time when the tenets cates, the central House of Bahi'i worship,
of a Faith, not yet fully emerged from enshrined within the Mas_hriqu31-A@ir,
the fires of repression, are as yet improp- will gather within its chastened walls, in a
erly defined and imperfectly understood, serenely spiritual atmosphere, only those
the utmost caution should be exercised in who, discarding forever the trapping? of
revealing the true nature of those institu- elaborate and ostentatious ceremony, are
tions which are indissolubly associated with willing worshippers of the one true God,
its name. as manifested in this age in the Person of
Without attempting an exhaustive survey Bab6'u'IIih. T o them will the Mabriqu'l-
of the distinguishing features and purpose A&kir symbolize the f~mdamental verity
of the Mas_hriqu'lLAd&k6r, I should feel con- underlying the Bahi'i Faith, that religious
tent at the present time to draw your atten- truth is not absolute but relative, that Di-
tion to what I regard as certain misleading vine Revelation is not final but progressive.
statements that have found currency in va- Theirs will be the conviction that an all-
rious quarters, and which may lead grad- loving and ever-watchful Father Who, in
ually t o a grave misapprehension of the true the past, and at various stages in the evo-
purpose and essential character of the Mas& lution of mankind, has sent forth His
riqu'l-A@<&-. Prophets as the Bearers of His Message and
I t should be borne in mind that the cen- the Manifestations of His Light t o man-
tral Edifice of the Ma&riqu3l-A&klr, kind, cannot at this critical period of their
round which in the fulness of time shall civilization withhold from His children
cluster such institutions of social service as the Guidance which they sorely need amid
shall afford relief t o the suficring, sustenance the darkncss which has bcsct them, and
t o the poor, shelter t o the wayfarer, solace which neither the light of science nor

t o the bereaved, and education to the igno- that of human intellect and wisdom can
rant, should be regarded apart from these succeed in dissipating. And thus having rec-
Dependencies, as a House solely designed and ognized in BahYu'116h the source whence
entirely dedicated to the worship of God this celestial light proceeds, they will irre-
in accordance with the few yet definitely sistibly feel attracted t o seek the shelter of
prescribed principles established by BahB- His House, and congregate therein, unham-
'u'116h in the Kirhb-i-Aqdas. I t should not pered by ceremonials and unfettered by
be inferred, however, from this general creed, t o render homage to the one true
statement that the interior of the central God, the Essence and Orb of eternal Truth,
and to cxalt and magnify thc namc of His into closc and daily communion with those
Messengers and Prophets Who, from time spiritual agencies centering in and radiating
immemorial even unto our day, have, under from the central Shrine of the Mahriqu'l-
divers circun~stances and in varying meas- A&kir. Nothing short of direct and con-
ure, mirrored forth t o a dark and wayward stant interaction between the spiritual forces
world the light of heavenly Guidance. emanating from this House of Worship cen-
But however inspiring the couception of tering in the heart of the Mahriqu'l-
Bahi'i worship, as witnessed in the central A&klr, and the energies consciously dis-
Edifice of this exalted Temple, it cannot be played by those who administer its affairs
regarded as the sole, nor even the essential, in their service to humanity can possibly
factor in the part which the Ma&riqu'l- provide the necessary agency capable of
A&klr, as designed by Bahi'u'llih, is des- removing the ills that have so long and so
tined to play in the organic life of the Bahl'i grievously afflicted humanity. For it is as-
community. Divorced from the social, hu- suredly upon the consciousness of the effi-
manitarian, educational and scientific pur- cacy of the Revelation of

Bahi'u'llih, rein-
suits centering around the Dependencies of
spiritual communion
the Mahriqu'l-Aakir, Bahh'i worship,
however exalted in its conception, however
passionate in fewor, can never hope to
achieve beyond the meager and often transi-
tory results produced by the contemplations
of the ascetic or the communion of the
passive worshipper. I t cannot afford lasting
satisfaction and benefit to the worshipper
himself, much less to humanity in general,
unless and until translated and transfused
into that dynamic and disinterested service
to the cause of humanity which it is the
supreme privilege of the Dependencies of
the Mahriqu'l-A&kir to facilitate and pro-
mote. Nor will the exertions, no matter
how disinterested and strenuous, of those
who within the precincts of the Ma&riqu'l-
A&lrlr will be engaged in administering the
affairs of the futnre Bahi'i Commonwealth,
fructify and prosper unless they are brought
forced on one hand by
with His Spirit, and on the
other by the
intelligent application and
the faithful exe-
cution of the principles and
laws He re-
vealed, that the salvation of
a world in
travail must ultimately
depend. And of
all the institutions that
stand associated with
His Holy Name, surely none
save the insti-
tution of the
Mahriqu'l-Ad_hlrlr can most
adequately provide the
essentials of Bahl'i
worship and service, both so
vital to the
regenelation of the world.
Therein lies the
secret of the loftiness, of
the potency, of the
unique position of the
Ma&riqn31-A&klr
as one of the outstanding
institutions con-
ceived by Bah6'u'llih.
Dearly-beloved friends!
May we not as
the trustees of so priceless
3. heritage, arise
to fulfill our high destiny?
Haifa, Palestine,
October 21, 1929.

THE BAHA'i TEMPLE

Why Built Near Chicago?

BY SHAHN

T H E Columhian Exposition or World's
Fair, held in Chicago in 1893, stands peer-
less and unique in the realm of world ex-
who beheld it a
never-to-be-forgotten joy
and inspiration.
When approached by water

on Lake
positions. Its location unexcelled for Michigan, especially when lighted at night,
beauty, built in a spacious park with over- the electric lights outlining the buildings
shading trees and wide green lawns, and and silhouetting them against the sky
on the shore of Lake Michigan, each build- seemed like n heavenly vision-like the vi-
ing of white stucco, an architectural gem, sion of St. John's of the "Holy City beside
it stood in all its majestic beauty, to all the tideless sea."

Exterior Ornamentation of the Ma&riqu21-A&kir at Wilmette, Ill., U. S. A.

Throughout thc grounds flowed entranc- ary of Tripoli, Syria in 18 56. Wan removed
ing lagoons which were fed from Lake to Beirut in 1860. Author of 'The Moham-
Michigan, the water passing under a great medan Missionary Problems.')"
peristyle which rose high above the water The subject of Dr. Jessup's paper, which
and formed the entrance to the Fair from was read by Reverend George A. Ford of
the Lake, facing the East. Entering the Syria, was as given above and the following
Fairgrounds at this point in a launch, one excerpts are taken from it: "The four ele-
rode under this great colonnade and entered ments which make up the power for good
the "Court of Honor" of the Exposition. in the English Speaking Race, and fit it to
At the top of this arched gateway was a be the divine instrument for blessing the
laree
" " - -
zrouv of fizures.. of chariots and horse-
men, at the base of which was in letters of
world are:
1-The Historic Planting and Training.
gold: "Ye shall know the Truth and the
2-The Geographic Position.
Truth shall set you free." These words
3-The Physical, Social and Political
were readable from the inside of the "Court

traits of the English spealri~~gpeople.
of Honor"; the fact that it faced the West
was most significant in that one must face
the East when reading it, and one saw the
promise of the corninn of the Truth from
the East.

I n the midst of all this beauty and per-
fection of art and the gathering together
of all the races and nations of the earth,
was held the first "World's Parliament of
Religions" ever held in America. For the
first time the different races and religions
met on a common footing and each listened
with a respect and open-mindedness to his
brother's presentation of his religious Faith.

The scene of a Catholic Cardinal (Cardinal
Gibbons) and a Hindu Swami (Swami
Vivelrananda) walking arm in arm into the
hall where the Parliament was held, fore-
shadowed the coming of the "Great Day
of God" when the "Knowledge of the Glory
of God shall cover the earth as the waters
cover the sea," foretold by Prophets of old,
when unity and love shall reign upon this
earth.

The following excerpt taken from the

4-The Moral and Religious character
and training of those nations."
(Each was discussed at some length.)

The paper ended thus: "This
then is our
mission; that we who are
made in the image
of God, should remember that
all men are
made in God's image. T o
this divine knowl-
edge we owe all we are, all
we hope for.
We are rising gradually
toward that Image
and we owe it to our brother
men to aid
them in returning to it in
the Glory of
God, and the Beauty of
Holiness. I t is a
celestial privilege and with
it comes a high
responsibility, from which
there is no es-
cape.
"In the palace of Bahji,
or Delight, just
outside the Fortress of
'Alrkl, on the Syr-
ian coast, there died a few
months since a
famous Persian Sage, the
Blbi Saint named
Bahi'u'lllh, the 'Glory of
God,' the head
of that vast reform party of
Persian Mos-
lems, who accept the New
Testament as
the Word of God and Christ as

the Deliv-
official record of the "Proceedings of the erer of men, who regard all nations as one,
World Parliament of Religion," held in and all men as brothers. Three years ago
Chicago, 1893, Vol. 11, page 1124, is of he was visited by a Cambridge scholar, and
vital interest to all Bahh'is. I t reads: gave utterance to sentiments so noble, so
"On the thirteenth day of this Parlia- Christ-like, that we repeat them in our
ment, the afternoon session September 23rd, closing words:
a paper on the 'Religious Mission of the '"That all nations should become one in
English Speaking People' by Reverend H. Faith and all men as brothers; that the bond
Jessup, D.D. of Beirut, Syria was read; Rev- of affection and unity between the sons of
erend L. C . Mercer (Swedenborgian) in the men should be strengthened; that diversity
chair. (Foot note--Henry Harris Jessup, of religion should cease and differences of
born 1832. Director of Presbyterian Mis- race be annulled; what harm is there in
sionary operations in North Syria; Mission- this? Yet, so it shall be. These fruitless

strifes, these ruinous wars shall pass away, ment, having purified and sa~lc~iilrclthe
and the "Most Great Peace" shall come. Do heart from every thought, they are occu-
not you in Europe need this also? Let not pied with the promulgation of the Teach-
a man glory in this that he loves his coun- ings of God. Hence the Call of praise is
try; let him rather glory in this that he uninterruptedly raised from the Supreme
loves his kind.' " Concourse.
At this session of the Parliament, on Sep- "Third-During the American journey
tember 23, 1893, the name of Bahh'u'llih, 'Abdu'l-Bah6 several times passed through
the Glory of God, was first heard in the Chicago and associated with the friends of
Western world, and to those who today God. For some time He sojourned in that
realize the Station of Bahi'u'llih, this fact is city. Day and night He was

occupied with
surrounded with spiritual significance. I t the mention of the True One and sum-
would seem that the whole Fair had been moned the people to the Kingdom of God.
prepared by God to be a Throne upon which "Fosrth-Up to the present time every
the "Glory of God" descended, and the movement initiated in Chicago, its effect
golden letters on the face of the peristyle was spread to all parts and to all directions;
held a divine and prophetic meaning: "Ye just as everything that appears in and mani-
shall know the Truth and the Truth shall fests from the heart influences all the organs
set you free." For the Spirit of Truth and structures of the body.
which should lead mankind "into all "Fiffh-The first Ma&riqu'l-A&klr in
Truth," manifested through Bahi'u'llih had America was instituted in Chicago, and this
upon that day been proclaimed. Thus Chi- honor and distinction is infinite in value.
cago was the chosen city to he crowned Undoubtedly out of this Mas_hriqu'l-A&kir
with this great honor. thousands of Mahriqu'l-A&kirs will be
Of Chicago, in a Tablet to the believers born."
of the Central States of America, 'Abdu'l- Also 'Abdu'l-Bah6 has said: "All the in-
Bahk wrote, in part: habitants of the world are in these days en-
"God specializes for His Mercy wbom- gaged in warfare and strife, but the friends
soever He Willeth." "0 ye old believers of God are striving with heart and soul to
and intimate friends! lay the basis of the Palace of the Kingdom;
"These twelve States are like the heart of so that the call of prayers and supplications
America, and the heart is connected with may ascend to the heights of heaven. The
all the organs and parts of man. If the flowers of material and divine civilization
heart is strengthened all the organs of the shall grow in the Ma&riqu31-A&k6r per-
body are reinforced, and if the heart is fuming the nostrils with the Fragrances of

weak all the physical structures are subjected to feebleness.

"Now praise be to God that Chicago and its environs, from the beginning of the diffusion of the Fragrances of God, have been a strong heart. Therefore, through Divine Bounty and Providence it has become confirmed in certain matters.

"Pirst-The Call of the Kingdom was in the very beginning raised in Chicago. This is indeed a great privilege, for in the future centuries and cycles, it will be an axis around which the honor of Chicago will revolve.

"Second-A number of souls with the utmost firmness and steadfastness, arose in that blessed spot in the promotion of the Word of God, and even to the present mo-

INSTITUTION OF THE

La Salle, to a friend in Francc in 1682 which reads: "After many toils I came to the head of the great Lake and rested for some days on a bank of a river of feeble current, now flowing into the Lake, but which occupies the course that formerly these great Lakes

Truth. Its doors will be opened before the face of all nations, religions and sects. Whosoever enters therein is welcomed. Bahl-'u'116h is the Universal Shepherd. All mankind are His sheep, and the adherents of all religions are welcomed in the Mahriqu'l-Ad&kir, to worship the Father of all humanity with perfect freedom, reverence and obedience."

Another interesting fact which seems to be correlated with the Bahh'i Temple of the Ma&riqu'L-Ad&k6r spiritually, and showing why it should be built in the environs of Chicago, is found in a book entitled "Reminiscences of Early Chicago" by E. 0. Gale, in which we find this quotation from a letter written by the grave and distinguished Explorer, Robert Cavalier de roads and ~~avigation lines; to all the world she exports material foods, and is fast becoining a center of sciences, arts and educational institutions. A Spiritual Reality is back of this material reflection, and thus the Temple with its

took as they flowed southward to the Mis-
sissippi River. This is the lowest point in
the great divide between two great valleys
of the St. Lawrence and the Mississippi.
The boundless regions of the West must
send their products to the coast through
this point. This will he the 'Gate of the
Empire,' this the seat of Commerce. Every-
thing invites to action. The typical man
who will grow up here must be enterpris-
ing. Each day as he ariqes he will exclaim
"I act, I move, I push" and there will be
spread before him a boundless horizon, an
illimitable field of activity. A lin~itless
expanse of plain is here. T o the East is
water and at all other points land. If I
were to give the coming city a name I would
derive it from the nature of the place and
the naturc of the man who will occupy
this place; A g e 1 Act, and Circum-al!
around, Circago."

Not only spiritual food

This prophecy of La Salle's given in 1 6 8 2 ,
when "wilderness was king" has, as all
who have seen or read about Chicago know,

Spiritually. I t will "act
all around," with its nine
avenues of ap-
proach to its sacred
heart, or hub. Within
this Temple all peoples
will be welcomed re-
gardless of color, race or
creed, and there
they may commune with God,
coming away
reinforced and putting
forth the fruits of
that holy communion in
Deeds. For one
of the fundamental
principles of the Teach-
ings of Bahh'u'llhh is
that "Work is wor-
ship," and "Man is judged
by his deeds and
not his words."

The accessories or
surrounding buildings
connected with the Temple,
and which as
a whole constitute the
Ma&riqu'l-A&kk6r,
will be an outward
expression of this truth;
here the "fruits of the
Spirit" in material
expression will be
manifest. From these
accessories will be given
forth knowledge,
comfort, healing and
enlightenment along
all lines, free to all.

will be given forth from the
Temple, but
material help to those in
distress, regardless
of race or religion.

been literally fulfilled and the spiritual significances of his words ever grow greater as one considers them. Truly no city in the world could so materially express all that the Baha'i Temple stands for as does Chicago, or the name given to it by the French Explorer: "Circago,-I Act all Around."

Reality of the Water

One point he emphasizes means much, "To the East is water and at all other points land." What a deep spiritual truth is here symbolized. Water, the symbol of Spirit; and the East, the Rising Point of the Sun of Truth. All other points are but material ones and are refreshed and enlightened from the One Point.

Again he states that, "It is the lowest point in the great divide." The lowest point in a circle of existence is next to the first point of ascent, and from the manger comes forth the Christ-Child Consciousness. Chicago stands like a great hub in a wheel; from every side are incoming rail-

The Temple will stand high above all the other buildings which surround it and when completed can be seen by all outgoing and incoming mariners. Ac this point is the drainage canal's entrance through which the pure waters of Lake Michigan flow to purify the c i t y a n o t h e r symbol of the Spiritual Reality of the Water of Life, or Word of God, which will flow forth from this Sacred Edifice to give new Life to the world.

As Chicago is the "melting pot" of all nations, so will the Temple be the great "Spiritual Melting Pot" of Divine Love. Consuming all racial and religions differences and intolerances, all prejudices and bigotry, and melting the hearts into one substance and remolding them into spiritual realities which recognize only the perfect brotherhood of man, the oneness of the world of humanity, wherein all are children of the One Everlasting Father whose Name is Love.

Interior Decoration of Center of Dome of the Mahriqu'l-Ad_hlrir

at Wilmette, Ill., U. S. A.

Ncver do the eyes of the writer rest upon the model of the Temple designed by the inspired architect, Louis Bourgeois, that she does not how her head as before a sacred shrine in profound and dccp reverence. The emanation of the "Holy Presence" is so truly felt, the Reality of the Manifestation so apparent, that it is like a great chord of heavenly music, the "Lost Chord" found again, which lifts the soul t o higher realms above all that is petty and sordid, discordant and unreal, into the very "Court of the Almighty," and attunes the heart with the Infinite. Its perfection of form is, in itself, a glorious symphony; the very music of the

mcnts; it rings throughout man's life from the cradle to the grave. I t rings at a christening, it calls a child to its meals, to school -to church later in life. It rings in time of danger, for fire and to warn the sailors at sea. It rings for a wedding and it tolls for a funeral. I t rings from the town clock

spheres seems to have been drawn into concrete expression, to bless the lives of men.

Its beauty is so ethereal, yet so majestic and sublime, that one stands before it in silence, for words fail to describe its spiritual perfection, its divine loveliness. I t carries one to realms which "rise above world and letters and transcend the murmur of syllables and sounds."

On first beholding a picture of the model it impressed me as being formed like a great Bell, and upon writing to Mr. Bourgeois of this fact he replied: "I am glad you caught this vision of the Temple. A bell is the most wonderful of all musical instruments; it rings throughout man's life from the fingers of the Will of thy Lord, the IHigh, the Supreme, ring I t in the world of Eternal Power, through His Most Splendid Name."

The invisible Bell of the Temple is the Voice of Bahh'u'llih, calling t o the hearts of men to unite the world

over, and mani-
marking off the hours of each day and fest the Love of God, calling man to that
night. I t calls one to his front door, to his "Reality of Unity" of which our beloved
telephone and to numerous other activities. 'Abdu'l-Bahi so often spoke.
I t rang for the Declaration of Indepen- There are so many deep emotions which
dence-the Great Liberty Bell-and I too this marvelous creation calls forth from
feel that the Temple is a great Bell one's innermost being, that new symbolisms
calling humanity to unity and reconcili- are daily being revealed which lead the soul
ation, to brotherhood and ideal common- into the very "Holy of Holies" and into
wealth. Proclaiming the liberation of hu- the Court of which Bahi'u'116h has written:
manity from the bondage of superstition "The pen cannot step into this Court and
and ignorance, and announcing his spiritual the ink gives no result hut blackness."
freedom." Truly this Temple is the one foreseen by
This brought to the writer's mind the the Prophets of old; the one promised in
words of Bahh'u'llhh addressed to Napoleon this "Great Day of God"---the Temple
111-"0 King of Paris! Tell the priests not B e a u t i f u k h e vision of the Holy Ones of
to ring the bells. By God the True One! all religions, "come true." Blessed are they
The Most Glorious Bell hath appeared in the who arise to obey Its Call, and assist in Its
Temple of the Most Glorious Name, 311d the erection.

T H E FIVE BILLION C A R A T GEM BAHA'I TEMPLE AT WILMETTE, ILLINOIS

Published ifz T ~Mineralogist,
P Jamuary, 1936

I N the January, 1934 issue of The Mi?%- and beneath the quartz tracery the dome is
eralogist, attention was called to the Bahi'i encased in glass. Two varieties of quartz
Temple, located at Wilmette, Illinois, both are being used in the construction, one a

to the mineralogical interest and architec- clear crystal and crystalline and the other
tural beauty of this noted structure. This of darker opalescent type. The crystalline
beautiful edifice is rapidly nearing comple- quartz is reduced to sizes equivalent to
tion as shown in the accompanying photo- about eight carat gem stones, while the
graphs. I t might be justly referred to as opaque quartz is ground much finer. These
the world's mogt gorgeous and largest "gem two materials are then mixed t o make
stone" as the entire structure is being faced Earley's concrete, a inaterial lighter than
with quartz crystal. Some 743 tons of stone, stronger than concrete and impervi-
quartz will be required to face the dome of ous to the elements. The nature of the
the Temple and an additional amount used material and construction will in the future
to face the remainder of the lower portions. not require the periodical cleaning as is the
The Temple is equivalent in height to a case with many similar edifices.
fifteen story building, the dome being one The crystalline quartz facing of the
of the five largest in the world. structure givea a beautiful sparkling rffrcr
The Temple architect, Louis Bourgeois, either in direct sunlight or under artificial
designed the structure as a Temple of Light light, making the Temple visible for many
The Dome of the Mdriqu'l-Ad_hkir a t 'Ishqibid,
Turltistin.

The Dome of the Mahriqu'l-Ad_hkir at Wilmette, Ill., U. S. A.

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miles. The cry<tal and crystalline quartz of light, a shelter of cobweb interposed be-
was obtained at King's Creek, Spartanburg, tween earth and sky. I t is necessary then
South Carolina, and the opalescent material for your advisory board to place themselves
from Moneta, Virginia. at once in an attitude of respect for this
The decorative design of the completed beautiful idea and applying the fruits of
Temple embodies the curved lines described experience, bend the practical

to the esthetic,
by the planets moving through their orbits with sympathetic understanding, in the en-
and a far-seeing feature of construction deavor to assist to the utmost the realization
given consideration by the architect is the of the creator's dream."
appearance of the Temple when viewed I t is not at all beyond conception to
from aircraft. The Temple appears as a assume that this beautiful Temple marks
huge scintillating star and will act as a bea- a new era in architectural beauty, which
con for airplanes stopping at Chicago. will eventually be used universally and that
I n the geometric forms of the ornamenta- it is creating national attention is indicated
tion are represented religious symbols used by the thousands of visitors who have
by all peoples of the world, including the signed the Temple register.
Swastika cross, the Circle, the Triangle and A new and inspiring approach to the so-
the double Triangle or Six-Pointed Star lution of Universal Peace is made possible
(Solomon's Seal-the magic symbol of through the teachings of Bahi'u'llih so it is
necromancers of old). But more than this, said, and the Temple is being erected to
the noble symbol of the spiritual orb, or send forth the message of love and peace to
sun behind the Savior of mankind; the five- all mankind. With a war ridden world
pointed Star, representing the man Savior- struggling to recuperate from the many
Christ or Buddha or Muhammad; the Greek past conflicts and nations again ready to
Cross, the Roman or Christian Cross, and spring at the throats of their neighbors, the
supreme above all is the nine-pointed Star, Bahi'i Temple stands as a monument of
figured in the structure of the Temple it- hope to all mankind. May the light of this
self, and appearing again and again in its brilliant architectural gem, radiate to the
ornamentation as significant of the spiritual darkest corners of the earth and instill an
glory of the world today. understanding in the hearts of all men,

Mr. H. Van Buren Magonigle, past president of the American Federation of Arts, writes of the Temple as follows: "It har been necessary for me as the architectural member of your advisory board, to ndjust myself to an unusual point of view. Mr. Bourgeois has conceived a Temple of light in which structure as usually understood is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance of a dream; it is a lacy envelope enshrining an idea, the idea

both rich and poor, that War does pay.

"We desire but the good of the world and the happiness of the Nations; that all Nations shall become one in faith and all men as brothers in the bonds of affection; and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled.

So it shall be, these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come."-Babd'z~'1ldh.

TEMPLE ECHOES FROM THE WORLD'S FAIR

BY DR. ZIA BAGDADI

The Bahd'i Temple: "A befitting and concrete embodiment of the spirit anhnating the Canse standing in the heart of the American continent both as a witness and as a rallying center to the manifold actiwties of a fast growing Faith."--SHQGHI EFFENDI.

W H E N the Century of Progress Exposition was opened in Chicago a year ago, the Bah6'is used this opportunity t o acquaint the people with the significance of the Bahi'i Faith, first, by giving occasional lectures at the Hall of Religions, and later by placing an exhibit in a prominent place in the heart of the Hall of Religions. As the only, unaware of the Source of all inspiration. In their exhibit, accordingly, the Bahh'is had only one aim,-to convey a heavenly message which brings true happiness, real prosperity, and permanent security to all mankind.

This heavenly message was embodied in a small model of the beautiful

Bah6'i Temple,
writer was one of the many volunteers who made by Mr. Louis Voelz of Kenosha, Wis-
had the privilege of assisting in this service consin. The chaste beauty of this minia-
he wishes to set forth a few of the features ture temple held the attention of many and
which distinguished the Bahb'i exhibit from a Baha'i was always at hand to explain how
the others; to repeat some of the questions the principles of world unity and hrother-
often asked by thousands of visitors and to hood for which the Temple wands, are,
give brief answers to them; and to report through the power of BahB'u'lllh, the rem-
some incidents observed and remarks re- edy for the sick world.
peatedly heard, all of which indicate public
reaction toward the Bahi'i Movement and "What is the purpose of the Bahi'i Tem-
its Temple. In this way the readers of the ple?" was one of the first questions asked by
Bahl'i Magazine may get a comprehensive those who paused to examine the Temple
idea of the fulfillment of 'Abdu'l-Bahl's model. To this we answer in Abdu'l-Bahh's
promises, especially in regard to the influ- own words:
ence of the Temple on mankind during t h e "Temples are the symbols of the reality
days of the greatest exposition ever known and divinity of God-the Collective Center
to man. of mankind. Consider how within a temple
every race and people is seen and repre-
To the Bahd'is the World's Fair means a sented; all in the presence of the Lord, cove-
century of spiritual progress as well as ma- nanting together in a covenant of love and
terial progress; to others it means material fellowship; all offering the same melody,
progress only. Bahi'is demo~~strated the prayer and supplication to God. Therefore
instruments of universal peaceremedies it is evident that the church is a collective
for all human ailments and problems, the center of mankind. For this reason thcrc
means for the establishment of Divine Civ- have been churches and temples in all the

ilization. Others demoi~strated the newest machines and most modern devices of industry, agriculture and transportation.

BahB'is attributed this century's miraculous progress and achievements to no other reason than the coming of the Promised One of all nations-the Glory of God, Bahi-'u'116h. Others attributed success, discoveries, inventions and the advancement of

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the city. No other power on earth than this humble church could protect and unite such a small community of Christians for more than thirteen hundred years in a Mu- hammadan land under fanatic and despotic rulers.

Another question con~monly asked was: "Why build such a costly building when the huge sum of money now being spent on ornamentation could be used for material benefits to mankind?" To this we reply that it is for the benefit of all mankind and for nothing else that the Temple has been built in the utmost beauty. BahCu'llih has

divine religions."

At one time 'Abdu'l-Bahi impressed upon me the importance of building the Temple.

I t was in the year 1920, in the city of 'Akkl in the Holy Land, as we were passing in front of a very old church. He stopped suddcnly and pointing to it called my atten- tion to the fact that were it not for that little church not one of the followers of the Christian Faith could be found or seen in essential spiritual elements of all religions and all philosophies." Explaining further he says: "Into this new design, then, of the Temple, is woven, in symbolic form, the great BahCi teaching of unity-the unity of all religions and of all mankind."

The BahCi Temple, so exquisite and perfect in all the details of its conception and execution, so perfectly symbolic of unity, is a most powerful influence in bringing the people into a consciousness of the need of world unity and of the vitalizing power of the teachings of Bahi'u'llih. Shoghi Effendi helps us to understand this when he says, "it is assuredly upon the consciousness of

said: "0 Concourse of Creation! 0 Peo- the efficacy of the Revelation of Bahl'u'llhh,
ple! Construct homes (or Houses of Wor- reinforced on the one hand by spiritual
ship) in the most beautiful manner possible communion with His spirit, and on the
in every city, in every land, in the name of other by the intelligent application and the
the Lord of Religions. Then commemorate faithful execution of the laws He revealed,
thy Lord, the Merciful. . . . Verily by this that the salvation of a world in travail must
commemoration, the breasts shall be dilated, ultimately depend."
the eyes illuminated, the hearts gladdened."
Few people yet realize that the remedy "How is the building of the Temple
for this sick world must have a spiritual financed?" Many of the Fair visitors who
foundation. In speaking of the erection of went to Wilmette to see the BahCi Temple
this Temple 'Abdu'l-Bahi has said: "Its and attended the meetings, found to their
building is the most important of all things. amazement that there was no such thing
This is the spiritual foundation; for that as a money collection, returned to us with
reason it is the most important of all foun- this question, "Who pays for the building
dations; from that spiritual foundation will of the Temple and from where does the
come forth all manner of advancement and money come to run the affairs of the
progress in the world of humanity." Movement?"
Our answer is simply this: That the
This leads us to another question often BahCis throughout the world have the rep-
asked: "In what way does the Bahi'i Tem- utation of being a self-sacrificing people.
ple differ from other temples and churches, They do not ask material rewards for their
and bow can one expect more benefit from services rendered for the sake of God and
this one temple than from others?" Those humanity. They have no priesthood and
who give only a passing glance at the Tem- clergy to support. Therefore joyously and
ple may carelessly speak of the design as generously they are ready at all times to
oriental, but those who inspect it even contribute according to their best ability to

briefly see that the design is new and unique. carry on their transactions and support the
Indeed, according to the master minds of administration of the Cause.
world famed architects and engineers the "Truly I say," 'Ahdu'l-Bahi once wrote,
Bahl'i Temple is "the first new idea in "the friends of God (that is, the Bahh'is)
architecture since the thirteenth century." display wonderful generosity in regard to
The idea behind it and for which it stands the contributions for the Ma&riqu'l-A&kir
is equally new-the idea of the unity of (the Temple)." This spirit of sacrifice has
mankind and of the essential oneness of all been especially noteworthy among the
religions. In the words of the architect of friends in the Orient. I n regard to this
the Temple, the late Mr. Louis Bourgeois, 'Abdu'l-Bahh said, "Until this day an event
"the Bahi'i Movement is the fusing of the of this character has never transpired, that

The Masbriqu'l-A&kir at 'Is_hqlbbd, Turkistin

from the East and Asia contributions were Soon after I saw the light through the dome
forwarded t o the West for the building of a of the Bahi'i 'Temple. Then I knew where
temple. Verily this is a cause of astonish- I was."
ment for the people of perception." One Sunday afterno00 a family of three
came from some distance to attend the
"Do the Bahi'is believe in Christ?" was Service in the Foundation Hall of the Tem-
another question asked many times. To ple. They had heard about the Temple and
those who are familiar with the Bahi'i wished to know for what it stood. After
Teachings this query seems strange indeed. the service they expressed their extreme
We assure all that the Bahi'is believe in happiness over what they had heard and
Christ and in all the divine Messengers of wished to come again as they had missed
God. "Bahb'u'llbh established Christ in the part of the talk. One of the group added
East," said 'Abdu'l-Bahl. "He has praised that he had been a seeker all

his life and his
Christ, honored Christ, exalted Him, called soul was hungry for just such a message as
Him 'the Word of God,' 'the Spirit of God,' he had heard. The next Sunday they were
raised the name of Christ to supreme sum- present again and this same man publicly
mits of glorification. Throughout the Ori- announced, with sincere devotion and great
ent Bahi'is have illumined the lamp of happiness, his faith in the BahB'i Cause.
Christ and spread His mention." Since then the members of this family of
three have been rendering important serv-
Besides these and other questions which ices to the Cause.
were asked many interesting incidents oc- During the past sulnnler a gentleman
curred. One of the most striking was as from a distant city heard that "sun wor-
follows: One day a handsome young man shippers are building a temple at Wihette,
stopped and after gazing at the model his near Chicago!" When he &ally went to
face flushed, his eyes sparkled and with a Chicago, just for curiosity's sake, he went
voice itltense with emotion he said, "Do you to see the Temple. He was so impressed by
know that this Temple has saved my life! the Temple and the Bah6'i teachings that
You see I am a flier, and once while return- after further investigation he declared
ing to Chicago during a severely stormy himself a believer in the BahPi Revela-
night I was lost because nothing below was tion.
visible. I became desperate and prayed. In short, many are those who through
The Ma&riqu'l-A&kir a t Wilmette, Ill., U. S. A.

their visit to the Telnple are now studying commotion, what a spiritual attraction,
the Bahl'i teachings, wherein they have what a heavenly inspiration, what eternal
found their hopes and all their heart's de- bestowals are emanating from this sacred
sires. With the World's Fair in full sway sanctuary, this House of Worship, this

the rush of visitors and tourists may be Bahi'i Temple! Blessed are those who
compared t o the waves of the sea. What a know.

THE B A H A ' I TEMPLE-AN APPRECIATION NEWCOMB

BY DR. REXFORD

Dealt of College of Fine and Applied Arts, University of Illinois

ARCHITECTURE is, and always has been, an index to the life and thought of an age or a race. Throughout history the aims, the ambitions, the ideals of mankind have been built into those structures which man in his strength has reared to symbolize his relationship to his fellow man or his relationship t o what he considered God.

Man is, and always has been, incurably religious and prodigiously inventive. His earliest monuments were shelters to shield his body from the elements, but almost as early came some sort of a sanctuary in the sacred precincts of which he attempted through certain rites of propitiation to make whatever contact he might with those unseen forces which he felt ruled and guided his destinies. Thus the early house symbolized the brotherhood of man, the temple the sonship of man t o whatever God may

of human experience nine great doorways which beckon men and women of every race and clime, of every faith and conviction, of every condition of freedom or servitude to enter here into a recognirion of that kinship and brotherhood without which the modern world will be able to make little further progress.

Entering these portals, one comes presently into a great lofty central space, the aspiring structural lines of which, reaching from the lower planes of human relationship, as symbolized by the outlying wings of the temple, gracefully, yet with assurance, contrive to define the triumphantly beautiful dome that crowns the structure.

The dome, pointed in form, aiming as assuredly as did the aspiring lines of the medieval cathedrals toward higher and better things, achieves not only

through its
he. symbolism but also through its
structural
I n the design of the Bah6'i Temple on the propriety and sheer loveliness of form, a
shores of Lake Michigan1 the late Louis beauty not matched by any domical struc-
Bourgeois, beloved of man generally and of ture since the construction of Michel-
artists and architects in particular, has con- angelo's dome on the Basilica of Saint Peter
ceived a temple which at once symbolizes in Rome.
the brotherhood of man and his kinship t o Thus this building points out through its
God. Framed of steel, the cot~structivema- symbolism that out of the yearnings, the
terial of modern architecture, but clothed hopes, the aspirations of man there comes
with a protective covering of concrete to the recognition of the essential oneness of
withstand the ravages of the elements, this mankind, the oneness of Godhead, and the
essential continuity and unity of all human
-
"Temple of Light" opens upon the terrain
W,Imette
1 near Chicago, 111. expcrience.

A TEMPLE OF UNIVERSAL RELIGION

BY D. M. NORTHCROFT

In The Inquirer, LIondon, Jan. 19, 1935

A L T H O U G H very little notice has been taken of the event by the Press of this country, a significant epoch in the trend towards Universalism in Religion took place in America early in 1930.

This was the opening of the first Bahi'i Temple of Worship for all Religions, in the western world, the foundation of which was laid a few years ago by 'Abdu'l-Bahi,

When the Temple is completed a series of buildings will be erected in the surrounding park, a hospital, an orphan asylum, a hospice or house of hospitality, a University, etc., demonstrating that "religion is an attitude towards God reflecred in life2'--only worship can be voiced in the Temple itself; but the results of such worship are t o be evidenced in the surrounding

buildings
the interpreter and expounder of the Bahi'i teachings t o the western race.
The Temple is situated in the city of Wilmette, on the beautiful shores of Lake Michigan, a short distance from Chicago. I t is a noble edifice and original in form. . . . The Temple ctands 1 8 6 feet high, and is composed of a steel, reinforced concrete and glass framework, over which is a lacelike design, sculptured from quartz stone, mixed from a medium of white cement. The result is a surface harder and more enduring than rock, and at the same time carrying an intricate design as delicate as lace.
The glass roof ond sides protect the interior from the wearher, and the light enters through the open design of the ornamentation. When flood-lit and viewed from an aeroplane at night the Temple appears as a gigantic nine-pointed star.
Nine is the number of perfection and the basic principle of Unity, the keynote of the Bahi'i teachings, consequently the Temple is a nine-sided building standing in nine

where all activities of the community will meet in comradeship inspired by mutual counsel.
Entering one of the nine doors, the visitor passes through a hall-way into the central dome-shaped auditorium, capable of seating about 700 people. Looking upward towards the dome, two galleries, one above the other, are visible. Above the second (or singers') gallery is a nineteen foot clerestory, from which springs the dome.
O u t of the main hall open radially (separated by the hall-ways) nine smaller rooms, comparable to chapels in a cathedral, and able to hold about 100 people in each.
I n the geometric forms with which the interior of the Temple is decorated, all the religious symbols of the world are represented-the five-pointed star embodying the Man Saviour (Christ, Buddha, Muhammad), the Greek and Roman crosses, the swastika cross, the circle, the triangle, and the double triangle or six-pointed star, and supreme over all and constantly recurring through

acres of parlr land, planted with trees and great nine-flowers. Each of the nine sides of the Temple is in the form of a circular arc, with a large doorway in the centre, the whole edifice giving the appearance of extending welcoming arms t o worshippers of all nations approaching from every direction. Surely the nine entrances symbolize the various pathways by which man travels in his search after Truth, but which can all converge in the Universal Focal Point.

Interior Ornamentation of the Mas_hriqu'l-A@lr at 'Ishqibid, Turkisthn.

Exterior Ornamentation of the Mas_hriqu'l-A&kBr at Wilmette, Ill., U. S. A

kind, the union of science and religion, to universal education and the fundamental unlty of religions.

Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshipper and the Supreme. Thus, the central hall is freely open to people of all Faiths on equal terms, expressing the schelne of decoration, the great nine-pointed star, emblem of the unification of all religions.

This beautiful and impressive building is a universal house of worship built by the Bahl'is of the United States of Canada, with the help of Bahh'is from practically every race and nation in the world. The Temple will be open t o people of all religions, sects and races, and is dedicated t o the Oneness of God and the oneness of mankind, the union of science and religion, to per entering the Temple will hear only the words of Bahi'u'llih chanted or read. There will be no sermons and no ritual.

A wonderful prophecy concerning the future of Religion was made by the son of Bahi'u'llih, 'Abdu'l-Bah6, when he laid the foundation stone of this Temple: "The ages of darkness have passed away and the Century of Light has arrived. The differences which exist among the nations and the peo-

in this the universality of Bah6'u'116h, the Founder of the BahCi faith, who affirmed the fundamental oneness of all the prophets. Since there are to be no priests the worship- ples are soon to pass away, and the fundamentals of the divine religions, which are no other than the solidarity and the oneness of the human race, are to be established."

"CONCRETE FULFILLS A PROMISE"
BY JOHN J. EARLEY,ARCHITECTURAL SCULPTOR

Published in a 1934 issue of "Architectural Concrete"

A T the same time that the building for the Department of Justice was being done in our Washington studio, the great dome of the Baha'i Temple at Wilmette, Ill., was being done in our Rosslyn plant. This temple, designed by Louis Bourgeois, was intended by him to be the symbol of a new religion founded in Persia some seventy years ago. Mr. Bourgeois wished to design a temple as new in form and treatment as the great religion that it symbolized. He did not wish it to be reminiscent of other styles of architecture associated with other and older faiths.

He designed a nine-sided temple with a perforated dome, as intricate in design and as delicate in execution as a piece of lace. In doing this, he called for the skill of

When concrete is rationally and skillfully used, there can he no doubt of its economy.

Economy is of the nature of concrete. I t is a plastic material and the principle is generally recognized that it takes less force, less work, less money or whatever term you will, to form a plastic than to form a solid material.

A plastic material requires a mold to give it form. This mold or form is the great test of ingenuity of the craftsman in the use of concrete. About a business generation ago, a few engineers designed structural elements which could be duplicated in the same form. This permitted one set of forms to be used for several stories of construction, and it effected an economy that gave a real impetus to the use

of concrete
the best craftsmen and for a material of marvelous flexibility. This dome is now completed; why concrete was used and how it was used is a story in itself. Suffict it to say here that the dome was executed beautifully and faithfully with architectural concrete and with economy possible only through the use of a plastic material.

In the Department of Justice building the concrete finish rompvised the forms in zuhdch the structural beams and slabs of the ceiling were placed. I n this way the finish for the structure was the form for the structure and was thereby integrally incorporated in it. Remember, this is not theory, but practice.

For the dome of the Bahi'i Temple, the problem was to build an intricate, lace-like

in industrial buildings. Now we are in another period, and again the few shows the -way t o methods that will in turn become general practice. Further economy in forming has been effected by using plastic materials for the forms themselves and by the still more radical departure of omitting the forms. Let me emphasize the fact that such methods of forming are

not just something to be discussed, nor something to be desired, nor something to be expected in the future; on the contrary, they are an accomplished fact.

In the Department of Justice building the concrete finish rompvised the forms in zuhdch the structural beams and slabs of the ceiling were placed. I n this way the finish for the structure was the form for the structure and was thereby integrally incorporated in it. Remember, this is not theory, but practice.

For the dome of the Bahi'i Temple, the problem was to build an intricate, lace-like

of this structure were made of plaster of paris, or calcined gypsum, a plastic material which by proper technique could be made to meet all the requirements of such a complicated design. They were made with economy, with a minimum of labor, and were maintained in such good working condition that all necessary duplication for the construction of the dome was made in one set of forms.

In closing, permit me to state that in presenting this thesis I have been unconscious of any effort to appeal to emotion. I have, on the contrary, endeavored to pre-

design in concrete. The forming of such a structure with wood or similar materials would have placed on concrete a handicap of cost such as in all probability it would never have been able to carry. The molds be in the hands of all architects because with concrete they may bring into reality as intricate ideas and dreams that have wanted only the proper medium in which to execute them.

sent simple facts and examples to show that concrete is beautiful, that beautiful concrete is economical and that it is an architectural material. Finally, I have stated that such an architectural material should

Jean Bourgeois, Architect.

Airplane View of Ma&riqu'l-A&kir at Wimette, Ill., U. S. A.

Bahd'i Temple, symbol of n new religion, is crowned w i t h a concrete dome in design, as beautiful as fine lace. Louis

BAHAI CALENDAR AND FESTIVALS

FOREWORD

From Bahri'u'lldh and the New Era

A M O N G different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e.g., the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muhammadan in Muslim countries.

The Bib signalized the importance of the dispensation which H e came to herald, by inaugurating a new calendar. I n this, t o adjust the calendar to the solar year. The Bib named the months after the attributes of God. The Bahi'i New Year, like the ancient Persian New Year, is astronomically fixed, commencing a t the March equinox (March 21st), and the Bahh'i era commences with the year of the Bib's declaration (i. e., 1844 A.D., 1260 A.H.).

I n the not far distant future it will be necessary that all peoples in the world agree on a common calendar. I t seems, therefore,

fitting that the new
as in the Gregorian Calendar, the lunar age of unity should have a new calendar
month is abandoned and the solar year is free from the objections and associations
adopted. which make each of the
older calendars un-
The Bahh'i year consists of 19 months of acceptable t o large sections of the world's
19 days each (i.e., 361 days), with the ad- population, and it is diacult to see how any
dition of certain "intercalary daysm (four in other arrangement could exceed in simplic-
ordinary and five in leap years) between the ity and convenience that proposed by the
eighteenth and nineteenth months in order Bib.

BAHA'I FEASTS, ANNIVERSARIES
A N D DAYS O F FASTING

Feast of Ridvin (Declaration of Bahh'u'llih), April 21-May 2, 1863.
Feast of Naw-Ruz (New Year), March 21.
Declaration of the Bib, May 23, 1844.
The Day of the Covenant, November 26.
Birth of Bahi'u'llih, November 12, 18 17.
Birth of the Bib, October 20, 1819.
Birth of 'Ahdu'l-Bah6, May 23, 1844.
Ascension of Bahi'u'llih, May 29, 1892.
Martyrdom of the Bib, July 9, 1810.
Ascension of 'Abdu'l-Bahb, November 28, 1921.
Pasting season lasts 19 days beginiling with the first day of the month of 'A16,
March 2-the feast of Naw-Rliz follows immediately after.

BAHA'I HOLY DAYS ON W H I C H WORK
S H O U L D BE S U S P E N D E D

The first day of Ridvhn,
The ninth day of Ridvin,
The twelfth day of Ridvin,
The anniversary of the declaration of the Bib,
The anniversary of the birth of Bahi'u'llih,
The anniversary of the birth of the Bib,
The anniversary of the ascension of Bahi'u'llih,
The anniversary of the martyrdom of the Bib,
The Feast of Naw-R6z.

NOTE: Xbdu'l-Bahi, in one of His Tablets addressed t o a believer of Nayriz, frin, has
written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the

Book. The rest follows as corollaries to the Text. ... Work on the Day of the Covenant (F&te Day of 'Abdu'l-Bahi), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is
not obligatory. The days pertaining to the Abhi Beauty (Bahi'u'llih) and the Primal Point (the Bib), that is t o say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. I n like manner, work connected with any form of employment, whether governmental or otherwise, should bc suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and
ascension of 'Abdu'l-Bahi are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahi'is in East and West, holding admiuistrative positions, whether or private, should exert the utmost effort t o obtain special leave from their superiors to enable them to observe these nine holy days.

A D D I T I O N A L M A T E R I A L G L E A N E D FROM NABiL'S NARRATIVE (VOL. 11), REGARDING THE BAHA'~CALENDAR

T H E Bad? Calendar (Bahi'i Calendar) has been taken by me from the "Kitdb-i-ArmP," one of the works written by the Bib. As I have observed in these days that certain believers are inclined to regzrd the year in which Bahi'u'llih departed from B a a d h d to Constantinople as marking the beginning of the Badi' Calendar, I have requested Mirzi A q i Jin, the amanuensis of Bahi'u'llih, to ascertain His will and desire concerning this matter. Bahi'u'llhh answered and said: 'The year sixty A.H. (1844 A.D.), the year o i the Declaration of the Bib took place on the evening preceding the fifth day of Jamidiyu'l-Avval, of the year 1260 A.H. I t has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-Rliz, be regarded as the New Year's Day of the Badi' Calendar. The year sixty, in which the fifth day of Jamidiyu'l-Avval coincided with the sixty-fifth day after Naw-Ruz, has accordingly been regarded as the first year of the Badi' Calendar. As in that year, the day of Naw-Rhz, the vernal Equinox, preceded by sixty-six days the date of

the Bib, must he regarded as the beginning of the Badi' Calendar.' The Declaration of the Naw-

the Declaration of the Bib, I have therefore, throughout my history, regarded

R r i ~01 the year sky-one A.H. (the Naw-Rbz immediately following the Declaration of the Bib) as the first Naw-Ruz of the Badi' Calendar. I have accordingly considered the Naw-Rbz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Bib, as the 46th Naw-R6z of the Badi' Calendar.

of Malik, in that city, IIe comn~andedme to transcribe the text of the Badi' Calendar and to instruct the believers in its details.

O n the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose.

Soon after Baha'u'll6h had left the fortress of 'Akki and was dwelling in the house

The days of the week are named as follows:

Days	Arabic Name	English Name	Translation
1st	Jalkl	Saturday	Glory
2nd	Jamil	Sunday	Beauty
3 rd	Kan161	Monday	Perfection
4th	Fid61	Tuesday	Grace
rth	'Id61	Wednesday	Justice
6th	Istijlil	Thursday	Majesty
7th	Istiqlil	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

Month	Ambit Nnnze	Translatioiz	First Days
1st	Bahi	Splendor	March 21st
2nd	Jalil	Glory	April 9th
3rd	Jamil	Beauty	April 28 t h
4th	'A~amat	Grandeur	May 17th
5th	N6r	Light	June 5th
6th	Rahmat	Mercy	June 24th
7th	Kalimit	Words	July 13th
sth	Kamil	Perfection	August 1st
9th	Asmi'	Names	August 20th

10th	'Irzat	Might	September 8th
11th	Ma&iyyat	Will	September 27th
12th	'Ilm	Knowledge	October 16th
13th	Qudrat	Power	November 4th
14th	Qawl	Speech	November 23rd
15th	Masi'il	Questions	December 12th
16th	Saraf	Honor	December 3 1st
17th	Sulfin	Sovereignty	January 19th
18th	Mulk	Dominion	February 7th
19th	'A16'	Loftiness	March 2nd

Ayyim-i-Hi (Intercalary Days) February 26th to March 1st inclusive-
four in ordinary and five in leap years.
The first day of each month is thus the days. He has named the New Year's Day,
day of Bahi, and the last day of each month which is the Day of Naw-Rbz, the day of
the day of 'Ali'. Bah6, of the month of Bah6. He has or-
The Bib has regarded the solar year, of dained the month of 'Alh' to be the month
365 days, 5 hours, and fifty odd minutes, of fasting, and has decreed that the day of
as consisting of 19 months of 19 days each, Naw-R6z should mark the termination of
with the addition of certain intercalarp that period. As the Bib did not specifically

R A N D FESTIVALS

dcfi~trl l ~ r lor ~ l r clour days ancl the fraction of a day in the Badi' Calendar, the people of the Baydlz were at a loss as t o how they should regard them. The revelation of the Kitdb-i-Aqda.7 in the city of 'Akk6 resolved this problem and settled the issue. Bahfi'llbh designated those days as the Eternity.
"Ayyim-i-Hi" and ordained that they should immediately precede the non nth of 'Ali', which is the month of fasting. H e enjoined upon His followers to devote these

1. AliI A.
2. B6' B.
3. Ab Father.
4. D61 D.
I . Bib Gate.
6. V6v V.
7. Abad
8 . J6d Generosity.
9 . Bah6 Splendor.
1 0 . Hubb Love.
1 1 . Bahhij

Delightful.
days to feasting, rejoicing, and charity. 12. Javib Answer.
Immediately upon the termination of these 13. Al?ad Single.
intercalary days, Bahi'u'116h ordained the 14. Vahh6h Bountiful.
month of fasting to begin. I have heard it 1 5. Vidid Affection.
stated that some of the people of the Baydn, 16. Badi Beginning.
the followers of Mirzi Yahyi, have re- 17. Bahi Luminous.
garded these intercalary days as coming im- 18. Ahhd Most Luminous,
mediately after the month of 'Alk', thus 19. Vbhid Unity.
terminating their fast five days before the
day of Naw-RGz. This, notwithstanding Each cycle of nineteen years is called
the explicit text of the Bajidtz which states Vihid. Nineteen cycles constitute a period
that the day of Naw-Ruz must needs be the called Kull-i-say'. The numerical value
first day of the mouth of Babi, and must of the word "Vihid" is nineteen, that of
follow immediately after the last day of the "Kull-i-&ay"' is 361. "Vlhid" signifies
month of 'A16'. Others, aware of this con- unity, and is symbolic of the unity of God.
tradiction, have started their fasting on the The B i b has, moreover, stated that this
fifth day of the month of 'All', and in- system of His is dependent upon the ac-
cluded the iotercalary days within the pe- ceptance and good-pleasure of "Him Whom
riod of fasting. God shall make manifest."
One word
Every fourth year the number of the from Him would suffice either to establish
intercalary days is raised from four to five. it for all time, or t o annul i t forever.
The day of Naw-RGz falls on the 21st of For instance, the date of the 21st of
March only if the vernal Equinox precedes April, 1930, which is the first day of
the setting of the sun on that day. Should Ridvin, and which according to the Kitdb-
the vernal Equinox take place after sunset, i-Aqdas must coincide with

the "thirteenth Naw-RGz will have t o be celebrated on the day of the second Bahl'i month," and following day. which fell this year (1 9 3 0) o n Monday,

The Bib has, moreover, in His writings, would, according to the system of the revealed in the Arabic tongue, divided the Badi' Calendar, he described as follows: years following the date of His Revelation, "The day of Kam61, the day of Qudrat, into cycles of nineteen years each. The of the month of Jalbl, of the year Bahhij, names of the years in each cycle al-e as of the fifth Vnhid, of the first Kull-i- follows: &ay'."

HISTORICAL DATA GLEANED FROM NABiL'S NARRATIVE (VOL. 11) REGARDING BAHA'U'LLAI-~

Works Revealed During This Period	Houses Occupied During This Period
arrival latter part JamIdiyu'&- n 6 n i , 1269 A.H. March 12-April 10, 1813 A.D.	Qullu't-Ta'im House of H i j i 'Ali- Madad (in old B a d d i d)
departure for Sulayminiyyih on Wednesday, April 10, 1854 A.D.- Rajab 12, 1270 A.H.	House of Sulaymin-i- G_hannIm

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B. SULAYMAN~YYIH Prayers

Before reaching zulaymlniyyih, H e lived for a time on the Sar-Gal6 mountain.

During His absence from Ba&dld, His family transferred their resi- dence from House of H i j i 'Ali- Madad to that of Sulaymin-i- Ghannim. Saqiyas-Ehayb-i- Bqi

Nabil arrived at B a d d i d 6 months after Bahl'u'lllh's departure for Solaymlniyyih.

Tafsir-i-Hur6f 6t-i-

C . BACSD~D Muqa~ta'ih

arrived from SulaymIniyyih on Wednesday, March 19, 1816 A.D.-Rajab 12, 1272 A.H.

Sal?ifiy-i-Sattiyyih Haft-V6di (Seven Valleys)
Tafsir-i-H&
Lawh-i-Huriyyih
Kitib-i-fqin
Kalimit-i-Maknhih (Hidden Words)

departure from Mazra'iy-i-Va&-&6&: Thursday, March 26, 1863 A.D.-S_havvII 1, 1279 A.H.

Subhina-Rabbiya'l-A'16
S_hikkar-Sikan-Savand
HSr-i-'Uj6b
Halih-Halih-Yi
Bi&lrat
G_hulimu'l-chuld
Az-Bid-i-Ilihi

Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vash&6s_h.

departure from B a d d i d for Constantinople, Wednesday afternoon (first day of Ridvln), April 22, 1863 A.D.-D_hYI-Qa'dih 3 , 1279 A.H.

Bizivu-Bidih-Jlmi

C . BAGHDAD-continued	Works Revealed During This Period	Houses Occupied During This. Period
S6riy-i-Sabr revealed on first day of Ridvin.	Mallihu'l-Quds (Holy Mariner)	
arrival at Garden of Najibiyyih (Garden of Ridvin), April 22, 1863 A.D.-Rhi'l-Qa'dih 3 , 1279 A.H.		
arrival of Bahi'u'll6h's Family at Garden of Ridvin on eighth day after first of Ridvin.		
departure from Garden of Ridvin for Constantinople last day of Ridvin, at noon on Sunday, May 3, 1 8 6 3 A.D.-D&il-Qa'dih 14, 1279 A.H.		
length of overland journey from Garden of Ridvin t o Samsun on Black Sea: 110 days.		
Firayjit, (arrival early afternoon-stayed seven days) arrived on Sun-	Mirdin, Diyir-Bakr,	

day, May 3 , 1 8 6 3 A.D.-xhi'l-Qa'dih 14, 1279 A.13. (Firayjit is about 3 miles distant from Baddid)
Jidaydih,
Dili-'ALhis,
Qarih-Tapih,
Salihiyyih, (stayed two nights)
DGst-Lhhunnitri,
Tdwuq,
Karkhk, (stayed two days)
Irbil,
Z6b River,
Bartallih,
Mosul, (stayed 3 days)
Zikhil,
Jazirih,
Nisibin,
Hasan-bql,
Ma'dan-Mis,
Khirput, (stayed 2 or 3 days)
Ma'dan-Nuqrih,
Dilik-T&&,
Sivis,
Thqit,
Amasia, (stayed 2 days)
116hiyyih, (while approaching S6m-sun, "Lawh-i-Hawdaj" was revealed), (last day of overland journey)
Simsun, (stayed 7 days) Black Sea port. Sailed in a Turkish steamer
about sunset for Constantinople
Sinope, (arrived next day about noon) Black Sea port. Stayed few hours
Anyibuli, (arrived next day).

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival at noon on Sunday, August 16, 1863 A.D. Rabi'u'l-Avval 1, 1280 A.H.	Subhhnika-Y6-HG Lawh-i-'Ahdu'l-'Aziz Va-Vukali	House of S_hamsi (2-story, near Khirgih Sarif Mosque)	Big 1 month
Lenith of sea voyage from SImsirn to Constantinople 3 days. Length of journey from Constintinople to Adrianople 12 days.		House of Visi Pl&6 (3-story, near Sulfln M u h a m m a d Mosque)	3 months

--
I. Kir&ik-C_hakma&il~ (3 hours from Constantinople-spent one night)
2. BuyGk-C_hakma&ih (arrived about noon)
3 . Salvari 4. Birkbs ?. Bbbi-iski

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Saturday, 3 nights	SGriy-i-AshLb	1 . Gin-i-'Arlb	

December 12, 1863 (caravanserai, two-
A.D.-Rajab 1 , 1280 story, near house
A.H. Lawh-i-Hajj I of 'Izzat-Aga)
Length of stay: 4
years, 8 months, 2 2
<< <t c<
days. I1
Length of overland Kitlb-i-Badi' 2. House in Muidiyyih
1 week
journey from Con- Sbriy-i-Muluk quarter, near Tak-
stantinople to Adri- (Tablet of the yiy-i-Mawlavi
anople: 12 days. Kings)
Departure from Adri- 3. House in Murldiyyih
6 months
anople on Wednes- SGriy-i-Amr quarter, near house
day, August 12, SGriy-i-Damm 2
1868 A.D.-Rahi- Alvbh-i-Laylatu'l- 4. Khlniy-i-Amru'llbh
' ~ ' 6T -h i n i 22, Quds (several stories,
1 2 8 1 A.H. Munbjithly Siylm near Sultan-Salim
(Prayers for Fast- Mosque)

Lawb-I-Sayyih I. House of Rid6 Big 1 year
L a ~ h - i - N 6 ~ u l ~ G In 6 . House of Amru'llhh 3 months?
(First Tablet to (3 -story. North
Napoleon 111) -
of Sultan Salim
Mosque)
Lawh-i-Sulyln 7. House of 'Izzat- 11 months
(Tablet to the &6h Aqd
of Persia)
Lawh-i-Nuqtih
1. Uzlin-Kupri
2. Kahinih, (arrived about noon. Lawh-i-Ra'is (Tablet of Ra'is) was revealed in this place)
(length of journey from Adrianople to Gallipoli about 4 days)
3. Gallipoli
(after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madelli, (arrived about sunset-left at night)
I. Smyrna, (stayed 2 days, left a t night)
6 . Alexandria, (arrived in the morning, transshipped and left at night for Haifa)
7. Port Said, (arrived morning, left the same day at night)
8. Jaffa, (left at midnight)
9. Haifa (arrived in the morning, landed and after a few hours left on a sailing
vessel for 'Aliki)

arrival on Monday,
Kit6b-i-Aqdas
Works Revealed Dur- Houses Occupied Dur-
ing This Period
I
ing This Period
1. Barracks
Duration
2 years, 2
August 31, A.D. Lawh-i-Nhpulyfin I1 months,
1868-Jamhdiyu'l- (Second Tablet a 5 days
Avval 12, 1281 Napoleon 111)
A.H. Lawh-i-Malilrib 2. House of Malik 3 months
(Tablet to Queen 3. House of Rbbi'ih
Victoria)
Purest Branch dicd on Lawh-i-Malik-i - RG! 4. House of Mansur 2 or 3
Thursday, June 23, (T a b 1 e t to the months
1870 A.D.-RabiC- Czar)
u'l-Avval 23, 1287 Suriy-i-Haykal I . House of 'Abbud
A.H. Lawh-i-Burhin (where Kitlh-i-
Lawh-i-Ru'yi Aqdas was re-
Lawh-i-I&-i-D_h?h vealed)
(Epistle to Son of 6 . Mazra'ih
the Wolf)
Passed away May 29, Lawh-i-Pip 7. Qasr
1892 A.D. (T a b l e t to the (Mansion, where
Pope) He passed away)
YOUTH ACTIVITIES THROUGHOUT
T H E BAHA'I WORLD
B A H ~ Y' O~ U T H
AIZEstimate and Survey of Ii~ternationalEve~zts
1934 t o 1936

BY MARIONHOLLEY
T O D A Y it is no longer necessary to de- stale, a sterile period;
yet may it not be the
fine the world's condition. The pressure of propitious moment for
deliverance-for the
years, now almost seven, of steady social challenge of this extreme
futility by a
disintegration accompanying and feeding sound and vital program?
upon our economic chaos, has weighed upon Three years ago in the
summer of 1933,
the native optimism of us all, until in the National Spiritual
Assembly of the
honest dismay we have come to admit a Bahi'is of the United
States and Canada

predicament. The privileges which seemed which, in an
o u r f n r the taking have vanished; neither
desire nor urgent need seem likely to re-
store them. The universe, once so friendly,
evinces a marked disinterest in our affairs,
ignores our suggestions, proceeds calmly to
its own destiny while we writhe in oars.

Clearly, human society has an existence
of its own, a power of choice apart from
the necessity of nature which, underesti-
mated and abused, has attained sudden
prominence by leading us into our present
unhappy state. I n an environment poten-
tially adequate, with unique equipment of
intellect and energy, we of the human race
are nevertheless free t o starve, kill, and mis-
use our fellows and ourselves. I t is a
situation we should brand as improbable
except that it surrounds us.

In this confusion of 1936, all are victims
alike, for the disruption and perversion of
social institutions proceeds as virulently in
Europe as in America, in Asia, Africa, and
in most of the countries of the world.

appointed a Youth Committee
advisory capacity, was t o
aid in the spread
and consolidation of the
Bahi'i Faith among
young people. The scope of
its work as
later defined by Shoghi
Effendi, Guardian
of the Cause, was extended
to the inter-
national field, for he
wrote: "You should
not confine your activities to
the national
sphere but should strive to
create under the
supervision of 'your
National Spiritual
Assembly an international
body of active
young Bah6'i men and women
who, con-
scious of their manifold
and sacred responsi-
bilities, will unanimously
arise t o spread the
Holy Word." (August, 1 9 3
3)

This Committee, in its
first general letter,
named the dynamic which has
motivated
each subsequent act, that
stirring ideal of
world change which
Bahi'u'llib, the Mani-
festation of the power and
authority of
God, released to reshape
and renew our
troubled society. "The
world's equilib-
rium," BahPu'llhh affirmed,
"hath been
upset through the vibrating

influence of
Scarcely a single constructive idea stands this most great, this new World Order.
out against the prevailing drift. Young Mankind's ordered life hath been revolu-
people, who are not historically patient, tionized through the agency of this unique,
seem at as great a loss as their elders for an this wondrous System-the like of which
impulse toward the proper action. I t is a mortal eyes have never witnessed."

Tu thr buyport o l this s t a r ~ l i r challerlge
l~ in particular stand out as measures of youth
,-for Bahi'u'llih's enunciation constitutes work, and in these past two years every
a mighty claim-the Youth Committee effort has been thwarted or confirmed ac-
called its contemporaries. "We have grown cording t o its conformity with them.
firmly convinced that our destiny is indeed The first standard imposed by Bah6'u'llah
t o live in the construction of a new world was that of character. "Whoso ariseth
order, an order which must rise from and among yon to teach the Cause of his Lord,
displace this helpless and decadent civiliza- let him, before all else, teach his own self,
tion. . . . Surely none of us would now that his speech may attract the hearts of
deny that i t is the task of this generation, them that hear him." The transformation
of this BahCi generation, to build the of one's own life and the expression in deeds
framework for that wonderful conception." of that faith which is verbally professed is
(Bahl'i News, November, 1933 .) the primary obligation of every Bahi'i. I n
The record of the response from Baha'i 1934, Shoghi Effendi addressed the youth
youth will form the substance of this conference at Louhelen in these words: "A
survey. Because of the shortness of time tremendous responsibility has been laid upon
since 1933, and the barriers of language and you, and nothing short of a pure, a virtu-

space which still intervene between Ameri-
can youth and international groups, the
record is incomplete. O n the other hand,
the diverse activities of young Bahi'is
throughout the world cannot be attributed
t o the efforts of one committee. The an-
nouncement, be it remembered, was Bahi-
'u'lldh's and it has roused not only His
immediate followers, but all those who are
contributing in any way to the unfoldment
of this destined plan.

Today, however, that hesitance has passed
and in its place is a growing sentiment in
favor of frank, unqualified faithfulness t o
the ideals of BahCi conduct. Bah6'u'lIih
forbade the use of intoxicants and 'Abdu'l-
Bah6 recommended the renouncing of
tobacco. More important, the virtues of
honesty, courtesy, justice, dignity, toler-
ance, and kindliness were enjoined. I n a
tablet t o an American believer, 'Abdu'l-
Bahi emphasized the importance of chastity,
"because in the ocean of divine knowledge
one particle of chastity is greater than ten
thousand years of

BAHA'f STANDARDS AFFECTING YOUTH

The process of growth in the Bahi'i com-
munity presents an interesting study, for it
assumes characteristic patterns and develops
through phases of vitality which are orig-
inal, demanding, but absolutely necessary.
There are periods in the process which, to
o~ltwardseeming, are unproductive; yet in
these times certain ideals are implanted
which nourish the whole action that is to
follow. There are insistent patterns which
appear to limit and constrict growth; yet

truly exemplary life can
enable you t o
fulfill your high destiny."

This goal, so
difficult of attainment, so
alien to the
prevailing customs and habits
of society, was at
first neglected by Bahi'i
youth. Perhaps it is
fairer t o say that i t
was overloolced, in
their eagerness to win
the attention and
cnmradeship of other
young people. Some
felt even a certain
shyness at the
thought of creating a sense
of difference.

adoration." And always
ultimately these form a solid base from hc spokc of that
greatest characteristic, love,
which the community rises t o unforeseen the crown of human
perfection. "The
achievement. first bounty from the
True One is love,
That Bah6'i youth are subject to the unity and harmony," he
said, "and without
same conditions which govern the Bahi'i these all the deeds
pass in vain and give no
community was one of the first discoveries result."
of local youth committees. I t was soon A g r a d u ~
lawakening to the profound im-
found that neither efficient nor ingenious port of these
instructions of the Manifesta-
plans for organization and teaching can tion is the most
significant present trend
ensure group success, apart from adherence among young BahCis. I
n articles for the
t o the will of Bah6'u'Ilih. Two standards bulletin Bahd'i
Youth, in letters, in discus-

sion groups and on the public platform, a r u d y i ~ l ~hem and no inlitation
can assist
these ideals are being stressed and this fact in a solution. Rather what is
demanded of
will surely hasten the day when "the Bahl'i young Bahl'is is a fresh
imagination, a pro-
youth of America," in fulfillment of the found and mature originality, that
they
National Assembly's urgent hope, "can be may conceive a new relationship for
youth
a source of inspiration to the numberless and age, and create, by identifying
their
young people who are groping for a light aims with the larger ideals of the
com-
in the darkness of the present chaos, and munity, a new integration. Thus their
seeking a sure foundation upon which to work will advance, not retard, the
develop-
build their lives." (Letter to the Youth ment of an original
society-Bahi'u'llhh's
Committee, November 5, 193 5 .) conception of an organic,
all-embracing,
The second standard set forth by Bah6- world community.
'u'llah was unity. "In this wondrous Revel- Local groups have approached

this probation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind." This principle extends into every aspect of society, uniting in a common destiny every class, race, religion, nation and temperament. It is the basis for the new institutional life of man and it determines the form into which all institutions must develop. Yet at the time of the appointment of the Youth Committee, no one suspected its chief problems would be contributed by the operations of this standard. 'Abdu'l-Bahá had written that "universality is of God and all limitations earthly." No one associated this divine principle with the mechanics of a youth movement.

In a sense the establishment of youth groups in the midst of Bahá'í community life is incongruous. The rivalry of youth with age has enjoyed a long history and a peculiarly sterile one; it was not the intent of the National Assembly to perpetuate it. Nor is it unusual that His emphasis of teaching work among

lem in various ways, sometimes failing altogether, their expansion undoubtedly delayed; yet one cannot study their efforts without gaining confidence that finer relations are being continuously established as each group strives toward a fuller consultation and more steadfast individual service under the leadership of its local Spiritual Assembly.

AN ASSEMBLY OF YOUNG PEOPLE

The spirit of the Bahá'í Faith has, throughout its history, exerted a special attraction over young people. In Nabíl's great narrative of the early days of the Dawn-Breakers, although no emphasis is laid upon youth, it is evident upon every page that the first followers of the Báb, most of whom sealed their sincerity with martyrdom, were men under thirty. The Báb Himself, described as a "Youth of radiant countenance," was but twenty-five when He announced His mission. Nor is it unusual that His Cause should have found its chief champions among

young people was required, however, to- younger people, for the message of the Bab
gether with a more consistent effort to shattered traditions, evoked a deep idealism,
initiate Bah6'i youth into community re- and required daring for its spread.
sponsibility. So the Youth Committee was Each of the Founders of the Faith was
created, but its energies for several months supported by 2 group of persons whose lives,
were diverted by an attempt first to define activities, and ambitions were centered in
and later to abolish a conception of age the Prophet's will. The Bib, in six brief
limit. Although that struggle is now past, years, created His heralds and sent them
the necessity for constant interpretation of forth to rouse frln. By 1 8 5 2 , they had ac-
function and adjustment remains. complished their destiny and joined their
For the problem which confronts Bahl'i Master. (He was martyred in 1 8 5 0 .) The
youth is one unknown t o other youth or- generation of believers in the Manifestation
ganizations. The methods which bring suc- of Bahb'u'lllh formed another group who,
cess to these groups betray our deepest pur- for half a century, labored to establish His
poses. No pidance can be obtained by Cause. When in 1892, Bah6'u'llih passed

on, His work was cantinucd by 'Abdu'l- lievers to eighteen. God is good, and
Bahl; it was the latter's special privilege to BahL'n'116h lives, today and always!"
extend the influence of the Bah6'i Faith into In Flint the exhilaration which is felt in
the western world. In France, Germany, those words has been translated into thrill-
England, and in America the news of this ing motion. A dozen plans of teaching are
personage spread, exciting a great enthusi- used; there are afternoon and evening study
asm in the hearts of innumerable men and classes; each week at least one open discus-
women. These, too, were often young; to- sion is scheduled "where anyone is welcome

day they continue to breathe into the local Assemblies a sense of the greatness of the Cause, teaching by their example that devotion and reverence, that patient service which 'Abdu'l-Bahl Himself so patiently taught to them.

But today is another day and a new epoch in the advance of the Cause. I t is the time which belongs, in history, to Shoghi Effendi, first Guardian and grandson of the Cause 'Abdu'l-Bah6. It is the period of consolidation, of the establishment of that Administrative Order which "will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity t o be regarded not ouly as the liucleus but the very pattern of the New World Order destined to embrace in the fulness of time the whole of manlcind." And Shoghi Effendi, like his predecessors, is the center for the ardent hopes, the devoted services of a generation. Youth! Today's youth, like the generations which have gone before, has found its destined field of ~ction-the pcople carry, aside

to give his viewpoint in exchange for ours";

On Saturday night the community joins in recreation; nationally known teachers are invited to assist, and for them "we arrange public meetings, group meetings, and private consultations, ahead of time so that there is a definite program to fill in every hour of their stay." This wide scope of activity bespeaks a vitality and singleness of purpose which will teach around the world.

THE NEW HOUR IN TEACHING

There are, perhaps, few local Assemblies where a group of young Bahi'is, by its own unaided efforts, has obtained the success of the Flint Assembly. There are, however, innumerable local communities in which youth groups exist and prosper. I n a survey made in the fall of 1935, twenty-eight organized groups were discovered in America. In addition, in a total of sixty-one localities there were young Bahi'is from sixteen to twenty-five years of age. In most cases, these young

building of a world community.

I t is, therefore, worthy of note that in Flint, Michigan, an Assembly has been organized which is composed solely of young people. "We have not felt a need for a special Youth Committee as our Flint Bah6'i Assembly is made up entirely of yonng people, except for one member who has just been elected to the Assembly to fill a vacancy. . . . Being n small community, we have set no age limits, because the rhree young people who exceed the age of twenty-five years, by two or rhree years, are quite naturally a part of the youth group. There are nine BahCis who are between the ages of twenty-one and twenty-five." This was in September, 1931. In November of the Fame year a letter was received: "Recently, we added six new believers to our community, which brings the total resident be-

from their youth activities, a responsible share in the general life of the community. They serve on committees, lead classes, take eager part in Feast consultations, are rapidly qualifying as public speakers, and assist in the organization of inter-Assembly and teaching conferences. But their chief opportunity lies in that special phase of teaching which is planned for youth. No other part of the Baha'i community is so fitted to undertake this work, for no one else understands quite so intimately the problems and modes of thinking of yonng people. In this field the BahCi youth of London seem to have achieved an outstanding success. The N e w s Letter from the Bahd'is of the British Isles makes frequent mention of their programs which, during 1934 and 1931, included a monthly series of discus-

sion groups, a monthly series of public talks, and frequent social meetings. There are now twenty-five active Bahi'is and their numbers will no doubt increase as they de-

gave a finc talk of six or seven m i n u t e on 'The Three Great Figures of the Bahi'i Faith'; Mardiyyih Carpenter finished with general remarks and led a very interesting

vise fresh attractions. I n April, 1934, one hundred and fifty guests were entertained with a play and a brief exposition of the Faith. In August, a Summer School for youth was held. This group has also tried methods of publicity, the latest being a circular letter t o a number of youth which included these sentences: "We believe that everyone looks today for a better order of things. Many hopes and aspirations have sadly come t o no result. . . Our organization is young, but it is born and bred on solid principles given to us more than sixty years ago. A t a time when no one thought of International Cooperation, Bahb'u'llih arose in iran, as the Promised One of all the Faiths, speaking of a world state and federation of mankind. H e proclaimed the basic oneness of all religions, and ordained equality of sexes, equal opportunity for all, universal education, and a fair solution of economic di6culties. We are following in His footsteps. . . . You will find us a group of people who know what they want, and

discussion. There are many advantages t o this type of teaching work. I n the first place, the guests and sincere inquirers are not bored with a talk of half an hour or longer on the part of one speaker; also there are presented several different points of view." Other teams speak with enthusiasm of the unity which is developed among the members, a unity which lends courage to each and is, for the listeners, convincing.

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I n America the use of the inter-group conference has imparted great stimulation to the activities of individual Bahb'is and youth groups. Perhaps the most outstanding meeting of this type, one which has become almost an institution, is the youth dinner held during each National Convention. I n 1934, the participants, numbering seventy-three, held a lively round-table discussion of teaching methods for young people, of which, carried in the international Bulletin, reached Bahgi youth throughout the world.

Several localities are

especially suited to
with faith in their work for making this these inter-group meetings. New York,
earth a saner and more congenial place to with outlying suburbs, neighboring com-
live." munities, and Assemblies not too far away,
I t has been the privilege of local youth scheduled a regional teaching conference in
groups, ill the few years of their existence, October, 1935, on the occasion of Ruhi
to inaugurate a number of original teaching Effendi's visit t o America. This proved so
methods. One which was initiated during valuable that another conference was
1731, with real success was the teaching planned for the Christmas holidays, and
team. Today there are three such teams, invitations were sent t o twenty-five Assem-
the first begun in Los Angeles, followed by blies. Both San Francisco and Los Angeles,
teams in San Francisco and New York. The on the west coast, on several occasions
method has been vividly described by Mr. sponsored this same type of discussion with
Joseph Bray of San Francisco: "We call i t Bahl'i youth from neighboring cities. But
the miniature symposium and it is working no region is so adapted t o the inter-Assembly
beautifully. The way it works is this: meeting as the central states and on the
some friend, a non-Bahi'i, asks friends in North Shore of Lake Michigan a number of
to hear of the New World Order. Usually conferences have occurred. The participat-
four of us arrive and after everyone is ing groups include Chicago, Kenosha, Ra-
settled, I start off with a talk of six o r cine, Winnetka, Wilmette, Evanston, Ur-
seven minutes on, say 'The Signs and Need bana, Peoria, Flint, and Milwaukee; in
of a New World Order.' Of course that's 1931, they met a t the Louhelen Summer
an easy subject because all one needs do is School, in Winnetka in September, and in
to read yesterday's or today's newspaper Peoria. Situated as these youth groups a r e

for material. A t our last symposium Sylvia Ioas took up where I finished; Joyce Lyon

great promise, bearing, it would seen?, testimony to the Guardian's cabled message that the "forces which progressive revelation of this mighty symbol of our Faith is fast releasing in heart of a sorely-tried continent no one of this generation can correctly appraise." (October, 193 1.)

From Assemblies throughout the world reports come of other youth groups, each with its specialized program and each contributing life to this far-flung Cause. Already the units of the New World Order are assuming tangible form in these Assemblies; their youth are a guarantee of their perpetuation.

In Paris a group of irbnian students holds, according to one observer, "brilliant meetings." In December, 1934, this union sponsored its fifth annual conference where the following subjects were considered: (1) The Bah6'i Faith and World Politics, (2) The BahVi Faith in Present-Day i r h ,

A&kir, their increasing strength is of

slavia, who is teaching a class of six Russian students, and of Miss Alexander who, in Tokyo, is gradually reaching young people through the medium of an English conversation class.

I t is manifestly impossible to comment upon the activities of Bab6'i youth in every Bahi'i community throughout the world.

But surely, in this scant survey, one may glimpse the power and energy of the Faith of Bahb'n'llbh, may perhaps be convinced that, as the Guardian has said, "the new hour has struck in (the) history of our beloved Cause."

THE SUMMER SCHOOLS

With the increased interest in youth work, partly as a result of the appointment of a National Youth Committee, and the wide expansion of functioning groups, it has become necessary to divide the United States and Canada into three large regions,

(3) Discipline, the Basis of Liberty, and
(4) Patriotisn~and World Cooperation.

The B a d d i d Youth Committee has
"weekly study classes where the Kitdb-i-
Aqdas and the iqdn are discussed, and talks
on important subjects are given."

I n 1934, a new group was organized in
Sydney, Australia, by a former member of
the Montreal Youth Group, Mrs. Poppoea
Rickman.

On the island of Maui, in the Hawaiian
group, a study class of thirty young people
meets, and a large proportion of these youth
are Japanese. Hawaii, even more than the
United States, is by virtue of its diverse
races a unique laboratory for the proving
of Bahi'u'lllh's teachings on the oneness of
mankind.

Although frinian youth activities form
the subject of a later section of this paper,
the news from Massoud Rassikh, a Bahi'i
student in the American University of Bei-
rut, is appropriate here. In the summer of
1934, Mr. Rassikh and several friends

thus better to understand and assist local action. This division, made by the National Committee to expedite its own business, grew naturally out of the fact that Bahi'is have already concentrated their attention upon three centers: the Summer Schools at Green Acre, Louhelen and Geyserville.

Just as the Bah6'i communities have drawn fresh vigor each year from these institutions, so now Bahi'i youth are taking more part and receiving as a consequence more training and inspiration.

In 1934, for the first time, a special youth conference was planned at Central States Summer School. Twenty-six young Bahi'is sponsored the move and the sessions were attended by almost fifty. This group, before its dispersion, elected a Youth Council which, with the Summer School Committee, was made responsible for the following year's meeting. In reply to an announcement of these facts, Shoghi Effendi sent instn~ctionsin words which are of significance not only to the youth of

formed in Qazvin a club of young people, Bahi'is and others, for physical recreation. A tennis court was built in the garden of the Ha~irat'l-Quds, thus making this Ba-hi'! center a point of general attraction. Mention should be made, too, of the ef-forts of Mrs. Gregory in Belgrade, Jugo-

Louhelen, but to all Bahi'i young people who are making efforts in the path of Bahi'u'llBh. "The work in which you are engaged is dear and near to my heart and constitutes one of the most vital aspects of the manifold activities of our beloved Faith. The highest standards of purity, of

integrity, of detachment and sacrifice must be maintained by the members of your group in order to enable you to play a de-cisive part in the spread and consolida-tion of the Faith. A tremendous responsi-bility has been laid upon you, and nothing short of a pure, a virtuous, an active and truly exemplary life can enable you to fulfil your high destiny. I will pray that you may be guided and strengthened to render the most effective service to the Cause and by your example lend a fresh impetus to the onward march of its new-born institutions."

The Youth Conference of 1931, four days in length and attended by sixty young

dearest hopes. Rrst ~ssured,and persevere. however great the obstacles which yon may have t o face in the future or the disappoint-ments which you must necessarily experi-ence. Your work will assuredly triumph."

The Summer Schools of Green Acre and Geyserville have not as yet adopted the pro-cedure of a separate conference for youth. However, each of them has arranged cer-tain specialized sessions and in each, young BahPis have made notable contributions to the program. I t is still a question, at least in Geyserville, as to whether a Youth Con-ference is desired; a feeling strong with many is that in some way, new and so far untried, youth may win an

important place
people, carried forward the spirit set the in the program, discover especial functions,
preceding summer. We quote from the and enrich both themselves and the main
letter sent by the Youth Council to Shoghi body of the school by creating this higher
Effendi: "It is with great joy that we re- integration.
port the completion of a most successful At any rate, Geyserville holds a great
and happy Youth Conference. . . . The challenge, for in 193 1, a large group of
spirit of joy and cooperation among us has children and youth were in attendance.
been continually present, with a deepening There were, between the ages of fifteen and
sense of responsibility and devotion to our twenty-five, some fifteen young people,
beloved Faith. seventeen who were from ten to fourteen
"The mornings have been devoted to years, and thirteen from seven to nine years.
classes. We opened with a devotional, in These children represent a potential reservior
which various people were given an oppor- which, in the next few years, may be de-
tunity to serve; Mrs. Bishop Brown led the veloped to the honor of the Faith. At
class on the 'Bahl'i Approach to World present, plans are already on foot to issue
Problems'; Mrs. Dorothy Baker spoke in- a small bulletin of Geyserville news for
spiringly on 'The Bahb'i Life.' The two circulation among the Bahb'i youth in west-
classes which were held during the last ern Assemblies. Such a paper will intensify
period in the morning dealt with the Guard- interest, and may lead to the type of pro-
ian's letters, for those who were well ac- gram so deeply desired.
quainted with the Bah6'i teachings, and At Green Acre a weekend was devoted
'What is the BahPi Movement?' for those during the Summer School of 1934, t o
who were less familiar with them. The youth meetings. Three sessions were held
afternoons and evenings were mostly spent for the discussion of world problems, as

in recreation and informal gathering-an excellent opportunity to become better acquainted and to speak more intimately in regard to those Bahi'i problems which lie closest t o our hearts."

Under date of August 3, 1931, the Guardian replied: "I am overjoyed to learn of the splendid work you have achieved, and particularly of the determination with which you have arisen to promote the best interests of our beloved Faith. I will, from the depths of my heart, pray for the early and complete realization of your highest and

were able to attend. Green Acre is more expensive than the other two schools and more remote. However, thirteen of the young people held an impromptu meeting for consultation, adopting a firm resolution to sponsor a program in 1936.

America is not the only country to have established Bahi'i Summer Schools. Previous mention has been made of the Summer School arranged by the London Youth Group. An account has also been received

solved by Bahi'u'llhh. A costume ball and beach picnic were also arranged, and on Sunday morning the regular meeting was conducted by young Bahi'is. A t this school three of the adult courses were taught by Bahi'i youth: Mary Maxwell on "The Dawn-Breakevs," Bahiyyih Lindstrom on "The Iqa'n," and David Hofman with a discussion on "Proposed Solutions of the Economic Problem."

In 1 9 3 f , although 1 second youth conference was planned, it was not carried through, due to the small numbers who

SOME OTHER ACTIVITIES

A major problem confronting any international movement is that of communication and the young Bahi'is have doubtless been impeded in their program by it. However, various means are now in existence which, except for the language barriers, show good promise. Bertram Dewing has for three years edited a Youth Section in the Herald of tbe Soetb. If Assemblies

of the "Summer-Week in Esslingen, Germany, from which the following extracts are taken. It must be remembered, however, that as Helen Bishop has written, "In Gern~anythe law prohibits or does not permit any youth organizations because they have an elaborate political . . . organization in which youth is practically cornpelled to participate."

Dr. Hermann Grossmann prepared this report, which has been translated from his German. "There is no youth work of the Bah6'is in Germany and Austria at this time. The young Bahi'is attend the common Bahi'i meetings. The yearly Bahi'i Summer School in Esslingen (on the Neckar River) takes place in the Esslingen Bahi'i Home. This summer school has been created by the young generation to represent a center of systematic study of the Teachings and for social contact. . . .

"The first summer-school week in Esslingen took place from August 13 to August 21, 1932. . . . The fourth Bahi'i Summer-week held from August 24 to Sep-

subscribed more widely to this magazine it could become a most valuable medium.

The Bahd'i News has published frequent articles and news of the Youth Committee, and during 1934-31, no issue passed without some mention of youth activity.

The National Youth Committee has itself issued an occasional bulletin, and in its third issue has adopted a new format and name. Henceforth it is hoped that Bahd'i Yozcth, An International Bulletin, will appear quarterly, carrying to youth in all parts of the world news and help from their contemporaries.

Finally, with the help of Victoria Bedilian, a world-wide interchange of correspondence has begun.

One project yet remains to be noted which carries more significance than almost any other; its success will ensure the continuity of our whole program.

In July, 1934, the National Spiritual Assembly of the United States and Canada asked all local Assemblies to encourage young people from sixteen to twenty-one

years of age

tember 1, 1935, dealt with these themes: to declare "their interest in the Cause and

'Mankind in the New Era' and 'Bah6- their intention to become voting members.

'u'llih's Message.' . . . . . ." To these youth was accorded the

"All the meetings mentioned are in the privilege of attending Nineteen Day Feasts.

form of social worlr-gatherings. A con- The Youth Committee studied this mat-

stantly growing number of attendants of ter and in its second Bulletin suggested a

all ages is registered. The young Bahi'is study outline by the use of which young

also attend these meetings with sincere in- people might acquire a sufficient knowledge

terest. The age mostly represented in of the Faith to determine their own inter-

speakers and participants, as well as that est. Undoubtedly a campaign must be

of most of the volunteers in kitchen-work, entered upon to enroll the children of Ba-

is the age between twenty-five and forty hl'is and all those who manifest a sincere

years. conviction. Each youth group, by its very

"Concluding the summer school session nature, has a special obligation in this re-

there was a Fall meeting in Esslingen on gard and a special opportunity to prepare

October 6 , 1934. This meeting was espe- its younger members for this prime, essen-

cially devoted to the Bahl'i youth." tial step.

FOR T H E FUTURE of a movement which today has won secur-

ity on a solid basis of philosophy and accom-

Bahi'i youth, three years ago, stood at plishment,

the threshold of service t o their Faith. There Today the promise is all ahead, ~~d~~

were individuals among them who had par- the New World Order exists in the minds

ticipated fully in the community tasks; youth, not dimly, ,lot as a fantastic hope,

sporadic attempts a t organization had oc- but in a real form which is

vivid, sure, and
curred; but no unity of consciousness, no ours to be demonstrated. n a t mankind
group dedication of will, no "international will demonstrate it upon the field of civi-
body of active youllg BahP'i Inell and lization none of us doubts. That young
women" had been envisioned or achieved. ' i ~ lead the way is our utmost
~ ~ h 6 shall
In the light of these facts, the story of desire. Bur only the grace of Bahi'u'llih
progress since 1933 is no slight one; it can bestow such a priceless favor, and only
represents the initial steps, maneuvered at our lives, when surrendered t o the pur-
the bidding of the Guardian, with the steady pose of the Guardian, will render us worthy
support of the National Spiritual Assembly, of His trust.

BAHA'I YOUTH I N i R A N

BY MARD~YYIH
CARPENTER

U N T I L the summer of 1935, when the hours' notice they can transform an audi-
Government ordered women of fran to un- torium into a palace hung with rugs, bright
veil and appear in public, the term "youth with candelabra, and serve several hundred
group" as applied t o Baha'i activities in guests a perfectly appointed banquet-their
fr6n referred t o separate groups composed ability in this adequately emphasizing that
of young men and women respectively. For cardinal frinian principle of hospitality.
centuries the veil has made of f r i n virtually Regarding teaching activities carried on
two separate nations; hampered by its re- by these young people, a number of factors
strictions, women of f r i n were unable fully illustrative of the difficulties they meet and
to cooperate with the men in directing overcome along this line are worthy of
Bahi'i activities; at present it is obvious note. Present-day Muslims have as a rule
that after gradual adjustment t o the new been brought up t o disregard the Bahi'is,

way of living, young Bahi'i women will in cooperation with the men play a still more significant rble in establishing a new civilization throughout frbn.

A n investigation of the Tihrin Youth Group will serve t o illustrate the activities of young Bah6'is of frbn as a whole. This group has an enrollment of several hundred members, who among other duties direct a library and maintain a number of classes in public speaking, Bahi'i history and principles; they engage in athletics, their teams competing with others throughout the city. They write and produce enthusiastically attended plays illustrative of Bah6'i principles. Visitors t o f r i n long remember the work of the two Service Committees, composed largely of young men and women whose function it is t o prepare general meetings, receptions, feasts and the like; at a few

faith: fanaticism. Other difficulties be- setting the young Bah6'i teacher are the

for adverse propaganda has been so strong that it has effectively throttled any effort a Muslim might make toward impartial investigation of this Cause. A Muslim hearing of some achievement on the part of a Bahh'i is apt to say, "How can such a man be e Bahi'i"; which is similar t o the American's commenting on a Negro's achievement, "But he has white blood!" or t o the European's saying of an American achievement, "But his ancestors were European!"

Those who remember the hate engendered by propagandists in the last war, a hate which made impartial thinking criminal, will understand this phase of the present situation in frln. The average modern Muslim is incidentally not interested in religion; from Europe he has imported cynicism, along with champagne and the rhumba; of religion he retains only the dregs of

Cause throughout the W e a ~haa nut yet been introduced into frhn, partly no doubt

fact that the Cause is revealed parlly in for transportational and climatic reasons.
Arabic, virtually a foreign language to A day's excursion into the country or a
frinians; that many fr6nians are ill'~terate; short trip to welcome or bid good-by to
that the Government has forbidden the some visitor, in the course of which meet-
entry of Bahh'i books into frhn, so that ings may be held, are prhaps the nearest
such facilities as a p b l i c reading room with parallel to the summer schools of the West.
a wealth of available literature, are un- I t is probable that with the increasing mo-
achievable; that transportational difficulties torization of f r l n the s ~ ~ m m eschool
r will
widen the distances, and living conditions be established here.
curtail leisure; that so recently as the winter I t would seem, incidentally, that the
of 1934, Bahl'is were compelled by the youth of frhn are not especially "youth-
authorities to pledge that they would hold conscious." Age in the East has always
no meetings. Obviously teaching the Cause been confused with wisdom, and a suc-
in fr6n is not so simple as in such a coun- cessful youth is one who gives an impression
try as the United States, where one has of age. ("Pir-shi"-"May you become old"
only to reach for an Esslemont, place it in is a phrase sometimes used in expressing
the inquirer's hands and send him away, thanks.) Moreover, there is perhaps no
happy in the knowledge that he will now Youth Group in irhn similar to that in the
make a Bah6'i of himself. West, where a college career prolongs ado-
With reference to educational facilities lescence; for example, frhn has as yet no
for Bahh'i youth of irhn, as it is known the university for women, and for them as a
Government closed all Bahh'i schools in the rule marriage and the csres of family life
country during the winter of 1934-31. The immediately follow the secondary educa-
curriculum in these was uniformly that tion. On the other hand, the young men
laid down by the Ministry of Education; it are very frequently educated abroad, and
is probably accurate that French ~nfluence, the years of separation from their elders

stressing theory rather than practice, pre- tend to obliterate any feeling of differentia-
dominated in the system adopted; subjects tion based on age.
were secular, and a large percentage of the Regarding the Guardian's injunction to
students were often non-Bah6'i. The offi- build up an "international body of active
cially recognized superiority of these schools young BahDi men and women," it would
consisted in their discipline and idealism, as seem that a first step in accomplishing this
well as in their academic equipment. Sup- with reference to frhn would be to estab-
plementary to the secular education re- lish regular correspondence with various
ceived in the schools, Bahi'i youth attend members of the youth group of irhn. I t
weekly classes in character training-the might not be amiss to exchange question-
well-known "Dars-i-Aallq" course of naires (always bearing in mind that the
study composed of teachings of the various Eastern method of collecting information
Manifestations-and later take up the in- is to "by indirections find directions out").
tensive study of such works as the fqdn Obviously, in future a considerable amount
and Some Answered Questions. These of traveling will he necessary to enable Ba-
classes meet at the homes of parents at dif- h6'is in different countries to meet face to
ferent points throughout the city and are face and discuss their work around con-
frequently visited by members of the Spir- ference tables; to lay the foundations of
itual Assembly and others; opportunities are such meetings and to dispatch their pre-
given the students ro speak in general meet- liminaries by means of regular correspond-
ings and yearly examinations are "publicly" ence would seem advisable at present. The
held at which prizes are distributed. Com- personal contact established through letters
mittees composed of young men and women is indispensable in chis connection; mere
respectively, direct instruction in all these text-book information on the countries to

classes. The summer school which is prov- be represented at such conferences would
ing so effective a means of teaching the prove insufficient.

PLAYS AND PAGEANTS

STORY OF T H E P A G E A N T ,
"THE G A T E OF D A W N "

(Arranged by Mrs. Harold Bowditch with suggestions by Mr. Kenneth Christian and presented with the assistance of a large committee in Green Acre, Maine, in the summer of 1934.)

BY NANCYBOWDITCH

T H E summer of 1934 marked the be- versa1 principles of World Unity and human
ginning of a new activity ainong the Ba- fellowship which the Faith of Bahau'llbh
hi'is of the United States and Canada. A reveals, so after the reading of prayer and
new group called "The Green Acre Com- of the sacred writings of Bahi'u'llbh and
rnittee for Plays and Pageants" was formed 'Abdu'l-Bah6 they embarked upon this im-
whose purpose was to develop a ineans of portant enterprise. Great credit is due to
presenting the Bahi'i Teachings through the membership of the Committee as well
some form of dramatics, particularly in as t o Mr. Randolph Bolles, Mr. Sutherland
representing scenes from the early history Maxwell, Dr. Ambrose of Washington,
of the Faith. This undertalring was the D. C., Mrs. E. N. Jones (who though not a
outcome of the eilthusiasrn raised in the declared Bah6'i made a special trip from
hearts of some of the devoted believers in Washington in order t o assist), and t o Mr.
the Revelation who were assisted by a nurn- Max Miller who trdned the choruses and
ber of generous and interested friends who, who wrote a special song called "The Val-
though in some cases not listed among the ley of Search" especially for the occasion.
ranks of the believers, lent most valuable An interesting lecture given at Green
assistance. After consultation it was de- Acre by Ali-Kuli Khan on the significance
cided that t o present a series of tableaux of colors in the art of ir6n proved the in-

would be the most practical, as well as the most dignified way to hegin the work, and the Green Acre Summer School in Eliot, Maine, was selected as the best place. Through the generosity of the National Spiritual Assembly, the studio of Mrs. Mary Lucas was secured for the work. Mrs. Lucas was one of the first women pilgrims to visit 'Abdu'l-Bahi in the "Mast Great Prison" in 'Akki, Palestine, and thus her home was converted into a busy workshop where members of the Summer School as well as the Committee worked together in arranging for the pageant and tableaux,

I n the beginning the Committee felt great responsibility in undertaking a work that presented such possibilities, but they dedicated their services with love for the uni-

Plan of Bahb'u'llbh's IHouse in B a d d i d , 'Irlq.

spiration upon which the costumes for the "Attributes" and others were designed.

This first effort resulted in the presentation of tableaux froin "The Dawn-Breakers" with prologue and epilogue of pageantry and music and reading of the Holy Words.

The following is a brief description of the way in which the tableaux were presented. A small stage was erected at the end of the auditorium in the Inn. Across the proscenium arch were stretched two layers of gauze netting which were attached t o a square framework. This frame was lighted at the top, bottom and sides and created the illusion of a large painting.

Color filters were made by stretching colored paper over a light framework of wood. These were in sets of different colors, so

that the general lighting of the stag? could represent early morning or noon or sunset as required, and were changed for each scene.

"0 my God, strengthen my hands to take Thy Book with such steadfastness that the hosts of the world shall not prevent them.

Then protect them, 0 my Lord, from dis-

I n front of the center of the stage a small dais was placed which was "top-r f u l ,the Mighty!"
lighted" by a "spot" suspended in the beams of the room. After the audience was assembled all the lights in the hall were extinguished with the exception of this "spotlight," then the soft strains of violin and piano were heard. A t this point there came slowly from the back of the auditorium two angels, one a small girl with white wings, dressed in soft pink draperies and carrying in her hand a three-branched lighted candle. Behind her came the angel Gabriel clad entirely in white with wings, holding in his hands a large illuminated book. A few paces behind the angel came a poet of f r l n . When they reached the dais the angel stepped upon it, having the poet on one hand and the small angel on the other.

Leaning forward the Angel Gabriel held out the book to the poet (the music muted SO that the speaking voices became clearly audible), a t the same time repeating these verses from the "Hidden Words" of Bahb-

posing of anything not owned by them.

Verily, Thou art the ~ o w e r f u l ,the Mighty!"

Then the Angel speaks:

"The Sun of T r u t h is the Word of God upon which depends the training of the people of the country o i ihought. I t is the Spirit of Reality and the Water of Life. All things owe their existence t o It. Its manifestation is ever according t o the capacity and coloring of the mirror through which it may reflect. For example, Its Light, when cast on the mirrors of the wise, gives expression t o wisdom; when reflected from the minds of artists I t produces manifestations of new and beautiful arts; when I t shines through the minds of students I t reveals knowledge and unfolds mysteries. . . . All the good names and lofty qualities are of the Word. . . . This is the Water which giveth life t o all things. . . ."

The poet answers:

"We beg of God that we may partake of this Life-Giving Water of Heaven, and quaff from the spiritual chalice of rest, and thus be free from all that

tends to withhold
'u'116h: us from approaching His Love.
"This is that which hath descended from "Glory be upon the people of Glory!"
the realm of glory, uttered by the tongue Now the music becomes louder, the two
of power and might, and revealed unto the angels continue slowly through the hall and
Prophets of old. We have talren the inner exit. The poet withdraws to one side of the
essence thereof and clothed it in the gar- stage and places his book on the reading
ment of brevity as a token of grace unto stand. Meantime a procession of some of the
the righteous, that they may stand faithful "Attributes" of God-Sovereignty, Lofti-
unto the Covenant of God, may fulfil in ness, Love, Glory, Death and Life-form at
their lives His trust, and in the realm of the back of the hall and move slowly for-
spirit obtain the gem of Divine Virtue." ward, each very far apart, so that only one
The poet, raising his face to Gabriel, held at a time is in view of the audience.
out his hands for the book saying: Love enters garbed in long robes of pink
"0 God! my God! Thy call has at- and rose colors, carrying in her arms a spray
tracted me and the Voice of T h y Pen of of roses. She mounts the dais and, turning
Glory has awakened me; the stream of Thy toward the audience repeats from the "Hid-
Holy U t t e r a ~ ~ c ehas
s enraptured me, and den Words"-
the Wine of 'Thy Inspiration entranced me." "0 Friend! I n the garden of the heart
"Thou srest me, 0 Lord, detached from plant naught but the rose of love, and from
all things but Thee, clinging t o the cord the nightingale of affection and desire
of T h y Bounty and craving the wonders of loosen not thy hold. Treasure the compan-
T h y Grace. . . ." ionship of the righteous and eschew all fel-
Then taking the boo% from the Angel lowship of the ungodly."
Gabriel he repeats: "0 Son of Love! Thou art but one step

away from rhe glorious heights above and from the celestrial tree of love. Take thou one pace, and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then t o that which hath been revealed by the Pen of Glory!"

After Love has left the room, each of the others in turn, on reaching the dais, step up, and facing the audience, recite further from the "Hidden Words."

When the "Attributes" have made their exit, the poet opens his book and begins t o read:

"0 my friends! I shall your ears delight with the wondrous tale of the Day wherein you live. History, in destiny's wind again is stirred, once more the clarion of dawn comes t o rejoice the hearts of men; two stars first caught its Light;-an a S_hayk_h of 'Arabi, arose and called men to prepare for the advent of that Promised One Whose Name for a thousand years they had invoked. King and peasant of frdn did

tentively receiving his instructions. The curtains are lowered and then drawn aside again, t o show the picture twice. When the curtains are lowered the last time the poet begins t o read from the book the rert of the story which is here given briefly-

H e tells how the fire of Belief and Faith spread rapidly throughout the dark land of f r i n and how a New Dawn is spreading its light over all the country.

One day when Siyyid Kaqim was teaching his pupils beneath the shade of a palm tree there appeared to him a shepherd who came t o tell of a dream that he had had. He dreamed that he saw the Prophet Muhammad who told him that he would find the Siyyid in the vicinity of the mosque in the shade of this tree, and that he was to give him the following message:

"Rejoice, for the hour of your departure is at hand. When you shall have performed your visits in Kdzimayn and shall havc returned to Karbili, there, three days

he stir and at length, nearing his journey's end, he passed on the leader's torch t o Siyyid Kiqim. I n these words be bade him carry on:

"You have no time to lose. Every fleeting hour should be fully and wisely utilized. You should gird up the loins of endeavor and strive day and night to rend asunder, by the Grace of God, and by the hand of wisdom and loving-kindness, those veils of heedlessness that have blinded the eyes of men. For verily I say, the Hour is drawing nigh, the Hour I have besought God t o spare me from witnessing, for the earthquake of the Last Hour will be tremendous! "You should pray to God to be spared the overpowering trials of that Day, for neither of us is capable of withstanding its sweeping force! Others of greater endurance and power have been destined to bear this stupendous weight; men whose hearts are sanctified from all earthly things, and whose strength is reenforced by the potency of His Power!" (Nabil's Narrative, page 16.)

after your return, on the day you will wing your flight t o Me. Soon after shell He, Who is the Truth, be made manifest. Then shall the world be illuminated by the light of His Face." (Nabil's Narrative, page 44.)

Again the curtains are drawn aside and a scene of the shepherd kneeling before Siyyid Kizim is shown.

The poet reads on. H e reads of the death of Siyyid K6zim and how one remained of his disciples, a youth, one Mu116 Husayn, who was mindful of his teacher's words. H e had told him to detach himself from earthly things and t o seek with determination and prayer his true Guide and Master.

Mu116 Husayn traveled from city t o city until finally, on the outskirts of the city of s i r 6 2 he met a radiant Youth Who took him home and entertained him. There he sat all night enraptured by the words of his Host, in a room filled with fragrant blossoms, whilst fruits and delicious drink were served to him by an Ethiopian servant.

H e was made so happy that he

put his feel-
A t the closing of this reading of the poet ings into these words:
the curtains of the stage are parted dis- "Methinks I was i n , a
place of which it
closing a living picture of S_hoyk_hAhmid- can be truly said-'Therein
no toil shall
i-Alxi'i seated cross-legged on the floor reach us, and therein no
weariness shall
with his pupil, Siyyid Kizim near him, at- touch us; no vain discourse
shall they hear

therein, nor any falsehood, but o ~ ~ lthe y were called for t o ascend and
give the call
cry,-"Peace! Peace!" ' Then his Host to prayer. The first youth who
ascended
addressed him saying: to the roof had no sooner
proclaimed the
" '0 thou who art first t o believe in Me! opening "God is the Most Great"
when a
Verily, I say, I am the B i L t h e Gate of ballet from the enemy shot him
down. Im-
God, and thou art the Bib'u'l-Bib, the Gate mediately a second youth
ascended, taking
of the Gate. Eighteen souls must, in the up the prayer where the first
left off, only
beginning, spontaneously and of their own t o be stricken down as his
predecessor. I n
accord, accept Me and recognize the Truth this way the prayer was
continued until
of My Revelation. Unwarned and unin- the end, each youth cheerfully
offering
vited, each of these must seek independently himself in the place of the
one gone be-
to find Me.' " fore. When the curtain is
lifted upon this
From this state of ecstasy Mu116 Husayn scene the third youth is revealed
continu-
was awakened by the voice of the priest ing the prayer with the first
two lying dead
calling the people to early morning prayer. at his feet.
(A t this point appears a tableau of These six scenes will serve to
show how
Mulli Husayn showing the fruit being of- the tableaux were presented. A
brief ont-
fered t o him by the servant. A pink light line of the rest follows:
is diffused over the scene and vases of Scene seven represents the

little Sifter of
flowers are set on the floor in different
places.)
The next scene is the public punishment
of Quddus and Mull6 Sidiq, the two first
victims of the enemies of the New Revela-
tion. Mulli Sidiq say7 of this punishment:
"The first seven strokes were severely
painful, t o the rest I seemed t o have grown
indifferent. I was wondering whether the
strolres that followed were being actually
applied t o my own body. A feeling of joy-
ous exaltation had invaded my soul. I was
trying t o repress my feelings and to restrain
my laughter. I can now realize how the
Almighty Deliverer is able, in the twinkling
of an eye, t o turn pain into ease and sor-
row into gladness. . . ." (Nabil's Narra-
tive, page 148.)
The next picture is that of Tibirih, that
great woman disciple, casting off her veil
in the presence of Quddhs, the famed Bibi,
defender of the Faith. This took place at
the conference of Badaht. These were her
words in part:
Wheat, who, hurrying away from the mar-
ket-place with his sieve in
his hand, an-
swered those who called after him inquiring
where he was going so hurriedly, "I have
arisen t o join the glorious company of the
Defenders of the S_hay!ih-Tabarsi." O u t of
that great city of I ~ f i h i nonly one person
went forth t o find the Light of the New
Day-a humble sifter of wheat!
Scene eight represents the farewell of
Qudd6s and Mulli Husayn. This event oc-
curred just before one of the great defenses
of Fort Tabarsi when they had been holding
the army of the & i h at bay for eleven
months.
Scene nine shows Mirzi Qurbin-'Ali
bending over, pleading with the executioner,
while his arms are about the body of the
first glorious martyr who was the uncle of
the Bib. His words were: "Approach and
strike your blow, for my faithful compan-
ion is unwilling t o release himself from my
embrace and calls me to hasten together
with him to the court of the Well-

"This is the Day of festivity and universal rejoicing, the Day on which the fetters of the past are burst asunder! Let those who have shared in this great achievement arise and embrace each other!"

The next picture represents that scene in the Caravanserai where three hundred youths had banded together in defenbr: of their Faith, led by Mull* Husayn. When it became time for evening prayer volunteers



Facsimile of Autograph Letter addressed by Prof. E. G . Browne to 'Abdu'l-Bahi, dated Sept. 11, 1890

sicgcs of Fort Tabarsi. They are being torn from each other's arms as the cry of "Yi Shihu'z-Zamln" (0 Lord of the Ages!) summons the bridegroom t o the defense of the Faith. While a soldier is leading the bridegroom away a friend of the bride is trying to console her.

Scene twelve shows Tihirih, arrayed in purest white, handing a green kerchief t o the boy who has escorted her, in order that he may hand it t o the executio~lerwho is to strangle her.

The last scene shows the "Attributes of Beloved!"

Scene ten shows the valiant girl soldier, Zaynab, who, not being able to witness the sufferings of her companions in the fortress of Zanjin, begged t o be allowed to have a sword and dress in men's clothing. This brave "Jeanne $Arc" is shown mounting the battlements sword in hand.

Scene eleven s l ~ o a ~the s bride and groom who were married during one of the great bearers of the Name of God in this Day!

You have been chose11 as the repositories of His mystery. I t behooves each one of you to manifest the attributes of God and t o exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of yonr body must bear witness t o the loftiness of yonr purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. . . ." (Nabil's Narrative, page 92.)

With these closing words

the Attributes
God" re-entering the hall and forming of God begin softly to chant the Greatest
themselves in two groups, one on each side Name.' Then, as they form in procession
of the stage. The curtains part disclosing the chant becomes gradually louder as the
an anRel with great white wings who recites entire cast joins in and passing through the
the farewell message of the Glorious Bib t o room in single file the whole audience rises
His disciples which begins: and intones the chant in glorious crescendo.
-
"0 my beloved friends! You are the IArranged t o m u s ~ cby Saffa Kilmey.

THE DRAMA OF THE KINGDOM

A M O N G the all-too-rare dramatic adap- inspiring. The music becomes soft, while
tations of the episodes and teachings con- the Herald proclaims the coming of the
tained in the early history of the Bahi'i Kingdom. He holds a trumpet t o his
Faith there appears from the pen of "Par- mouth.
vine" (Mrs. Basil Hall of London) an ex- "The curtain rises. The sedge is crowded
quisite and faithful dramatization under the with men and women. All are asleep. A t
title of "The Drama of the Kingdom" the sound of the trumpet they begin to
which took form in consequence of a Talk awake.
given in the home of her mother, Lady "Sudde~~lythe music breaks forth. The
Blomfield, by 'Abdu'l-Baha. Mrs. Hall relates people hear and wonder. They rise and
the history of the occurrence in the follow- question one another, saying, 'What is this?
ing nlanner and uses the story as a Foreword Whence comes this music?' Some return t o
to the Drama itself. She says: their occupations, unheeding. First a few
I t was during 'Abdu'l-Bahi's visit to talk together, then one ceases his work, and
London in 1913, that he said to one whom proceeds t o make inquiries. A merchant,
he called "Hamsayeh" (Neighbor) : "I will leaving his stall, comes t

o ask the meaning
give you a play. I t shall be called "The of the eager group. A soldier, who is prac-
Drama of the Kingdom." tising arms, withdraws from his comrades
The circle of friends, who were pthered and joins those who are wondering.
round him that evening, held a tense silence, "Here, a banker is seen counting his
while, in his deep, sonorous voice, 'Abdu'l- money; his attention is attracted. H e pauses
Bahi unfolded the pageant of his sublime in his calculation, and asks, 'What is the
imagination thus: news?'
' "The Herald of the Kingdom stands be- "There are seen dancers and others hold-
fore the people. Wonderful music swells ing revelry. Some of them come forth and
from an unseen orchestra, movinn and soul- ask the news,. questioninr the Herald.
A

"Now those who come t o ask are more
'The above are the words of 'Ahdu'l-Bahl 'Abbis,
down by Or less divided into the groups.
by an inrerprerer
Parvine as they were spoken. First those who, having heard of the Com-

ing of the Promised One, frown and shrug were mystical. The prophecies concerning
their shoulders, returning t o their work, the Second Coming are also mystical. The
scoffing and disbelieving. The second type earthquakes and unrest, the darkening of
are those who hear the music, strain their the sun and moon, the falling of the stars-
ears t o catch the meaning of the Message. all these foretell the humiliation of those
and their eyes t o discern the Mystery. whom the world considers great. Theolo-
"The blind receive their sight, the deaf gians wrapped in blind traditions, the bigots
their hearing, and those who were dead arise and the hypocrites: such will fall.
and wallc, still wrapped in the garments of "Now these sayings will be divided be-

death.
"Then there are those who will not believe until they have had signs revealed t o them, who crave for proof, saying: 'But we want to see the eartlxqualre. If the Promised One is indeed come, the sun should not give his light, the moon should be darkened, and the stars should fall. We await our Promised One till these signs be fulfilled. We expect to see him descend from heaven in clouds of great glory.'
"Those who believe shout, 'The Promised One has come!'
"Those who doubt cry, 'What proof is there? Show us a proof!'
"They who understand explain: 'Whence did Christ come? H e came from heaven, though they who scoffed at Him said, "We know this man, he comes from Nazareth."
This is the real meaning: His spirit came from heaven, while His body was born of an earthly mother. As it was then, so is it with the Second Coming.'
"'But we await the signs,' say the doubting ones. 'How, otherwise, shall we know?

tween different people, altogether forming a conversation, questions, answers, exclamations of wonder, and so forth.
"Now a procession passes. The Pageant of the World. Grand nobles and kings, high priests and dignitaries of the Churches, jewelled and gorgeously dressed. They look with scorn on those who believe, saying, 'Why should we leave oui ancient religions?' They look like devils of malice and oppression. Yet each is miserable. One falls, the others pass on. One is dying, the others take no heed. Another breathes his last.
They do not stop by the way.
"The poor who have believed look on sadly.
"The scene changes. A banquet hall. The table is spread with all delicious foods. The orchestra is playing heavenly music. The lights become gradurlly more brilliant, until the whole hall is shining. Round the table sit the very poor in torn garments.
An Oracle arises and cries: 'The Kingdom of God is 11ke a feast! Reinember what Christ said! Here we see the

Kingdom!
The earth must shake, the mountains be rent asunder. The Promised One shall conquer the East and the West.'

"One arises and tells the people that these signs did not come outwardly, nor will they again. Those who look with the eyes of Truth shall see that these portents are of the Spirit.

"The Eternal Sovereignty descends from heaven, the body is of the earth. The mountains are men of high renown, whose famous names sink into insignificance, when the dawn of the Manifestation fills the world with light. The pomp of Annas and Caiaphas is outshone by the simple glory of the Christ. The earthquake is the wave of spiritual life, thot moves through all living things and makes creation quiver.

"The prophecies of the Coming of Christ

The greatest and the worldly wise are not' here, but the poor are here!'

"Each sings from the joy of his heart, and there is great rejoicing. Some dance, one plays the flute, everyone is radiantly happy.

Someone addresses the people. While this man is speaking they say: 'Hear him! Hear his eloquence! We know him. H e was poor and ignorant, and now he is wise!'

And so they wonder and question one another. A woman rises and speaks, laughing and happy. The people are surprised, saying: 'But what has happened? Yesterday this woman was sad, and angry. Her heart was full of sorrow and disappointment. Why is she so joyous?'

"A man enters with a sack of gold and begins to offer it t o the people, but they refuse, one saying, 'I am rich, I do not need

your gold.' 'Nor I,' 'Nor I.' The m a n with the gold is surprised and says, 'We know you are poor and starving. Why do you not accept my gold?'

everlasting glory! The illun~i~ration of the Spirit is yours. God hath chosen you for His service!' They take their crowns and kiss them, and again place them on their

"Then a teacher comes and speaks on a high plane of philosophy and science. All those who listen wonder, for he had been ignorant and accounted of no importance. H o w is he now so learned?

"Another comes with shining eyes, gazing with joy on the beautiful surroundings. The people wonder and say, 'How is this? Yesterday he was blind.'

"Another hears beautiful music and he tells the people that a few hours ago he was deaf to all sound.

" 'A miracle! A miracle! Here is one who was dead, and now he is walking before us!'

"One arises and says: 'You know the cause of these miracles? I t is the Heavenly food! Everlasting life is for him who partakes of it.'

"When the people hear this they shout with one will, 'Glad tidings! Glad tidings! Glad tidings!'

"Each one is supremely happy. They sulg an Alleluia.

u '0 God, we were poor, Thou hast made us rich! we were hungry, ~h~~ hast made us heads.

"Then they hegin to pray and supplicate:

"'0 God! 0 Almighty!

" 'We give Thee thanks for these proofs of T h y bounty! Thou hast given us Life! Make us faithful, so that the fire of T h y Love may fill our hearts, that T h y Light may illumine our faces! Suffer us to be firm unto Christ, Who gave up His life for us!'

"The curtain falls.

"In the last scene one of those who believe is taken by the persecutors. 'We mean to kill you,' they say. 'I am ready. I am happy," he answers. With hands raised t o Heaven, he cries, '0 God, 'make me ready!' Then he gives himself up to death. Another is taken, and dies praising God and takes of it.' His mercy t o mankind.

"The third is a beautiful girl in a white garment, wearing a heavenly crown upon her head. Everyone gazes at her in wonder. She is seated, apart. A messenger comes from the king with an offer of great riches if she will but give up the Cause which she has embraced. She answers: 'I have not accepted this Cause blindly through

tradi-
satisfied! tion. I have seen Reality with mine own
eyes. The Truth is in my heart. How
Athirst were we, and Thou hast
given us the Water of Life! should I renounce my faith thus
lightly?'
Our eyes were blinded, ~h~~ hast "Her father comes and entreats her
t o
given us sight! give up her faith. She answers: 'Can
you
we were dead, ~h~~ has given unto Say there is no sun, when you have
seen
us Life Eternal! the light? I have seen the sun. You are
We were of the earth, Thou hast blind.
. . .. Awake! The sun is shining!
*\uake!'
made us the children of Heaven!
We were outcasts, Thou hast made Another messenger comes. This
time
us beloved! from a great prince who wishes to wed
her
We were helpless, Thou hast made on condition that she gives up her
Faith.
us powerful! We praise Thee, 0 " 'I know no prince save God. I
will not
Lord!' close mine eyes t o the glory of the
King
of Kings!'
"After this song, glorious diadems de- "They bring her jewels and an
earthly
scend from Heaven and rest on each head. crown. 'Take these!' they say.
They shine with the radiance of Heavenly " 'They to me are so many
pebbles. The
jewels. All wonder and ask questions. One jewels I treasure are the
jewels of the
arises and says: 'These are the crowns of the Knowledge of God. Those earrhly
stones
Kingdom! Ye are all Heavenly rulers! Ye may be broken or lost. Behold
my crown!
shall have eternal dominion! Ye shall have These are eternal gems! For
those earthly

stones that ace doonled to ~erish,shall I shrouds, and after a grcat
silence, people
give up this everlasting diadem?' enter and lift the coverings in
awe and

"They say, 'We shall imprison you.'
" 'I am ready.'
" 'We shall beat yon.'
" 'I am ready.'
" 'You shall be killed.'
" 'Is that true? Do you mean it? Good news! Good news! For then I shall be free. My soul will escape like a bird at liberty from this earthly cage of my body. Then shall I he free. Now am I in chains. These bonds shall be broken. Kill me! Kill me!'

"They slay her. One after another is martyred. Their bodies are covered with reverence. They stand wondering, as lights appear and shine upwards from the prostrate forms. Some question as to the meaning of this. 'These are the spirits of those martyred ones, freed from their bodies. Now they enjoy eternal liberty. See, they ascend to the Kingdom!'

"Realizing this, the people are wonderstruck and amazed. They cry: 'What bounty God has bestowed on them! They are so free and joyful! Now can they wing their way to the Sun of Reality! Their souls return to the Sun from which they came!"

P A G E A N T R Y AS A F A C T O R I N E D U C A T I O N

BY CLARA WEIR

T H E idea of the pageant, which I here describe, gradually evolved during my travels through Egypt, Palestine, and Syria when I had exceptional opportunities to make interesting contacts, and later, when I joined the International Students Union while I was associated with the Bahh'i Bureau in Geneva, Switzerland. I was so deeply impressed by my experiences event that a vehicle for the education of the youth of his time. "The modern pageant is the direcc outgrowth of the mystery of the later middle ages," writes Linwood Taft in his book on pageantry. "The mystery play concerned itself with those rare moments of human experience when existence was transformed and glorified through contact with the divine. The sort of

that I decided upon my return to the pageant ma-
schoolmom to convey to my pupils my deep
conviction of the essential oneness of hu-
manity. I t was then that I chose the pageant as a means of giving a message.
An educator said to me after hearing of this pageant, "A pageant to be of value must grow out of the heart of the author, and the need of the times." I had a mes-
sage to give and I felt that the need for it had arisen. It was begun as a simple pro-
gram presented in observance of Interna-
tional Goodwill Day, before a Junior High School audience, but has since been given for adults to whom it appealed as much as to the youth, which proves that the realm of the heart is "ever-young."
The history of pageantry is an interesting one. I t sprang from pantomime, the first means of communication, and became the mother of drama. Primitive man probably found in pageantry, crude as it might be,

be opening of the pagcant, the sea-captoin and boy remaining at the left of the stage

makes suitable and convincing terial, is the unusual event, thing that happens only in when men are inspired by lofty selfish motives." l
We called our presentation "A Pageant of Nations." A spectator might have described it as follows: A prologue consisting of a dialogue between an old sea-captain and his grandson prepared the audience for the pageant that followed. The Captain relates his experiences in foreign lands, dwelling upon the similarities of people as a factor for unification, and upon their differences as a means of enhancement; the need of acquiring better understanding so that prejudice may not enter and, also, of cultivating not only the international mind hut the international heart as well.
The notes of a flute furnish the signal f o r

to delnonrtr~tethar if fl.iendqhip is possible among these closely associated

'The Technique of Pageantry (1921), Introduc-
,ion, plgos I 6.

and rebated
as spectators. The opening of the curtain nations, then friendship is also possible
reveals the Spirit of Progress with out- among all nations. It was a brief, yet color-
stretched arms before the altar of civiliza- ful and convincing scene.
tion. The altar is placed before a stone wall The Spirit of Progress then introduced
above which appear the dome and minarets Part IS, before the curtain. A mu'adhhin's
of a mosque, the tower of a Christian call is heard in the distance. Upon the
church, and the top of a synagogue, with opening of the curtain, he gives the call
shrubbery and ~ a l mtrees, the scene typical again, and then the Muhammadans are seen
of an eastern Mediterranean port. The or- passing t o the mosque. A t the ringing of
chestra is la ping an oriental melody, "In a the church bells a priest and his flock are
Persian Market." The Spirit of Progress shown on their way to mass; later, a rabbi
turns and talces her lace "down right." and his followers pass t o worship-this to
There she tells the story of civilization as show that there is a place for every religion
each nation, race, or religion places its con- in the scheme of things. A typical oriental
tribution upon the altar. street scene is then enacted. Arabs, Jews,
Part I contains nineteen episodes, begin- Hindus, frdnians, American and English
ning with the col>tributions of the Egyp- tourists, Chinese, and American sailors, pre-
tians and Babylonians t o science, and of sent a colorful panorama. Native women
the Hebrews t o religious literature. Since carrying water jugs and baskets, boys bear-
the main thread of continuity is furnished ing huge trays of bread on their heads, and
by the theme of the "oneness of humanity" a man leading a white donkey suggest con-
the episodes are strung upon this theme, sistently the picturesqueness of such a scene.
with equality as the unifying idea. The I n the meantime the sea-captain has again
Spirit of Progress shows that many great resumed the dialogue with the

boy, explain-
religious leaders have arisen from time to ing some of the customs in Eastern cities.
time, presenting as the highlight of Part I The pageant proper was then resumed
the contribution of Palestine with its gift with the contribution of the Arabs. Part I1
of the Prince of Peace,-this scene presented (in eleven episodes) has a number of very
by a $1 who recites some of the Beatitudes, dramatic moments such as the unveiling of
using as a climax, "Blessed are the peace- Thhirih, the noted woman martyr of frin,
makers for they shall be called the children emancipator of women of fr6n; the gift of
of God,"-followed by the contribution of Spain in the discovery of America, the
Rome in the spread of Christianity; of the Spirit of Progress reading these lines of
Crusades as a factor in the greater unifica- Joaquin Miller:
tion of mankind; of the gifted and heroic H e gained a world;
Joan of Arc; and of Lafayette, who ce- He gave that world its grandest lesson:
mented the friendship between France and "On and on."
America; of Scotland and Robert Burns, the
poet of brotherhood, who enters t o the tune And then to the tune of "Columbia, the
of "Auld Lang Syne," and reads the lines, Gem of the Ocean," occurs the dramatic
entrance of the framers of the Constitution;
For a' that and a' that
It's comin' yet for a' that, and while the music continues faintly, a
colored boy struggles "center stage" with
That man to man, the world o'er
his hands tied. After several futile attempts
Shall brothers be for a' that.
t o free himself, the tall, familiar figure of
And the curtain closes upon Part I with the Abraham Lincoln enters and seeing the
joyous dancing of an Irish jig. slave's anguish releases the bonds. The con-
Then followed a short interlude called tributions of the negro race then follow.
"A Pledge of Friendship" in which Colum- One of these is the spirit of reverence as it
bia, as hostess, welcomes Canada, Mexico reveals itself in his

beautiful spirituals, sung
and the South American Republics. This is by a negro quartet. This scene
is followed

by the contribution of the American Indian, charm t o t h e garden. If
all were of the
climaxed by the entrance of an Indian chief same color the effect would
be monotonous
who lays his pipe of peace upon the altar as and depressing. The world of
humanity
a symbol of brotherhood. Part I1 ends with is like a garden, and the
various races are
the gift of Switzerland: the city of Geneva, the flowers which constitute
its adorn-
the home of the League of Nations. ment.'" Here the
orchestra plays a beaa-
The Spirit of Progress then resumes her tifnl strain and the Spirit of
Peace enters
recital. She says, in brief, that the nlost dancing joyously from one
nation to an-
important contributions have been made to other, joining the hand of
each with the
civiliz~iion during the past eighty years, hand of ~ t sneighbor. Then
the Spirit of
improvements in the means of transporta- Progress pronounces the
following words:
tion and communication drawing the ends "Me thinlrs in the stillness
of the ecstasy of
of the world together. When Morse flashed this hour I hear wafted t o
earth, upon the
those dramatic words through space in breath of peace, this
message: 'Ye are all the
1844, a new era was begun, and that, Leaves of one tree, the
drops of one ocean,
"America has been the leader in furnishing and the children of one
God!' " "
the means for the unification of mankind, A pageant of this kind,
planned as a
but that it is self-evident that unity and means to an end-a phase in
the education
conciliation of the human world cannot be of youth-proved a most
interesting experi-
accomplished through material means alone. ment. When we realize that
upon the
To establish these principles a propelling youth of today rests the
responsibility of

power is needed which will bring about a change in the hearts of all men. Unity is possible among individuals; it is also possible among nations." "When God created the earth there were no restricted boundaries. He did not apportion a certain area to Germany, or to France, or to England, but He apportioned the whole earth to humanity. Then let us strive again to bring about such a condition so that when one is asked, 'To which nationality do you belong?' the answer will be, 'To the nationality of humanity.' In other words, we shall be one family, one country, one world of humanity; and these wars, hatreds and strifes will pass away."

The last scene shows the uniting of the nations. All participants are gathered on the stage at the rise of the curtain. In the center stands a sleuder white pole surmounted by a white dove, with wings outspread, and bearing in its bill an olive branch. Colored streamers suspended from the pole are held by some of the representa-

rescuing the world from chaos, of active participation in the reconstruction of tomorrow, and the establishment of a new world order, then no effort is wasted, for the soil is fertile, and results are certain.

The combined effect of the words of the Spirit of Progress, the music by an orchestra of forty pieces, which supported the theme and added to the emotional appeal, and the colorful costumes, made a lasting impression on the youthful audience; and those in the pageant expressed a joyousness that was refreshing. Each one felt that he had lost his identity in that of a nation, a race, a religion, or a quality. Joan of Arc was the personification of the spirit of Joan of Arc; Abraham Lincoln spoke but one line, "The white race should be just and kind t o the colored race," but that line was imbued with the spirit of Lincoln. The girl who represented the lady of frdn said t o me:

"I feel that I am TQhirih and that the words she speaks are my words," and of this one

tives of the nations and races who form two circles about the pole. A t the right stands Tihirih, the lady of i r l n , who is saying to them: "In a flower garden, the very fact that there is difference and variety lends a charm to the whole, so in the human world, the differences of race, color, and religion are necessary for the advallcement of human kind, m d lift the veils of prejudice."

A t a time of social, economic, and political unrest, the pageant furnishes a very effective, if not an ideal means for establishing unity and understanding. Associating itself with sound, color, action, and music, with all the realm of art, history, and literature at its command, pageantry holds an indisputable place in education.

could have no doubt. So virjid was her pantomime that when she unveiled her face and wallred off the stage with beclroning gesture, one could almost supply these words: "0 women of the world, follow in my footsteps-work for the

'Abdu'l-Bahi, Promulgation of Universal Peace - (192!), I, 9,
{bid., I, 114.
Ibid., I, 42.
51bid., 11, 316.

REFERENCES TO T H E BAHA'I FAITH

Alphabetical List of Authors

Archduchess Anton of Austria
Charles Baudouin
President Eduard BeneS
Prof. Norman Bentwich, Hebrew University, Jerusalem
Princess Marie Antoinette de Broglie
Aussenac
Prof. E. G. Browne, M.A., M.B., Cambridge University
Luther Burbank
Dr. J. Estlin Carpenter, D.Litt., Ma?zchester College, Oxford
General Renato Piola Caselli
Rev. T. K. Cheyne, D.Litt., D.D., Oxford University, Fellow of British Academy
Angela Morgan
A. L. M. Nicholas
Prof. Yone Noguchi
Rev. Frederick W. Oakes
H.R.H. Princess Olga of Yugoslavia
Sir Flinders Petrie, Archeologist
Prof. R. F. Piper
Prof. B. Popovitch
Charles H. Prisk
Dr. Edmund Privat, University of Geneva
Herbert Putnam, Congressional Library, Washington, D. C.
Eugen Relgis
Ernest Renal?
Prof. Dr. J. Rypka

Sir Valentine Chirol
Rt. Hon. Sir Herbert Samuel, G.C.B., M.P.
Rev. K. T. Chung
Emile Schreiber, Publicist
Right Hon. The Earl Curzon of ICedleston
Prof. Hari Prasad Shastri, D.Litt.
Prof. James Darmesteter, Bcole des Hautes etudes, Paris
Rev. Griffith J. Sparham
Ex-Governor William Sulzer
Rev. J. Tyssul Davis, B. A.
Shri Purohit Swami
Dr. Auguste Forel, University of Zurich
Leo Tolstoy
Dr. Herbert Adams Gibbons
Prof. Arminius Vambiry, Hungarian Academy of Pesth
Arthur Henderson
Dr. Henry H. Jessup, D.D.
Sir Francis Younghusband, K.C.S.I., K.C.I.E.
President David Starr Jordan
Prof. Jowett, Oxford University
Psof. Dimitry Kazarov, University of Sofia
Miss Helen Keller
Prof. Dr. V. Lesnv
Harry Charles Lukach
Dowager Queen Marie of Rumania
Alfred W. Martin, Society for Efhical Culture, New YorR
President Masaryk of Czechoslovakia
Dr. Rokuichiro Masujima, Doyen of Jurisprudence of Japan
Mr. Renwick J. G. Millar
Prof. Herbert A. Miller, Bryn Mawr College
The Hon. Lilian Helen Montagu, J.P., D.H.L.
Arthur Moore
Miss Martha L. Root.-Editor

A WOMAN brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty. She gave it to me because she had learned I was in grief and sadness and wanted to help. . . . She put it into my hands saying: "You seem to live up to His teachings." And when I opened the Book I saw it was the word of 'Abdu'l-Bah6, prophet of love

2nd kindness, and of his father the great 2nd teacher of international good-will and understanding--of a religion which linlis all

2nd death with a shrug and 2 "rhat ends it all; nothing comes after." But how difficult ~t 1s

so t o dismiss the
creeds. universe, our world, the
animal and vege-
Their writings are a great cry toward table world, and man. How
clearly one sees
peace, reaching beyond all limits of fron- a plan in everything. How
unthinkable it
tiers, above all dissension about rites and is that the miraculous
development that has
dogmas. I t is a religion based upon the inner brought man's body, brain
and spirit t o
spirit of God, upon the great, not-to-be- whar it IS, should cease.
Why should it
overcome verity that God is love, meaning cease? Why is it not logical
that it goes
just that. I t teaches that all hatreds, in- on? Not the body, which is
only an instru-
trigues, suspicions, evil words, all aggressive ment, but the invisible
spark or fire within
patriotism even, are outside the one essen- the body which malies man
one with the
tial law of God, and that special beliefs are wider plan of creation.
but surface things whereas the heart that My .words are lame, and
why should I
beats with divine love knows no tribe nor grope for meanings when I
can quote from
race. one who has said it so much
more plainly,
I t is a wondrous Message that Baha'u'llih 'Abdu'l-Bahi, whom I know would
sanction
and his son 'Abdu'lLBah6 have given us. the use of his words:
They have not set it up aggressively, know-
ing that the germ of eternal truth which "The whole physical
creation is perish-
lies at its core cannot but take root and able. Material bodies are
composed of atoms.
spread. When these atoms begin to
separate, decom-
There is only one great verity in it: Love, position sets in. Then comes
what we call
the mainspring of every energy, tolerance death.
toward each other, desire of utlderstanding "This composition of
atoms which con-
each other, knowing each other, helping stitutes the body or mortal
element of any
each other, forgiving each other. created being, is temporary.
When the power

It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. No man could fail to be better because of this Book. I commend it to you all. If ever the name of Bahi'u'llih or 'Abdu'l-Bah6 comes to your attention, do not put their writings from you. Search out their Boolis, and let their glorious, peace-bringing, love-creating words and lessons sink into your hearts as they have into mine.

One's busy day may seem too full for religion. O r one may have a religion that satisfies. But the teachings of these gentle, wise and kindly men are compatible with all religion, and with no religion. Seek them, and be the happier.

(From the Toronto Daily Star, May 4, 1926.)

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2.

Of course, if you take the stand that creation has no aim, it is easy to dismiss life

of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction.

Therefore there is no reason for its coming t o an end.

"Consider the aim of creation: Is it possible that all is created t o evolve and develop through countless ages with merely this small goal in view-a few years of man's life on earth? Is it not unthinlcable that this should be the final aim of existence? Does a man cease t o exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing. All those eons of evolution for nothing! Can we imagine that creation had no greater aim than this?

"The very existence of mzn's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through his soul, t o enlighten his understanding, then does he contain all creation; because man being the culmination of all that went before, and thus superior t o all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'lLBah6 explain to us the soul-the most convincing elucidation I know.

(From the Torogzto Daily Star, September 2 8 , 1926.)

bring God t o him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able t o hear and understand.

Those who read their Bible with "peeled eyes" will find in almost every line some revelation. But it takes long life, suffering or some sudden event t o tear the veil from our eyes, so that we can truly see. . . .

Sorrow and suffering are the surest and also the most common instructors, the straightest channel t o God-that is t o say, to that inner something wlthin each of us which is God.

Happiness beyond all understanding comes with this revelation that God is within us.

if we will but listen t o His voice. We need not seek Him in the clouds. H e is the All-Father whence we came and t o whom we shall return when, having done with this earthly body, we pass onward.

If I have repeated myself, forgive me.

There are so many ways of saying things, but what is important is the truth which lies in all the many ways of expressing it.

A t first we all conceive of God as some-thing or somebody apart from ourselves.

We think H e is something or somebody definite, outside of us, whose quality, mean-ing and so-to-say "personality" we can grasp with our human, finite minds, and express

(From the Philadelphia " E v

e n k g Bulletin,"
in mere words. Monday, September 27,
1926.)
This is not so. We cannot, with our
earthly faculties entirely grasp His meaning
-no more than we can really understand
the meaning of Eternity. "Lately a great hope has
come t o me
God is certainly not the old Fatherly gen-
from one, 'Abdu'l-Bah6. I have found in
tleman with the long beard that in our His and His Father,
Bahi'u'llBh's Message of
childhood we saw pictured sitting amongst
Faith all my yearning for real religion satis-
clouds on the throne of judgment, holding
fied. If you ever hear of Bahl'is or of the
the lightning of vengeance in His hand.
Bahl'i Movement which is known in Amer-
God is something simpler, happier, and
ica, you will ltnow what that is. What I
yet infinitely more tremendous. God is All,
mean: these Books have strengthened me
Everything. H e is the power behind all
beyond belief and I am now ready to die
beginnings. H e is the inexhaustible source
any day full of hope. But I pray God not
of supply, of love, of good, of progress, of
t o take me away yet for I still have a lot
achievement. God is therefore Happiness.
of worlr t o do."
His is the voice within us that shows us -
good and evil.
But mostly we ignore or misunderstand
this voice. Therefore did H e choose his Elect
t o come down amongst us upon earth to "The Bah6'i teaching brings
peace and
make clear His word, His real meaning. understanding.
Therefore the Prophets; therefore Christ, "It is like a wide embrace
gathering to-
Muhammad, Bahi'u'll6h, for man needs gether all those who have long
searched
from time to time a voice upon earth to for words of hope.

REFERENCES T O T H E BAHA.1 FAITH
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"It accepts all great prophets gone before, Bibiism can reckon then1 by
thousands?"

it destroys no other creeds and leaves all doors open.

"Saddened by the continual strifc amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahi'i teaching the real spirit of Christ so often denied and misunderstood:

"Unity instead of strife, hope instead of condemnation, love instead of hate, and a great reassurance for all men."

"The Bah6'i teaching brings peace to the soul and hope to the heart.

"To those in search of assurance the words of the Father are as a fountain in the desert after long wandering."

1934.

The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, ~nainlyby material, or to use the more popular term, "practical," standards. . . . There is, of course, another factor in the success of the B6hi propagandist, as compared with the Christian missionary, in the conversioll of Muhammadans to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the Qur'in and the prophetic

"More than ever today when the world is facing such a crisis of bewilderment and unrest, must we stand firm in Faith seeking

function of Muhammad. The Christian
that which binds together instead of tearing missionary must begin by attacking, ex-
asunder."
plicitly or by implication, both these beliefs;
"To those searching for light, the Bahi'i too often forgetting that if (as happens but
Teachings offer a star which will lead them rarely) he succeeds in destroying them, he
to deeper understanding to assurance, peace
destroys with them that recognition of
and good will with all men." former prophetic dispensations (including
1936.
the Jewish and the Christian) which Mu-
hammad and the Qur'in proclaim, and
converts his Muslim antagonist not t o
Christianity, but to Skepticism or Atheism.
What, indeed, could be more illogical on
the part of Christian missionaries t o Mu-
Introduction to Myron H. Phelps' 'Abbis hammadan lands than to devote much time
Effendi,pages xv-xx; 1703 rev. 1912- and labor to the composition of controver-
I have often heard wonder expressed by sial works which endeavor to prove, in one
Christian ministers at the extraordinary suc- and the same breath, first, that the Qur'Qn
cess of Blbi missionaries, as contrasted with is a lying imposture, and, secondly, that it
the almost complete failure of their own. bears witness t o the truth of Christ's mis-
"How is it," they say, "that the Christian sion, as though any value attached t o the
doctrine, the highest and the noblest which testimony of one proved a liar! The B6bi
the world has ever known, though sup- (or Bahi'i) propagandist, on the other
ported by 111 the resources of Western civil- hand, admits that Muhammad was the
ization, can only count its converts in Mu- prophet of God and that the Qur'ln is the
hammadan lands by twos and threes, while Word of God, denies nothing but their

finality, 2nd does not discredit his own 3.
witness when he draws from that source

A Traveller's Naruative, page 309-

arguments t o prove his faith. T o the Western observer, however, it is the complete sincerity of the Blbis, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their admirable conduct towards mankind and especially towards their fellow-believers, which constitutes their strongest claim on his attention.

Introduction t o Myron H. Phelps' 'Abbds Efenlli, pages xii-xiv-

I t was under the influence of this enthusiasm that I penned the introduction to my translation of the Traveller's Narrative. . . . This enthusiasm, condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the O x f o r d Magazine, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The

Introduction to A Traveller's Narrative, pages ix, x-

The appearance of such a woman as Qurratu'l-'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia i t is a prodigy-nay, almost a miracle. Alilie in virtue of her lnarvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bibi religion no other claim to greatness, this were sufficient-that it produced a heroine like Qurratu'l-'Ayn.

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throbbing of wonder and awe, I became definitely conscious that the room was not untenanted. I n the corner where the divan met the wall sat a wondrous and venerable figure,

review in question appeared in the Oxford Magnzine of May 2 5 , 1892, page 394, . . . "the prominence given t o the Bib in this book is an absurd violation of historical perspective; and the translations of the Tmveller's Narratzve a waste of the powers and opportunities of a Persian Scholar.") Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the Oxford Magazine, t o modify our enthusiasm; but in this case, at least, time has so far vindicated my judgment against that of my Oxfovd reviewer that he could scarcely now maintain, as he formerly asserred, that the Blhi religion "had affected the least important part of the Muslim World, and that not deeply." Every one who is in the slightest degree conversant with the actual state of things (September 27, 1903), in Persia now recognizes that the number and influence of the Bibis in that country is immensely greater than it was fifteen years ago.

crowned with a felt head-dress of the kind called t l j by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost t o the waist seemed to belie. N o need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

A mild, dignified voice bade me be seated, and then continued: "Praise be t o God, that t h o u hast attained! . . T h o a hast come t o see a prisoner and a n exile. . . . We desire b u t the good of the world and the happiness of the nations; yet t h e y deem zrr

a s t j i ~ e ~ - zof~ pstrife and sedrtzon wovthy of trotion, more intimately acquainted with
bondage and banishnzent. . . . That all na- the sacred boolis of the Jews, the Christians
tions should become one il* faith and all men and the Muhammadans, could, I should
as brothers; that the bonds of affection and think, be scarcely found even amongst the
unity between the sons of men shoz~ld be eloquent, ready and subtle race to which he
strengthened; that diversity of religion belongs. These qualities, combined with a
should cease, and differences of race be an- bearing at once majestic and genial, made
n u l l e d l u h a t harm is there in this? . . . me cease t o wonder at the influence and
Yet so it shall be; these fruitless strifes, esteem which he enjoyed even beyond the
these ruinous wars shall pass away, and the circle of his father's followers. About the
'Most Great Peace' shall co~ne.. . . Do not greatness of this man and his power no one
you in Eurote need this also? Is not this who had seen him could entertain a doubt.
that iuhich Christ fol,etold? . .. Yet do
iue see ljoza h i n ~ sand rulers lavishinfi their treasures more freely on means for the de-
Excerpts from Comkarative Religions, pages struction of the hnn*an race than on that
70, 71- zuhich would conduce to the ha$piness of
.
mankind. . . These strifes and this blood- From that subtle race issues the most
shed and discord mzut cease, and all .inen be remarkable movement which modern Mu-
as one kindred and one fa?nily. . . . Let hamn~adanismhas produced. . . . Disciples
not a nzan plory in this that he loves his gathered round him, and the movement was
country; let him rather glory in this; that not checked by his arrest, his imprisonment
he loves his kind. . . ." for nearly six years and his final execution
Such, so far as I can recall them, were in 1810. . . . It, too, claims to be a uni-
the words which, besides many others. I versal teaching; it has

already its noble
heard from Bahi. Let those who read them army of martyrs and its holy books; has
consider well with themselves whether such Persia, in the midst of her miseries, given
doctrines merit death and bonds, and birth to a religion which will go round the
whether the world is more likely to gain world?
or lose by their diffusion.

BY THE REV. T. K. CHEYNE, D.LITT., D.D.

Excerpts from The Reconciliation of Races and Relipions.. (1914)-

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Introduction t o A Traveller'r Narrative, pages xxxv, xxxvi-

There was living quite lately a human being of such consummate excellence that
Seldom have I seen one whose appearance many think it is both permissible and in-
impressed me more. A tall, strongly built evitable even t o identify him mystically
man holding himself straight as an arrow, with the invisible Godhead. . . . HisZcom-
with white turban and raiment, long black bination of mildness and power is so rare
locks reaching almost t o the shoulder, broad that we have t o place him in a line with
powerful forehead, indicating a strong in-

.

super-normal men. . . We learn that, at
tellect, combined with all unswerving will, great points in his career after he had been
eyes keen as a hawk's, and strongly marked in an ecstasy, such radiance of inight and
but pleasing features-such was my first majesty streamed from his countenance that
impression of 'Abbis Effendi, "The Master" none could bear t o look upoil the effulgence
('A&i) as he par excellence is called by of his glory and beauty. Nor was it an
the Bibis. Subsequent conversation with uncommon occurrence for unbelievers in-
him served only to heighten the respect with voluntarily t o bow down in lowly obeisance
which his appearance had from the first a n beholding His Holiness.

inspired me. One more eloquent of speech, more ready of argument, more apt of illus-

The gentle spirit of the Bib is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, t o be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the Bayin; but most of all, his tragic death, all serve t o enlist our sympathies on behalf of the young prophet of Sirlz."

"I1 sentait le besoin d'une reforme profond H introduire dans les moeurs publiques. . . . I1 s'est sacrifi6 pour I'humanit6; pour elle il a donne son corps et son Bme, pour elle il a suhi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is t o Bahi'u'llbh that we must go.

Testimonial to the Religion of 'Abdu'l-Bahi.

(Published in Egyptian Gazette, Sept. 2 4 , 1913, by Mrs. J. Stannard.)-

I forward this humble petition t o the sanctified and holy presence of 'Abdu'l-Bahb 'Abbis, who is the center of knowledge, famous throughout the world, and loved by all mankind. 0 thou noble friend who art conferring guidance upon humanity-May my life be a ransom to thee!

The loving epistle which you have condescended t o write t o this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Isllm, yet have

Character is the final judge. Bahi'u'llih was a man of the highest class-that of prophets. But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do .lot desire lordship over others; I desire all men to be even as I am."

The day is not far 08 when the details of 'Abdu'l-Bahi's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will only, however, give here the outward framework of 'Abdu'l-Bahi's life, and of his apostolic journeys, with the help of my friend Lutfullih. . . .

During his stay in London he visited Oxford (where he and his party--of Persians mainly-were the guests of Professor and

I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first-hand information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muhammadan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity. Considering those evil results, every person is forced by necessity

t o enlist himself
Mrs. Cheyne), Edinburgh, Clifton and on the side of your Excellency, and accept
Woliing. I t is fitting to notice here that with joy the prospect of a fundamental
the audience at Oxford, though highly aca- basis for a universal religion of God, being
demic, si-emcd t o he deeply interes~ed,and laid through your efforts.
that Dr. Carpenter made an admirable I have seen the father of your Excellency
speech. . . . from afar. I have realized the self-sacrifice
and noble courage of hib son, and I am lost Persia is no longer subject to such violent
in admiration. perturbations. A t least, as far as we are
For the principles and aims of your Ex- concerned, the appearances of peace prevail,
cellency, 1 express the utmost respect and and few of us care or have occasion t o look
devotion, and if God, the Most H ~ g h ,con- beyond the appearances. But for the Persians
fers long life, I will he able to serve you themselves, have the conditions very much
under all conditions. I pray and supplicate changed? Do they not witness one day the
this from the depths of my heart. sudden rise of this or that favorite of for-
Your servant, tune and the next day his sudden fall?
(Mamhenyn.) Have they not seen the Atibak-i-A'zam
V A M B ~ K Y . twice hold sway as the &6h's all-powerful Vazir, and twice hurled down from that
pinnacle by a bolt from the blue? How
many other ministers and governors have sat
Quotation iron1 T h e Frhzge of t h e East for a time on the seats of the mighty and
(Macmillai~& Co., London, 19 13 .) - been swept away by some intrigue as sordid
Bah6'ism is now estimated to count more as that t o which they owed their own exal-
than two million adherents, mostly com- tation? And how many in humbler stations
posed of Persian and Indian a i ' i h s , but in- have been in the meantime the recipients of
cluding also Inany Sunnis from the Turkish their unworthy favors or the victims of
Empire and North Africa, and not a few their arbitrary oppression? A village

which
Brahmans, Buddists, Taoists, Shintoists and but yesterday was fairly prosperous
is beg-
Jews. I t possesses even European converts, gared today by some neighboring
landlord
and has made some headway in the United higher up the valley, who, having duly
pro-
States. Of all the religions which have been pitiated those in authority,
diverts for the
encountered in the course of this journey- benefit of his own estates
the whole of its
the stagnant pools of Oriental Christianity, slender supply of water. The
progress of a
the strange survivals of sun-worship, and governor o r royal prince, with all
his cus-
idolatry tinged with Mubainmadanism, the tomary retinue of ravenous hangers-on,
eats
immutable relic of the Suinerians-it is the out the countryside through which i
t passes
only one which is alive, which is aggressive, more effectually than a flight of
locusts.
which is extending its frontiers, instead of The visitation is as ruinous and
as unac-
secluding itself within its ancient haunts. countable. I s it not the absence
of all
I t is a thing which may revivify Islim, and visible moral correlation of cause
and effect
make great changes on the face of thc Asi- in t h e ~ ephenomena of daily life
that has
atic world. gone far to produce the
stolid fatalism of
the masses, the scofing skepticism of the
more educated classes, and from time t o
time the revolt of some nobler minds? Of
Quotations from T h e Middle Eastern Qzrcs-
such the most recent and perhaps the no-
ti08 or Some Political Problents of Ifzdian
blest of all became the founder of Bibiism.
Defense, chapter X I , page 116 (The Re-
Chapter XI, page 120-
vival of B6biism.)-
The Bib was dead, but not Bibiism. H e
When one has been like Sa'di, a great per- was not the first, and still less
the last, of a
sonage, and then a common soldier, and long line of martyrs who have testified
that
then a prisoner of a Christian feudal chief; even in a country gangrened with

corrup-
when one has worked as a navvy on the tion and atrophied with indifferentism like
fortifications of the Count of Ancioch, and Persia, the soul of a nation survives, inar-
wandered back afoot t o S_hir6z after infinite ticulate, perhaps, and in a way helpless, hut
pain and labor, he may well be disposed to still capable of sudden spasms of vitality.
thinlr that nothing that exists is real, or, at Chapter XI, page 124-
least, has any substantial reality worth Socially one of the most interesting fea-
clinging to. Today the public peace of tures of Blbiism is the raising of woman to

a much higher plane than she ia usually ad- roll of martyrs fop the cause for which it
mitted to in the East. The Bbh himself had stands, twenty thousand in Persia alone,
no more devoted a disciple than the beauti- proving it t o be a movement worth dying
ful and gifted lady, known as Qurratu'l- for as well as worth living by.
'Ayn, the "Consolation of the Eyes," who, From its iuception i t has been identified
having shared all the dangers of the first with Bahi'u'llbh, who paid the price of pro-
apostolic missions in the north, challenged longed exile, imprisonment, bodily suffering,
and suffered death with virile fortitude, as and mental anguish for the faith he cher-
one of the Seven Martyrs of Tihrin. No ished-a man of imposing personality as
memory is more deeply venerated or kindles revealed in his writings, characterized by
greater enthusiasm than hers, and the influ- intense moral earnestness and profound spir-
ence which she yielded in her lifetime still ituality, gifted with the selfsa~nepower so
inures to her sex. conspicuous in the character of Jesus, the
power to appreciate people ideally, that is,
BY ~ R o m s s o nJOWETT of Oxford to see them at the level of their best and to
make even the lowest types thinli well of
Quotation from Heroic Lives, pages 30Y-
themselves because of potentialities within

Prof. Jowett of Oxford, Master of Balliol, of which the translator of Plato, studied the movement and was so impressed thereby that he said: "The Bibite [Bahb'i] movement may not impossibly turn out t o have the promise of the future." Dr. J. Estlin Carpenter quotes Prof. Edward Caird, Prof. Jowett's successor as Master of Ralliol, as saying, "He thought Bibiism (as the Bahi'i movement was then called) might prove the most important religious movement since the foundation of Christianity." Prof. Carpenter himself gives a sketch of the Bahi'i movement in his recent book on Comjarative Religions and asks, "Has Persia, in the midst of her miseries, given birth t o a religion that will go around the world?"

them t o which he pointed, but they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine he proclaimed, but an informing spiritual power breathed into the world through the example of his life and thereby quickening souls into new spiritual activity. Surely a movement of which all this can be said deserves-nay, compels-our respectful recognition and sincere appreciation.

. . . Taking precedence over all else in its gospel is the message of unity in religion. . . . I t is the crowning glory of the Bahi'i movement that, while deprecating sectarianism in it? preaching, it has faithfully practised what it preached by refraining from becoming itself a sect. . . .

Its representatives do not attempt to impose any beliefs upon others, whether by argument or bribery; rather do they seek to put beliefs that have illumined their own lives within the reach of those who feel they need illumination. No, a part of humanity cut off froin all the rest, living for itself and

Excerpts from Comparative Religiotz and the Rclrgjon of the Future, pages 81-91-

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of not a sect, not the Bahi'i movement, it behooves us to take cognizance of it and its mission. . . . To-

aiming to convert all
day this religious movement has a million the rest into material for its own growth;
and more adherents, including people from no, not that, but a leaven, causing spiritual
all parts of the globe and representing a fermentation in all religions, quicliening
remarkable variety of race, color, class and them with the spirit of catholicity and
creed. I t has been given literary expression fraternalism.
in a veritable library of Asiatic, European, . . . Who shall say but that just as the
and American works t o which additions are little company of the Mayflower, landing
annually made as the movement grows and on Plymouth Roclr, proved to be the small
grapples with the great problems that grow beginning of a mighty nation, the ideal
out of its cardinal teachings. I t has a loug germ of a denlocracy which, if true t o its

principles, shall yet overspread the habitable IIIJ~L and in elevating him exalts woman
globe, so the little company of Bahi'is up to his level. Bibiisni, which dieused
exiled from their Persian home may yet itself in less than five years from one end
prove to be the small beginning of the of Persia to another, which was bathed in
world-wide movement, the ideal germ of 1852 in the blood of its martyrs, has been
democracy in religion, the Universal Church silently progressing and propagating itself.
of Mankind? If Persia is t o be at all regenerate it will be
through this new faith.

Excerpt from Art in "Persia: A Historical
and Literary Sketch" (translated by Excerpts from Contrmpaunry Studies, Part
G. K. Nariman), and incorporated in 111, page 1J 1. (Allan & Unwin, Lon-
Persia and Pmsis, Part I, edited by G. K. don, 1924.1-
Nariman. Published under patronage of
We Westerners are too apt t o imagine
the ir6n League, Bombay, 1921. (The

that the huge continent of Asia is sleeping as soundly as a mummy. W e smile a t the vanity of the ancient Hebrews, who believed themselves to be the chosen people.

We are amazed at the intolerance of the Greeks and the Romans, who looked upon the members of all races as barbarians.

Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believe Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization-the nullity which had already been proclaimed by Rousseau, Carlyle, Ruslrin, Tolstoy, and Nietzsche? We are now inclined t o listen more attentively t o whispers

Marker Literary Series for Persia, No. 2.)-

The political reprieve brought about by the S6fis did not result in the regeneration of thought. But the last cenrury which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries-the fatal day of the l o t h of Muharram, when the son of 'Ali breathed his last at Karbili -have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of Bhbiism. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough t o persecute, by the enervating influence of a nlystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been maliing unexpected efforts for the

from the East.
last fifty-five years t o re-make for herself a virile ideal. B6biism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Slifism and the old sects of the Aliides formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. I t has the ethics of the West. I t suppresses lawful impurities which are a great barrier dividing Isllm from Christendom. I t denounces polygamy, the fruitful source of Oriental degeneration. I t seeks t o reconstitute the family and it elevates

Our self-complacency has been disturbed by such utterances as that of Rabindranath Tagore, who, lecturing at the Imperial University of Tokio on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was "carnivorous and cannibalistic in its tendencies." The East was patient, and could afford t o wait rill the West, "hurry after the expedient," had t o halt for want of breath. "Europe, while busily speeding t o her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in

the field, and in her inroxic.~tion u l speed, cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, till a t last she comes t o the lonely reaper reaping his harvest in the sun. For if the office cannor wait, or the buying and selling, or the craving for excitement-love raits, and beauty, and the wisdom of suffering and

'Ilih is ~ n ~ u c s t i o n a b l yone of the most comprehensive of these, one of the most exalted, one of the most satisfactory t o the modern mind. . . .

That is why Bahi'u'116h is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love lnust not be exclusive. A man should love his country more than

he loves his
the fruits of patient devotion and reverent house (this is the dogma held by every
meelrness of simple faith. And thus shall patriot) ; but Bahi'u'llih adds that he
wait the East till her time comes." should love the divine world more than he
Being thus led t o turn our eyes towards loves his country. Erom this standpoint,
Asia, we are astouished to find bow much patriotism is seen to be an intermediate
we have misunderstood it; and we blush stage on the road of renunciation, an in-
when we realize our previous ignorance of complete and hybrid religion, something we
the fact that, towards the middle of the have to get beyond. Throughout his life
nineteenth century, Asia gave birth to a Bahi'u'llih regarded the ideal universal
great religious movement-a movement peace as one of the most important of his
signalized for its spiritual purity, one which aims. . . .
has had thousands of martyrs, one which . . . Bahi'u'llih is in this respect enunci-
Tolstoy has described. H. Dreyfus, the ating a novel and fruitful idea. There is a
French historian of this movement, says better way of dealing with social evils than
that it is not " 2 new religion," hut "re- by trying to cure them after they have
ligion renewed," and that it povides "thc come to pass. We should try to prevent
only possible basis for a mutual understand- them by removing their causes, which act
ing between religion and free thought." on the individual, and especially on the
Above all, we are impressed by the fact child. Nothing can be more plastic than
that, in our own time, such a manifestation the nature of the child. 'The government's
can occur, and that the new faith should first duty must be to provide for the care-
have undergone a development far more ful and efficient education of children,
extensive than that undergone in rhe same remembering that education is something
space of time nearly two thousand years more than instruction. This

will be an
ago, by budding Christianity. enormous step towards the solution of the
.. . A t the present time, the majority social problem, and t o take such a step will
of the inhabitants of Persia have, to a vary- be the first task of the Baytu'l-'Ad'l (House
ing extent, accepted the Bibiist faith. In of Justice). "It is ordained upon every
the great towns of Europe, America, and father to rear his son or his daughter by
Asia, there are active centers for the propa- means of the sciences, the arts, and all the
ganda of the liberal ideas and the doctrine commandments; and if any one should neg-
of human community, which form the lect to do so, then the members of the
fou~ldationsof Bah6'ist teaching. council, should the offender be a wealthy
We shall not grasp the full significance man, must levy from him the sum neces-
of this tendency until we pass from the sary for the education of his child. When
description of BahB'ism as a theory t o that the neglectful parent is poor, the cost of
of Bahi'ism as a practice, for the core of the necessary education must be borne by
religion is not metaphysics, but morality. the council, which will provide a refuge
The Bahi'ist ethical code is dominated by for the unfortunate."
the law of love taught by Jesus and by all The Baytu'l-'Ad'l, likewise, must prepare
the prophets. In the thousand and one de- the way for the establishment of universal
tails of practical life, this law is subject t o peace, doing this by organizing courts of
manifold interpretations. That of Bahi'u- arbitration and by influencing the govern-

mmrs. Long beforc the Esperantists had he rethought hy minds schooled in the
begun their campaign, and more than Western mode of thought. But, in its
twenty years before Nicholas I1 had sum- existing form, Bahb'ist teaching may serve,
moned the first Hague congress, Bahi'u- amid our present chaos, to

open for us a
'116h was insisting on the need for a uni- road leading t o solace and to comfort; may
versal language and courts of arbitration. restore our confidence in the spiritual des-
He returns to these matters again and tiny of man. I t reveals t o us how the
again: "Let all the nations become one in human mind is in travail; i t gives us an
faith, and let all men be brothers, in order inkling of the fact that the greatest hap-
that the honds of affection and unity be- penings of the day are not the ones we were
tween the sons of men may be strengthened. inclined to regard as the most momentous,
. . . What harm can there he in that? . . . not the ones which are making the loudest
I t is going t o happen. There will be an end noise.
t o sterile conflicts, t o ruinous wars; and the
Great Peace will come!" Such were the DR. HENRY H . JESSUP, D.D.
words of Bahb'u'lliih in 1890, two years be- From the World's Pailianzent of Religion;
fore his death. \Tolume 11, 13th Day, under Criticism
While adopting and developing the Chris- and Discussion of Missionary Methods,
tian law of love, Bahi'u'llih rejected the page 1122. A t the Columbian Expo-
Christian principle of asceticism. H e sition of 1893, a t Chicago. Edited by
discountenanced the macerations which the Rev. John Henry Barrows, D.D.
were a nightmare of the Middle Ages, and (The Parliament Publishing Company,
whose evil effects persist even in our own days. ... Chicago, 189 3 .) -
Bahh'ism, then, is an ethical system, a This, then, is our mission: that we who
system of social morality. But i t would be are made in the image of God should re-
a mistake t o regard Bahi'ist teaching as a member that all men are made in God's
collection of abstract rules imposed from image. T o this divine knowledge we owe
without. Bahh'ism is permeated with a sane all we are, all we hope for. We are rising

and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we shonld atandon our customary mood of disdainful superiority. Doubtless, Bahi'n'llhh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for rnodern science leads us to make certain claims in matters of thought -claims are cannot relinquish, claims we should not try to forego. But even though Bahi'u'll6h's precepts (like those of the Gospels) may not fully satisfy a11 these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relived by the religious spirits of Europe, must

gadually toward that image, and we owe t o our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. I t is a celestial privilege and with it comes a high responsibility, from which there is no escape.

I n the Palace of Bahji, or Delight, just outside the Fortress of 'Akki, on the Syrian coast, there died a few months since, a famous Persian sage, the Bdbi Saint, named Bahh'u'llih-the "Glory of God"-the head of that vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance t o sentiments so noble, so Christlike, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should he strengthened; that

diversity of religions should ccase and in the cemetery have beco~neplaces d pil-
differences of race be annulled. What harm grimage where many a tear is shed over
is there in this? Yet so it shall be. These the fate of the "Martyrs of Isf6hbn." . . .
fruitless strifes, these ruinous wars shall I t is these little incidents, protruding from
pass away, and the 'Most Great Peace' shall time to time their ugly features, that prove
come. Do not you in Europe need this Persia to be not as yet quite redeemed, and
also? Let not a man glory in this, that he that somewhat staggers the tall-talkers
loves his country; let him rather glory in about frinian civilization. If one conclu-
this, that he loves his Irind." sion more than another bas been forced
upon our notice by the retrospect in which
I have indulged, it is that a sublilne and
murmuring [?] devotion has been incul-
Excerpts from Persia, Vol. I, pages 496-504.
cated by this new faith, whatever it be.
(Written in 1892.)-
There is, I believe, but one instance of a
Beauty and the female sex also lent their Bibi having recanted under pressure of
consecration t o the new creed and the hero- menace of suffei-ing, and he reverted to the
ism of the lovely but ill-fated poetess of faith and was executed within two years.
Qazuin, Zarrill-T&j (Crown of Gold) or Tales of magnificent heroism illumine the
Qurrat~t'l-'Ayn (Solace of the Eyes), who, bloodstained pages of Bibi history. Igno-
throwing off the veil, carried the ~nissionnry rant and unlettered as many of its votaries
torch far and wide, is one of the most are, and have been, they are yet prepared
affecting episodes in modern history. ... t o die for their religion, and fires of Smith-
The lowest estimate places the present num- field did not kindle a nobler courage than
ber of Bibis in Persia a t half a million. 1 has met and defied the more refined torture-
am disposed to think, from conversations mongers of Tihrin. Of no small account,

with persons well qualified to judge, that then, must be the tenets of a creed that can
the total is nearer one million. They are to awaken in its followers so rare and beautiful
be found in every walk of life, from the a spirit of self-sacrifice. From the facts
ministers and nobles of the Court to the that Bibiism in its earliest years found
scavenger or the groom, not the least arena itself in conflict with the civil powers and
of their activity being the Mussulman that an attempt was made by Bibis upon
priesthood itself. I t will have been noticed the life of the &ah, it has been wrongly
that the movement was initiated by Siyyids, inferred that the movement was political in
H i j i s and Mullis, i.e., persons who, either origin and Nihilist in character. It does
by descent, from pious inclination, or by not appear from a study of the writings
profession, were intimately concerned with either of the B i b or his successors, that
the M&ammadan creed; and it is among there is any foundation for such a suspicion.
even the professed votaries of the faith that . . . The charge of immorality seems to
.
they continue t o make their converts. . . have arisen partly from the malignant in-
Quite recently the Bibis have had great ventions of opponents, partly from the
success in the camp of another enemy, much greater freedom claimed for women
having secured many proselytes among the by the Bib, which in the oriental mind is
Jewish populations of the Persian towns. scarcely dissociable from profligacy of con-
I hear that during the past year (1891) duct. .. . If Bibiism continues t o grow
they are reported t o have made 1 5 0 Jewish at its present rate of progression, a time
converts in Tihrin, 100 in Hamadin, 50 may conceivably come when it will oust
in Kbhbn, and 75 per cent of the Jews at Muhammadanism from the field in Persia.
.
Gulpiyigin. . . The two victims, whose . . . Since its recruits are won from the
names were H l j i M i r z i Hasan and H i j i best soldiers of the garrison whom it is
Mirzi Husayn, have been renamed by the attacking, there is greater reason t o

believe
Bibis: Sulfinu'sl-Suhadl', or King of that it may ultimltely pevail. . . . The
Martyrs, and MahbSbu'&-Suhadi', or Be- pure and suffering life of the Bib, his igno-
loved of Martyrs-and their naked graves minious death, the heroism and martyrdom

of Ilia followers, will appeal to many others God-man. Of the sincerity of his convic-
who can find no similar phenomena in the tion that he was God-appointed, the man-
contemporaneous records of Isl61n. . . . ner of his death is the amplest possible
proof. I n the belief that he would thereby
save others from the error of their present
beliefs he willingly sacrificed his life. And
Excerpts from The Glcaii~. (1923.)- of his power of attaching men to him, the
passionate devotion of hundreds and even
thousands of men who gave their lives in
The story of the Bab, as Mirza 'Ali Mu-
.
his cause is convincing testimony. . .
hammad called himself, was the story of H e himself was but "a letter out of that
spiritual heroism unsurpassed in Svabhava's most mighty book, a dewdrop from that
experience; and his own adventurous soul limitless ocean." The One to come would
was fired by it. That a youth of no social reveal all mysteries and all riddles. This
influence and no education should, by the was the humility of true insight. And it
simple power of insight, be able t o pierce has had its effect. His movement has
into the heart of things and see the real grown and expanded, and it has yet a great
truth, and then hold on to it with such future before it.
firmness of conviction and present it with During his six years of ministry, four of
such suasion that he was able t o convince which were spent in captivity, he had per-
men that he was the Messiah and get them meated all Persia with his ideas. And since
to follow him to death itself, was one of his death the movement has spread t o

those splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom he would wish to emulate and whose experiences he would profit by. The Bib's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed t o men and satisfied their souls, was witnessed to b y the fact that thousands gave their lives in his cause and millions now follow him.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced t o death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia. Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. Browne,

Excerpt from Modern Mysfics. (1935, p. 142.)

3.

This martyrdom of the B6b took place Turltcy, Egypt, India and even into Europe and America. His adherents are now numbered by millions. The spirit which pervades them, says Professor Browne, "is such that it cannot fail to affect most powerfully all subject t o its influence."

For many years I have been interested in the rise and progress of the Baha'i Movement. Its roots go deep down into the past and yet i t loolis far forward into the future. I t realizes and preaches the oneness of mankind. And I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

so that we are able t o have a faithful representation of its main features. . . .

Thus, in only his thirtieth year, in the year 18 10, ended the heroic career of a true hsd heen don? to death in rzptivity. But BahA'u'llih lived. The One who shall be made manifest was alive. And in him and in others had been engendered such love for the Bib and what he stood for as, in the words of the chronicler, no eye had ever beheld nor mortal heart conceived: if branches of every tree were turned into pens, and all the seas into inlc, and Earth and Heaven rolled into one parchment, the immensity of that love would still remain untold. This love for the Cause still survived. And it was sufficient. Bahi-' d l l i h was, indeed, despoiled of his possessions, deserted by his friends, driven into exile from his native land and, even in exile, confined to his house. But in him the Cause was still alive-and more than alive, purified and ennobled by the fiery trials through which i t had known, might

on July 9, 1810, thirty-one years from the date of his birth.

His body was dead. His spirit lived on.

Husayn had been slain in battle. Quddlis (meaning door or gate, through which men could arrive at the knowledge or truth of God), and who commenced teaching in Persia in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. H e was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1810. But the movement went on, and the writ~ngsof the Bib, which had been copious, were widely read. The movement has been brought into India, Europe, and the United States. I t does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The late Dr. Jowett once said to him that he had been so deeply impressed with the teachings and character of the B i b that he thought Bibiism, as the present movement was then

passed.

Under the wise control, and direction of Bahi'u'llih from his prison-house, first at B a d d i d and then at 'Akki in Syria, there grew what is now linown as the Bahi'i Movement which, silently propagating itself, has now spread to Europe and America as well as t o India and Egypt, while the bodily remains of the BBb, long secretly guarded, now find a resting-place on Mount c a m e l in a Tomb.shrine, which is a place of pilgrimage to visitors from all over the world.

'Ahdu'l-Bahi addressed a large and deeply interested audience at Manchester College, Oxford, on December 3 1. The Persian leader spolce in hie native tongue, Mir7i Ahmad SohraL interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the

become the greatest religious movement since the birth of Christ.

BY REV. J. T y s s u ~DAVIS,B.A.

Quotation from A L e n g t ~ e of Religions.

Excerpts from Chapter X: NBahi,ism-The Religion of Reconciliation.,, (The Lindsey Press, London, England.)-

The Bahi'i religion has made its way . . . because it meets the needs of its day. I t fits the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. I t accepts all the great religions as true, and their scriptures as inspired. The Bahi'ists bid the followers of these faiths disentangle from the windines of racial.. uarticularist.. local ureiudices.. the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element to life. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new facts, new truths as the

Excerpt from The Chrisfian Commonwealth, January 22, 1 9 1 3 : ,Abdu,,-Bahl at Oxford"-

honor and pleasure of meeting 'Abdu'l-Bahi to their revered friend, Dr. Cheyne, who was deeply interested in the Bah6'i teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muhammadan who took to himself the title of the Bib

Creed-defenders must. They believe in a progressive revelation. They admit the cogency of moderu criticism and allow that God is in His nature incomprehensible, but is to be known through His rnanifestations. Their ethical ideal is very high and is of the type we Westerners have learnt

to designate "Christlike." "What doen ~ ~ t estimngeqt claim on h i s r o ~ ~ ~ r i rtheir he do to his enemies that he makes them his friends?" was aslced concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the ~ o w e r f u linfluence this standard actually exerts on conduct. I t is due to four things: (1) I t makes a call on the Heroic Element i n man. I t offers no bribe. I t bids men endure, give up, carry the cross. I t calls them to sacrifice, to bear torture, to suffer martyrdom, to brave death. (2) I t oflers liberty of thought. Even upon such a vital question as immortality it will not bind opinion. Its atmosphere is one of

attention." "By their fruits shall ye lcnow them!" We cannot but address to this youthful religion an All Hail! of welcon~e. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

BY HERBERT PUTNAM

Librarian of Congress

The dominant impression that survives in my memory of 'Abdu'lLBahi is that of all

trust and hope, not of dogmatic chill. (3) physically, in the
Ir is a religion of love. "Notwithstanding head so massive yet so finely poised, and the interminable catalogue of extreme and the modeling of the features; but spir- almost incredible sufferings and privations itually, in the serenity of expression, and which this heroic band of men and women the suggestion of grave and responsible have endured-more terrible than many meditation in the deeper lines of the face. martyrdoms-there is not a trace of resent- But there was also, in his complexion, car- ment or bitterness t o be observed among riagc, and expression, an assurance of the them. One would suppose that they were con~plete health which is a requisite of a the most fortunate of the people among sane judgment. And when, as in a lighter whom they live, as indeed they do certainly mood, his features relaxed into the playful, consider themselves, in that they have been the assurance was added of a sense of humor permitted to live near their beloved Lord, without which there is no true sense of pro- beside which they connt their sufferings as portion. I have never met any one nothing" (Phelps). Love for the Master, concerned with the philosaphies of life love for the brethren, love for the neigh- whose judgment might seem so reliable in bors, love for the alien, love for all human- matters of practical conduct.
ity, love for all life, love for God-the old, My regret is that my meetings with hirn well-tried way trod once before in Syria, were so few and that I could not benefit by trodden again. (4) I t is a religion in har- a lengthier contact with a personality com- mony with science. I t has here the bining a dignity so impressive with human advantage of being thirteen centuries later traits so engaging.
than Islim. This new dispensation has been I wish that he could he multiplied!
tried in the furnace, and has not been found

extraordilzary nobility:

wanting. I t has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes Prof. Browne), "it is the complete sincerity of the Bibis, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which

Translated from a letter to Mme. Isabel Grinevskaya, Oct. 22, 1903

I am very glad that Mr. V. V. Stassov has told you of the good impression which your book has made on me, and I thank you for sending it.

I have ki~ownabout the Bhbis for a long time, and have always been interested in their teachings. I t seems t o me that these

teachings, as well as all the rationalistic social religious teachings that have arisen lately out of the origillal teachings of Brahmanism, Buddhism, Judaism, Christianity and lslhm distorted by the priests, have a great future for this very reason that these teachings, discarding all these distorting incrustations that cause division, aspire to unite into oue common religion of all mankind.

in which somc thoughts upon the nature of God are included. In my opinion if we were to free ourselves from all false conception of God we should, whether as Christians or Muhammadans free ourselves entirely from picturing God as a personality.

The conceptioll whlch then seems to me to be the best for meeting the requirements of reason and heart is found in 4th chap. St. John, 7-12-lf that means God is Love.

Therefore, the teachings of the Bibis, inasmuch as they have rejected the old Muhammadan superstitions and have not

I t therefore follows that God lives in us according t o the measure or capacity of each soul to express His

nature. This
established new superstitions which would divide them from other new superstitions (unfortunately something of the kind is noticed in the exposition of the Teachings of the Bhh), and inasn~uchas they keep to the principal fundamental ideas of brotherhood, equality and love, have a great future before them.

I n the Muhammadan religion there has been lately going on an intensive spiritual movement. I know that one such movement is centered in the French colonies in Africa, and has its name (I do not remember i t) , and its prophet. Another movement exists in India, Lahore, and also has its prophet and publishes its paper "Review of Religions."

Both these religious teachings contain nothing new, neither do they have for their principal object a changing of the outlook of the people and thus do not change the relationship between the people, as is the case with BAbiism, though not so much in its theory (Teachings of the Bhb) as in the

thought is implicit more or less clearly in all religions, and therefore in Muhammadanism.

Concerning your second question upon what awaits us after death I can oldy reply that on dying we return to God from whose Life we came. God, however, being Love we can on going over expect God only.

Concerning your third question, I answer that so far as I understand Islhm, like all other religions, Brahmanism, Buddhism, Confucianism, etc., it contain? great basic truths but that these have become corrupted by superstition, and coarse interpretations and filled with unnecessary legendic descriptions. I have had much help in my researches t o get clear upon Mul?ammadanism by a splendid little hoolr "The sayings of Muhammad."

The teachings of the BBbis which come to us out of Islhm have through Bahi'u-'Ilhh's teachings been gradually developed and now present us with the highest and purest form of religious teaching.

practice of life as far as I know it. I therefore sympathize with Bibiism with all my heart inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service t o God.

Translated from a letter to Frid ul Khan Wadelbekow

(This communication is dated 1908 and is found among epistles written to Caucasian Mul?an~madans.)

. . . I n answer t o your ietter which questions how one should understand the term God. I send you a collection of writings from my literary and reading club,

BY DR. EDMUNDPRIYAT

The practical and spiritual understanding between nations, the realization of the unity of mankind above all barriers of language m d religion, the feeling of responsibility towards all who suffer from grief or injustice, are only different branches of the same central teaching which gives the Bahi'i Movement such a faithful and active family of workers in so many countries.

BY DR. AUGUSTEFOREL

". . . J'avais Bcrit les lignes qui prBc&-dent en 1912. Que dois-je ajouter aujour-

prmpernos Scot belonging to Wigtonshire, who is in the building trade. H e is an ex-president of the St. Andrew's 'Society. Mr. Falconer and other Scots friends were present, and they were all exceedingly kind and comnplimmtary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a humble Scottish journalist out on a mission of fraternity and good wlll.

O n the same day I met by appointment Editor, Pasadelza Star News Mr. Albert R. Windust with whom I went

universal religion, universal brotherhood, universal education, and the union of science and religion. Meantime the Chicagoans are seemingly indifferent to all its spiritual significance; but some day they will wake up t o a realisation of the fact that its symbolism will mark the city as one of destiny in the world.

out to see the Bahi'i Temple which is in course of being erected at Wilmette, a suburb of Chicago on the shore of Lake Michigan. I t is about an hour's ride out on the elevated railway. Only the foundation and basement have so far been constructed, and the work was meanwhile stopped but, we understand, is now shortly to be resumed. I have no hesitation in saying that Moveing that when completed this Temple will be one of the most beautiful pieces of architecture in the world. I had the privilege of an introduction t o the architect, a Frenchman, M. Bourgeois, who speaks English fluently. We spent a considerable time with him in his beautiful studio overlooking the Lalce, and he did me the honour of showing me the plans of the Temple, drawings which cost him years of toil, and they are far beyond anything I could have imagined in beauty and spiritual significance. M. Bourgeois, who is well advanced in years, is a genius and mystic-a gentleman of charming personality. In all that I had the pleasure of seeing in his studio I

Humanity is the better, the nobler, for the Bahi'i Faith. I t is a Faith that enriches the soul; that t a b s from life its dross.

I am prompted thus t o express myself because of what I have seen, what I have heard, what I have read of the results of the Movement founded by the Reverend Bahb'u'llih. Embodied within ment is the spirit of world brotherhood; that brotherhood that makes for unity of thought and action.

Though not a member of the BahVi Faith, I sense its tremendous potency for good. Ever is it helping t o usher in the dawn of the day of "Peace on Earth Good Will to Men." By the spread of its teachings, the Bahi'i cause is slowly, yet steadily, making the Golden Rule a practical reality.

With the high idealism of Bahi'u'116h as its guide, the Bahb'i Faith is as thc shining light that shineth more and more unto the perfect day. Countless are its good works.

For example, t o the pressing economic problems it gives a new

interpretation, a new
had a privilege that is given t o few. My solution. But above all else it is causing
signature is in his personal book, which peoples everywhere to realize they ace as one,
contains the names of some of the great by heart and spirit divinely nnited.
ones of the earth! Mr. Windust, who is a And so I find joy in paying this little
leading Bahi'i in the city, is a quiet and tribute to a cause that is adding to the
humble man, but full of fine ideas and sweetness, the happiness, the cleanness o l
ideals. H e treated me with the utmost life.
brotherly courtesy. How is it, I kept asking myself, that it should be mine to have all this privilege and honour? There was
no reason save that they told me I had My contact with the Bahi'i Movement
touched the chords of truth and sincerity and my acquaintance with its teachings,
in referring t o and reviewing the Bahi'i given by Hadrat-i-Bahi'u'llih, have filled
writing? and principles in n few short me with real joy, as I see that this Move-
articles in this Jozbmal. The Temple is ment, so cosmopolitan in its appeal, and so
designed t o represent these principles- spiritual in its advocacy of Truth, is sure
'i WORLD

to bring peacc and joy to the hcarts of BY TIIE RT. HON.SIR HERBERT SAMUEL,
millions. G.C.B., M.P.
Free from metaphysical subtleties, prac- In John O'London's Weekly,
tical in its outlook, a b ~ v eall sectarianisnl, March 25th, 1933.
and based on God, the substratum of the "It is possible indeed to pick out points
human soul and the ~henomenalworld, the of fundamental agreement among all creeds.
Bahi'i Movement carries peace and illu- That is the essential purpose of the Bahi'i
mination with it. Religion, the foundation and growth of
As long as it is kept free from orthodoxy which is one of the most

striking move-
and church-spirit, and above personalities, it ments that have proceeded from the East in
will continue to be a blessing to its fol- recent generations."
lowers.

"Last summer upon my return from a
I am in entire sympathy with all of the visit to Japan, I had the pleasure of meeting
~rinciplesthat the Bahi'i Movement stands Mrs. Keith Ransom-Kehler on the boat. I t
for; there is nothing which is contrary to was learnt that this lady is a teacher of the
what I am preaching. I think at this stage Bahi'i Cause, so we conversed upon various
of the world such teachings are needed inore subjects of human life very thoroughly. I t
than anything else. I find the keynote of was soon found that what the lady imparted
the Teachings is the spiritual regeneration to me came from the source of Truth as I
of the world. The world is getting more have felt inwardly all along, so I at once
and more spiritually bankrupt every day, realized that the Bah6'i Faith can offer
and if it requires anything it requires spir- numerous and profound benefits to man-
itual life. The Bahi'i Movement stands kind.
above all caste, creed and color and is based "My senior, Mr. Y, S. Tsao, is a well-read
on pure spiritual unity. man. His mental capacity and deep experi-
ence are far above the average man. He
often said that during this period of our
country when old beliefs have lost their
In World Unity Magazine hold upon the people, it is absolutely neces-
The central drive of the Bahi'i Move- sary to seek a religion of all-embracing
ment is for human unity. I t would secure Trnth which may exert its powerful influ-
this through unprejudiced search for truth, ence in saving the situation. For the last
making religion conform to scientific dis- ten years, he has investigated indefatigably
covery and insisting that fundamentally all into the teachings of the Bahi'i Cause.

religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahi'is take a great interest in Esperanto though they do not insist on it a7 the nlti-mate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. . . . What will be the course of the Bahh'i Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

Recently, be has completed his translations of the book on the New Era and showed me a copy of the proof. After carefully reading it, I came to the full realization that the Trnth as imparted to me by Mrs. Ransom-Kehler is veritable and unshakeable. This Truth of great value t o mankind has been eminently translated by Mr. Tsao and now the Chinese people have the opportunity of reading it, and I cannot but express my profound appreciation for the same. . . Should the Truth of the Bahi'i Faith be widely disseminated among the Chinese people, it will naturally lead to the coming of the Kingdom of Heaven. Should everybody again exert his efforts towards

the extension of this beneficent influence throughout the world, it will then bring about world peace and the general welfare of humanity."

(From Rev. K. T. Chung's Preface to the Chinese version of Dr. Esslemont's Book.)

rPaliser une union roujours grandissant parmi les hommes. Le Bahi'isme est un des enseignements qui cherche a 6veiller chez nous-n'importe i quelle religion nous appartenons-juste-ment cette conscience de notre nature spiri-tuelle.

I1 y a plus de 20 ans un groupe d'hommes et femmes de differentes nationalites et religions, animks par le desir de travailler pour l'union des peuples, ont commence i publier un journal en esperanto sous le titre "Universals Unigo." Le premier article du premier Nnmero de ce journal ttait consacre au Bahi'isme et h son fondateur. I1 me semble que ce fait est une preuve Cclatante de ce que C j viens de dire sur le Behi'isme.

Une des causes principales de la situation actuelle du monde c'est que l'humaniti est trop en arriere encore dans son developpement spirituel. Voila pourquoi tout enseignement qui a pour hut i Pveiller et fortifier la conscience morale et religieuse des lomtnes est d'we importance capitale pour I'avenir de notre race. Le Bah6'isme est un de ces enseignements. I1 a ce mCrite qu'en portant des principes qui sont communs de toutes 1es grands religions (et sptcialement du christianisme) cherche B les adapter a u conditions de la vie actuelle et i la psychologie de l'homme moderne.

En outre il travail pour l'union des hommes de toute nationalit6 et race dans une conscience morale et religieuse commune. I1 n'a pas la prCtention d'itre autant une religion nouvelle qu'un trait d'union entre les grandes religions existants: ce sur quoi il insiste surtout ce n'est pas d'ahandoner la religion h laquelle nous appartennons dCji pour en chercher une autre, mais i faire une effort pour trouver dans cette mCme religion

Highgate Hill Unitarian Christian Church,
London, England

In his book "A League of Religions," the Rev. J. Tyssul Davis, formerly minister of the Theistic Church in London, and at present minister of a Unitarian Church in Bristol, England, the writer sets out to demonstrate that each great religious movement in the world has contributed something of peculiar importance to the spiritual life of man. Thus, he says, the great contribution of Zoroastrianism has been the thought of Purity; of Brahmanism that of Justice; of Muhammadanism

that of Sub-
l', ,
element qui nous uuit aux autres et d'en
of Service;
faire la force dkterminante de notre con-
duite route entiere. Cet Clement (commun
B toutes les grandes religions) c'est la con-
science que nous sommes avant tout des
ltres spirituels, nnis dans une meme entite
spirituelle dont nous ne sommes que des
parties-unies entre elles par l'attribut fonda-
mental de cette entiti spirituelle-h savoir
l'anzour. Manifester, realiser, dCvrlopper
chez nous et chez les autres (surtout chez
les enfants) cette conscience de notre
nature spirituelle et I'amour comme son
attribut fondamental c'est la chose prin-
cipale que nous devons poursuivre avant
tout et par toutes les manifesntions de notre
activith. C'est en meme temps le seule
moyen par lequel nous pouvons esperer de

mission; of Christianity that

and so on. I n each
instance he lays his
finger on the one thing par
excellence for
which the particular
religious culture
seemed to him to stand, and
tries to catch
its special contribution in
an epigrammatic
phrase. Corning, in this
way, to Bahh'ism,
he names it "the Religion
of Recancilia-
tion." I n his chapter
on Bahb'ism he
says:
"The Bahi'i religion has
made its way
because it meets the need
of the day. I t fits
the larger outlook of our
time, better than
the rigid older faiths. A
characteristic is
its unexpected liberality
and tolerance. I t
accepts all the great
religions as trus and
their scriptures as
inspired."
This, then, as he sees
Bahi'ism, is its

essential features: liberality, toleration, the
spirit of reconciliation; and that, not in the
sense, as Mr. H. G. Wells has it in his "Soul
of a Bishop," of making a "collection" of
approved portions of the world's varied and
mouvemeuts re-

BY ERNESTRENAN

Passage tire! de Renan "Les ApBtrcs, P."
Edition Levy, Paris, 1 8 6 6

Notre siecle a vu des

differing creeds, but in the sense, as he also puts it in the same booli, of achieving a great "simplification."

"Bahi'ists," says Dr. Davis, "bid the followers of these (that is, the world's) faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread of the pure gospel of eternal worth, and to apply this essential element t o life."

That is Dr. Davis's interpretation of the genius of Bahrism, and that it is a true one, no one who has studied Bahh'ism, even superficia'lly, can question, least of all the outsider. Indeed one may go further and assert that no one who has studied Bahi'ism, whether superficially or otherwise, would wish to question it; particularly if he approaches the subject from a liberal and unprejudiced point of view. I n the last act of his "Wandering Jew," Mr. Temple Thurston puts into the mouth of Matteos, the Wandering Jew, himself, the splendid line, "All men are Christians-all are Jews."

ligieux tout anssi extraordinaires que ceux d'aatrefois, mouvements qui ont provoque autant d'entbousiasme, qui ont eu dijii, proportion gardee, plus de martyrs, et dont l'avenir est encore incerrain.

Je ne park pas des Mormons, secte ii quelques Cgards si sotte et si abjecte que Yon hesite B la prendre au serieux.

I1 est instructif, cependant, de voir en plein 196me siecle des milliers d'hommes de notre race vivant dans le miracle, croyant avec une foi aveugle des merveilles qu'ils disent avoir vues et touchies. I1 y a d i j i toute une littirature pour montrer l'accord du mormonisme et de la science; ce qui vaut mieux, cette religion, fondee sur de niaises impostures, a su accomplir des prodiges de patience et d'abnigation; dans cinq cents ans des docteurs prouveront sa divinitC par les merveilles de son itablissement.

Le Bdbisme, en Perse, a i t 4 un phinomPne autrement considirable. U n homme doux et sans aucune pretention, une sorte de Spinoza modeste et pienx,

s'est vu, presque
H e might equally well have written, "All malgr6 lui, Clevi au rang de thaumaturge
men are Christians-all are Bahi'is." For, #incarnation divine, et est devenu le chef
if the sense of the Unity of Truth is a pre- d'nne secte nombreuse, ardente et fanatique,
dominant characteristic of liberally-minded qui a failli amener une rivolntion com-
people, whatever may be their religious parable h celle de 1'Islim. Des milliers de
tradition, it is predominantly a character- martyrs sont accourus pour lui avec l'allC-
istic of Bah6'ism; since here is a religious gresse au-devant de la mort. U n jour sans
system based, fundamentally, on the one, pareil peut-2tre dans l'historie du monde
simple, profound, comprehensive doctrine f u t celui de la grande boucherie qui se fit
of the unity of God, which carries with it, des Bibis, 3. TihCran. "On vit ce jour-li
as its necessary corollary and consequence, dans 1es rues et les bazars de Teheran, dit
the parallel doctrine of the unity of un narrateur qui a tout su $original, u n
Man. spectacle que la population semble devoir
Tnis, at all events, is the conviction of n'oublier jamais. Quand la conversation
the present writer; and it is why, as a Uni- encore aujourd'hui se met sur cette matikre,
tarian, building his own faith on the same on peut juger]'admiration melee d'horreur
basic principles of divine and human unity, que la foule Cprouve et que les annies n'out
he has long felt sympathy with and good pas dirninuee. O n vit s'avancer entre les
will toward a religious culture which stands bourreaux des enfants et des femmes les
on a foundation identical with that of the chairs ouvertes sur tout le corps, avec des
faith he holds. And a religion that aftirms meches allumies, flambantes, fichCes dans les
the unity of things must of necessity be a blessures. O n tratnait les victimes par des
religion of reconciliation; the truth of which cordes et on les faisait marcher ii coups de

in the case of Bah6'ism is clear.

chantant un verset qui dit: En vkviri nous venons de Dieu et nous retournons a Lui.

Leurs voix s'ilevaient, iclatantes, nu-dessus du silence profond de la foule. Quand un des supplici4s tombait et qu'on le faisait relever 1 coups de fouet on de baiounette, your peu que la perte de son sang qui ruis-selait sur tous ses membres Iui laissit encore un peu de force, il se mettait a danser et criait avec un surcroit d'enthousiasme:

"En vPriti nous sommes B Dieu et nous retournous i lui." Quelques-uns des en-fants expirerent pendant le trajet; les bourreaux jererent leurs corps sous les pieds de leurs pPres et de leurs soeurs, qui marcher-ent fiPremnent dessus et ne leur donnerent pas d'exbcution, on proposa encore aux victimes la vie pour leur abjuration. Un bourrean imagina de dire 21 un pere que, s'il ne cedait pas, il couperait la gorge B ses deux fils sur sa poitrine. C'ktaient deux petits garEons

fouet. Enfants et femmes s'avancaient en

Un disciple qui fut le campagnon de supplice du Bib, suspendu i wti de lui aux remparts de Tabriz et attendant la mort, n'avait qu'un mot i la bouche "Es-tu con-tent de mnoi, maitre?"

BY HON. LUIAN HELEN MONTAGUE, J.P., D.H.L.

As a Jcwess I am interested in the BahP'i Community. The teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew Prophets that the Unity of God is revealed in the Unity of men. Also, we seem to share the conception of God's mes-sengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek t o imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to

be receptive. Like the members of the Bahi'i community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal enumerated by the Hebrew Prophets is founded on faith in the ultimate triumph of God's justice and righteousness.

"Palestine may indeed be now regarded as the land not of three h u ~ of four faiths, because the BahCi creed, which has its center of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world-religion. So far as its influence goes in the land, it is a factor making for international and interreligious understanding."

(From "Palestine," by Norman Bentwich, p. 231.)

igorgi le pre1nier.l Enfin tout f u t ached. La nuit tomba sur un amas de chairs informes; les tCtes Ptaient attachies en paquets au poteau justicier et les chiens des faubourgs se dirigeaient par troupes de ce cbt6.

Cela se passait en 1 8 5 2 . La secte de Mozdak sous Chosroks Nousch f u t ttouffhe dans un pareil bain de sang. Le divoue- ment absola est pour les nations nai'ves la plus exquise des jouissances et une sorte de besoin. Dans I'affaire des Bibis, on vit des gens qui Ctaient i peine de la secte, venir se dCnoncer eux-m@mesafin qu'on les ad- joignit aux patients. I1 est si doux A l'homme de souifrir pour quelque chose, que dans hien des cas l'appit du martyre suffit pour faire croire.

-

Trois prophetes

Un nutre dCtail que je tiens de source premiere

Queiques sectaircs, au'on ~ 0 u l a i tamcner c s t celui-ci: AlorS que Ie marxislne sovietique pro-

B r&tractation, furent ztrachCs i la gueule de canons
amarc~s daune ,,,Ache langue er brfillne lentunent. clame le
matdrialisme historique, que
On leur propasait de couper la m i h e , s'ilr reniaienr les jeunes
ghn&rations sionistes sont &gale-
le Bib. Eux, les bras rendus vers l e feu, le sup- merit de
en plus indiffbrentes ault
pliaient dc sc h3ter at de venir bien vitc consomrncr
leur bonheur. croyances
Ctablies, une nouvelle religion est

nbe en Orient, et sa doctrinc prcnd, dans diqur: unr prcaiience
ttunnante des ivtne-
les circonstances actuelles, un int6ri.t d'au- ments qui se sont dkroulCs
depuis: la guerre
tant plus grand que, $&cartant dn domaine d'ahord, la crise ensuite.
I1 mourut peu
purement philosophique, elle pricooise en apres la guerre, ayant vu
la realisation de la
economie politiqne des solutions qui coi'n- premiere partie de ses
propheties.
cident cnrieusement avec les preoccupations L'originalitC du
Bahi'isme est de chercher
de notre Cpoque. h faire passer dans le
domaine pratique, et
Cette religion, de plus, est par essence plus particuliPrement dans le
domaine social,
antiraciste. Elle est nee en Perse, vers 1840, les principes essentiels
du juda'isme, du ca-
et les trois prophltes successifs qui I'ont tholicisme et de
l'islamisme, en les combi-
prechke sont des Persans, c'est-h-dire des nant et en les adaptant
aux hesoins de notre
musulmaus de naissance. Ppoque.
Le premier, le crkateur, s'appelait le Bbb. Le Bahi'isme proclame que
les rapports
I1 precha vers 1850, et priconisa, outre la sociaux deviement
fatalement impossibles
riconciliation des diffCrents cultes qui divi- dans une socittC oh
l'idealisme individuel ne
sent l'humanitb, la libbration de la femme, donne pas une base certaine
aux engagements
rkduite aujourd'hui encore a un quasi escla- qui lient les hommes entre
enx.
vage dans tout l'Islam. L'individu se sent de

plus en plus isole
Une Persane d'une race beaut&, et qui, au milieu d'une jungle sociale qui menace, i
chose rare chez les musulmanes, etait douee beaucoup d'kgards, sou bien-stre et sa sC-
d'un grand talent oratoire, repondant an curit&. La bonne volontC et l'honfittete, ne
nom difficile B prononcer de Qourratou-'I- produisant plus dans sa vie et dans son tra-
' f i n , l'accompagna dans ses reunions, n'hesi- vail le rksultat qu'il attend, tendent h perdre
tant pas, en donnant elle-m8me I'exemple, i pour lui toute valeur pratique. De 1h nais-
priconiser la suppression du voile pour les sent, selon les caracteres, I'indiffkrence et le
femmes. dkcouragement, ou
l'audace, le manque de
Le B6b et elle rtussirent 4 convaincre, B scruples qui tendent B se procurer par tous
l'dpoque, des dizaines de milliers de Persans les moyens, mCme les plus rCprthensibles,
et le shah de Perse les emprisonna l'un et les bknkfices materiels necessaires B l'exist-
l'autre, ainsi que la plupart de leurs partisans. ence.
Le Bbb fut pendu. Sa belle collaboratrice fut La socikte, n'etant plus soumise i aucum
ktranglCe dans sa prison. Leurs disciples contr&le, ni politique ni moral, devient un
furent exiles & Saint-Jean-$Acre, devcnue, vaisseau sans gouvernail oh personne ne peut
temple du "Bahhlsme." C'est ainsi que plus rien prevoir et qui est sujet h des crises
j'ai visit4 la maison du successeur du Bib, de plus en plus frkquentes et de plus en plus
Bahyu'llih, transformhe anjonrd'hni en violeutes. L'dpoque actnelle, dCclarent les
temple du "Bahai'sme." C'est ainsi que prophPtes persans, marque la fin d'une civili-
s'intitule cette religion, qui est plutht une sation qui ne sert plus les intkrSts de l'hu-
doctrine ph~losoph'i~ue, car elle ne comporte maniti.
ni culte dkfini, ni surtout de clergi. Les Elle aboutit h la faillite complbte des in-
prttres, disent les Bahiistes, sont tent& de stitutions morales et materielles destinkes Q
fausser, dans un but de lucre, l'idkalisme assurer le bien-Stre et la ~ecuritedes hommes,

dksintbressk des crCateurs de religions. c'est-&-dire l'fitar, l'hglise, le Comtnerce et
Bahi'u'llih, le principal des trois proph- 1'Indnstrie. Le principe fondamental d'oh
etes, ripandit sa doctrine non seukn~enten peut venir le salut de la civilisation engag&e
Orient, mais dans beaucoup de pays #Europe, dans des voies qui conduisent 21 sa destruction
et surtout aux Etats-Unis oh son influence est la solidarite des nations et des races. Car
f u t telle que le nombre des Bahii'stes attient l'interpinktration des penples est devalue
aujourd'hui plusieurs millions. I1 fut perse- telle qu'il leur est impossible de trouver isolC-
cut4 par les Perses et mourut en exil. ment la voie de la prospkrit8.
Son fils, 'Abdu'l-Bahi, lui succCda et for- Ces prophities, qui pouvaient paraltre
mula, d'aprhs les principes de son pbre, la excessives et quelque peu pessimistes &
doctrine konomique du Bah6i'sme; elle in- l'Cpoque oh elles ont Ctd faites, vers 1890,

ne sont pas, les Bvenements l'ont prouve, de dont l'influrnce et les e~lsei~ne~nents rcnou-
simples jkremiades. I1 reste iexaminer com- vellent la vie intirieure de l'homme et font
ment, partant de ces donnies, qui ne sont deferler h travers le monde une nouvelle
que trop exactes, le Bahiisme, concu dans vague de progrks.
la Perse lointaine et si arrieree i l'epoque, "Chaque nouveau cycle ditruit les croy-
aboutit aux mCmes conclusions que la plu- ances et les institutions uskes du cycle price-
part des economistes modernes qui, dans les dent et fonde sur d'autres croyances, en
diffirents pays de civilisation occidentale, Ctroite conformiti, celles-li, avec les besoins
proclament qu'en dehors d'une collaboration actuels de I'humanite, une civilisation nou-
internationale il n'y a pas d'issue possible 1 velle.
la crise actuelle entrainant tous le peuples "L'influence de chaque prophbte s'est, dans
h une misere toujours plus grande. le passe, limitic i une race ou iune religion,
(From LES ~ C H O S , Paris, France, Septem- en raison de I'isolement g6ographique des

ber 27, 1933.)

i.

vieiI esprit de tribu persiste, la science dPt-
Uue religion "~couomigue"
ruira le monde, ses forces destrnctrices nc
Les principes du BahGsme, formulis par
son principal propht.te, Bahl'u'llih, peuvent
paraitre sirieasement compromis en un temps
oh la frenisie nationaliste, ricemment ag-
gravee de racisme, semhle en eloigner de
plus en plus l'application.
Toute la question est de savoir si ceux
qui sont en faveur aujourd'bui, dans
de pays, sont susceptibles de rbsoudre le pro-
bkme non pas de la prosperiti, mais simple-
ment du logement et de la Saim, dans les
differentes nations qui nient par leurs thio-
ries et tous leurs acres la solidariti des
peuples et des races.
Une nouvelle guerre mondiale sera sans
doute nCcessaire pour que l'humanite, qui
n'a pas encore compris la l e ~ o nde 1914, se
rende enfm compte que les solutions de vio-
lence et de conqutte ne peuvent engendrer
que la mine g&ndrale,sans profit pour aucun
des belligerants.

regions et des races, mais le
siecle dans lequel
nous entrons necessite la creation d'un ordre
organique s'Ctendant au monde entier. Si le
pouvant itre contrBlies que par une hu-
manit6 unie travaillant pour la pl-osperiri et
le bien commun.
"La loi de la lutte pour la vie n'existe plus
pour l'homme dbs qu'il devient conscient de
ses pouvoirs spirituels et moraux. Elle est
alors remplac&e par la loi plus haute de la
coop&ration. Sous cette loi, l'individu jouira
d'un statut beaucoup plus large que celui
qui est accord6 aux citoyens passifs du corps
politique actuel.
L'administration publique passera des mains de partisans politiques qui
communiste plus ou moins th60rique, mals
d'hommes capables de considerer une charge
publique comme une mission sacrec.
"La stabilite economique ne depend pas
de l'application de tel plan socialiste ou
communiste plus ou moi'ns thkorique, mais
du sentiment de la solidarite morale qui unit
tous les hommes et de cette conception que
les richesses ne sont pas la

fin de la vie, mais
Quoi qu'il en soit, les principales pensies seulement un moyen de vivre.
economiques de Bahi'u'llih, telles qu'elles "L'important n'est pas en
une aveugle
ont kt&formulees il y a un demisibcle, prou- soumission genkrale B tel
systbme politique,
vent que la sagesse et le simple bon sells ont A tel ri.glement, qui ont pour
effet de sup-
cela de commun avec les icrevisses, c'est primer chez l'individu tout
sentiment de
qu'il leur arrive frkquemment de marcher 2 responsibilitO morale, mais en
un esprit
reculons. d'entr'aide et de cooperation.
Ni le principe
Voici les principaux prdceptes de ce dt4mocratique, ni le principe
aristocratique
moderne Marc-Aurele: ne peuvent fournir separement
i la societe
"L'ivolution huinaine se divise en cycles une base solide. La democratie
est impuis-
organiques, correspondant h la dude d'une sante contre les querelles
intestines et l'aris-
religion, laquelle est d'environ un millier tocratie ne subsistc que par
la guerre. Une
d'annies. Un cycle social nouveau com- combinaison des deux principes
est donc
mence toutes les fois qu'apparait un prophbte n6cessaire.
REFERENCES TO T H E BAHA'i FAITH
477

"En cette period? de transition entre le
vieil Bge de la concurrence et I'ire nouvelle
Malgri les tristesses de notrc dpoque et
de la coop&ration, la vie m&ne de I'hums-
peut-&tre mCme a cause d'elles, je reste
nit4 est en peril. Les amhirions nationalistes,
convaincue que les idtes h la fois divines et
la lutte des classes, la peur et les convoitises
humaines qui sont l'essence du BahB'isme
Cconomiques sont autant de forces qui
finiront par triomyher, pourvu que chacun
ponssent i une nouvelle guerre intemation-
de ceux qui en comprennent l'immense
ale. Tous les Gouvernements du monde
interst continue quoi qu'il advienne h les
doivent soutenir et organiser une assemblke
d4fendrc e t Q les plopager.

dont les membres soient ~111spar i'tlite des nations. Ceux-ci devront niettre au point, au-dessus des igoismes particuliers, le nouveau statut economique du monde en dehors duquel tons les pays, mais surtout I'Europe, seront conduits aux pires catastrophes."

Ahdu'l-Bahf, son successeur, reprenant la doctrine de son yere, coucluait dans un discours prouonc& i New-Yorlc en 19 12:

"La civilisation matirielle a atteint, en Occident, le plus haut degri de son developpement. Mais c'est en Orient qu'a a pris naissance et que s'est diveloppee la civilisation spirituelle. Un lien s'etablira entre ces deux forces, et leur union est la condition de I'immense progris qui doit @treacompli.

"Hors de 18, la securitd et la confiance feront de plus en plus defaut, les luttes et les dissensions s'accroitront de jour en jour et les divergences entre nations s'accentueront davantage. Les pays augmenteront constammeot lenrs armements; la guerre, puis la certitude d'une autre guerre mondiale angoisseront de plus en plus les esprits.

L'unitB du genre humain est le premier

(Excerpt from a letter dated October 29, 1934.)

"The Japanese race is of rational mind. No superstition can play with it. Japan is the only country in the world where religious tolerance has always existed. The Japanese Emperor is the patron of all religious teachings. The Bah6'i publications now form part of His Majesty's Library as accepted by the Imperial House. . . .

"The search for truth and universal education inculcated by the Bahl'i Teachings, if soundly conducted, cannot fail to interest the Japanese mind. Bahf'ism is bound to permeate the Japanese race in a short time."

The philosophy of Bahf'u'l16h deserves the best thought we can give it. I am returning the boolr so that other blind people who have more leisure than myself may be "shown a ray of Divinity" and their hearts be "bathed in an inundation

of eternal
fondement de toutes les vertus."
Ainsi parla 'Abdu'l-Bah6 en 1912, et tout se passa cornme il l'avait pr4dit.
Mais ces paroles n'ont pas vieilli; elles pourraient, sans le moindre changement, dtre rCpCtCes en 1933. Aujourd'hui, comme il y a vingr a m , la menace de la guerre esr de nouveau suspendue au-dessus de nos tetes et les causes de haines et de conflits s'accumulent tel point que, s'il existe vraiment un flux et un reflux des idCes, on peut presque conclure, avec une certaine dose d'optimisme, que nous n'avons jamais 4t6 si pris de venir aux idCes de cooperation qui, seules, peuvent nous sauver.

(From LES ~ C H O S ,Paris, France, September 28, 1933.)

love."
I take this opportunity to thank you for your % i d thought of me, and for the inspiration which even the most cursory reading of Bahi'u'llih's life cannot fail to impart. What nobler theme than the "good of the world and the h~ppinessof the nations" can occupy our lives? The message of universal peace will surely prevail. I t is useless to combine or conspire against an idea which has in it potency to create a new earth and a new heaven and to quicken human beings with a holy passion of service,

(In a personal letter written to an American Bah6'i after having read homething from the Braille edition of "BahPu'llfh and the New Era.")

(Exccrpt from prsonal letter dated May 18, 1 9 3 4 .)

The Bahi'i Movement of Persia should be a welcome adjunct to true Christianity; we must always remember how artificial the growth of Latin Christian ideas has been as compared with the wide and less defined beliefs native t o early Christian faith.

BY H . R . H. PRINCESS OLGAOF JUGOSLAVIA

H. R. H. Princess Olga, wife of H. R. H. Prince Regent Paul of Jugoslavia, daughter of H. R. H . Prince Nicholas of Greece and cousin of His Majesty King

George I1 of
(In a letter to the "Daily Sketch," London, Greece, is deeply interested in religion and
England, December 16, 1932.) in education, and her wonderful kindnesses
to every one have been commented upon beautifully in several English boolrs and
magazines as well as b y the Balkan press.
Continue t o do what you are doing, "I like the Bahh'i Teachings for universal
spread these principles of humanity and do education and universal peace," said this
not wait for the diplomats. Diplolnats alone gracious Princess in her charming villa on
cannot bring the peace, but it is a great the Hill of Topcidor, Belgrade, on Janu-
thing that officlal people begin t o speak ary sixteenth, 1936; "1 like the Bah6'i
about these universal peace principles. Take Movement and the Young Men's Christian
these principles to the diplomats, to the uni- Association, for both are programs to unite
versities and colleges and other schools, and religions. Without unity no man can live
also write about them. I t is the people who in happiness." Princess though she is, she
will bring the universal peace. stressed the important truth that every man
(In an audience with an American Bahb'i ?must do his job! "We are all sent into this
journalist in Praha, in 1928.) world for a purpose and people are too apt
to forget the Presence of God and true
religion. I wish the Bahi'i Movement every
Archduchess Anton of Austria, who be- success in the accomplishn~znt of its high
fore her marriage was Her Royal Highness ideals."
Princess Ileana of Rumania, in an audience
with Martha L. Root, June 19, 1934, in
Vienna, gave the following statement for Excerpt from
Cor?no?~zktapolis, 193 1,
The Bahd'i World, Vol. V: "I like the pp. 108-109
Bahb'i Movement because i t reconciles all Nous avons trace dans ces pages seule-
Faiths, and teaches that science is from God ment la signification du Bahiisme, sans
as well as religion, and its ideal is peace." examiner tous ses principes et

son pro-
gramme pratique dans lequel sont harmoni-
BY DR. HERBERTADAMSGIBBONS sees avec I'idkal religicux "les aspirations et
American Historian les objectifs de la science sociale." Mais
I have had on my desk, and have read on doit attirer l'attention de tous les esprits
several times, the three extracts from 'Ab- libres sur ce mouvement, dont les promo-
du'l-Bah6's Message of Social Regeneration. teurs ont le merite d'avoir contribue a la
Taken together, they form an unanswerable clarification de I'ancienne controverse entre
argument and plea for the only way that la religion et la science-et d'avoir donnP
the world can be made over. I t we could a maint homme un peu de lear tolerance et
put into effect this program, we should in- de leur optimisme: "L'humanite etait
deed have a new world order. jusqu'ici restee dans le stade de I'enfance;
"The morals of humanity must undergo elle approche maintenant de la maturiti"
change. New remedy and solution for hu- ('Abdu'l-Bahi, Washington, 19 1 2) .
man problems must be adopted. Human Qui osera repeter aujourd'hui, dans la
intellects themselves must change and be mOl4e des haines nationales et socialzs, cette
subject to the universal reformation." In sentence de progres? C'est un Oriental qui
these three sentences we really have it all. nous a dit cela, a nous, orgueilleux ou scep-

Bahb'i Friends gathered in Convention, Sydney, New South Wales, Australia, 1934.

ticlues Occidentaux. Nous voudrions voir stroyed the barriers between nations, that
aujourd'hui, dans P~lremagnehitlkriste, dans the world needs a uuiting force, a kind of
les pays terroris& par le fascismne, paralysis super-religion. I think Bahi'ism could de-
par la dictature politique,-un spectacle velop to such a kind of religion. I am
dicrit par le suisse Auguste Forel d'aprbs quite convinced of it, so far

as I know the
I'anglais Spragne qui a vue en Birmanie et
en Inde, des bouddhistes, des inahomCtans,
des chretiens et des juifs, qui allaient bras-
dessus bras-dessous, comme des frkres, "au
grand 6tonnement de la population qui n'a
jamais vu une chose pareille!"

BY ARTHURHENDERSON

Excerpt fmm a letter dated
January 2 6 , 193Y

I have read the pamphlet on the "New
World Order" by Shoghi Effendi. It ic an
eloquent expression of the doctrines which
I have always associated with the Bahgi
Movement and I would like to express my
great sympathy with the aspirations towards
world unity which underlie his teaching.

BY PROP.DR. V. LESNY

1.
.
phy. . .
The conditions are so changed now, since
the technique of the present time has de-

Teachings of Bahb'u'llih. . .
. There are
modern saviors and Bahi'u'llbh
is a Savior
of the twentieth century.
Everything must
be done on a democratic basis,
there must
be international brorherhood.
We must
learn to have confidence in
ourselves and
then in others. One way to learn this is
through inner spiritual education, and
a
way to attain such an education may
be
through Bahi'ism.

2.

I srill of the opinion
that I had four
years ago
the ~ ~ h i
M~~~~~~~
'i
call
form the best basis for
international good.
will,
~ ~ h i ' ~
q~1 6i ~ ~ is ~the ~ l f
Creator of an eternal bond
between the
~~~t and the west. . . ,
~h~ ~ ~ h ireach,
' i
ing is a living religion, a living
philoso-

there are too many dogmas in
Christianity

at the present rime. . .
~~~

. Buddhism was very good for India from the sixth century B.C. and the Teachings of Christ have been good for the whole world; but as there is a progress of mind there must be no stopping and in the Bahi'i Faith one sees the continued progress of religion.

The Bahi'i Teaching carries in its Message a fine optimism-we must always in spite of everythmg be optimists; we must he optimists even when events seem to prove the contrary! And Bah6'is can be hopeful, for there is a power in these Teachings to bring to humanity tranquillity, peace and a higher spirituality.

A cette Cpoqne oh I'humanitC semble sortie d'un long sommeil pour revivre a I'Esprit, conscietninent ou inconsciemment, l'homme cherche et s'blance B la poursuite de l'invisihle et* de sciences qni nous y conduisent.

L'angoisse religieuse aussi n'a jamais it4 plus intense.

Par sa grande &volutiou l'homme actuel est prCt B recevoir le grand message de Bah6'u'Ilbh dans son mouvement synthetique qui nous fait passer de l'ancienne compretice, of Liberty, of Magnanimity, of Unihension des divisions i la comprChension moderne oh nous cherchons i suivre les ondes qui se propagent traversant t o u e limitation humaine et de la creation.

(Excerpt from the Rogc~.ofiMagazine)

While sectarians squabble over creeds, the Bahi'i Movement goes on apace. I t is growing by leaps and bounds. I t is hope and progress. I t is a world movement-and it is destined t o spread its effulgent rays of enlightenment throughout the earth until every mind is free and every fear is banished. The friends of the Bahb'i Cause believe they see the dawn of the new day-the better day-the day of Truth, of Justice, of Liberty, of Magnanimity, of Universal Peace, and of International Brotherhood, the day when one shall work for all, and all shall work for one.

Chaque combat que nous livrons i nos

penchants nous degage des voiles qui separent le monde visible du monde invisible et augmente en nous cette capaciti de perception et de s'accorder aux longeurs d'ondes les plus varikes, de vihrer au contact des rythmes les plus divers de la creation. Tout ce qni nous vient directement de la nature est toujours harmonie ahsolue. Le tout est de capter l'iquilibre de route chose et lui donner la voix au moyen d'nn instrument capable d'dmettre les mOmes harmonies que notre %me, ce qui nous fait vibrer et devenir le lien entre le passe et l'avenir en attaignant une nouvelle &tape correspondant 2 l'4volution du monde.

En religion, la Cause dc Bahi'u'llih, qui est la grande r4vCIation de notre ipoque, est la mdme que celle du Christ, son temple et son fondement les memes mis en harmonie avec le degre de maturite moderne.

BY DAVIDSTARRJORDAN

Late President of Stanford University

'Abdn'l-Bahl will surely unite the East and the West: for He treads the mystic way with practical feet.

BY LUTHERBURBANK

I am heartily in accord with the Bah6'i Movement, in which I have been interested for several years. The religion of peace is the religion we need and always have needed, and in this Bahi'i is more truly the religion of peace than any other.

BY PROF.YONENOGUCHI

I have heard so much about 'Abdu'l-Bah6, whom people call an idealist, but I should like to call Him a realist, because no ideaism, when it is strong and true, exists without the endorsement of realisn~. There is nothing more real than His words on truth. His words are as simple as the sunlight; again like the sunlight, they are universal.

. , . No Teacher, I think, is more important today than 'Abdu'l-Bahh.

BY PROFESSOR FRANKPIPER RAYMOND

These writings (Bahi'i) are a stirring fusion of poetic beauty and religious insight. I, like another, have been "struck by their comprehensiveness." I find they have ex-

traordkrary power t o pull aside the veils that darken my mind and to open new visions of verity and life.

BY ANGELAMORGAN

One reason I hail with thanlc~givin~ the interpretation of religion known as the BahCi Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe. Each one seemed filled with a splendor of spirit so great that it overflowed all bnundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward another human being.

BY ARTHURMOORE

The lovely peace of Carmel, which still

ritice. Faithfully they fulfill their oflice and professional duties. Long ago they already solved the problem of the Eastern woman; their children are carefully educated. They are sometimes reproached for their lack of patriotism. Certainly, as specifically frinian as the S_hi'ih Faith, the Bahi'i Faith can never become; but the BahCi Religion like Christianity does not preclude the love of one's fatherland. . . .

Are the Europeans not sufficiently patriotic!

According to my experiences, the Bahi'is in that respect, are very unjustly criticized by their Muhammadan brothers. During the centuries the S i ' i h Religion has developed a deep national tradition; with this the universal Babi'i Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the ir6nian Bah6'i Community. The Bahl'i world community will educate characters which will appear well worthy of emulation by people of other Faiths, yes, even by

the world of
attracts mystics of different faiths, domi- those now enemies of the Bahi'i Cause.
nates Haifa. On its summit are the Druses The experience acquired in the West, for
in their two villages; at its feet the German me was fully verified also in the frdnian
Templars, whose avenue leads up to the Orient. The Bah6'i Faith is undoubtedly
now large and beautiful terraced property an immense cultural value. Could all those
of the Persian Bahi'is on the mountainside. men whose high morality I admired and still
Here the tombs of the Bib and of 'Abdu'l- admire have reached the same heights only
Bah6, set in a fair garden, are a place of in an another way, without it? No, never!
international pilgrimage. On Sundays and Is it based only on the novelty of the
holidays the citizens of Haifa of all faiths Teachings, and in the freshness of its closest
come ior rest and recreation where lie the followers?
bones of that young prophet of S_hiriz who
nearly a hundred years ago preached that BY A. L. M. NICOLAS
all men are one and all the great religions Je ne sais comment vous remercier ni
true, and foretold the coming equality of comment vous exprimer la joie qui inonde
men and women and the birth of the first man coeur. Ainsi donc, il faut non seule-
League of Nations. ment admettre mais aimer et admirer le
Bib. Pauvre grand Proph6te nk au fin fond
BY PROF. DR. JAN RYPKA de la Perse sans aucun moyen #instruction
The Bahi'is of i r l n are resolutely firm in et qui seul au monde, entour4 d'ennemis,
their religion. Their firmness does not arrive par la force de son genie a creer une
have its roots in ignorance. The irinian religion universelle et sage. Que Bahi-
inborn character causes them to see things 'u'116h lui ait, par la suite, succ6d4, soit, mais
somewhat too great, slightly exaggerated, je veux qu'on admire la sublimitk du Bhh,
and their dissensions with the ruling Isldm qui a d'ailleurs pay6 de sa

vie, de son sang la
make them a little bitter towards it. Every- rkforme qu'il a prtchke.
thing else in their characters is accounted tre example, semhlahle.
for as due to their Teachings; they are mourir tranquille. Gloire i
wonderfully ready to help and happy to sac- qui a calm6 mon tourment et

tudes, gloire B lui qui reconnais la valeur London ro the Firsc Races
de Siyyid 'Ali-Muhammad dit le Bib. July, 1911, when I heard for the
Je snis si content que je baise vos mains of the Bahi'i Movement and its
qni ant tracC mon adresse sur I'enveloppe of the principles for peace. I
qni m'apporte le message de Shoghi. Merci, during the war and after the war.
Mademoiselle. Merci du fond du coeur. Bahi'i Teaching is one of the
forces now absolutely necessary to put the
spirit first in this battle against material
forces.... The Bahi'i Teaching is one of
I have followed it (the Bahi'i Cause) the great instruments for the final
with deep interest every since my trip to of the spirit and of humanity.

IN MEMORIAM

A B A H ~ P' I~O N E E R O F E A S T A N D W E S T - DOCTOR SUSAN I. MOODY (THE HAND-MAID OF T H E MOST HIGH)

Amatu'l- A'li

BY JESSIE E. REVELL

" I N reality," says 'Abdu'l-Bahh, "faith whose teaching Dr. Moody
embodies three degrees: to confess with the ceedingly grateful.
tongue; to believe in the heart; to give evi- The first BahVi Sunday
dence in our actions." In writing a brief was conducted by Dr. Moody and later
account of the life of Dr. Susan I. Moody she was one of the group of Bahl'i
the real faith, as quoted here, is outstanding. who traveled up and down
the outskirts of
She was born November 20, 1851 in Chicago's north side in search of the best
Amsterdam, New Yorlr, of Scotch-Cove- location for the now famous BahVi Temple

nanter parents. Here she received the usual schooling and orthodox religious training of the "best" families of the day. After graduating from Amsterdam Academy, she taught school, later entered the Women's Medical College in New York City. After her parents passed away, she made her home with her brother in Chicago where she studied music. Still later, Dr. Moody studied painting and sculpture at the Art Institute of Chicago, then for three years in the Academy of Fine Arts in Philadelphia, then under the great painter Chase, in New Yorlc and finally, in the art schools and studios of Paris, but she was not, however, to make art her life work for instead of following the professional art career, for which she was well qualified, she finally yielded to the conscantly increasing urge to study medicine; I was which she felt and concluded her study of medicine, graduating from a Chicago medical college.

During those early days of her life in Chicago, she met friends who were attending the first classes formed for the study of

in Wilmette, Illinois.

About 1908 a party of American Bahl'is traveled to frhn to visit the Bahh'is in that doctors asked if it would be possible to induce an American woman doctor to come to Tihrhn, so deprived of skilled medical care. Stopping in 'Akki, Palestine, on their return, communicated this wish to 'Abdu'l-Bahh who asked them if they knew of such a doctor. The name of Dr. Moody was presented, and she received word without delay from 'Ahdu'l-Bahi telling her to make herself ready to go to frln. "I knew then," Dr. Moody often remarked, "why I had felt the urge obliged to study medicine in order to come to frin."

When the call came from 'Abdu'l-Bahl, she proceeded immediately on her journey.

Enroute to frln, Dr. Moody stopped in the Holy Land to see 'Abdu'l-Bahl and received from Him the necessary instructions

the Bahi'i Revelation, which classes she and encouragement for the work ahead of
joined but did not become a confirmed be- her. At the time of parting He said, "You
liever until 1903, after making an inten- will need patience." He also further stated
sive study of the teachings with Mrs. Isa- that He was sending her t o frhn and
bella D. Brittingham, for the privilege of whether living or dead He would always

Dr. Susan I. Moody, 18F1-1934.

he with her. During that visit with 'Ab- determination to accomplish what 'Ahdu'l-
du'ldahl, Dr. Moody made a vow which Bahd wished her to do.
was, "All that I am and have, and all that Often she prayed for the supreme pa-
I hope to be and have, I dedicate to Thee, tience which 'Abdu'l-Bahl had prescribed.
0 God." She also said that those three She soon became fluent in the irinian lan-
days in the Holy Land with the Master, guage. Frequent were her letters to Amer-
'Abdu'l-Bahl, were all her life. ica, explaining her work, enclosing photo-

Dr. Moody arrived in Tihrin November graphs and telling of the lack of freedom
26, 1909. 'Ahdu'l-Bahd mentioned to some and education of the irdnian women, of the
pilgrims the great love with which the custom of wearing the veil, etc., of the
Bahi'i of f r l n had greeted Dr. Moody when Bahi'i work of establishing a hospital, a
she arrived in frhn, saying that between girl's school and a Ma'riqu'l-A@ir there.
Enzeli, on the Caspian Sea, and Tihrln there In a Tihrin newspaper in 1910 appeared
were nineteen relay stations and at sixteen the following:
of these there were Bahi'is gathered to "DOCTOR MOODY-AMERICAN LADY-
greet the western Bahi'i. Soon after her not only does she know medicine, but also
arrival a reception was given to her and gynecology, obstetrics and women's dis-
Dr. Moody then knew she had an eter- eases. Her good qualities and kind attri-
nal home in the hearts of these dear butes, her love for her Persian orientaI

friends.

During her fifteen years of service to the Cause in irln, many were her difficulties and hardships but she had an inflexible determination and self-sacrificing life was the fact that it was built on the solid foundation of the Word of God. She had a keen spiritual perception, a pure and undefiled conception of the Bahi'i teachings, and a desire to render instant obedieiice. She was humble, selfless, and her sense of justice was outstanding.

After fifteen years of unique service in Tihrin , Dr. Moody returned to America until conditions in Tihrin would improve and enable her t o resume her work. Accompanied by Miss Elizabeth H . Stewart she made a visit in Haifa and there joined them. Dr. Moody was the first of the four American Bahl'i women t o go t o fran and survived the longest. Dr. Moody, Miss Stewart and the writer arrived in New Yorli City in January, 1921, where the Bahi'is had arranged a reception at the Hotel Waldorf

sisters, are all equal. Every day from morning till noon shc is in her office, No. 10 Avenue Aladauleh, receiving her patients for consultation, examination and treatment, excepting Friday and Sunday afternoons, when she goes t o the Hospital Sebat (Hospital of Health), where she meets the patients of the higher and wealthier class.

"We give the utmost thanks and gratitude to such a noble woman, to such a respected person, whose presence here is a great privilege to the country of Persia.

O n account of the great care of this blessed person, the sick of all nationaliries, Moslem, et al., become well. We beg of God to keep this blessed and respected person with US.)'

Aside from her ~nedicalwork, there was ever present in her mind the most important question of the education of girls. Often she would say, "My heart aches for the neglected ones." She found that many of the Bahl'i men were in full sympathy with her views and through Bahl'i co-operation and consultation a girl's school

the writer

the writer

Astoria.

was started with an attendance of thirty pupils. It has now an enrollment of several hundred and is known as the Tarbiyat School for Girls. Someone has declared it to he "the greatest among all the schools in Tihrhn." One of the activities most dear t o the heart of Dr. Moody was the raising of funds for an additional building. She wished this fund to be known as the "Kappes Memorial Fund" in memory of Miss Lillian Kappes, the first American Bahb'i teacher who died in frill after giving nine years of untiring service t o the School. Dr. Moody not only started the Tarbiyat School for the secular education of girls, she also founded the Baha'i study classes for girls and herself visired these classes every Friday. These study classes were managed by trained teachers and in these classes many who started years ago in the first course are now teaching others.

Dr. Moody was loved and honored by thousands of people in her life time, among

Calmly, yet with the dramatic emphasis which always surrounds one who has actually participated in stirring events, Dr. Moody related her experiences in Tihrhn.

After this reception she remarked t o the writer, "To return to America and receive such love from the friends, is worth more than any sacrifice one could make."

That the remarkable work of Dr. Susan I. Moody in Tihrhn had made her a public figure in this country was well illustrated by extensive articles which appeared in the press. While in Oakland, California, she took a short trip in an aeroplane and the press published her picture with her pilot and an article in part as follows: "According to Dr. Moody, who contrasts her entry into Tihrin, the capitol of frill, in a coach and four where she went t o spread the gospel of hygiene t o the Muhammadan women, and her exodus in a "flivver" of doubtful vintage twenty years later, she sees no reason why aerial transportation

them being Major Robert W. Imhrie, who offered protection to the Bahl'is and who suffered martyrdoin b y fanatical Muhammadans. During the epidemic of influenza, the famine and a variety of dreadful conditions, Dr. Moody wrote to America, "Oh, what a mercy that we are alive and awalrened and trying to serve in the Kingdom of Abhl." The secret of Dr. Moody's noble

delphia for ahout 2 year and during that time although she was then past 75 years of age, yet young in spirit and progressive and active, she studied Esperanto with a class.

In 1928, Shoghi Effendi, the Guardian of the Bahh'i Cause, sent the following instructions t o Dr. Moody: "I pray that you may soon in the company of a capable and devoted American co-worker, resume your historic labors for our beloved Cause in Tihrin." Following this suggestion on November 17, 1928, Dr. Moody, then 77 years of age, left for irin, accompanied by Miss Adelaide Sharp of San Francisco, California,

should hold any fears for the women of today."

During her stay in America from Jannary, 192!, t o November, 1928, Dr. Moody was interesting friends t o help with the work she, together with the Tihrhn friends, expected to continue an her return to f r i n , the Kappes Memorial School. She was a member of the Revell household in Philadelphia for ahout 2 year and during that time although she was then past 75 years of age, yet young in spirit and progressive and active, she studied Esperanto with a class.

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instructing Persia rear monument perpetuating memory (of) her noble mission. (1) am gladly defraying whatever expense incurred as token (of) my admiration for community (i.e., America) to which she originally helonged and on which her sacred life shed imperishable lustre. Advise holding befitting Memorial gathering (in) Temple Foundation Hall."

Her funeral was attended by hundreds of BahPi friends. Scores of school girls, with flowers in hand walked in procession through the city' for at least one mile to Gulastin-i-Javid (Perennial Garden), the burying ground of the Bahh'is.

who volunteered her services at the Tarbi-
yat School in Tihrin. To Dr. Moody's bis-
toric career in Tihrln was now to be added
the final chapter of complete consecration
t o Bahh'i service. They conferred with
Shoghi Effendi in Haifa en route to fran.
Dr. Moody, named by 'Abdu'lLBahh
"Amatu'l-PIC' which means the handmaid
of the Most High, wrote of the welcome in
Tihr6n in part as follows: "The friends
came singly, in groups, committees, assem-
blies, more than seven hundred the first
week, and still we are greeting many new
and old friends, both women and men.
Words fail t o express the joy of our 'home-
coming.' I wish you might have seen how
that love overflowed in gifts, potted vines,
plants, flowers, silver vases, confectionery,
sweets of all kinds. Do you wonder why
the two Americans were overwhelmed?"

After her return to Tihrin, due to age, her
health gradually weakened but she con-
tinually worked for the Kappes Memorial
School, and the friends called on her con-
stantly. At the end of her life when asked
for some statement from her regarding her

BahPu'116h in one of His
Tablets says:

"The soul that hath remained
faithful to
the Cause of God and stood
unwaveringly
firm in His path shall,
after his ascension,
be possessed of such power
that all the
worlds which the Almighty
hath created
can benefit through him."

With the passing of our
dearly beloved
BahPi brother, Hooper
Harris, from this
phenomenal world to the
invisible eternal
realm, the world-wide
Bahh'i Community
sustained the loss of one
more of those faith-
ful and devoted souls who
gave the best
years of their lives to the
promotion and
establishnent of the F a ~
t hof Bahi'u'lltih
in the West and in the
East.

William Hooper Harris
was horn in
New York City, December 14,
1866. All
his early years, however,
were spent in
Nashville, Tenn. After
finishing High
School, financial
difficulties at home pre-
cluded his intended study
of law at Col-

service to keep for posterity, Dr. Moody said, "Let it go, let it pass into the Infinite." Shoghi Effendi cabled to America as follows: "Passing dearly beloved Susan Moody deprives BahCi world (of the) far-famed pioneer who, through her indomitable spirit, ceaseless services, earned unique distinction. (She) forged first link in (the) chain uniting (the) spiritual destinies (of the) cradle of our faith (i.e., Persia) and (the) community (of its) stalwart defenders in (the) great American Republic. (I am)

I N MEMORIAM

Hooper Harris, 1866-1934.

Bahi'i Faith and Mrs. Harris soon realized it to be the object of her search. Hooper Harris accompanied her to hear the Bahh'i Message and ere long he, too, realized the Light and Bounty of the Revelation of Bahi'u'llih.

Thereupon he became a faithful and devoted student of the BahB'i Revelation and of all the previous Revelations of Truth to mankind, especially those parts of the various Books which prophesied this Great Day

lege. He therefore worked by day, studied law at night and was admitted to the bar in Birmingham, Alabama, in 1893. In 1887, he married Sarah Gertrude Rawls of Birmingham and in 1894, they came to New York City to live, where he became an expert court reporter, doing work of unusually high quality till the very day of his death.

In New Yorli City, in 1899, his wife, ever persistent in her desire and search for Truth, was told, by Mrs. Archie Fisk, of the request for specific instructions as to how to teach in India, 'Abdu'l-Bahh's only reply was, "Face the people with a smile on your face and the love of God in your heart and rely wholly upon the Holy Spirit." 'Abdu'l-Bahi sent with Mr. Harris and Mr. Ober, as companions and teachers, two frinian teachers neither of whom could speak English. One was Janabi Ibn Abhar, an elderly frinian who had suffered for years in prison and in chains for his

Faith, the
of Light. His continuous study and un- other Mirzi Mahmfid, a young man whom
tiring efforts to know the Truth spiritually we knew later when he came to America
as well as mentally proved to be a timely with 'Abdu'l-BahP in 1912.
preparation which enabled him to answer From the time of the first address given
the call of 'Ahdu'l-Bah6 in 1906 for an aboard the ship by request of the Captain,
American to go to India to teach the Cause. just before reaching Naples, Mr. Harris
On November 10, 1906, Mr. Harris, ac- was engaged continuously, day by day, for
companied by Harlan Ober of Beverly, a period of seven months, in promulgating
Mass., left New York City for 'Akki to the Faith. The letters which he sent from
receive the blessing and instructions from the East t o the friends in America form
'Abdu'l-Bahi. In answer to Mr. Harris' a large volume and give most vivid descrip-

tions of his activities in Bombay, Poona, thr Cause can be rncasurcd only by the All-
Lahore, Calcutta, Rangoon and Mandalay. Seeing Eye of God Himself. We see and
He was privileged to address large audi- know but a few of the traces of his spirit;
ences of the Brama Somaj and Arya Somaj Balli'u'llAh knows the full record.
movements, Theosophical Societies, The Na- Our prayer is that ~ a h P u ' l l i hmay eter-
tional Association of Indian Women, and a nally shower His love and bounty upon our
Conference of Religions held at Lahore. He beloved brother in the Faith, Hooper Harris.
was interviewed by many interested seek- From a letter received by Mrs. Harris
ers individually. He wrote a series of six from Shoghi Effendi, dated September 20,
articles upon the Faith for the Zoroastrian 1934, the following excerpt is quoted: "His
daily newspaper and other articles for the passing in these early days of the formative
"Bombay New Thought Magazine" and the period of our Faith is,

indeed, a severe loss
"Times of India." not only to his friends and relatives but also
His work in India was well done and and mainly to ail the American followers
time alone will reveal the harvest from the of the Movement who had found in his
seeds planted so carefully and prayerfully person not only a real and sincere fellow-
in the fertile soil of India. believer hut also an active and capable ex-
Mr. Harris returned to New York in ponent of the teachings and principles of
1907 and continued ceaselessly to set forth the Cause." From the same letter, the post-
the teachings, stressing the logical fulfill- script written by the Guardian: "The irre-
ment of the successive Covenants of God parable loss of your very dear husband has
and bearing witness to the inspiration, removed a distinguished figure from the
glory, and responsibilities of living in this community of the American believers and
Day of fulfillment. inflicted a severe blow to its best interests.
His constant and efficient work in teach- The share he has had in lending fresh impe-
ing caused him to be appointed by the tus to the teaching activities of its members,
National Spiritual Assembly as Chairman of the contributions he has made to the ad-
the National Teaching Committee of the vancement of its institutions, the example
Northeastern States, and the Conventions he has set by his single-mindedness, his elo-
and Conferences arranged by him proved quent presentation of the essentials of God's
a great benefit to those privileged to attend. Faith and his exemplary devotion to its
He served as a faithful, conscientious and cause will long be remembered after hi.
active member of thr New York Spiritual He w a s indeed one of the leading apostles
Assembly for all but a few scattered years of Bah6'u'llih."
from 1901 till his death on July 27, 1934,
and the present Spiritual Assembly feels
deeply the loss of his sincere and disinter;

ested counsel.

A t one time, in the early years of the Cause in America, the Harris home served as headquarters for the "Board of Counsel"; in fact, his home was open at all times to the friends. Many of the teachers of f r i n sent to America by 'Abdu'l-Baha were his guests.

Mr. and Mrs. Harris were rejoiced to have 'Abdu'l-Bahi Himself spend an afternoon and night in their home in 1912.

The many Tablets which Hooper Harris received from 'Abdu'l-Bahi-now in the National Archives in Chicago-were a constant stimulant toward ever greater effort to serve.

Hooper Harris' life of loving devotion to

IN MEMORIAM

Harry H. Ronler, 1870-1931.

he was a member of the London Staff where his experience and background in United States and international affairs aided him ~n handling the swiftly moving events of the post-war era. Mr. Romer carried on his duties through the present European crisis until physicians ordered him to bed two

The friends of the New York Assembly were deeply grieved to read the following despatch from London to "The New York Times" of the passing of Harry Houston Romer on April 1 3 , 193 5 .

"On April 13, 1935, Harry Houston Romer, member of the Associated Press, domestic and foreign staffs, died today of heart disease, aged 64 years.

A native of Westchester County, N. Y., Mr. Rorner was a member of an old American family. During the war he held important posts in the news organization. He became Chief Foreign News Editor and later was placed in charge of the Berlin Bureau. Subsequently

ings and lectures at the New York Center, at "The Bahi'i Congress," and at the Ethical Culture Society, etc. The program for this work at the Center was essentially planned for the purpose of presenting to the people a coniprehensive outline of Bahh'u'llbh's great principles laid down for the New World

weeks ago. Surviving him are his widow Order and to study the most
efficient propa-
and a son, Professor Alfred S. Romer, of ganda for this worlc.
Harvard University." First Mr. Romer conceived
the idea of
I t was in 1922 that Mr. Romer became a publishing each week (Saturday) in
the
member of thc New York Community. On Leading newspapers unique and
attractive
April 21, 1924, Mr. Romer was elected to advertisements which included
quotations
the Spiritual Assembly and after February from the words of Bahi'u'llih
and 'Abdu'l-
19, 1921, was its chairman. On April 21, Bahh. This was the first time
such a thing
1921, he was again elected to the Spiritual ever had been done and it was
found to
Assembly and made chairman. O n June 11, be a most effective way to
publish the
1921, he was a delegate to the Convention "Word of God." See page
490 for an
at Greenacre. example.
I t was the writer's happy privilege to be The plan resulted in capacity
audien?es
closely associated with Mr. Romer during throughout the entire series.
For two years
the period of establishing the public meer- Mr. Romer took the
responsibility of adver-

the sense of the i r ~ i ~ o r t a ~of~ c the
e thcn
THE FORCE BEHIND
THE NEW CIVILIZATION little-known BahPi Movement. I t was
The Moving Power of the Present Marvelous largely through his
efforts that much of the
World Dweloprnent Revealed by the
Baha'i Message publicity was obtained at the time of 'Ab-
Next iu the Senes of Free Ledules o n
the Basic BahB'i Princ~pler, at the du'l-Bahb's passing. He heralded
the news
BAHA'i LIBRARY
250 W e t 57th Street, to the press, and leading newspapers pub-
Sunday, Nav. 16, 4 P. M . , by lished reports which in some cases
gave his-
MARY HANFORD FORD
Subject:
torical data of the Cause and an outline of

"'HE TEMPLE OF MAN" 'Abdu'l-Bahi's visit to the United States.

"In this dav he who seeks t h e lizht of the We consider that Mr. Romer rendered
Sun
~b';.f,;hes~.\;g,";p;J 2; :;:
Truth must free his lnlnd f r o m t h c
&
&
d
:;h signal service to the Cause in his association
of virtue Then shall he arrive at the with the New York Assembly during a pe-
ocean of 0ncnesr."-Behb'u'ilph.
All Cordially Invrted. riod when it was emerging into a new phase
Library open daily, 10 A. M. t o 4 P . M. of Bahd'i activities after the passing of
'Abdu'l-Bahi.
tising and printing for this work, including ~ i ,
qualities were his
Bahi'i meetings on other platforms.
straightforwardness, uncompromising loy-
Mr. Romer's devoted and inspiring service alty to truth, keen perception, clear vision,
never flagged; always his thought enter- simplicity and humility. w i t h him -word
tained the broad, universal scope of Bahi- and deed alike one color bore," H~ lived
'u'llih's teachings and was the basic view- and dwelt in the steadfastness of his shining
point from which all activities emanated. faith, very
kind in life, naturaland
His very presence of radiant cheer was a simple, with an unerring instinct for the
pervading influence at' all gatherings-a finest and
best, especially in and lit-
presence which banished all fears-strength- erature, he attracted all him by =
ened our hope and faith in the power of benevolent equity and tenderness of soul.
BahB'u'll6h to overcome all difficulties which
might arise. I t was a thrilling experience in I t was in 1926, that Mr, and Mrs. Romer
that we were privileged to witness the "Sun arrived in London, and at once became
of Truth" dispersing all clouds. known to
the friends. The presence of these

No thought of self or personal advantage two sincere and earnest Bahb'is has had an
ever dimmed the light of his clear vision. influence on the Cause that cannot be esti-
Like all illumined aouls he exhaled the frag- mated till the secrets of all hearts are dis-
rance of humility. He had but one all- closed. Mr. Romer was prevented by his embracing desire-the advancement of the professional
obligations from taking the
Cause and the promulgation of its Teach- active part in the work of the Movement,
ings. Nothing could depress his buoyant which his wife undertook so faithfully; but
spirit or lessen the fervor of his vital efforts his influence was deeply felt. His sincerity
in this work. He had indeed caught a and selflessness gave great value to his coun-
glimpse of the Glorious Splendor and it grew sel, and his simple faith was an inspiration
upon him as he witnessed the result of ear- to all who knew him. He was beloved for
nest effort evolving steadily and increasingly his kindIy generous nature, and when he
as the months passed. We fel-c it to be a entered a gathering an added warmth and
great appreciation when our dear departed light seemed perceptible. He was always
brother, Mr. Hooper Harris, said, "You've reluctant to speak in public, or to take a
established a great work and it will go on prominent part in meetings; but when he
forever." could be
prevailed on to do so, his words
Mr. Romer was the only professionaI carried great weight, for they were backed
newspaper man in the Bahi'i community by a life lived on the purest Bahi'i ideals.
and he spread the knowledge of the Bah6'i A young friuian was once heard to remark
Movement throughout the News Association that they looked on him as the exemplar of
with which he was connected, thus estab- what a Bahi'i should be. I n 1929 great
lishing in the minds of many foreign editors efforts were made to give the Movement a

better setting in London. It was felt that HOWARD
LUXMORECARPENTER

a Center for work and meetings should be \--
(1 9 0- 6- - ---',
193%)
acquired; and a room at Walmar House,
Dr. Howard Carpenter became a BahPi
Upper Regent Street, was rented. Mr. Romer
through conversations with Howard Mac-
did good work on the Committee formed to
Nutt when the latter was lecturing in
bring this into operation. Later, in 1933-34
California, and shortly afterward he matric-
he served on the London Spiritual Assembly,
and Finance committee; but the exactions of ulated at Stanford University, graduating
his profession gave him very httle strength from the Stanford Medical School in 1932.
or leisure for other thmgs, and it was his During his uliveraity years he attended
strong sense of BahPi obligations that led Bahl'i meetings at Stanford and in San
him often to tax his strength unduly. Francisco, and served on the San Francisco
Though averse to public speaking, Mr. Assembly in various capacities including
Romer was never backward in speakine of that of Chairman. He was present at the
- u

the faith that was in hinl, and in his daily ~essiousof the Geyserville Summer School,
life he found cou~tless opportunities to and was the first to build a cabin on land
speak of the Cause. offered to Bah6'is by John Bosch for that
In matters of policy he always deprecated purpose. A t Stanford he exemplified the
any t e l ~ d e n c to
~ rigidity or sectarianism; Bah6'i principle of race oneness-inciden-
and his clear, direct vision always led him to tally startling his university contemporaries
a clear and logical conclusion. There was no by rooming with Yoshio Okumoto, a Jap-
compromise with truth as he saw it. anese fellow-student.
I t was with great gief that the friends He married Mardiyyih Nabil in 1929, and
heard of his sudden illness a l ~ dthat the doc- in 1932 he and his wife left San Francisco
tors had ordered him to have complete rest. for Vielma, where he toolc a medical course,

His brave cheerfulness had concealed from 2nd afterward at the Guardian's direction
most of them how heavily the weight of traveled through Central Europe and the
business cares had pressed on him, undermin- Balkans. With Martha Root in Vienna,
ing his health. No one was prepared, how- Budapest and Belgrade, he then spent five
ever, for the sudden call, "Friend, go up weeks in Sofia, Bulgaria, assisting Miss
higher." Marion Jack, after which he stopped briefly
His outward presence was quietly with. in Saloniki and went on to Tirana, Albania,
drawn, without stress or undue sufiering, to visit Refo Chapar~. He then left for
but he was coi~sciousto the last. Haifa, where he stayed three weeks on his
His earthly form rests in the beautiful way to TihrAn.
cemetery at Hainpstead close to his last In frln, notwithstanding the efforts of
home. the Assembly, he was prevented for more
A Bahb'i Service was held in the Chapel than one year from obtaining a medical
there; and as the friends gathered round the license. His health failed, and he was bed-
grave, passages from the Hidden Words were ridden for many months. At last his
~ h ~ s -
recited. " 0 Son of Spirit, with the joyful ical condition improved, he resumed activi-
tidings of light I hail thee. Rejoice! To ties as a member of the Unity of the East
the Court of holiness I summon thee, =bide and West Committee, and the authorities
therein that thou Inayest live in peace for granted him a license to practise medicine.
evermore," seemed to fill the hearers with At this time he was stricken with paralysis.
solemn joy, for truly they felt that his spirit He lay seven months in a hospital, after
was with his Lord. His lovable, kindly which Mr. and Mrs. Rahmat 'Alh'i invited
nature, his sensitive artistic soul, and above him to their home, surrounding him with
all his uncompromising straightness remain the same loving care which they had given
with a fragrant memory and inspiration, Keith Ransom-Kehler the year before. His
while we believe that hc is called to worli in doctors advised a return to the

United
a higher station in the presence of Bah6- States as his only hope for recovery; he
'u'116h. braved the long journey across the desert

Dr. Howard Luxmoore Carpenter, 1906-193:

by motor, the presence of the 'Ali'is, who brilliance, his almost surgical frankness, his
escorted him to Haifa, helping him to sur- hatred of sentimentalism, his intellectual ap-
vive it. proach to the Cause of Bahl'u'llih, his utter
After nine days in Haifa, during which devotion t o the furtherance of Bahl'i insti-
the Guardian visited him daily, he tooli a tutions, were a light and guide to those who
ship for New York where he was greeted accompanied him through his brief life. O n
by the National Spiritual Assembly, and the occasion of his passing, the following
then left by way of the Panama Canal for cable was sent his family by the Guardian:
San Francisco. Here he had recourse t o the "Griefstricken sudden loss beloved precious
best medical authorities, but was pronounced soul. Meinory his interrupted historic serv-
incurable. He passed away November 24, ices in Persia imperishable. Assure . . .
1 9 3 1. He is buried at Sunset Memorial Park relatives profound sympathy ardent prayers
in Berkeley. The Bal~l'i service held for Holy Shrines-Shoghi."
him was conducted by Leroy Ioas of San
Francisco; Bahl'is of Berkeley, Oakland, As it was the privilege of Howard Car-
Geyserville, San Francisco and Santa Paula penter to achieve his greatest tribulation in
were present, and the words of Bahi'u'116h the land of BahA'u'lUh, one is reminded in
on immortality radiated such power as to this connection of the words addressed by
efface all thought of death. Bahi'u'llih to Tihrin: "0 Land of T i !
Those who remember Howard Carpenter Thou art still, through the grace of God,
are especially grateful for certain of his a center around which His

beloved ones have
qualities of mind, qualities which served to gathered. Happy are they; happy every
enrich the lives of those near to him. His refugee that seeketh thy shelter, in his suf-

Dr. Edward C. Getsinger, 1866-1935.

ferings in the path of God, the Lord of this -"Gleanings From The Writings of Bahi-
wondrous Day!" 'u'llhh," translated by SHOGHI EFFENDI.
"Thou hast, moreover, asked Me concern-
ing the nature of the celestial spheres. T o
comprehend their nature it would be neces-
"Give ear, 0 My servant, unto that which sary to inquire into the meaning of the allu-
is being sent down unto thee from the sions that have been made in the Boolis of
Throne of thy Lord, the Inaccessible, the old to the celestial spheres and the heavens,
Most Great. There is none other God but and to discover the character of their rela-
Him. He hath called into being His crea- tionship to the physical world, and rhe influ-
tures, that they may know Him, Who is ence which they exert upon it. Every heart
the Compassionate, the All-Merciful. . . ." is filled with wonder at so bewildering a

theme, and every mind is perplcxed by its interest. His interpretation of the science
mystery. God, alone, can fathom its im- of celestial mechanics was to remain to him
.
port. . ."-]bid. a fascinating branch of the great scientific
tree of astronomy.
"These holy ones have, moreover, an- In the year 1893, Dr. Getsinger is found
nounced that when He Who is the Day at Chicago, as he writes: "Was appointed
Spring of the manifold grace of God mani- one of the state's (Michigan) delegates to
festeth Himself, all the Prophets and Mes- World's Congress of Scientists, Chicago
sengers, including the QB'im, will gather World's Fair." And it was at this

Fair, in
together beneath the shadow of the sacred another World's Congress, rhe "World's
Standard which the Promised One will raise. Congress of Religions," that the Baha'i
That hour is now come."-Ibid. Faith, the greatest of all the interests that
was later to gain and hold the attention of
Within the above quotations, one can per- Dr. Getsinger, was first mentioned in
ceive the heavenly skies that hounded the America.
life history of Dr. Edward C. Getsinger. T o As its distinguished Guardian Shoghi
his many friends, who recall the spirit of Effendi has written: "Of pomp and circum-
Dr. Getsinger's interests and Faith, both stance, of any manifestations of public re-
the problems that attracted his attention joicing, or of popular applause, there was
and the final success of his life are therein none to greet this first intimation t o Amer-
clear and evident. ica's citizens of the existence and purpose
Dr. Getsinger was born at midnight, Jan- of the Revelation proclaimed by Bah6'u'llBh.
uary 7-8, 1866, in the town of Franken- Nor did he who was its chosen instrument
muth, Saginaw County, Michigan. He died profess himself a believer in the indwelling
in Hollywood, California, March 12, 1935. potency of the tidings he conveyed, or sus-
The name of his parents is given as Goet- pect the magnitude of the forces which so
singer or Goetzinger, but he, himself, always cursory a mention was destined to release."
wrote his name as Getsinger. Whether, or not, "the magnitude of the
At the early age of seven, the child, forces" released by the mention "of the
Edward, had left the home of his parents Revelation proclaimed by Bahi'u'llkh" at
and disappeared into a neighboring town. this great World's Fair in Chicago in 1893
Five years were to elapse before he was again had, in some way not as yet understood, an
seen by his parents; for in this town he had effect upon Dr. Getsinger, certain it is that
been talcen into the home of a former pro- Thornton Chase, confirmed by the Center

fessor of Heidelberg University and there of its Covenant, 'Abdu'l-Bah6, as "the first
he contentedly remained. At this early age BahS'i in America," heard of the BahCi
he is fascinated by the mystery of the lumi- Faith within a year (June 1, 1894), and
nous bodies in stellar spaces, and often Dr. Getsinger is listed as certifying t o his
climbs to the roof to gaze at the illimitable wish to be counted a believer in the Bah6'i
heavens. Cause on October 27, 1897. (At this time
A t a later date he feels himself a disciple the early believers considered the giving of
of Hahnemann, who passed away in 1843, the Greatest Name as the symbol of ac-
and takes to reading medicine with such ceptance.)
success that, at 2 2 , he is admitted to prac- I n his own chronology of events, Dr. Get-
tice in the state of Michigan, having served singer is d e n t as to the years after the Fair
the required year in a hospital, and is classed in 1893, until the year 1896. Dr. Getsinger
as a homeopath. writes: "It (the Bah6'i Faith) was first
But with Dr. Getsinger, the practice of brought to my attention in Chicago in 1896,
medicine as the object of his life, beautiful and after hearing the Message as delivered to
and important as this profession is, when me by a Syrian, I returned to my home in
united with the Love of God, soon gave way Detroit, Michigan, and there studied the
to the more preponderant appeal which the matter for months in absolute fairness to
stars in their orbits exerted in attracting his truth." By 1897, he had accepted the Reve-

lation of Bahi'u'llih. And, also, in 1897, and all to the principles for which He stands
he married Lua A. Moore. in the world."
Again quoting Dr. Getsinger: "Mrs. According to his own account, before
(Phoebe) Hearst read of me in the news- becoming assured of the existence of God
papers in 1897, and called me to her Haci- because of the clear logic in the Bahb'i Faith,
enda. She was regent of the University of Dr. Getsinger had been an

atheist. This
. .
California . gave her the Message." (Of statement he makes in a lecture written by
the Bahb'i Faith.) In response to this call him and from which he read in 1902, and
Dr. and Lua Getsinger went to California he goes on to ask his audience, reading from
together, and not many months elapsed be- the same lecture, "What power or glory of
fore Mrs. Hearst expressed the wish to visit any belief can bring atheists back when once
'Abdu'l-Bahb in His home in 'Akkb, the they turn from hope? Only the sensible
Prison City of Palestine. She invited Lua truth, rational religion, scientific exposition,
and Dr. Getsinger to be her guests on that clear interpretation of' symbolic prophecy as
trip. Late in the year 1898, they all de- given by the Bahi'is can accomplish this."
parted for the Holy Land, via Paris, France. An old friend of Dr. Getsinger writes
To quote from the letter of an early be- of him: "His early writings show him to
liever: "She (Mrs. Hearst) took them .. . have been a student. . . . And even then
to 'Abki and they were the very first he warred upon worldliness, a~nb'itiou,pride
pilgrims to the Prison City, from Amer- and strife. . . . He was ,. . . not an egoist,
ica." for he did not regard self-development and
"Mrs. Hearst and her guests went first t o self-satisfaction as the supreme end of ex-
her home in Paris, France; she took her col- istence."
ored butler from there ... to 'Akki, and As one sympathetically reviews Dr. Get-
the Master, as you probably know, was very singer's life, its two strong foundations are
loving and kind to Robert." his zealous attention to research along scien-
From the account of still another early tific lines, and his, but for a short interval,
believer, it is ascertained that Mrs. Hearst continuous, unfailing service to the Faith of
remained for a time in Paris, France, sending Bahl'u'llbh. Dr. Getsinger's aim, and his-

Dr. and Lua Getsinger ahead of her to 'Akkb, where she joined thein later.

In Lua's written account of this first pilgrimage of Americans t o the "Most Great Prison" city of 'Akki, Palestine, the statement is made that she and Dr. Getsinger arrived in Haifa, Palestine, Thursday, December 8, 1898, about 10:30 P.M. The day after the next day, of December lo, 1898, in the morning, they left Haifa, and in a short time they had arrived at 'Akkh, passed through its gate and had gone directly t o the home of 'Abdn'l-Bah6. They then met 'Abdu'l-Bahi.

Dr. Getsinger writes: "When I first saw 'Abbis Effendi ('Abdu'l-Bahi) the Servant of Bahb, at 'Akki, in spite of my former belief I still had enough spiritual perception witb(in) my living Tomb to see at once, a holy man, a divine character, a most humble yet profound spirit and intellect, a heart as great as human weakness, a mercy as wide as justice, s soul that I could not comprehend and at that moment I consecrated my life

torians of the Faith will probably record these matters in detail, was the search for additional truths that seemed unquestionably related to the central truth of all truths to him, the great Revelation of Bahi'u'llih.

Those in position to know state that he left volu~nesof manuscripts completed only three or four days before his death, of research into the ancient truths of the Old Testament and in relation to his theories of celestial mechanics. At one time he had toured the universities and had been invited to Carnegie Institute in relation to these subjects.

Of his early services to the Bahl'i Cause there is much of historic importance. In cn-operation with Mrs. Fannie G. Lesch, who had collected the material, and with the financial assistance of Mrs. Phoebe Hearst, as reported by Mrs. Lesch, he published the first book of the Tablets of Holy BahP'i Writings ever to be printed in America.

Likewise, Mrs. Lesch states, he published the first volume of "Hidden Words" translated

in this country. With the approval of 'Abdu'l-Bahb, he published, as he told this writer, the Album of beautifully colored photographs of Bahi'i Holy Places in Palestine-these photographs had been taken by a Greek photographer. The beautiful Tablet, the first which 'Abdu'l-Bahi chanted into a phonograph to he retained in record form, was chanted after continued solicitation by Dr. Getsinger that He grant such a request, and the record was brought to America by Dr. Getsinger in 1899.

I n that pamphlet of glorious promise and encouragement to American Bahi'is writtell by Shoghi Effendi, Guardian of the Faith, in the year 1933, and called "America and The Msst Great Peace," the Bahh'i Faith is divided into four decades to include the forty years, from 1893 to 1933, of its development in America. I n each of these decades Dr. Getsinger had lived as a Bahb'i according to his ever growing understanding and development. He was an old and tried believer. A friend has written of him: "My lishment; the child was wit-hdrawn from religious instruction at the request of her Nonconformist parents. This experience of withdrawal was a sore trial to the sensitive child, but its effect was t o make her search for causes and think for herself. This gave rise in her immature mind to what later developed into a wholehearted and unfettered search for Truth. I t was during her school days that Sarah Andrews heard fainr echoes of the terrible religious persecutions in irin, which later she identified with the Blbis. She remembered vividly wondering why such deeds should be perpetrated because of religion. She was an intelligent student and before leaving school at the age of eighteen she was among the first group of young ladies permitted to enter for a Cambridge University Examination-a sign in those days of the colning advancement of women.

In her early thirties Mrs. Blundell received a definite spiritual awakening. Such an experience can never be

adequately described
memorier of him are very precious of a by words. When speaking of it
t o the
firm, faithful believer who gave all that he writer, she said, "I thought
I was in Heaven.
had of Bah6'i treasures, his knowledge and Texts of scripture poured
into my mind
anything he could do to serve the glorious with new meaning." In the
light of this
Cause of Bahl'u'llih." awakening she received such
deep spiritual
joy and strength that the material troubles
Note-The author wishes to acknowledge she was at that time
encountering became as
assistance, in furnishing data upon which nothing. So having received
"oil for her
this article is based in part, from Mrs. Fannie lamp" she continued her
journey in the
G. Lesch, Miss Leone Basnitz, and W. F. "Valley of Search" with
unwavering faith
Lucus. 2nd hope. Some years later in
a state of per-
plexity, she took her problem to God in
prayer. She heard a voice which said, "Can
One of the pioneers of the Bahi'i Cause you go through poverty?" Her
trustful re-
in New Zealand-Mrs. Sarah Blundell- ply was, "Through anything or
anywhere
passed away at her home in Auckland on with Thee, Lord."
December 20, 1934, at the advanced age of In 1887, when Mrs.
Blundell with her
eighty-four years. She was born at Burwell, husband and family of seven
children ar-
Cambridgeshire, England in 18 10-the year rived in New Zealand, her
faith was put to
sacred in Bah6'i history as that of the Bib's the test. Here she
experienced for a time,
martyrdom. not only lack of material
wealth, and the
Mrs. Blundell received her early religious comforts of life to which she
was accus-
training from her father, Mr. Henry tomed, bur also lack of
friends, for she came
A n d r e w k a Nonconformist of strong con- as a stranger to a strange
country. She
victions and high principles. passed through these years of
trial and test-

Before the age of seven she had acquired a knowledge of Bible history and a desire "to be good." A t this time little Sarah was sent to boarding school-an orthodox establishment.

I N MEMORIAM

Sarah Blundell, 1850-1934.

the mists of dead creeds and dogmas, always following the light, and helping doubtful and troubled souls to set their feet on the path of spiritual endeavour.

From the "Christian Commonwealth" Mrs. Blundell first heard of 'Abdn'l-Bahh's visit to London in 1911. There she read of His life and teachings, and was at once attracted. She sent for literature which she read with an open mind and prepared heart, so when in 1922, Mr. and Mrs. Hyde Dunn came to Auckland to spread the Bahk'i message, Mrs. Blundell invited them to her home and there the first BahPi meeting was held.

In 1925, Mrs. Blundell was one of the first party of Pilgrims from Australia and New Zealand who were privileged to visit Haifa -The Holy Family-The Shrines of the

ing with cheerful courage, firm in her belief in God's help and guidance.

In her search for Truth she passed through many fields of thought, emerging through

Whilst in London, she said to the late Mrs. Claudia Coles, "For me, the search is over."

From her acceptance of the Bahh'i reveIation till the end of her life she experienced complete spiritual joy and contentment.

The words of 'Abdu'l-BahB were fully exemplified in her life: "Sacrifice all thy talents at the feet of that heart-enkindling Beloved and characterize thyself with such deeds and words that thou mayest become the cause of the guidance of others." She worked unsparingly for the Cause of Bahu'llih in New Zealand until her failing physical powers could no longer reflect her loving spirit and her body was laid aside as a wornout tool. She passed away peacefully in the presence of members of her family, who ,received comfort and strength through

Bib, Bahh'u'llih and 'Abdu'l-Bah6, and t o the spirit of triumphant joy which filled the
come into personal contact with many con- room and which took away the sting of
firmed Bahi'i-a "crowning gift" to one death. Truly for her death was as "glad
whose spiritual path had been traveled alone. tidings." I n the hearts of New Zealand

Khalil Qamar.

Bahl'is she will ever be a shining example of for those who gathered at her home for that
a beautiful and consecrated life. event. (The day the accompanying photo-
Mrs. Blundell's fathcr, Mr. Henry graphwas taken.)
Andrews, in the days of his early manhood
was one of a group of young men who met Slyym ~ A L I LEL-QAMAR OF 'AVASEQ
each day at midday for prayer and Bible
study in a room at the business house of Siyyid Lhahalil El-Qamar was born in
Messrs. Hitchcock & Williams, St. Paul's 1867 A.D. at 'Avl&iq, a village situated
Church Yard, London. Mr. Williams, one sixty-five miles from B a d d i d . After a
of the heads of the firm, on hearing of this long period of insistent and continuous re-
meeting was greatly impressed, and the idea sistance he was attracted to the Cause and
was born of forming the organization which wholeheartedly embraced the Faith and has
is known all over the world as the Young been f o r twenty-five years a famous and ac-
Men's Christian Association. tive Bahi'i.
-. During the whole period of his new Bahl'i
Mrs. Blundell's gift as a pianist was above life he was well known by his activities in
the average. Her music master in Germany the Cause not only at his birth-place bur
wished her to enter the profession, but this also at B a d d i d and in most parts of 'Irlq.
her parents did not agree to. All her life Although he was a villager by birth, illit-
she used her talent, giving pleasure to many. erate and very far from schoIastic life, an
Her soul qualities spoke through her fingers, agriculturist and landlord by

calling, yet
uplifting her hearers with the spirit in the through the sublime spiritual influence of
music. O n her eightieth birthday she played the Cause he could eloquently present proofs

IN MEMORIAM

Hiji Mhammad Yazdi.

of the Cause confirmed by Verses from the elected a member of it, which post he held
Qnr'6n and H a d i h to all classes of people, until the end of his life.
in such convincing manner that they became He was privileged twice during his life to
surprised by his inspired and effective speech. be honored by visiting our belove& Guard-
He was one of the few old believers who ian and was a recipient of his loving kindness
attended the court as a witness while the and appreciations, which increased consider-
case of the houses of Bah6'u'llih was under ably his activities and self-sacrifice.
trial. Amidst the infuriated populace he His tragic death occurred on January 9,
pushed his way to the court and very cour- 1936, in consequence of a falling down of a
ageously and boldly declared his faith and section of the Haziratu'l-Quds of Ba&did
gave the necessary testimony and paid no where he was sleeping with his eldest son
heed t o the menaces aqd intimidations, Isma'il and both of them died immediately.
though his life was exposed to inevitable This sad news was communicated to the
death under such critical circumstances. Guardian, who immediately sent a telegram
He was the real mover of the Friends of of deep sy~npathyand hearty condolences to
'AvQ&iq and the one to whom they came the Friends of 'Avi&iq whicl~was followed
for help, guidance and counsel. He was an by a letter in appreciation of his brilliant
important factor in erecting the Haziratu'l- services, the translation of an extract of
Quds of his locality, which was the first of which, written by his secretary, is as fol-
its kind in 'Irlq. lows:-
He was secretary to che Spiritual Assem- "That zealous servant of God

has ren-
bly, and on formation of the National Spir- dered excellent and sublime services t o the
itual Assembly of 'Iriq in 1931, he was tl~resholdof his merciful God. That digni-

Led m a l ~was the sign of firmncss and the or returning they would be the gnests of the
essence of steadfastness and rectitude, hold- Alexandria friends.
ing fast t o the teachings of God and cling- Meanwhile, in addition to the Alexandria
ing unto His brilliant and sacred command- interests, Muhammad Yazdi opened a store
ments. He never let any opportunity pass in 'Akki with his close friend the late Siyyid
without manifesting his self-sacrifice and 'Ali Yazdi and the two carried on business
sincerity and let no chance slip away with- there. In 1882, as a consequence of the
out showing his gallantry and solemnity. So rebellion of 'Arribi Pi&&, the occupation
it is no wonder if this sudden and unex- of Alexandria by Great Britain, the great
pected incident caused a deep grief and fire and the general confusion, he left for
intense sorrow to the Guardian who enter- the Holy Land, returning some seven
tained so great an attachment to him, was months later.
utterly satisfied with him, and had complete When in 1872, the life of every Bahi'i
confidence in him." was darkened by the ascension of Bahi-
'u'llhh, he, suffering bitterly from separation
from his Beloved, in accord with the Will
and Testament of BahB'u'llih turned toward
The late y a j i Muhammad Yazdi, the son the Center of the Covenant, and, fully
of 'Abdu'l-Rahim-i-Yazdi, was born about obedient to 'Abdu'l-Bahh, remained firm in
1810 in Yazd, and at the same time as his the Cause. At that period he was instru-
elder brother, the late &ay&-'Ali, he mental in establishing a Spiritual Assembly
achieved in early youth the privilege of be- which achieved renown. He later made of
coming a Baha'i. He then became the re- his residence in Ramlih

(Alexandria) a gath-
cipient of blessed Tablets from Bahi'u'llih ering place for the believers, it being his
and was singled out for especial grace. To custom to hold regular Sunday meetings
such a degree was he set aflame that he spent lasting from afternoon till nearly midnight,
most of his time either in teaching the Cause at which occasions the believers would come
to his friends and kindred, in holding Bahi'i together, partake of refreshments and chant
feasts and gatherings in his home or in the holy prayers and Tablets. Whenever the
chanting the Tablets and prayers. At last, Master and members of the Household
however, he could no longer eudure his long- would visit that city, he exerted every effort
ing for the presence of Bahi'n'llhh; he set in carrying out the Master's behests. Previ-
out with the late H i j i Amin on his first ous to this he married Jamilih Khhnurn,
journey to the Holy Land, and there, in daughter of the late 'Ali Man&6diy-i-
'Akki, he attained to meeting with the Yazdi, and believers from various parts of
Blessed Beauty. Egypa, from Port Said and Alexandria came
Afterward, with the permission of Bahi'u- to Ramlih for the wedding.
'llih, Muhammad Yazdi went to Alexandria During the World War, from 1914 to
in Egypt and settled there. I n Alexandria 1717, Muhammad Yazdi carried on business
around the year 1870, he and the late Hiji in Beirut and Damascus, and also in Haifa
Siyyid Javid-i-Yazdi undertook the postal with my brother, Aqb Mirzi Husayn.
despatch of tablets from Bahi'u'llih t o the When the ascension of the beloved Master
Bah6'is of frhn and of letters from the had plunged the believers into sorrow, he
latter to the Holy Land. Within a few turned, obedient to the Master's Testament,
years some of the Baha'is who had come to the Guardian of the Cause, remaining
together in Alexandria established a trading staunch and steadfast. Around 1925, he
company, and conducting their affairs with went back to Port Said,

engaging in business
great and spiritual harmony, they prospered.
A t that period all the 'Akkl pilgrims trav-
eled by way of Alexandria; from the frinian
Gulf, from India, from the Caucasus and
Turkey, frinian and other believers would
come t o the Holy Land, and whether going

by his widow, four sons and one daqhter
as follows: say@-'Ali, now a resident of
Berkeley, California; 'Abdu'l-Rahim, Port
Said; 'Aziz, employed by the Anglo-idnian

E X T R A C T S FROM BAHA'f NEWS

I N MEMORIAM

Owen Mead Snyder, Seattle, Washington.

Dmth proffereth m t o every confident
believer the cup that is life indeed. I t
bestoweth joy, and is the bearer of gladness.
I t conferreth the gift of everlasting life.
As to those thrzt huzie tasted the fruit of
man's earthly existence, which is the recog-
nition of the one true God, exalted be His
glory, their life heyeafter is such as We are
unable to describe. The knowledge thereof
is with God, alone, the Lord of all wo~1ds.-

Bah6'u'lIih.

Mrs. Lily Wiggins, Phoenix.
Frederick Diehl, Pasadena.

A t that period all the 'Akkl pilgrims trav-
eled by way of Alexandria; from the frinian
Gulf, from India, from the Caucasus and
Turkey, frinian and other believers would
come t o the Holy Land, and whether going

engaging in business
great and spiritual harmony, they prospered.
A t that period all the 'Akkl pilgrims trav-
eled by way of Alexandria; from the frinian
Gulf, from India, from the Caucasus and
Turkey, frinian and other believers would
come t o the Holy Land, and whether going

in the store of his brother, Ahmad Yazdi,
and almost yearly he would journey t o visit
the Guardian and pray at the Holy Shrines.
I n his eighty-fourth year, M4ammad Yazdi
was struck by a motor cycle and passed
away September 1, 1933. He is survived

by his widow, four sons and one daqhter
as follows: say@-'Ali, now a resident of
Berkeley, California; 'Abdu'l-Rahim, Port
Said; 'Aziz, employed by the Anglo-idnian

Oil Company in fran; Rawhin, attending
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sin-i-Lirijini
(dated 1280 A.H.) rewarding him for his share in the persecution inflicted upon
he
B6bis. (See "The Dawn-Breakers," Chapters IX and XX.)
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111. DISTRICT:K ~ s _ N ~ N Husaynibid, 5. 'Izzibid, 6. 'Aliyibid.
1. KASBAN, 2. ~ m i r i n ,3. NG&ibid, 7. S&arafbbid, 8. Mihdiybbhd-i-Rustiq,
4. Yazdil, 1. Mashkin, 6. Vidiqin, 7. Na- 9 . 'Asribid, 10. Mariyamibid, 11.
riq, 8. Jisb, 9. Jaw&iqin, 10. Qamsar; Kithihbayk, 12. @urram&ih, 13.
11. Mizgin, 12. Barzuk, 13. Kbiyinih, Mihdiyibid-i-HGmah, 14. Taft, I I .
14. Qaziin, 15. Rabit-i-Turlc, 16. Arin, Nirsiyibid, 16. Nasribid-i-Pihkith, 17.
17. Girlgin-i- Jisb, 18. Mirq. Khudibid-i-Pihkuh, 18. Manhad, 19.
Hurmuzak, 2 0 . Marvast, 21. Dahaj, 22.
IV. DISTRICT:K I R M ~ N Qisimibid, 23. Mayhud, 24. Hasanibid-
1. KIRMAN, 2. Rafsinjin, 3. Bandar- i-Qutbibid, 21. Ahmadibid-i-Ardakin,
'Abbis, 4. Sirjin, 5. ban^, 6. Anir, 7. 2 6 . Sadribid, 27. Ilbhibid, 28. Nusrad-
Rivar, 8 . Gurramibid, 9. Zarand, 10. bid, 29. MahmGdibid, 30. Abrandibid,
chatrhd, 11. Bi&ayn, 12. Rhbur, 13. 31. Kasnaviyyih, 32.

Na'imibid, 33.
Hiitak, 14. Jibi1-i-Biriz, 11. Jiruft, 16. R&mathbid, 34. Mhammadibid-i-
NGq, 17. Piriz, 18. DivarLu, 19. Qanit- e i h a k , 3 I. Hasanibid-i-HGmah, 36.
i-Chasshn, 20. Qaryatu'l-'Arab. 21. &ha- Khahavidak, 37. Fahraj, 38. Saqrazd, 3 9 .
braqti, 22. Bandar-i-Langah, 23. KGhan- Mihriz, 40. Havazm, 41. Givaf&id, 42.
bin, 24. Langar, 25. Hasanhbid, 26. Hanzl', 43. Hidish, 44. Banidak-i-Sidbt,
Hurmuzdbbid, 27. Jupir, 28. TGq, 29. 41. G a y r i b i d , 46. Mazra'ih-Sayd-
Pirin. Mirzi, 47. Biyibinik, 48.
Anlrak, 49.
Sahr-i-Bibak, 50. Hirit, 51. Hiribar-
V. D r s r ~ l c r :QAZV~N
AND Z A N J ~ N
jin, 52. Ahristin, 53, Mubirakah, 14.
1. QAZVfN, 2. Qadimibid, 3. Aminh- Far@&, J1. S_hamsi, 16. Sanhivid, 57.
bid, 4. Nusratibid, I. Muhammadibid, S_hGruk, 18. C_hbvur&iy-i-&ahr-i-Bi-
6. S_hahristin, 7. Gulkin, 8. 'Ali-Ridi- bak, F9. Qanit-i-Nbh-i-aahr-i-Blbak,
ibid, 9. Kulah-Darrih, 10. I&tihird, 11. 60. Givar-i-Man&id, 61. Yaadin-i-
Sirhs, 12. Ritdbir, 13. Sarkhin, 14. BulGk, 62. Bafr6. Zanjin.
VIII. DISTRICT:I S F ~ H ~ N
VI. DISTRICT:A B I R B ~ Y J ~ N 1. ISFAHAN, 2. Najafibid, 3. Ardistin,
1. TABRfZ, 2. Milin, 3. UskG, 4. 4. Zavirih, S . Burhjin, 6. Qahfirukh, 7.
Bivayl-i-'Ulyi I. Bivayl-i-Sufli, 6. Dastjird-i-Imimzidih, 8. Simin, 9.
fl!&i&i, 7. Mamaqin, 8. Givgin, 9. Dihiqin, 10. Jaz, 11. Dizaj, 12. LhGIin-
Dihghrqin, 10. &i&avln, 11. 'Ajab- jin, 13. Isgandazi, 14. Afls, 15. Tirin,
&etr, 12. Mihribid, 13. Hirawibid, 14. 16. M~&ammadiyyih,17. Ki&ib, 18. Rus-
Ruvuht, 15. Munib, 16. Maridih, 17. tam, 19. Mbsiyibid, 20. Mihdiyabid,
'Alaviyin, 18. Lhurmizad, 19. Aqjah- 21. Kati, 22. Dihaq, 23. Kurd-i-Sufli,
dizaj, 20. Malik-Kandi, 21. Qijill, 22. 24. Dfirgah, 21. K_hurzdq, 26.

Laftuvin,
Miylnduib, 23. Qurah-C_hhbl, 24. Naw- 27. s a y d i n , 28.
Qal'ih-&&h, 29. &ah-
rbz16, 21. SivujbuUgh, 26. RidCiyyih, rak, 30. Til&Gn&ih, 31. Damanu
(?) ,
27. QahraminlG, 2 8 . S_hibpAr, 29. QGy, 32. Varnimkhi?, 33.
Sidih-Linjin, 34.
30. V i g a q , 31. Pirkandi, 32. ivivuqli, Bi&bahldurin, 3 5. Ch6dig6n, 3
6. Ad-
33. Julfi, 34. Marand, 3 F. ZunGz, 36. jbn, 37. QSdanak-Faridan, 38.
Ghay-
Kundulaj, 37. Yagln, 38. KJirnnah, gin, 39. &ahrid&, 40. NPin,
41. cham-
BAHA'i DIRECTORY, 1931-1936
123

gawdin, 42. Riz, 43. Hamgin, 44. Siyahkal, 10. Sangar, 11.
Rhdhhr, 12.
&ahr-i-Kurd, 45. Misinan, 46. Tirin-i- Minjil.
Gardan, 47. Mh&&arin, 48. S a d i n , 49.
Kamiram, 50. Tu&iz, 5 I. FarAdminih, [IV. DISTRICT: ~ ~ Z I S T ~
N
12. Jarquviyyih, 13. Sanidgin, 54. 1. AHVAZ, 2. &li&tar, 3.
Dizful, 4.
Dumanih, 11. Adirjin, 16. Surinjin, 17. Ahidin, I . K&rram&ahr,
6. Qusvih
Qadark&bn, 18. Vis_higbn, 19. Marasin, (?), 7. Manyithi, 8.
Silil?ihid, 9. Masjid-
60. N i k i n . i-zulaymhn, 10. Haftgil, 11.
TGf-
IX. DISTRICT:FAns C_hi&mih, 12. Bahbahan,
13. Rimhur-
1. S s f R A Z , 2. Nayriz, 3. Sarvistin, 4. muz, 14. Cham-&half-'fsi,
11. Safiiy-
Diriyin, I. Sa'di, 6. Q u l i t , 7. Zilhirz, yih, 16. Fayliyyih, 17.
Chamtang, 18.
CJihil-Masni, 19. Jabribid, 20. Hindi-
8. Zarqin, 9. Kinirih-Marvda&t, 10.
'Imidibid-i-MarvdaGt, 11. Kksak-i- jin, 21. Kurrihpi, 22.
Chamtangu, 23.
@am&a'bln.
Marvdasht, - 12. Firuq, 13. ShamshbAd-i-
Burzit, 14. ath hi bid; 15. Shamsibid-i-
T a G t , 16. Jahrum, 17. Bitbihr, 18. XV' KIRMLFZLH
D i r i b , 19. Kiziritn, 20. Fassi (?) , 21. 1. KIR-NSAH, 2.
K_rramibid, 3.
Baydi, 22. Qasr-i-Marvdadt, 23. I&ayri- BurGjird, 4. Sanandaj, 5.

Sunqur, 6.
bid-i-Baydi, 24. Ibrihimibid-l-Baydi, Karand, 7. &ihibid, 8. Qag,
9. Dinvar.
25. Qal'ih-Naw-i-BaydA, 26. Qisnnibhd-
i-Baydb, 27. Milylin. XVI. DISTRICT:KSGSAN
X. DISTRICT:HAMADAN 1. MASHHAD, 2.
S&arifbh6d, 3.
SaraGs, 4. Kalht, 5. Bulin, 6. Chah-
1. HAMADAN, 2. Maliyir, 3. Jfirib, 4.
'aha, 7. Nasribid-i-Jim, 8. TurLat-i-
Avarzaman, 1. Tuysargin, 6. Nahivand,
Jbm, 9. Tayyibit, 10. B i a a r z , 11.
7. Amzijird, 8. Bahir, 9. Lblijin, 10.
Husaynibld, 12. Q6&in, 13. Bijgirhn,
Husayuib6d, 11. Uqc_hulit, 12. a u -
14. a i r v i n , 1 I. Mubammadibid-i-Dari-
puqlir, 13. Qurvah-Kurdistin, 14. Slri-
gaz, 16. L u ~ f i b i d , 17. B u j n k d , 18.
Qami&, 15. Mirzakandi, 16. bc_htappih,
Jijar~n, 19. Ruvin, 20. Isfari'in, 21.
17. Jam&idibhd, 18. Uqbuliq, 19.
Qariyiy-i-Amand-Turkaman-Sabri, 22.
Latgi, 20. Qiziljahkand, 21. Qarabbuliq,
Sahr-i-Mirhvih, 23. N i d b b 6 r (Rid-
22. I L h l n b i d i , 23. Kajah-Gunbad, 24.
v6n), 24. Ma'mGri, 21. Farrukh, 26.
issibuliq, 25. SirihAbid. 26. Nadirblh,
Dastgird, 27. Ishaqibid, 28. RGhbbld,
27. Akinlit, 28. Pirtij.
29. Sarvalhyat, 30. Ma'dan, 31. Sabzavir,
XI. DISTRICT:Q ~ I N ~ T 32. Sitdaar, 33.
ICithk-Bigh, 34. Rabhf-
1. BfRJAND, 2. Kundur, 3. Isqarir, 4. i-Gaz, 35. Zarqin, 36.
Safiyibld, 37.
Bidiiag, 5. Nawfirist, 6. Sarhhh, 7. Ja'faribid, 38. Juvin, 39.
Kithmid, 40.
Asiyibln, 8. Durn&&, 9 . Dastjird, 10. Dhvarzan, 41.
Turbat-i-Haydariyyih, 42.
Samulibid, 11. Shd, 12. Nawl~and, 13. Pitraw, 43. Zivih, 44.
Mar&zir, 45.
Kh&sf, 14. Tufib, 11. a u v a n y a k , 16. Dawlathbid, 46. Gulbu, 47.
Ra&t!&k,
Sikin, 17. Qal'ih-KGh, 18. Zirlr, 19. 48. Khurq, 49.
Murtadaviyyih, 10.
Nitk, 20. Nawzid, 21. Khin. Dit&ibAd (F u r h
a) , 5 I . Hasanbbid,
12. Mihnah, 13. K_hayrhbid, 14. Miyhn-

XII. DISTRICT:'IRAQ
1. 'IRAQ, 2. Snlqbnibid, 3. KJalajhbhd,
4. Gulplygin, I. &hhibbd, 6. Madhad,
7. Husaynhbid, 8. Varqi, 9. Amirih.
XIII. DISTRICT: G i ~ h
1. RASBT, 2. Bandar-i-Pahlavi, 3.
G_hhziyin, 4. Lihijin, 5. Langarud, 6.
Rlidsar, 7. S a h v h r , 8. Diyi'bar, 9.
80. Gazin, 81. SarQyin, 82. Sarand, 8 3 .
Bijistin, 84. Bus_hruviyyih, 81. a a y r u ' l -
Quri, 86. Tabas, 87. Bi&dihak, 88.
BANDAR-l-GAZ
Zihidiu, 8 9 . Zbbul, 90. Mirjivah, 91.
Khh&, 92. Sarivin, 93. irins_hahr.
3 . Gurgin, 4. Gunbad-Qiblis, I. Gum-
XVII. DISTRICT:SANGSAR
I. SANGSAR, 2. &ahmirzid, 3. S h h -
XX' D1sTRICT:BdrBUL
rGd, 4. Aftar, I . Simnhn, 6. D i m d i n .
1. BABUL, 2. 'Arabgayl, 3 . Bahnamir,
XVIII. DISTRICT:S k i
1 . SARf, 2. Mahfurczak, 3. Arafi, 4.
7. N6r, 8.
ghilih-Zamin, I. &&hi, 6 . Kafs_hgar-
Kip6rcJi.l.

dihi, 51. &amsibid, 16.
'Ali, 17. Zahiri-
bid, 18. 'Abdu'libAd, 19. A
z d a n d , 60.
Furdah, 61. Nhy, 62. Yitnis,
63. Hisir,
64. Nkmaq, 61. Katahtal&,
66. Qari-
&ah, 67. K a h a r , 68. M a b i n , 69.
K_halilibid, 70.
&aficibid, 71. Jliymind,
72. K6@, 73.
Sahr-Gunihid, 74.
Raws_hsnivand, 75. Firdaws,
76. Bl&is-
t i n , 77. Busfiq, 78.
SihqaFih, 79. Burhn,

Kulhh, 7. iimirih, 8.
Rawhankilh, 9.
fval, 10. Ahraf-KGhhhn.
1. BANDAR-I-GAZ, 2.
Bandar-i-&6h,
ih-Tappih, 6.
Da&-i-Gurgin.
Tikur, 9. Amul, 10.

6.

ADDRESSES OF C E N T E R S O F B A H A ' I ADMINISTRATIVE DIVISIONS IN IRAN, 1935-7936

A B ~ D I H&lil: Thihit, care Muhammad-r Aryhni, Sady-i-Valril.
Hasan Hamidi & Co. Telegraphic ad-

K~RM~S Na:h r i y i
Telegraphic address:

Rawhini, care
dress: Rawhini, care Dr. Badi'u'llhh Ary6ni, Vakil, Kirmin.
Aghh, Abidih. KIRMANS&H: Dr. Habib
Mu'ayyad. Tele-
AHVAZ: Mihrabin Paymhniyin, care graphic address:
Rawhhni, care Mu'ay-
Bistini Co. Telegraphic address: Raw- yad, Kirman&ih.
hini, care Bistini, Ahvhz. MA*H.~D: R~i!p~'llih
BurhBni, Customs
B~BUL:Dr. Furfig& Ba~shri. Telegraphic Dept. Telegraphic
address: Rawhini,
address: Rawhhni, care Dr. Bas&, care Burhini Customs,
Mahhad.
Bibul. QAZV~N: Muhammad Taslimi.
Telegraphic
BANDAR-I-JAZ:Muhammad-Rid6 I'timid- address: Rawhini, care
Taslimi, Qazvin.
Zidih. Telegraphic addreas: Rawhhni, RASHT: Ardihir Hiziri,
Sariy-i-Muhta-
care Muhammad-Ridi I'timhd-Zhdih, &am. Telegraphic address:
RawhPni,
Bandar-i-Jaz. care Ardi&ir, Muhta&am,
Rayht.
B~RJAND: Tarizu'llih Ridvini, care H6ji SANGSAR:'Ali-Akbar
Ra!lminiy6n, care
Muhammad-'Ali fzadi. Telegraphic ad- Mirzi Al16h-Vardi Paymini.
Telegraphic
dress: Rawhhni, care fzadi, Bir- address: Rawhini, care
Paymini, Sang-
jand. sar.
HAMAD~N: M6si Ihsbni, Sariy-i-Hhji S k i : Muhammad-Hasan
Hagigi, care
$afar. Telegraphic address: Rawl>ini, Hasan-Agi Hagigi,
Maliyyih.
care Ihshni, Safar, Hamadin. S H ~ R ~ Amir
+
Z: Ag6 Hidmi, care Paymin
'IRAQ: Salmin Targar-Zidih, care F. Co. Telegraphic
address: Rawhini, care
Daraehin, Sariy-i-Gulhan. Tele- H i d m i Inhisir,
S_hirhz.
graphic address: Rawhini, care D a r a a - TABR~Z: Ihrihim Mignif,
care Salimi &
&in, Sariy-i-Guls_han, 'frbq. Co. Telegraphic address:
Rawhhni, care
1 s ~ b H . i ~ :Muhammad-'Ali Faydi, care Migniy, Tabriz.
Paymin Co. Telegraphic address: Raw- T I H ~ N&mad

: Yazdhni, Avenue Pahlavi,
hani, care Faydi, Paymin, I g f h i n . Firdaws Street 9.
Telegraphic address:
K ~ S S ~ N : 'Abdu'r-Rid6 FurG&i, care Rawhini, care Ahmad
Yazdini, Tihrin.
Fur&& & Co., Sarhy-i-Chihir-G6&. YAZD:Isfandiyhr Majz6b.
Telegraphic ad-
Telegraphic address: Rawhhni, care dress: Rawhini, care
MajzGh Paymhn,
F u r u d i , Ki&in. Yazd.

7.

ALPHABETICAL LIST OF BAHA'U'LLAH'S BEST-KNOWN WRITINGS

Alvih-i-Laylatu'l-Quds.
Asl-i-Qullu'l-K_hayr.
Az-Bid-i-flihi.
Biz-Av-u-Bidih- Jimi.
B i h i r i t (Glad-Tidings) .
G i h i r - V i d i (Four Valleys).
~hulimu'l-@uld.
Haft-Vbdi (Seven Valleys).
Halih-Halih-Yi-Bi&irat.
Hhr-i-'Ujkb.
Hurhfit-i-'Allin.
I&riqit (Effulgences) .
Kalimit-i-Firdawsiyyih (Words of Paradise).
Kalimht-i-Malm6nih (Hidden Words).
Kitib-i-'Ahd (Book of Covenant).
Kitib-i-Aqdas (Most Holy Book).
Kitih-i-Badi'.
Kitib-i-Iqdn (Book of Certitude).
Kitib-i-Sulrin (Tablet t o the &i11 of Persia)
Lawh-i-'Abdu'l-'Aziz-Va-Vuka16.
Lawh-i-'Ahdu'l-Vahhib.
Lawh-i-'Abudu'r-Razz6q.
Lawh-i-Ahbib.
Lawh-i-Ahmad (Tablet of Ahmad),
Lawh-i-Ibn-i-Khi'b (Epistle to the Son of the Wolf).
Lawh-i-Ittihid,
Lawh-i- Jambl.
Lawh-i-Karim.
Lawh-i-Karmil.
Lawb-i-Kullu'f-Ta'im.
Lawh-i-Malikih (Tablet to Queen Victoria).
Lawh-i-Malik-i-Rhs (Tablet to the Czar of Russia).
Lawh-i-Mallihu'l-Quds (Tablet of the Holy Mariner).
Lawh-i-Manikai-Sihib.
Lawh-i-Maqs5d.
Lawh-i-Maryam.
Lawh-i-Mawl6d.
Lawh-i-Muhihilih.
Lawh-i-Nisir.
Lawh-i-Nasir.
.
Lawh-i-N6puly6n I (First Tablet to Napo-
leon 111).
Lawh-i-Nipulyhn I1 (Second Tablet to Na-
poleon 111).
Lawh-i-Nuqfih.
Lawh-i-Pip (Tablet to the Pope).

Lawh-i-Amvij.
Lawh-i-Anta'l-Kifi.
Lawh-i-Aqdas.
Lawh-i-Ahraf.
Lawh-i-'A&iq-va-Mac&Gq,
Lawh-i-Ayiy-i-Nhr.
Lawh-i-Bahi.
Lawh-i-Baqk.
Lawh-i-Basifatu'l-Haqiqih.
Lawh-i-Bismilih.
Lawh-i-Bulbulu'l-Firiq.
Lawh-i-Burhin.
Lawh-i-Dunyi (Tablet of the World).
Lawh-i-Fitnih.
Lawh-i-G_hulimu'l-Lhuld.
Lawh-i-Vabib.
Lawh-i-Haft-Pursih.
Lawh-i-Haqq.
Lawh-i-Hawdaj.
Lawh-i-vikmat (Tablet of Wisdom).
Lawh-i-Hirtik.
Lawh-i-Hhriyyib.
Lawh-i-Husayn.
Lawh-i-Pisar-'Amm.
Lawh-i-Qinl'.
Lawh-i-Quds.
Lawh-i-Rafi'.
Lawh-i-Ra'is (Tablet to Ra'is) .
Lawh-i-Raq&B'.
Lawh-i-Rashl.
Lawh-iLR5h.
Lawh-i-Ru'yi.
Lawh-i-Sahib.
Lawh-i-Salm6n I.
Lawh-i-Salmin 11.
Lawh-i-Sbmsiin.
Lawh-i-Sayyih.
Lawh-i-&ayk&-Fini.
Lawh-i-Tawhid.
Lawh-i-Tibb.
Lawh-i-Tuql.
Lawh-i-Yhsuf.
Lawh-i-Zaynu'l-Muqarrahin.
Madinatu'r-Ridl.
Madinatu't-Tawhid.

Mahnavi.
Munijithiy-i-Siy6m.
Qad-Ihtaraqa'l-Muk&li$n.
Qasidiy-i-Varqi'iyyih.
Rashh-i-'Aml.
Ridvinu'l-'Adl.
Ridvinu'l-Iqrir.
Sahifiy-i-&at~iyyih.
Salif-i-Mayyit (Prayer for the Dead).
Siqi-Az-Ehayb-i-Baqb.
Shikkar-&&an-savand.
Subhina-Rabbiya'l-A%.
Subhanaka-Yi-Hfi.
Sdratu-'llih.
Sdriy-i-Krib.
Shriy-i-Ahzin.
Sririy-i-Amin.
SGriy-i-Amr.
SGriy-i-Azhib.
Shriy-i-Asmi.
SGriy-i-Baybn.
SGriy-i-Burhbn.
SGriy-i-Damm.
Siuiy-i-I;Iif f.
SGriy-i-Hijr.
SGriy-i-'Ibid.
SGriy-i-Ism.
shriy-i-~smuna'l-Mursil.
S6riy-i-Javid.
SGriy-i-&hirib.
SGriy-i-Ma'ini.
SGriy-i-Man'.
Shriy-i-Muluk.
Suriy-i-Nidh.
S6riy-i-Nqh.
SGriy-i-Qadir.
SGriy-i-Qahir.
SGriy-i-Qalam.
SGriy-i-Qamiy.
Shiy-i-Sabr.
Shriy-i-Sultin.
SGriy-i-Vaf i.
Shriy-i-Ziyhrih.
Suriy-i-Zubur.
Sdriy-i-Zhhiu.
Tafsir-i-HG.

Shiy-i-Dhabih. Tafsir-i-Ijimif it-i-Muqaffa'ih.
Suriy-i-Bibh. Tafsir-i-SGriy-i-Va'&-shams.
SGriy-i-DJhikr. Tajalliyit (Revelations).
Shriy-i-Fadl. Tarizit (Ornaments).
S~iriy-i-Fath. Ziyirat-Nimih (The Visiting Tablet).
SGriy-i-Fu'id. ~i~irat-Nimi~-i-AwliyP.
Si-riy-i-@qn (Tablet of the Branch). Ziy6rat-Nimiy-i-Bibu31-Bib va Q u d d ~ s .
SGriy-i-Hajj I. Ziyirat-NBmiy-i-Bayt.
S6riy-i-IfIajj 11. Ziy6rat-N6miy-i-Maryam.
SGriy-i-Haykal.
Ziyirat-Niimiy-i-SiyyiduU&-Shuhadi.

8.

LIST OF THE BAB'S BEST-KNOWN WORKS

1. The irinian Bayin.
2. The Arabic Bayhn.
3. The QayyGmu'l-Asmi'.
4. The Sal?ifatu'l-Haramayn.
I . The Dal6'il-i-Sab'ih.
6. Commentary on the SGrib of Kaw&ar.
7. Commentary on the SGrib of Va'l-'Asr.
8. The Kitib-i-Asml'.
9. Sahifiy-i-Ma@d_hfimiyyih.
10. Sahifiy-i-Ja'fariyyih.
11. Z'iybrat-i-&bh-'Abdu'l-Wim.
12. Kirib-i-Panj-Sa'n.
13. Sahifiy-i-Radav'yyih.
14. Rishliy-i-'Adliyyih.
1 r. Risiliy-i-Fiqhiyyih.
16. RisAliy-i-Xhahabiyyih.
17. Gthbu'r-RGh.
18. SGriy-i-Tawhid.
19. Lawh-i-HurGfit.
20. ~afsir-i-Nubuwat-i-&izs;h.
21. Risa'liy-i-Furs-i-'Adliyyih.
22. Lhasi'ly-i-Sab'ih.
23. Epistles to Muhammad $ih and H i j i Mirzb Aqisi.

N. B.-The B6b Himself states in one passage of the frhnian Bayhn that His writings comprise no less than S00,OOO verses.

BAHAI BIBLIOGRAPHY

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(d) Writings of 'Ahdu31-Bahzi.
(e) Writings of Shoghi Effendi.
(f) Prayers.
(g) Bahi'i Literature in Pamphlet
20. Bahl'i Literature in Spanish.
21. Bahi'i Literature in Norwegian.
22. Bahl'i Literature in Croatian.
23. Bahb'i Literature in Oriental Languages.
(a) irinian.
(b) Urdu.
(c) Arabic.
(d) Turkish.

Fnnn.
(h) Compilations.
(i) Outlines and Guides for Bahl'i Study Classes.
2. Bahi'i Publications of England.
3. Bahi'i Literature in French.
4. Bahi'i L~teraturein Italian.
5 . Bahi'i Literature in Dutch.
6 . Bahh'i Literature in Danish.
7. BahPi Literature in Swedish.
8 . Bahb'i Literature in Portuguese.
9. Bahi'i Literature in Albanian.
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TRANSLITERATION OF ORIENTAL W O R D S F R E Q U E N T L Y USED I N B A H A ' ~ LITERATURE

'Abi Bib Fath-'Ali Ism6'iliyyih
Abidih B6bn'l-B6b Firdaws Istaribid
'Abbis Ba&did Firdawsi 'Izzat
'Abdu'l-Bahi Bahi
'Abdu'l-1;iamid Sahi'i Ganjih
Gilhn
'Abdu'l-Husayn Baha'u'llih
Gul Jamil
'hbdu'llih Bahiyyih
Bahji Gulastin JamBl-i-Mubirak
Abu'l-Fadl
Bali1&ist6n Gurgin Jarnil-i-Qidam
'Adasiyyih
A&in Bandar-'Abbis f;Iabib Jisb
Pl&irbiyjin Biqir Hadik Jubbih
Af a i n Baqiyyatu'llih Wadrat
A&& Birfurhh Heji Ka'bih
'Ahd Basrib H i j i Mirzz Aqisi Kad-@ud&
Ahmad Bl~um HBjj Kalantar
Ahsi'i Bayin Hamadin Kalim
Ahviz Bayt Hasan Kalimit
Akbar Big Hnydar-'Ali Kami1
'Aliki Birjand Haykal Karand
<A12 Bi&irbt Haziratu'l-Quds Karbili
'Ali Bismi'llih ~irnmat-Abbd Ki&in
'Ali-Muhammad Bulhhrh wujjat Ka&k61
AllPh-u-Abhi BurGjird vusayn Ka~mu's-Sa'6~idih
Alvhl? BGs_hihr Huvaydar I<awr&ar
Alvbh-i-Salitin BuhrGyih ICizim
Amin Bu&r&'i Ibrhhim Kh?imayn
Amir il %in
Amir-Nizim 'Ilm I(halk_hil
Amru'llih Dali'il-i-Sab'ih Imim Iainiqayn
~ m u l Dirudih imbm- Jum'ih Lhayli-Eh6b
Anzali Dawlat-Abid fmim-Z6dih &urisin
Aqb Ehabih fqin K_~UY
Aqdas Duzdib irin Kirmin
'Arabistin 'Irlq Kirmin&ih
Asmb' Farb'id 'Irbq-i-'Ajam Kit-ib-i-'Ahd

'Avi&iq FBrbn Isfihhn I<itib-i-Aqdas
Ayidi Farmin 'I&qbhld Kitib-i-Asmi'
Azal FarriG-Bahi I&riqit Kit6b-i-iq6n
'Apmat FBrs Is_htihkd Kulhh
'Aziz Farsaa Islim Kurdistin

Lihijbn Munirih Rafsinjin Sul~in
L6r Musta&ith Rahim Sultin-Abid
Lawh Muzaffari'd-Din Rab6n Sulthnu'&-Guhadi'
Luristin Rabat Sunni
Nabil Ramadin Shratu'l-Haykal
Madrisih Naj af Ra&t S6rih
MahbSbu's_h-Suhad.6' ~ ~ j ~ f - & & d
Mahd-i-'Uly6 Niqidin Rawhhni
Ridvlu Tabriz
Mih-KS Nisiri'd-Din ~~hu'llih Tihirih
Mabhd Navvib Tajalliyit
Maliyir Naw-RSz Sabzivir Tikur
Man-Yu~hiruhu'llih ~~~d~ Sadratu'l-Muntahi Taqi
Maqhm Ni&ibhr Sihibu'z-Zamin Tarizit
Mar&&& Nuq~ih Mifatu'l-Haramayn Tarbiyat
Marhabi Nhr Sa'id Tihkand
Marv Samarqand Tawhid
Mash'il Pahlavi Sangsar -
Thurayyl
Mas_hhad SlrI T~hrin
Ma&iyyat QAdi Sha'bln TSmin
Ma&riqu'l-A&kir Qidiyin &ih Turkistin
Masjid Qahqahi &ahid
Maydin Q6'im gahmirzid 'Ulami
Mizindarln Qalyin aihrhd Urhmiyyih
Mibdi Qam~ar Sara£ 'U&mln
Mihrib Qasr-i-sirin &ay@
Milln Qawl &ayl&-Tabarsi
Mi'rij Q ~ Y Y ~ &ay@u'l-fslim
Vali-'Ahd
Mirzi Qayyiunu'l-Asml' ai'ih
Mihkin-Qalam Qazvin &irlz Varqi
Mu'adhain Qiblih &&tar Vazir
Mufti Qh&in Simnin Yi-Bahl'u'l-Abhi
Mdammad Quddhs Sisin Yahyi
MSammarih Qudrat Sistlu Yazd
Muharram Qum Siylh-Chi1
Mujtahid Qur'in Siyyid ZanjAn
Mulk Qurbln Shf i Zarand
Mulll Qurratu'l-'Ayu _Sulaymin Zaynn'l-Muqarrabin

GUIDE T O "RANSLITERATION AND
PRONUNCIATION OF THE
PERSIAN ALPHABET

a . . . . . a s in account
i . . as (e) in best
u . as (0) in short
aw . . . . . a s i n mown
h . . . .as in arm
i .as (ee) in meet
6 as (00) in moon

The "i" added to the name of a town signifies "belonging to." Thus, S_hirlzi means native of S_hir6z.

NOTES O N THE PRONUNCIA'I'ION
OF iRANIAN

The emphasis in irinian words is more or iess evenly distributed, each syllable being equally stressed as in French. For example, do nor. say Tabriz or Taba~si;stay as long on one syllable as on the next: Tabriz; Ta-bar-si. (While there are inany exceptions t o this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and flat "a's." This ditferentiation makes the language especially musical and should be obsesved: in the word Afnin, for example, pronounce the first "a" as in mar, and the second syllable to rhyme with on. America~~s are apt to pronounce short "a" plus "I" like the verb for111 are; this is a mistake; "ar" should be pro-
transiiterated (') repre-
sented by a reverse apostrophe (`) and the letter "r" will serve here; otherwise use hard "g" as in good.

The following consonants may be pronounced like z : &, z, ?, d.

The following consonants may be pronounced like ss: &, s, s.

is pronounced like the "s" in pleasure.

K_h is pronounced like "ch" in Scotch loch or German nachi. Do not pronounce it as "B." Westerners are as a rule incapable of pronouncing & and "q"; a guttural French

and h, approximately like the English aspirate "h," should never be dropped.

Ti'ihrin is Tell-ron; madrisih is mad-res-seh; Mi$r6b is Mela-rob.

In the else of double letters pronounce each separately: 'Ah-bis.

The character

nounced as in the name of Harry-cf. Farbiyat. The same differentiation should be observed in the case of long and short "i" and "6" as in father; long and short "a," As the guide to the transliteration indicates, short "i" is like "e" in best, and long "i" like "ee" in meet; for example, Ibr6him is pronounced EL-r6-heein; Islim is Ess-lahm. Short "u" being like "0" in short, and long "u" like "00" in moon, the following would be pronounced: Qudd6s-Qod-dooss; BQrfurdsh-B6r-foroosh.

Pronounce "aw" to rhyme with oh, or mown; Naw-Rliz is No-Rooz.

sents a pause; it is not unlike the initial sound made in pronouncing such a word as every. The word Bahl'i is phonetically as follows: "a" as in account; "6" as in father; (') pause; "i" as ee in meet.

The character transliterated (') may also be treated as a pause.

N.B. As frlnian often indicates no vowel sounds and as its pronunciation differs in different localities throughout fr6n and the Near East as well as among individuals in any given locality, a uniform system of transliteration such as the above, which is in use by Bahi'i communities all over the world, is indispensable to the student.

DEFINITIONS OF ORIENTAL TERMS USED IN BAHA'I LITERATURE

'Ab6: Cloak or mantle.

'Abdu'l-Bahb: servant of Bahi.

A&in: Muslim call to prayer.

Adib: literally "the learned."

Aghsin: literally "branches." Denotes sons and descendants of Bahl'u'llih.

Afnhn: literally "twigs." Denotes the relations of the Bib.

A.H.: "After Hijirah." Date of Muham-

Bihirlt: literally "Glad-tidings." Title of one of the Tablets of Bahi'u'116h.

Caravansarai: An inn for caravans.

D i r ~ i b i h :"High constable."

Dawlih: "State," "government."

"Endowed with constancy": a title given to Prophets who revealed a book and insci-

tuted religious laws.
mad's migration from Mecca to Medina,
and basis of MuI>ammadan chronology.
Akbar: "Greater."
'Aml': literally "light cloud," symbolizes the "First Invisible Substance."
Amin: literally "the trusted."
Amir: "Lord," "prince," "commander," "governor."
Aqi: "Master.', Title given by Bahb'u'llih to 'Abdu'l-Bahi.
A'zam: "The nreatest."
Bib: "Gate." Title assumed by Mirzi 'Ali-Muhammad, after the declaration of His Mission in s i r 6 2 in May, 1844 A.D.
Bbbi: Follower of the Bib.
Badi': literally "the wonderful."
Bahi: "Glory," "splendor," "light," Title by which ~ ~ h l ' ~ ~ ' 1 1 6 h H ~ ~ ~ ~ ~ the- 'Ali) is desienated.
Bahh'i: Follower of Bahh'u'11611.
Bahji: literally "delight." Denotes that part of the Plain of 'Akki where the Shrine and the Mansion of Bahh'u'llih are situ- ated.
Bani-Hlhi~n:The family from which Mu- hammad descended.
Baqiyyatu'llih: "Remnant of G o d ; title
Farmin: "Order," "command," "royal de- cree."
F a r r i h : "Footman," "lictor," "attendant."
Farrbsl-Bihi: The head-farrik.
Fama&: Unit of measurement. Its length differs in different parts of the country according to the nature of the ground, the local interpretation of the term being the distance which a laden mule will walk in the hour. which varies from three to four miles. Arabicised from the old Per- sian "parsang," and is supposed to be de- rived from pieces of stone (sang) placed on the roadside.
"Fourth Heaven": One of the stages of the
"Guarded ~ ~Tablet":~ Denotes ~ the- Knowledge of God and of His Manifestation.
Hiji: A Muhammadan who has performed the pilgrimage to Mecca.
Ha~iratu'l-Quds: Bahh'i Headqnarters.
Hijirah: literally "migration." The basis of Muhammadan chronology. The Jate of Mhammad's migration from Mecca t o Medina.
Howdah: A litter carried by a camel,

mule,
applied both to the Bib and to Bahi- horse or elephant for traveling purposes.
'u'llih,
Bayin: "Utterance," "explanation." Title fl: "Clan."
given by the Bib to His Revelation, par- Imim: Title of the twelve a i ' a h successors
titularly to His Books. of Muhammad. Also applied t o Muslim
Big: Honorary title, lower title than K_h;n. religious leaders.
5 65

Facsimile of Document Ordering Arrest of Bibis in Mizindarin, dated 1268 A.H. (1 8 5 2 A.D.).

Imim-Jum'ih: The leading imim in a town Beauty." Applied by certain Bah6'is to
or city; chief of the mullis. Baha'u'llih.
Irnim-Zidih: Descendant of an imim or his Jubbih: An outer coat.
shrine. Ka'bih: Ancient shrine at Mecca. Now rec-
fqin: literally "Certitude." The title of ognized as the most holy shrine of 1 ~ 1 6 ~ .
Bahi'u'lllh's epistle to the uncle of the Kabir: literally
Bib. Kad-KhudP: Chief of a ward or ~ a r i s hin a
I&riqit: literally "eff~l~ences." Title of town; head-man of a village.
one of the Tablets of Bah6'u'llih. Kalantar: "Mayor."
Isrlfil: The Angel whose function is t o ~ ~ l who ~discourses,,~
~ :
sound the trumpet On the Judg- Ka]im&t: literally "words." Title of one of
ment. the Tablets of Bahh'u'llhh.
Jhhiiiyyih: The dark age of ignorance Karbilb'i: A M&ammadan who has per-
among the Arabs before the appearance of formed the pilgrimage t o Karbilb.
Muhammad. Kaw&ar: A river in Paradise, whence all the
Jamil-i-Mubhrak: literally "the Blessed other rivers derive their source.
Beauty," applied by certain Bahi'is to "Prince," "lord," "nobleman," "chief-
Bahi'u'llih. tain."
Jamll-i-Qidam: literally "the ancient Kitib-i-Aqdas: literally "The Most Holy

Rook." Title of Bahi'u'llih's Book of Laws.

Islim.

Kulih: The frhnian lambskin hat worn by government employees and civilians.

Madrisih: Religious college.

Mahhhadi: A Muhammadan who has performed the pilgrimage to Mabhad.

Mashriau'l-Adhkir: literallv "the dawning place of thepraise of ~ o b . " Title desig; itself.

nating Bahi'i House of Worship.

Masjid: Mosque, temple, place of worship.

Maydin: A subdivision of a f a r s a a . A square or open place.

Mihdi: Title of the Manifestation expected by Islim.

..

Miilrib: The principal place in a mosque where the imim prays with his face turned towards Mecca.

Mi'rij: "Ascent," used with reference to Muhammad's ascension to heaven.

Mirzi: A contraction of Amir-ZBdih, mean-

:of the titles of

Qh'im: "He Who shall arise." Title designating the promised One of Islim.

Qalyin: A pipe for smoking through water.

Qiblih: The direction to which people turn in prayer; especially Mecca, the Qiblih of all M&ammadans.

Qurbin: "Sacrifice."

Ridvin: The name of the custodian of Paradise. Bahh'n'llil~uses it to denote Paradise

- -

-.

itself.

Sadratu'l-Muntahi: the name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide.

a symbol it denotes the Manifestation of God in His Day.

Sihibu of the one of the titles of the promised Qh'im.

Salsabil: A fountain in Paradise,

Samandar: literally phoenix:

~arlrir-i-Aqi: literally the "Honorable Master," applied by certain Bahh'is to cAb-A'I-nahi

M S ~ b ; ~ ~ P r o p h e tone s ~

ing son of Amir. When affixed to a name it signifies prince; when prefixed simply -seventh s,,here>,: highest stage of the Mr. invisible Realm. Denotes also the Mani-
Mihliin-Qalam: literally "the musk-scented festation of Bahh'u'llih. pen." &ahid: "Martyr." Plural of martyr is &u-
Mu3adh&in: The one who sounds the hadi. A&in, the Muhammadan call to prayer. &ayl&n'l-Islhm: Head of religious court,
Mujtahid: Mul?ammadan doctor-of-law. appointed to every large city by the &ih.
Most of the mujtahids of Persia have re- Sirit: literally "bridge" or "path," denotes ceived their diplomas from the most emi- the religion of God.
nent jurists of KarbilQ and Najaf. Siyyid: Descendant of the Prophet Muham-
Mu116: Muhammadan priest. mad.
Mustaghi&: "He Who is invoked." The Sbrih: Name of the chapters of the Qur'in. numerical value of which has been assigned
by the Bib as the limit of the time fixed Tajalliyit: literally "splendors." Title of
for the advent of the promised Manifesta- one of the Tablets of Bahl'u'll6h.
tion. Tarhzit: literally "ornaments." Title of
Nabil: "Learned," "noble." one of the Tablets of Bahh'u'llih.
Naw-R6z: "New-Day." Name applied t o T6inin: A sum of money equivalent to a the Bahh'i New Year's Day; according to dollar.
the frhnian Calendar the day on which the sun enters Aries. 'Urvatu'l-Vuhqi: literally "the strongest
Nuqcih: "Point." handle," symbolic of the Faith of God.
Pahlavin: "Athlete," "champion"; term ap- Vali-'Ahd: "Heir to the throne."
plied to brave and muscular men. Varaqiy-i-'Ulyh: literally "the most exalted
Qidi: Judge: civil, criminal, and ecclesias- Leaf," applied to Bahiyyih Lhinum, sister
tical. of 'Abdu'l-Bahh.

Varqh: literally "the dove." ZAdii: "Son."
Viliyat: guardianship. Zaynu'l-Muqarrabin: literally "the Orna-
ment Of the favored."

"White Path": Symbolizes the Religion of God.

PART FOUR

R E L I G I O N AND W O R L D ORDER

1. gives official sanction for cruel indifference;

IT was only a few generations ago when the people ceased thinking that man, with when a science calling itself "politics" finds imperatives for armed frontiers, this lack of agreement between these social sciences and the animals and ~ l a n t s ,inhabited a world the sanctions of the separate department of composed of "dead" matter. Life was con- human life called "religion" does not mean ceived to be that which could think, feel, that men live in three separate worlds, obey- move or at least which could grow and ing three mutually exclusive "laws"-it reproduce. means simply that a general failure in the

As the notion of "life" has become ex- realm of motive and understanding has pro- tended until it includes all matter, all sub- jected itself outward into society, and this stance, and every ingredient and constituent failure men try to conceal from themselves of substance, so has the notion of religion and each other by labeling the anti-religious developed until it applies to the whole of actions one or another "science." man. No longer is religion confined, like But just as these evasions and attempts at a small island in a great sea, to that little concealment in personal life sooner or later area of belief and practice specialized under come to a balance of accounts with every the influence of a formal creed. I t is the other element of the personality, so the elab- entire human life, its conscious and uncon- orate myth called "civilization" has now scious elements, its personal and social rela- become rent t o fragments as the social tionships, its affirmations and denials, its tri- "sciences" and the formal creeds alike even- umphs and defeats, its hidden as well as its tuate in a society which as a whole does not

revealed awareness and action, its unrealized possibility along with its recognized, admitted frustration and impotence.

The real aim of the physical sciences is fulfilled in knowledge of man. The physical and chemical principles discovered in the world have meaning only as they are principles of human life. Man himself is the universe in miniature. Physical science thus becomes part of a larger science of biology, and biological science in turn becomes a chapter in the greater volume of the human science, psychology.

A man's whole life, and nnt merely his conscious creedal practice, is his religion. His highest love is conditioned by his profoundest hate; his supreme sacrifice is limited by his unconscious selfishness; his ideals and his daily life are a single reality, one and inseparable.

The social sciences likewise are dependent for their validity on human psychology. When a science calling itself "economics" know how to survive. I t matters not which element of the whole result is made the scapegoat-whether formal "religion" or "economics" or "yolitics"-the truth is that man himself has failed in his social relationships, and this failure in turn rests upon failure in his relationship to himself. The fictitious separation of life into formal departments, each with an exclusive label, has been unco~~scious evasion of reality the final result of which was inevitable from the beginning.

On no other basis can we erect a spiritual knowledge preserving the responsibility on which integrity depends.

At some definite point of experience, the conscious person comes to realize the oneness of the universe and the wholeness of human personality. His formal religious beliefs undergo profound adjustment as he perceives

their artificial separateness from the rest of his existence. Able no longer to isolate present, which necessaliily divides the future from the past. Life tends to

become dy-
"Sunday" from the remaining days of the namic and assert new directions, while the
week, his new sense of cause and effect com- past exists in the present as inertia.
pels h i to fit his religious values into ex-
perience as a whole. This adjustment in
sorne cases enhances the whole of life with
new spiritual possibility; in other cases what Religious history is meaningless when con-
had been a mere artificial belief or practise ceived merely as a time sequence without
is destroyed, and life as a whole becomes reference to the fundamental law of cycles.
secular and without spiritual content. We take for granted the existence of this
The philosophic projection of this aware- law whenever dealing with natural phenom-
ness is pantheism or atheism-both are based ena: the cycle of life operating for the tree
upon an effort to realize the universe as from seed to fruit, for the human being
homogeneous, as one. The only difference from birth to death, even for the stars of
between pantheism and atheism is that the immensest magnitude. But societies and
former raises everything t o the "high" level social institutions seldom or never admit
of God, or Spirit, or Providence while the that for their own existence there is also an
latter reduces everything to the "low" level allotted period, the beginning of which is
of matter and natural law. their birth, the end of which is their de-
The similarity between pantheism and struction, during the course of which they
atheism is more vital than the difference. rise to a climax of maturity and power,
Both philosophies establish one single level; receding thereafter until eventually they are
both maintain a view of the universe which no more.
interprets experience in terms of cause and Tracing this development in Judaism we
effect operating on one plane. There is come to the civilization of Solomon, a glory
little real distinction between realizing all that could not be retained. In Christianity

substance as "God" and realizing all experience as subject to natural law; for both views deprive one of the necessity oi making any truly vital choice.

The realization of oneness, in fact, is but a starting point in the search for religion. Religion is distincti~~eness as well as universality.

Historically, religion has a definite point of origin. No religion has come into existence without a Founder, a Prophet or Messiah.

Whether one considers Christianity, Judaism, Muhammadanism or any other organic religion historically, what appears is the phenomenoll of religion ~s an experience suddenly interposed into the current stream of human life. This interposition compels the most vital choice or decision which life can offer. I t creates a new standard of reality rising like a mountain from the plain of daily intercourse. Its influence sets the individual against his own past, and historically has always made a definite cleavage in the

we have the feudal age, when religion could he co~npletely identified with civilization, after which the Reformation destroyed the unity not only of the church but of the civilization as well. Here stands the origin of "modern" times, which actually have been the autumn and winter of faith. On one side has existed an alliance between national state, natural science, industry and militarism; 011 the other side the tradition of feudal aristocracy, the memory of a living unifying faith, the organization of the church.

Both phases in reality proceeded from the same prior condition. One can not be termed "Christian" and the other "pagan" or "non-Christian" with the slightest historical accuracy. For modern militarism, justified as the necessary virtue of the national state, derives immediately from the Crusades, justified as the necessary virtue of the church. The profit motive, justified as the necessary virtue of industry, derives ~nediatelyfrom the practice of the sale of

course of civilization. The prophet becomes identified with a higher possibility in the science is con-

de~nr~ed as "pagan," a vasL power delivered over to the secular realm, it must be re- called that the first faint beginnings of natural science were so resisted by the church that the scientists were compelled to develop their knowledge outside the religious community.

The Reformation, then, merely marks the point at which the historical religion has reaped its harvest, produced its richest fruit; and consequently could no longer maintain its internal unity nor its balance between religion and civilization.

The law of cycles operates in the case of religions and nations no less imperatively than in the case of trees, animals, planets and human beings. This law may for a time appear inoperative where the larger social bodies are concerned, but this is merely for the reason that Inan has yet attained no adequate sense of historical process, and also

indulgences, justified as the necessary virtue of the church. If modern

Such is the llaturr of the present crisis.

The old order was based historically upon Christianity in the West, upon Muhammanadism and other Faiths in the East.

Each Faith had, in accordance with the principle underlying human society, developed a characteristic civilization representing a balance between legal, cultural, economic and social factors. All these regional civilizations had arrived at that stage in the cyclic process marked by the weakening of the original religious impulse, which bound the civilization together in one organism, and by the assertion of the superiority of the constituent parts over the whole.

As in Christianity a few centuries ago, so in Muhammadanism today, law, government, education and industry have thrown off the control of the religious tradition and undergone separate development, each seeking a fulfilment in terms of

its own inde-
because even after a great social institution pendent need and without reference to the
has died spiritually it can still survive phys- general need of the community in its spir-
ically for a relatively long period. But when itual as well as material integrity. This
a religion ceases to be the motive and in- development is more complete in the West,
spiration of civilization, its date of death is but the history of Europe since the Refor-
recorded in the annals of destiny. And once mation has been paralleled in all essentials
this spiritual death has taken place, the reli- by the more recent experience of Turkey,
gion can never be artificially revived. Egypt and irln.

The "modern" world, striving to trans- The crucial point in this development is
form nationalism into world order, over- the transfer of social authority from a reli-
come the antagonism of economic classes gious organization, by which it has been
and reconcile peoples and creeds, is nothing fatally abused, to u secular organba~ionex-
else than a larger example of ancient Rome plicitly claiming to be unmoral. At the
striving to maintain order, justice and law stage of religious decay where this transfer
after its original impulse had ebbed and the of authority takes place, the secular gov-
creative power had passed from the inl- ernment cannot control the entire area
perial governlnent to the weak, despised and previously controlled by the religious influ-
minority body of Christians, reborn by the ence. The transfer is characterized by the
mystery of superhuman faith. Our social rise of several independent secular govern-
institutions are more powerful to destroy ments which divide the body of believers
than to create; no matter how conscienti- into separate, and potentially competitive
oualy administered, without transformation nations. Western nationality arose from the
they are vessels not built to outride this spiritual death of Christendom, and the na-
time of worldwide storm. tions of Isllm are similarly

independent and
exclusive.

4. When the creative power of spirit is withdrawn from the community as a whole, and the parts of the community engage in mutual strkggle for predominance or survival, the life cycle of that social order has run its course.

The next step in the process, which in reality is disintegration and not "progress" except in a local and temporary degree, consists in the reinforcement of the secular (unmoral) authority by such laws and instruments as it deems necessary to protect itself in the rapidly augmenting struggle for

national existmce. Religion is replaced by patriotism of an exclusive nature, and the social duty of man becomes defense of his national state. Militarism inevitably develops. Compulsory military duty, found necessary as economic rivalry follows the original territorial competition of the states, sets mankind upon the path of death.

I n the modern world this complete divorce between spiritual and material values, enmeshing human life in a fatal net as economic and social existence come to depend upon struggle and competition rather than upon unity and cooperation, establishes a point of crisis imperilling the race. Authority, power and initiative throughout society

linrh fixed by our prior history. For prugrras is the law of the cycle, but transformation is the sign that a cycle has run its term and a new age has dawned.

I t is evolutionary progress when a form of life becomes larger, or fleeter by adaptation to its environment. This type of progress marks the biological world, where the natural environment is fundamentally constant. Likewise, when the social environment remains fundamentally constant, an institution progresses by growth in ways determined by its original character and aim.

Unlike nature, the social environment is subject to profound alteration. The development of machine production

was more
are identified with unmoral institutions than progress from a small tool to a larger
whose fiat controls a system of destruction tool; it brought about an entirely different
well-nigh universal in capacity. On the kind of society. Action and re-action in
other hand, the spiritual tradition of each an industrialized society are not simply en-
race has become sterile, for ecclesiasticism is largement of the action and re-action of
the negation of faith. an agricultural, hand-craft society-they
Such a jungle of competitive nationalism respond in quality to a different law. The
seems to reproduce, in terms of social organ- plane has been raised from physical effort to
ixations, the era of the re-historic monsters intelligence.
marking an early stage in the biological evo- As long as the simple law of progress
lution of the world of nature. Forms of applies to human society, the evil will be
life organized almost entirely for offense and multiplied along with the p o d , the destruc-
defense had little available energy for the tion will augment by the same ratio as the
kind of response required in a changing construction.
world. Evolution left them behind. Their The symbol of transformation in the
towering strength was their fatal weakness, natural world is the organism like the but-
and in their enormous aggressiveness they terfly, which at one stage is an egg, at the
had no capacity to survive. next stage is a caterpillar, becomes then a
In the same way, the present stage of chrysalis in its cocoon, thence emerging as
armed, competitive nationalism is essentially imago, the perfect insect with beautifully
transitory and fugitive. The more aggres- colored wings. Applying the law of simple
sive it becomes, the less its capacity to meet progress to this organism at any preliminary
social problems the only solution of which stage, we would have merely a larger egg,
is non-aggresion-cooperation. The states or a greater caterpillar or a larger and

have waxed powerful upon the poverty of the people; their might is an illusion. They can dcstroy themselves by one final outburst of general war; or a series of revolutions, each perhaps small and almost unnoted, will evolve from them a type of government intelligent enough to deal with social relationships and moral enough t o summon the highest and not the lowest impulses of an evolving race.

The key to future social evolution lies in the capacity for transformation rather than in mere progress and extension along the

S.

The impermanence of the several civilizations now existing becomes clear when we give attention to the non-social character of the religions from which they separately sprang.

I n the saying, "Give unto Caesar" we are compelled to note that the Founder of Christianity l i i t e d His spiritual teaching to persons, t o individuals, and refrained

stronger cocoon.

Metamorphosis is the scientific equivalent of that organic change which takes lace in human society at those critical stages marked by the cycles of religion.

I t is by no means necessary to contemplate a simple extension into the future of the social agencies dominating this transitional era. The progress of national government into empire is strictly limited by inter-state competition, and the progress of religion into the condition of world empire by any one creed is no less impossible.

site foundation in revealed truth for the wholeness of life was not spiritually established.

Unlike a scientific formula, religious truth does not continue indefinitely and independent of the way it is applied. While a chemical action can be employed for good or evil ends with equal efficiency, a spiritual truth, to possess validity, must include the vital element represented by the believer's quality of response. When the quality of

from extending that teaching to establish a response has fallen below the level of the aim
principle for society. The character and implied in the truth, the truth becomes void
scope of the Christian teaching, at its source, of influence. The living impulse sent forth
clearly contemplated an era during which from its Source has been expended; what
individuals were to cultivate a spiritual life, remains is a form of words, a lifeless symbol,
purifying their inner motives and assinning a ceremony possessing psychic but not spir-
responsibility for their deeds, in contrast to itual effect.
and complete disregard of their social insti- Civilization is the outworking of spiritual
tutions. They were to seek a Kingdom in faith. That faith inspires fresh courage,
the realm of the awakened and conscious removes the harriers of personality and
soul, but the world was Caesar's and the groups, stimulates the mind to solve neces-
successors of Caesar. sary problems from the point of view of
Moreover, that doctrine, at its source, the society as a whole, establishes a founda-
does not fail to include a social principle tion of humall reality raised above the
alone: it is in essence a doctrine of the bestial struggle for existence, and enables
"heart" and makes no provision for the life nlanliind to take one more forward step in
of the mind. I t justifies no particular social its progress upon the eternal path.
form, creates a basis for no particular type There is, however, no historical perma-
of social institution, and in nowise explains nence for any civilization equivalent to the
those aspects of life and the universe which universality of revelation upon the plane of
constitute the ends of psychology and phi- soul. Until mankind is united within one
losophy. I t renewed man's inner life, it true faith and within one order of justice
revealed more fully than ever before the and knowledge, the need of the renewal and
nature of God and the spiritual capacity of enlargement of spiritual truth is manifest

human beings; it released a quality of personal relationships on the hinh - plane - re- quired to maintain the new vision of the sanctity of life; but Christianity, at its source and in its reality, supports no political principle, sustains no economic theory, outlines no cosmogony, throws no light upon man's relation to the physical universe, and sanctions no conception of the function of mind.

These organic limitatio~~s, imposed not by absence of power at the Source hut by lack of capacity in the environment and age, mark a cycle whose term was set at its beginning. It signalizes one necessary stage in the evolution of religion, or rather in the upward march of conscious human life, but finality is entirely absent, because the requisite and sufficient spiritual power is available to all.

6.

The external surface of human life, as recorded by sympathetic observers in every country, has become marked by appalling personal misery. Its innumerable details constitute a catalog which oppresses the heart like a Book of Doom. By war, by influenza, by poverty and by revolution a vast nulnber of people have been reduced to a narrow margin of existence we thought had been left behind with the memories of the stone age before history began.

But this external surface does not reflect the entire content of modern life. The observer who concentrates all his attention upon the evidences of misfortune and suf-

fering must be balanced by those who look to the test of life. Socialism, communism, capitalism fundamentalist or reformed-all these systems alike-are unmistakably incapable of reconciling and blending the worlds of body and mind, the truths of science and society. The more that arbitrary power is applied t o

compel their ac-
From the world of truth, as from an ceptance as programs, the more explosive
inexhaustible mine, we have derived truly becomes the reaction of the human nature
miraculous reinforcement for the feeble coerced in the name of efficiency and truth.
body in its eternal struggle agalnst the Ours is not the first civilization t o be
environment of nature. No longer need brought t o an end by mental capacity de-
human aspiration and will he limited in void of spiritual truth.
fulfillment by the inadequate tool of hand The unescapahle historic fact is that the
and arm, directed by the inaccurate and mediator between universe and humanity,
incomplete guidance of the five physical the link between the world of truth and the
senses. Mechanisms ns sensitive as thought world of social cxpcrience, has never been
itself, as powerful as human ambition re- the speculative mind but the Prophet. The
quires, stand as servants ready t o carry out mind discovers only that which it seeks; its
any material command. However far imag- voyages of exploration bring back only that
ination may fly ahead, it can reach no reality which can be confined in the small
ultimate limit beyond which the creative cage of material reason. The universe is
thought of the race dare not go. not such captive truth, such mastered
But these two worlds, the world of body lmowledge. The universe is the Will above
and the world of mind, though man lives and beyond man's physical will; that Will
native in both, appear t o co-exist inde- by which man must become and not merely
pendently, in a relationship which is a sep- possess, by which man must serve and not
aration no less than it is a contact. The merely enslave t o himself. The life and
scientist's achievement in the form of truth words of a Moses, a Jesus, a Muhammad,
has no human equivalent in the form of by the spirit inspiring them are truth.
social security. The inventor's technic has Within that truth, since it

contains man
complicated existence but multiplied pov- and is not merely man's
exploitation of what
erty. The world of truth is the modern he contains, the life of the
race is secure
Tantalus cup, offering what life cannot re- and progressive. Outside that
truth, human
ceive, even while it is likened t o the slave existence moves ever toward
destruction;
of the lamp, fulfilling every command. for the Prophet is truth in
that form in
Social systems and programs devised dur- which it applies t o the life of
mankind.
ing the last hundred years have one and all By each Prophet is
established a new civil-
been efforts t o confirm the contact and ization, because each Prophet
establishes a
overcome the separation between the world spirtual world for the soul
not less real than
of truth and the world of human experience. the nature which is the world
of the body.
They have sought to mediate between the The modern age, in all its
social relation-
possibility of mind and the actuality of ships, lies outside the
spiritual world. Hence
social need. What thought has accom- its agony, its frustration
and men-
plished in efficiency of mechanism it has tal, the degradation of an
unrepentant Prod-
endeavored t o duplicate in efficiency of igal Son.
human relations. But every system and
7.
program combining the possibility of scien-
tific truth with the social ingredient of Never has there been such
a time of sin-
human nature has produced not order hut cere, whole-hearted searching
for a founda-
an increase of conflict. What appears per- tion grounded not upon
secondary, tem-
fectly fused in the crucible of abstract porary historical events and
developments
speculation reasserts its duality when put but upon the nature of the
universe itself.

This age, in its spirit, feels nearer t o thc than upon human will must
be testecl by

ancient Prophets than has any generation since the first generation of believers laid down their lives that the divine Cause might prevail. N o t in Christendom alone, but in the other existing civilizations, the appeal t o the pure manifestation of love and wisdom, the racial Prophet, has become for many the last refuge o i hope that human life call endure, can be meaningful and blessed up011 this troubled earth.

Between themselves and that radiant Source of hope they feel the long centuries of strife and ignorance fading t o the unreality of a frantic dream. Let mankind, they cry from the depths of their souls, let mankind malw a new beginning; let life rest upon the sure foundation of the Divine will; let us become transfo~med, renewed with a new spirit, and ill that spirit proceed to transforin all things which are in denial of or in conflict with that eternal will. The nations hurry t o destruction, they lament, when vision perishes. From this undyiilg flame let our hearts and minds he kindled so difficult of real-

conformity to the conditions its own Prophet laid down. When the churches voluntarily disband, and people of all denominations and sects seek the Prophet upon absolutely equal terms, then, and then alone, will this psychological crusade reach the Holy Land. As long as certain individual believers alone fulfil this test, the movement will not affect the vital problems of civilization but remain in the limited realm of personal experience.

I t may produce a beautiful literature; it will not carry civilization outside its captivity to the lords of war. There is also, it n~ould appear, another essential condition t o be met in this poignant appeal from the world to God: the recognition that other races likewise had their Prophets, their revelations of the Divine will. For without such recognition, the crusade goes hostile and armed, a cl~allenge t o battle and not a conquest of universal peace. These two conditions-at root one condition seen in two different aspects-may fairly be said to be

with the fire of love.

As the crisis persists, this call, feeble at first, becomes louder and more assured. First a personal attitude, then a social movement, gathering force and momentum, the going back t o the Prophet now represents a mighty psychological crusade paralleling the physical crusades of medieval times.

T o what degree can this movemellt be fulfilled?

The Prophet himself made a iulldamental condition, that those who sought t o follow him sl~ould abandon their goods, their wealth, and walk in his path. This was said to a rich man's son, but does it not apply likewise t o those who have inherited goods and wealth in the realm of mind? Does it not mean that those who seek t o return today must abandon their acquired culture, their traditional philosophy, their ecclesiastical institutions, their rites and ceremonies, their pomp of church and churchly power? Either it means this, or it means nothing a t all, for the Prophet was not slain by the materially rich of his day, he is awareness of

ization as t o be highly improbable, if not impossible, a t least without one single precedent in human history. Rivers flow downhill; and the water once descended from its spring does not return.

8.

A contemporary historian remarlis that the old world has died, but a new world has not yet been born. This view is no doubt the expression of an attitude which has come t o prevail among lnany thoughtful people over a wide social area. I t perceives that the foundation of the civilization existing prior to the European War cannot be rebuilt; i t realizes to the' full the present instability of conditions and the lack of agreement among aims and programs; i t frankly admits that the future, both in general trend and in outline, is concealed from the rational mind. Its clarity of analysis of the past is matched by its incapacity for synthesis directed toward the future.

What emerges from co~lsiderationof this frank and sincere assertiou is awareness of

was slain by order of the established church. For Christendom, surely, the sincerity of all effort t o establish life upon Divine rather than human habits, and thereby overlooks the significant fact that civilization is an effect and not primarily a cause.

For civilization, long before it emerges in formal institutions, exists as an aspiration of the heart, as an ideal to be pursued and fulfilled by every faculty of mind and soul.

I t is only when human aspiration and ideal, shared by a considerable group or community, has gathered force and thrust through to the plane of social action, that civilization actually begins. Without this preliminary period of spiritual action, no civilization has ever become manifest. That period is to the later formal institutions and habits and doctrines as the root to the visible tree. Though the entire tree is potentially present in the seed, the great trunk and the

the ar~ificiallimitation assumed by the rational intelligence in dealing with the process of human history. By the phrase "old world" and "new world" it means civilization as formal institutions and established mankind, cultures but not spiritual knowledge, nations but not civilization, and religions but not a brotherhood embracing the earth. We therefore approach the vital problem of world peace without experience of what world peace really is. World order -the goal of human evolution-can not rightly be conceived as a mere truce or treaty between groups or institutions each born of past strife and discord, each cherishing a secret or avowed superiority and each committed to an ideal of sovereignty incompatible with the needs of permanent peace. Nor can world order be effectively upheld on terms of "non-cooperation" with existing agencies responsible for the little public order which now remains. Peace does not consist in abhorrence of war but in maintaining a steadfast conviction that the

widespread branches are contingent upon a end of faith is human unity and the fulfil-
period of prior and invisible growth within ment of intelligence is a new social form,
the soil. worldwide in scope and superior to the local
T o complete the thoughtful statement forms which can no longer protect mankind
uttered by the historian, it is necessary to and serve its highest interests.
seek for the future "world" not in different I n addition to a political world order, the
programs and expedients adopted by the attainment of universal peace involves:
institutions of the dead "world" but in evi- 1. The harmony and cooperation of races.
dences of a spiritual life intense enough, 2. The unity of religions in a world
universal enough, to establish within hu- faith.
manity that inner power required to raise 3. An economic world order in which
the trunk and spread forth the branches of capital and labor are conjoined in a rela-
a tree whose fruit shall be universal peace. tionship of partners and not competitors.
World order, it is clear, represents a goal 4. Compulsory education throughout the
which includes the reconciliation of two world, and an education grounded in uni-
values or ideals: the spiritual value of human versal ethics and adapted so as to prepare
brotherhood, and the social value of a every child for a useful trade, art or pro-
united, an organic civilization. fession.
Without a firm and enduring basis in Y. A universal secondary language.
moral unity, the institutions of society, no Compared t o these organic aims, the peace
matter how far extended, cannot alone pro- etforts aimed at occasional details such as
duce peace but will remain as centers of reduction of armaments or the signing of
disunity and strife. On the other hand, new treaties arc insignificant. The charac-
those instinctive anarchists who path a ter of this age is wholly new. I t is charged
"brotherhood" conceived as absence of gov- with a spirit of

transformation superficially
ernmental institutions are na'ive and imma- violent but in reality
constructive. The
ture. Society without institutions would be whole problem of world order
consists in
a body without vital organs capable of ex- attaining an attitude of
reverence and hu-
pressing its various capacities and maintain- mility to that creative
spirit.
ing its existence. The principles briefly
stated here were
These two values-humanity and civiliza- promulgated more than twenty
years ago by
tion-have never been reconciled and united 'Ahdu'l-Bahb, in whom the
spirit of the age
within the brief historic period known to found its most faithful
interpreter and its
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QUEEN MARIE OF KUMANIA

BY MARTHAL. ROOT

"Hozo great the blessedness that nwaits the king who will arise t o aid My Cause in My Kingdom, who will detach hinsself frons all else but Me! Such a king is nnmbeved with the com-)anions of the Crimson Auk-the Ark which God has prepared for the)cojle of Bahd. All must glorify his name, must reve7,ence his station, and aid him t o unlock the cities with the keys of real religion satisfied.

My Name, the omn,ipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brozu of creation, the fonntain--head of blessings unto the zuhole world.

Offer u), 0 people of Bahd, your ssb- stance, nay, yoz~v very lives, for his assista~zcc."

%XI2

that same year show how deep was her con- firmation. Here is one written to her loved friend Loie Fuller, an American then resid- ing in Paris, which after these ten years can be published for the first time:

"Lately great hope has come t o me from one, 'Abdu'l-Bahi, a personal follower of Christ. Reading, I have found in His and His Father all my yearnings for If you ever hear of Bahi'is or of the Bahb'i Movement which is linown in America you will know what that is! What I mean, these books have strengthened me beyond belief and I am now ready t o die any day full of hope; but I pray God not to take me away yet, for I still have a lot of work to do."

Other letters record that first of all she was teaching her young daughter Ileana about these beautiful truths. For ten years and t o promote Bahi'u'l16h's great Teach- Her Majesty and

her daughter, H.R.H.
ings has been IHer Majesty Queen Marie of Princess Ileana
(now Archduchess Anton),
Rumania, one of the queens of this twen- have read with
interest each new book about
tieth century who stands highest in intel- the Bahi'i
Movement as soon as i t came
lect, in vision, in clear understanding of the from the press.
new universal epoch now opening. Her As we know she
wrote three marvelous
Majesty received the book "Bahb'n'11611 and articles about
these Bahb'i peace Teachings
the New Era" by Dr. J. E. Essle~uont and in 1926, and as
they were syndicated each
a note from the writer of this article who article appeared
in nearly two hundred
first visited Bucharest, Rumania, in January, newspapers in the
United States and Canada.
1926. The Rumanian Queen, grand-daugh- Many millions of
people were thrilled t o
ter of the renowned Queen Victoria of the read that a Queen
had arisen t o promote
British Empire and of Czar Alexander I1 Bahi'u'llhh's
plan for universal peace.
of Russia, both of whom received Tablets Quickly these
articles were translated and
from Bahi'u'llhh in their day, read this vol- published in
Europe, China, Japan, Aus-
ume until three o'clock in the morning and tralasia and in
the Islands of the seas.
two days later, on January 30, 1926, re- Received in
audience by Her Majesty in
ceived me in audience in Controceni Palace, Pelisor Palace,
Sinaia, in 1927, after the
in Bucharest. Her first words after the passing of His
Majesty King Ferdinand, her
greeting were, "I believe these Teachings are husband, she
graciously gave me an inter-
the solution for the world's problems to- view, speaking of
the Bahi'i Teachings
day!" The account of that historic morning about
immortality. She had on her table
appeared in "The Bah6'i Magazine" in and on the divan
a number of Bah6'i books,
Washington, in June, 1926, but very illu- for she had just
been reading in each of
minating letters written by IIer Majesty them the

Teachings about Life after death.
- She asked the
writer t o give her greeting
lGleaningi fvom the W ~ i f i n ~ of
r B~hd'rr'ildh,
p. 212. t o Shoghi
Effendi, t o the friends in fr6n

and to the many American Bahi'is who she
said had been so remarkably kind to her
during her trip through the United States
the year before. Also, she graciously gave
the writer an appreciation of these Bahl'i
Teachings in her own hand-writing, for
Volume IV. of the "Bahi'i World."

Meeting the Queen again on January 19,
1928, in the Royal Palace in Belgrade, where
she and H.R.H. Princess Ileaua were guests
of the Queen of Jugoslavia-and they had
brought some of their Bahi'i hooks with
them-the words I shall remember longest
of all that Her dear Majesty said were these:
"The ultimate dream which we shall realize
is that the Bah6'i channel of thought has
such strength, i t will serve little by little
t o become a light t o all those searching for
the real expression of Truth."

mighty spirit; a most unusual Queen is she,
a consummate artist, a lover of beauty and
wherever she is there is glory. Perhaps too,
a Queen is a symbol, people like to have
their Queen beautiful and certainly Queen
Marie of Rumania is one of the most lovely
in this world today. Her clothes, designed
by herself, are always a "tout ensemble"
creation so harmonious in colors they seem
t o dress her soul. She received me in her
private library where a cheerful fire glowed
in the quaint, built-in fireplace; tea was
served on a low table, the gold service set
being wrought in flowers. There were flow-
ers everywhere, aud when she invited me
into her bedroom where she went to get the
photograph which I like so much, as I saw
the noble, majestic proportions of this great
chamber with its arched ceiling in Gothic

Another happy audience was in Her Majesty's lovely summer palace "Tehna-Yuva," at Balcit, on the Black Sea, in October, 1929. Again in the home of Archduchess Anton at Madling near Vienna she and her mother received me on August 8, 1932, and in February, 1933, and Her Majesty made this great statement which was used as the frontispiece t o "Bahi'i World," Volume IV.: "The Bahl'i Teaching brings peace and understanding. It is like a wide embrace gathering together all those who have long searched for words of hope. I t accepts all great prophets gone before, it destroys no other creeds and leaves all doors open. Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahl'i Teaching the real spirit of Christ so often denied and misunderstood. Unity instead of strife, Hope instead of condemnation, Love instead of hate, and a great reassurance for all men."

design, I exclaimed in joy, "Your room is truly a temple, a Ma&riqa'l-A&lcir!" There were low mounds of hyacinths, flowers which Bahi'u'llih loved and mentioned often in His Writings; there was a bowl of yellow tulips upon a silken tapestry in yellow gold, a tall deep urn of fragrant white lilacs, and an immense bowl of red roses.

Controceni Palace is the most beautiful palace I have seen in any country in the blending of its colors and in its artistic arrangements.

Her Majesty is a writer as well as an artist, and Her Memoirs entitled "The Story of My Life" were just then being published in "The Saturday Evening Post." She told me she writes two hours every morning unless her time is invaded by queenly duties, charity duties, family duties. She was pleased with the sincere letters that were pouring in from all continents giving appreciations of her story. She told me the American people are so open-hearted and that from the United States children, pro-

Then in the audience in Controceni Palace on February 16, 1934, when Her Majesty was told that the Rumanian translation of "Bahi'u'llih and the New Era" had just been published in Bucharest, she said she was so happy that her people were t o have the blessing of reading this precious Teaching.

H o w beautiful she looked that afternoon -as always-for her loving eyes mirror her

A most pleasing letter had just arrived from Japan from a girl there who thanked God Who had allowed her to live in a period in which such a wonderful book had been written! "This," said the Queen, "is one of the nicest appreciations I have ever heard."

Then the conversation turned again to the Bahi'i Teachings and she gave a greeting to be sent t o Shoghi Effendi in Haifa. Later she mentioned an incident in Hamburg when she was en route t o Iceland in the summer of 1933. As she passed through the street, a charming girl tossed a little note to

fessors, farmers' wives and the smart people had written t o her, the tone in all their letters revealing Her Majesty's entire sincerity and the deep humanity of her character. One reacher wrote H e r - ~ a j e s t ythat in her childhood each one lived through his own childhood: another said, "All who read your story have their own lives stirrcd!"

The Queen remarked, "And this is a very satisfactory criticism for an author."

'u'llih had sent to her Grandmother Queen Victoria in London. She asked the writer about the progress of the Bahi'i Movement especially in the Balkan countries.

"Since we met two years ago," said Her Majesty, "so many sad events have happened! I loolx on with a great deal of sorrow a t the way the different peoples seem t o misunderstand one another; especially now that I have become vely lonely in my home, I have all the more time to think over these problems, and I'm sometimes very sad that 1 can do so little. However,

I know that
her into the motor car. It was: "I am so the right spirit and the right thoughts go
happy t o see you in Hamburg, because you a long way towards that unity of hearts
are a Bahi'i." Her Majesty remarlxed that which I haven't given up the hope to see
they recognized a Bahi'i and this shows a before I pass on."
spirit of unity in the Bahi'i Movement. She spoke, too, of several Bahl'i books,
Her Majesty said to me, "In my heart I the depths of "iqin" and especially of
am entirely Bahi'i," and she sent me this "Gleanings from the Writings of Bahi-
wonderful appreciation: "The Bahi'i Teach- 'u'llbh" which she said was a wonderful
ing brings peace t o the soul and hope t o book! T o quote her own words: "Even
the heart. T o those in search of assurance doubters would find a powerful strength in
the Words of the Father are as a fountain it, if they would read it alone and would
in the desert after long wandering." give their souls time to expand."
And now today, February 4, 1936, I have Her Majesty kindly promised to write
just had another audience with Her Majesty for "Bahi'i World:' Volume, VI, a special
in Controceni Palace, in Bucharest. As I appreciation and to send i t after four days.
was starting t o walk up the wide ivory I asked her if I could perhaps speak of
toned stairs carpeted with blue frdnian rugs the broach which historically is precious t o
t o the third floor suites, at that very mo- Bahi'is, and she replied, "Yes, you may."
ment over a radio came the rich strains of Once, and it was in 1928, Her dear Majesty
the Wedding March from "Lohengrin." had given the writer a gift, a lovely and
played by an orchestra. I t seemed a symbol: rare brooch which had been a gift to the
the union of spiritual forces of the East and Queen from Her Royal Relatives in Russia
Europe! Again Queen Marie of Rumania some years ago. I t was two little wings of
received me cordially in her softly lighted wrought gold and silver, set

with tiny dia-
library, for the hour was six o'clock. She mond chips and joined
together with one
was gowned in black velvet and wore her large pearl. "Always you are
giving gifts
great strands of marvelous pearls. The fire t o others, and I am going to
give you a
in the grate beamed a welcome with its gift from me," said the Queen
smiling, and
yellow-glowing fragrant pine boughs and she herself clasped i t onto
my dress. The
large bowls of yellow tulips adorned the wings and the pearl made it
seem "Light-
apartment. bearing," Bahh'i! I t was
sent the same week
What a memorable visit it was! She told to Chicago as a gift t o the
Bahi'i Temple,
me she has a friend in 'Alslii, Palestine, the Ma&riqu'l-A&kir, and at
the National
who knows Shoghi Effendi and this friend Bahi'i Convention which was
in session that
recently has sent her pictures of 'Akk6 and spring, a demur was
made--should a gift
Haifa; the two were playfellows when they from the Queen he sold?
Should it not be
were children and met in Malta. She also kept as a souvenir of the
first Queen who
told me that when she was in London she arose t o promote the Faith
of Bahi'u'll&h?
had met a Bahi'i, Lady Blomfield, who had -However, it was sold
immediately and the
shown her the original Message that Bah6- money given to the Temple,
for all Baha'is

wcrc giving to the utmost to forward this Inadequate as is d ~ one
~ yd r ~ i ~LO
l r porLrdy
mighty structure, the first of its bind in Her Majesty Queen Marie of
Rumania's
the United States. Mr. Willard Hatch, a splendid spiritual attitude,
still these few
Ba116.i of LOS Augeks, California, who glimpses do show that she stands
strong for
bought the exquisite brooch, took it to the highest Truth, and as an
historical rec-
Haifa, Palestine, in 193 1 and placed it in ord they will present a little

of what the
the archives on Mt. Carmel where down the first Queen did for the Faith of Bahl-
ages it will rest with the Bahl'i treasures. 'u3l1&h.

THE EPIC OF H U M A N I T Y

From "The Promise of All Ages"

BY CHRISTOPHIL

B A H A ' W ~ A Hrevealed a sublime vision of human history as an epic written by the finger of God and proceeding along an ordered course to a climax, the nature of which was exactly defined before the story opened and the appearance of which at the date ordained by the Author no human misunderstanding nor opposition could prevent or postpone.

He taught that human history throughout its entire length was an intelligible and connected wholc, centring round a single theme and developing a common purpose.

From the beginning of the cycle to the present day and beyond the present to the cycle's distant end, one master-scheme is by set degrees disclosed. The stage upon which the action moves forward is the entire globe, with all its colitinents and all its seas; and there is no race nor nation nor tribe nor

This scheme is carried out by the power of God's will and it has its origin in his desire for the well-being of his creatures.

Its aim is the training of the peoples of the world to live and to work together in harmony, and to establish by God's articular assistance a universal civilisation in which all the human faculties shall find at last adequate and complete expression. The attainment of this goal is in the Divine Author's eyes the opening of the main movement of human history. All previous 2nd earlier events are in the nature of an introduction. They are steps up a long ascent, causes of a desired result. However important they be, their meaning liec not wholly in themselves, but in the fact that they look and lead forward to a transcendent issue save for which they themselves would never have been called into existence.

even individual who has not a designated place in the unfolding of the Grand Design of God.

This doctrine of the unity of world-histories held in the revelation of Bah6'u'll~h a position of cardinal importance. He was far from being the first among the Messengers of God to reveal it. Those "prophets which have been since the beginning of the world" and lesser seers as well as they have given glimpses of it to mankind, or have referred to it in symbol and in parable. I t is indeed involved in all the historic faiths of the human race, and there is no world-religion extant which can be fully understood without a k~lowledgeof its truth. But Bahi-'u'116h was the first to lay on it so great an emphasis and to expound it at large and in plain terms. On it depends the significance of his own advent and the timeliness of his humanitarian reforms; and on it turns his teaching as to the aims ~ n dmethods of Providence in its dealings with mankind.

Secular schools of thought cannot be said to have applied nor adopted any such broad conception of the integral unity of all human history. In past times, truths so large did not find easy entrance into the minds of men. So long as accurate Imowledge of distant peoples was as hard to gain as accurate knowledge of past events, such doctrines would remain for scholars disembodied and unsubstantiated ideas. Today, histories of mankind on a comprehe~~sive scale have become numerous; yet those of them which present the complete story as having an organic plot like a well-constructed epic, are probably few indeed.

I n the sphere of religion, however, the case is different. The idea that the course of human events is directed by a stronger will and a clearer eye than man's to a predetermined end is found in more revelations than one. I t is said to have been mentioned by thc founders of all the world-religions.

Though it has not been in any past age of

such critical in~erestas it is today and bas
the laat days t h a ~
not before been treated so fully as now by
BaL6'u'llih, yet it has never been kept
wholly concealed from man. There are ref-
erences to it in scripture or tradition which
are clear enough to show that this truth is
part of the common religious knowledge of
mankind while slight enough to prove that
it did not hold in any High Prophet's teach-
ing the same importance as in that of Bah6-
'u'116h.
The general fact that God ordains human
events long ages before they take shape on
this earth (somewhat as a dramatist will
complete his play Lefore it is embodied in
action on the stage), was alluded to by Jesus
when He said of the righteous in the Last
Day, "Enter into the joy prepared for you
by the Father before the beginning of the
world"; and again on many occasions by
the Apostle Paul, as, "He chose us in him
before the foundation of the world" (Eph.
i. 4) , and by Peter who speaks in a similar
connection of "the foreknowledge of God
the Father" (I Peter i. 2) .
Muhammad bore the same witness when

"It sl~allcumr to pass in
the Mountain of the Lord's
House shall be
established in the top of the
mountains ...
and all nations shall flow t o
it. They shall
beat their swords into
ploughshares and their
spears into pruning hooks;
nation shall not
lift up sword against nation,
neither shall
they learn war any more" (I. 2,
4).

Or Zechariah:

"The Day of the Lord cometh. ...And
the Lord shall be king over all the earth; in
that day shall there be one Lord and His
name one" (Zech. xiv. 1, 9) .

Or again Joel:

"The Day of the Lord cometh
. . . there
hath not been ever the like,
neither shall
there be any more after it
even to the years
of many generations. .. .
Ye shall eat in
plenty and be satisfied and
praise the name
of the Lord that hat11 dealt
wondrously with
you .. . ! I will pour out
my spirit and
your sons and your daughters
shall prophesy
. . . your old men shall dream

dreams ...
he revealed that the first thing which God created was a pen and that he said to it, "Write." I t said to hi, "What shall I write?" and God said, "Write down the quantity of every separate thing to be created." And it wrote all that was and all that will bc to ctcrnity.

More specifically, Zarathustra taught the gradual perfecting of mankind under divine law and the God-guided progress of history towards a distant but certain culmination.

At some unknown date the Hebrew allegory of the creation of the world in seven days made a cryptic allusion to the procession of world-religions and to the final consummation of God's full purpose in the Seventh Day, the day o i maturity, completion and rest. The seers of the Hebrew people, lifted by inspiration into the eternal realm, would descry some sign or feature of the far-off Day of God, the foreordained climacteric of world-history, and in a mood of exaltation would give utterance to their predictive vision without fully comprehend-

your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my spirit. And I will show wonders in the heaven and on the earth. The sun shall be turned into darkness and the moon into blood before the great and the terrible Day of the Lord come.

And whosoever shall call on the name of the Lord shall be saved" (Joel ch. 2) .

Confucius, more than five centuries before Christ, outlined in his book, Spring and Autumn, the ordained Plan of History in brief but plain terms.

He divided history into three stages. In the first, which he called the Stage of Disorder, the social nlind was very crude; there was a sharp distinction between one's own country and other countries, and hence attention was paid more to conditions at home than abroad. I n the second stage, the Advancement of Peace, there was a distinction between civilized countries on the one side and those uncivilized on the other; the

ing what they saw or measuring the interval which separated them from its fulfilment.

Isaiah cries:

range of civilization extended and friendship between nations became closer. The smaller people could make their voices

heard. In the third and final stage, the order of existence and fit themselves to Supreme Peace, there was no distinction at these higher conditions. all among the nations of the world. All which in the became civilized and met upon the level. Day of God are to be laid upon mankind Righteousness prevailed and the world was can be gathered from a sympathetic reading unified.

The nature of those charges

of the prophets of Israel. Those seers wrote Jesus spoke much of the Last Day (the -as a great poet might write-with their Kingdom of God as He usually called it) minds turned towards God and their hearts and of its near approach. "The Kingdom lighted and warmed by ardent faith. They of Heaven is at hand." He did not stress, could not control the vision that was vouchas Confucius had done, the historical aspect safed them: they could not complete it of the coming climacteric, but taking up the nor set it in its own environment and perwarnings of the Hebrew prophets He spoke spective, nor plumb its meanings nor yet of the unexpectedness of its advent and of count the years which should elapse before the terrible jeopardy into which it would it descended from the realm in which they bring mankind. Even in an age so late in say it to the realm of actuality. When the history as His, a full account of the devel- prophets are read in this spirit as Jesus and opment and destiny of the race would have the evangelists read them, there rises into been premature. He kept the fullness of view a clear and boldly sketched outline of this truth among those things which He had those world-developments which from the to say to His disciples, but which at that creation have been laid up to await the stage they could not yet bear. present hour.

But now a new occasion has arisen. New opportunities, new problems, new perils, confront mankind; and with these new conditions has come the need of a new knowledge. He who, before the human race began, fixed the date at which that untreated race would reach the apex of its course and attain the maturity of its powers, has now declared that the Date has come. He who, in dim and distant ages long past, solemnly ratified with His people a Covenant and made to them a faithful promise that He would bring them all to His Kingdom in His own good time, has now in this epoch kept His ancient promise and fulfilled the Covenant in its completeness.

This present time is God's Good time. This present time is the Era of which the beginning of the world prophets have chanted and seers have sung. Suddenly-unexpectedly-unawares-without observation (exactly as Jesus said) the fullness of the Glory of God has irradiated the globe from the east to the farthest west. The Day of the Lord has dawned. Keeping his

The picture is one which has puzzled, fascinated and awed the Christian mind.

The impression made by the vision upon the seer-prophets was profound. They write or utter in a strain of exaltation which finds its answer across the years in the rapturous but not less deep emotion of the Christ telling of his second Advent. The strange scenes and deeds and wonders that appear in the picture are hardly more startling than the violent contrast of the colors in which they are painted. Here Hell seems to reach out t o the gates of Paradise; delusion and enlightenment, despair and victory, the unlighted Pit and the sunshine of God's own presence seem all to have a place here, and through some purgation of Phlegethonian misery man hardly comes alive to inherit the promise of all ages.

The Event which the Hebrew prophets foresaw was not t o be an isolated occurrence; it was one of a series of events; it was the Last Day of many days. But it transcended all before it as to be outstanding and paramount. Its splendour outshone all

pledge, God has thrown open to men a new previous splendours, and its blessings were
domain of life and activity, has conferred so far above all previous experience and
on them new powers, laid on them new re- precedent that men would live in a new
sponsibilities; and he demands that they world and would not even remember the
enter as quickly as may he into this new former things that had passed so utterly

away. So full will be the Revelation vouch- a precision not used before, the brotherhood
safed by God in the Last Day, so glorious of mankind and the unity of their develop-
the effulgence of this supreme Theophany ment from the infancy of the race to the
that darkness and error will not be able to present time.
withstand the impact of its might. They History, he taught, is in its,length and
will flee and perish. The radiance will breadth one and single. I t is one in its
sweep across the entire globe from the east structure. I t is one in its movement. From
to the west. I t will settle and abide in the beginning of time the whole human
every land. Mankind will become one, and race has been subject to one law of de-
will be organised round a single central velopment; and it has advanced age after
authority which it will recognise as divinely age in accordance with one and the same
appointed. One law will run throughout principle and by the application of one and
the whole earth. National distinctions will the same method. Its whole movement has
not be obliterated; the various nations will one source and one cause, and is directed
meet upon a common level but will retain towards one goal. The unification of the
their separate identity. All peoples and races world, instead of being an afterthought, or
will share a common relation to one another. of needing an improvised miracle for its
A Universal religion will unite rhe hearts of completion, is the normal conclusion of a
all. Mankind will form a single congrega- process that has been going on since the
tion, their God being recognised everywhere race began. Each of the

world-religions
as one and the same God endowed with the same attributes and known by the same Name. The Glory of the Most High in its depth and in its height will be ~ o u r e dforth over the earth; and spiritual gifts, once the privilege of a gifted few, will be possessed by the many. War will be abandoned. The skill of those who made weapons of destruction will be turned to beneficent uses. All the world over, men will be able to enjoy their homes and their prosperity in security and peace.

(See, for instance, Isaiah ii. 2-4; xv. 17-21; Zech. ix. l o ; xiv. 9; viii, 20 ff.; Zeph. iii. 9; Micah iv. 1-r, etc.)

Such is the prophets' picture of the world conditions of the Last Day; such-believe the Bahi'i-are this hour is called upon to make. Prescient of the crisis and the difficulties that lay ahead, Bah6'u'116h, half a century ago, with timely forethought, offered to mankind the knowledge that would enable them t o shoulder the new responsibility

has its own set place within this vast economy. Each is mediated through a Master Prophet from God by one and the same principle and bears witness to some phase of one indivisible Truth. No religion bas been exhaustive or final. Every one admits of development and invites it. If all were under God thus developed, each along the line of its own implicit truth, they would not move farther and farther apart, but on the contrary would approach one another till at last they merged and became one.

The ultimate ideal of them all, whiie not the same as any one of those from which it grew, will yet be consistent with the essence of each of them. I t is the universal religion: the fruit and the perfection of all that preceded it. He who accepts it on its appearance will not deny the ancient Faith of his forefathers; he will reassert it, and at the same time will accept all the other revealed faiths of manlrind.

When all men know the certainty of their common history and their

organic unity,
about to be imposed upon them. He not then, said Balii'u'llih, on that linowledge
only outlined a large plan of reform, but he will be built the temple of peace and the
explained, with an emphasis, a fullness, and fabric of future civilisation.
P m s 1 D E N - r DR. EDUARD BENEB of and its summary of the principles for peace.
Czechoslovakia, who in December, 1Y3 j, I followed it during the war and after the
succeeded President T. G. Masaryk, incor- war. The Bahi'i Teachimg is one of the
porates the spirit of the young Republic in spiritual forces now absolutely necessary to
its concentration on liberty, democracy and put the spirit first in this battle against
culture in the new world order. I had the material forces."
honor and the privilege to have an audience He has studied carefully a number of the
with him at Hradc'any Castle in Prague, on Works of Bahi'u'llih and 'Abdu'l-Bahi.
April 22, 1936. Passing through those great He said concerning peace: "Peace is in
reception halls in that centuries-old famous danger today because the spirit is lacking;
castle where kings have held sway I ob- in these chaotic times since the Great War,
served everything minutely, but when I the fight is terrifically keen between the spir-
came into the presence of this young Presi- itual and the material forces. Many people
dent in his audience room, I saw only him. are convinced that the material forces are
He is the living embodiment of a man with dominating and will dominate, but I have
a mission, and that mission is peace. He always believed that the spirit will finally
may be building greater than he Imows! win. I t is always so. Jesus said, 'Fear not
Certainly it was thrilling, when one remem- those who can kill the body but those who
bers how Bahi'u'llih more than fifty years can kill both the soul and the body.'
ago urged the rulers of the world to study "The Bahh'i Teaching," the President
His spiritual plan for the good of the world again affirmed, "is one of the

great instru-
and the happiness of the nations, to find ments for the final victory of the spirit and
today in Czechoslovalcia a second Ruler of of humanity." I t is a great impulse for-
this Republic who has the insight to see the ward when true rulers like President Beneg,
significance of the Bahi'i Peace Plan. President Masaryk and others begin to turn
Also of extreme significance to readers to the Bahi'i Teachings to safeguard the in-
is the historical fact that the Messages terests and promote the well-being of the
addressed by Bahi'u'llih from His prison in whole human race.
'Akkl to the kings and rulers of Europe- The President spoke next of his own
one of whom was the monarch whose realm country and its aims for peace. One felt
included this same Czechoslovakia-in 1869 that Czechoslovakia is solid and sound
and 1870, not only declared that Universal physically and morally. He said: "We
Peace was the first obligation of govern- have no upheavals in our country, we have
ments in this new age, but predicted the tranquillity, progress without any revoln-
overthrow of every government resisting tionary rights or lefts. We do not ask
this ideal-a prediction that has been lit- anything of anybody, we are not a provoca-
erally fulfilled. tion to any one, and we attack no one. We
"President BeneS, what do you think of entrust our affairs to the League of Nations
the Bahi'i peace Teaching?" I asked him in Geneva and to the World Court at the
that morning, and he replied: "As you Hague. Our conscience is clear, we do not
know, I have followed it with deep interest fear international judgment. If we are
ever since my trip to London to the First right, it is well; if we are wrong, we shall
Races Congress in July, 1911, when I heard make the corrections; that is the spirit of
for the first time of the Bahi'i Movemellt this country and its government."
5119

He spoke fervently about universal peace. visitor feel he has time to speali. The nine
His own words were: "Peace is the worlc men who came out from his audience

of men, exactly as war is the work of men. chamber just before I entered it, looked very
I am of the opinion that governing ~eople happy and in their eyes glowed the fire of
are always responsible for the wars. The the spirit.
responsible people in certain numbers can He is the wisely-chosen President of an
make the wars, or they can establish the energetic nation that dwells, in its geograph-
peace." ical position, at the very crossroads of
Such is the President of this little nation northern, southern, western and eastern
in the midmost hear1 of Europe, the coun- Europe. Through the Baha'i Teachings this
try which is the balance, the counterpoise t o Republic of Czechoslovaliia can become a
the entire European equilibrium. He is an center of the cultural currents which a new
optimist; he told me: "I do my best, I divine civilization is creating. The nations
have a good conscience. I do all I can, in that arise to the peace ideals of this new
such a case one cannot be a pessimist." He universal cycle are those that will go for-
is a constructive pacifist, some even call him ward to the highest evolution. A half-
a militant pacifist in his march of ideas and century ago, Bahi'u'llbh wrote that the
tremendous efforts to establish good-will present-day order would be rolled up and
among the nations. To me he seemed a new one spread in its stead; he said the
neither proud, nor humble, but unconscious most Great Peace will come. Those who
of his personal self he devotes his very being have vision to see beyond the present dark-
t o his a i m - a n d that aim is to help make a ness can be optimistic, for they perceive
world of peace. He is most appreciative. a new world order-viewing the world
He is most courteous; though he is such a as an organism-slowly but surely appear-
busy man, he does not hurry, he makes each ing!

SPIRITUAL PERSPECTIVES

O N rare and precious occasions the truth- writings are a stirring fusion of poetic

seeker attains a summit of vision so corn- beauty and religious insight. I, like another,
manding that ~t guides and gladdens all his have been "struck by their comprehensive-
lesser ways of life. He sees far; he feels ness." I find they have extraordinary power
deeply; he comprehends much: he stands to pull aside the veils that darken my mind
on a peak of spacious philosophic orienta- and to open new visions of verity and life.
tion, and locates himself on the map of Spntial perspectives are familiar in draw-
existence. Certain axial lines of reality seem ing, architecture, and other arts. Before me
to converge in his clear and glowing con- stands a perfect example: an etching by
sciousness. And from this cosmic outloolr Blandlug Sloan, inscribed Two Infinztes,
emerges a philosophic poise akin to religious Open and Closed. From a star-set vortex
peace of mind. Both are ineffable and at the left center burst forth two systems
unshakable, steadying and satisfying, a peer- of seemingly endless lines. Running off into
less harmony. This elevated experience may the right distance an eight-way path, arched
be called a spiritual perspective. by other lines, converges tubelike at a van-
In the latter phrase I know that I am ishing point in deep space whence fancy
mixing metaphors and metaphysics because must carry on. Out of the vortex at the
I purpose to show their kinship, the yoked left originates a spiral of ever-widening light
consanguinity of poetry and philosophy. hands which leap outward toward an in-
These constitute a balanced pair of wings finite expansion. One's imagination revels
for ascending the ecstatic heights of cosmic in the suggestions of boundless space in
vision. every direction.
There is one distinctive kind of literature
where metaphors and metaphysics abound This brilliant creation is a concrete
and blend in beautiful perfection. That symbol of an infinite concept. The uni-
literature consists of the noblest utterances versal idea of spaciousness is metaphysical:
of the world's high prophets. Their words its picturesque embodiment is poetic: the

live on in men's hearts because they unite two factors fuse in inseparable unity. I t
truth and beauty. They exhibit an equi- matters little whether one says that the sense
librium and sense of security amid confusion form blossoms into the idea of endlessness
and persecution the secret of which I long or that the idea of endlessness becomes in-
to know. How could Buddha, Jesus, Bah6- carnate in the sense form. In such a unity
'u'116h, and others, remain calm and sweet is exemplified the essential meaning of a
while suffering dreadful insults and depriva- spiritual perspective. I t is the center of an
tions? For some reason they were un- interflow or discharge between the two
touched by the worldly troubles that dis- worlds of sense and of spirit. But whereas
turb lesser minds. But how can painful the limes of material perspective close to a
troubles seem unimportant save as they are point, spiritual insight opens toward the ever
much subordinated to some large per- expanding realms of human and divine life.
spective? And between the two
infinites in Sloan's
What do spiritual perspectives mean in etching stands man, scratching his head,
the concrete? As illustrations I shall select uncertainly balanced, puzzled, half-comic.
some of the priceless vistas revealed in the Whenever I contemplate this comic figure,
writings of the Bahi'i founders. These I wonder how funny I look from God's
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President Eduard Bener

viewpoi~~t?By way of analogy I recall a a kind of focal center where values and
pathetic ant lost on a sidewalk and a fly truth become real, significant, or illumi-
beating a window pane to escape. I am nating, just as a highly polished diamond
eager to seize upon some cosmic perspective becomes the point for the display of the
to redeem me from comic narrowness and inner nature and beauty of light. A spir-
futility. itual perspective produces a tremendous
Other kinds of perspectives exist. In intensification of individual

awareness.

arithmetic I need not count far without discovering how I could go on forever. Indeed rhe mathematician tells me that if I can define the relation of one term to its two neighbors, I may possess the principle of an infinite series. In an analogous way, if I can determine the essence of a few drops of ocean water, I may have the key to the chemical constitution of the seven seas.

Perhaps in social life certain basic relationships between neighbors can be defined which would be good for all men to practice. Such a universal ethical principle would be another variety of spiritual perspective.

Are there not then some patterns of conduct, generated perhaps by a genius, which might radiate to all men, for their weal or woe? It is evident, for example, that some individual man had to be the first to smoke a pipe of tobacco else smoking could not have become a world-wide practice. Here is a practical perspective of spreading conduct, of a custom which through imitation

(2) While several observers cannot perceive the identical rainbow, yet comparable elements exist in all their viewpoints; for instance, an arc of prismatic colors. We can talk and think about these qualities, and consolidate them into the concept of rainbow. Then this idea with its load of meaning may gradually pass from mind to mind.

Even big ideas which sweep like grand vistas to the horizons of reality are capable of endless recreation in the consciousness of man.

Thus a common realm of truth is built up in which all intelligent men may share. In the world of space only one body can occupy a given place; in the world of ideas many minds, without conflict or collision, may possess the same idea in the same instant. Because ideas, entirely unlike material things, possess this interpenetrating spiritual nature, I believe they are the greatest wonders of the world. Bahi'u'llih has written, "Therefore it has become known that the first bestowal

of the
has rippled to the rims of the continents. Similarly I believe that the original example of a truly great prophet may advance from person to person until it reaches the ends of the earth.

Two basic characteristics of spiritual perspectives emerge from the preceding considerations. (1) A perspective of any kind can radiate only from the unique viewpoint of a specific person. His viewpoint is constituted and colored--or discolored-by the values he esteems and the character of his awareness. His personal values function as a kind of eyepiece for his soul. No one else can survey the world through his mental eyepiece, and he can never stand behind the window of another soul. No two observers could possibly see at once the same rainbow because of their different angles of vision.

Spiritual perspectives do not exist outside of personal consciousness. The latter serves as

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Tablet ro the Zoroastrians.

SPIRITUAL PERSPECTIVES 19f

union. '1'0 describe this union adequately he possesses

Almighty is the Word. The receiver and acceptor of it is the understanding. It is the first instructor in the university of existence, and is the primal emanation of God.

All the names originate in His name, and the beginnings and endings of all affairs are in His hand."

Now a perspective is ideal or spiritual in essence. It is constituted of thought or spirit. A mere animal is incapable of spiritual perspective. He cannor locate himself in any world beyond immediate sensation, nor plan his future, nor appreciate values.

All these require the fourth dimension of meaningful conception which he lacks.

Thns spiritual perspectives are at once unique in their personal existence and universal in their range of meaning.

The rwo characteristics of spiritual perspectives just indicated form an intimate

or living. Like the

taxes to the limit alike metaphysics and a secure poise born of a cosmic outlook; like
metaphors. Certain spatial figures may the poet he clothes his convictions in beauti-
symbolize the philosophical realities in- ful metaphors which inspire men. But he
volved. Lines focused in one point may yet adds his own distinctive genius: a deep and
radiate afar. Likewise ideas or ideals, arising driving urge to lead men by example to
in the burning focus of a finite experience, realize a richer life. Having himself dis-
may contain revelations of vast areas of life. covered the joys of a new and abundant
Such an ideal or perspective as I am try- way, he ardently yearns to communicate and
ing t o describe is at once personal and share with others his unifying and generative
universal, concrete and perhaps also cosmic vision.
in bearing. Its manifestations in experience I n short, the characteristic quality of the
are unique, but its meaning belongs to all religionist is a lciud of missionary zeal. He
comers. A concrete pulse of sensation is is a dreamer-actor, a critic-builder, a moral
meaningless without the setting of ideas; leader, a creator of ethical wealth. He pre-
and an idea may be vague abstraction with- sents patterns of conduct which he believes,
out the sampling of concrete reality. A with reason and sincerity, are good for all
spiritual perspective is an ideal incarnate in men.
self-consciousness. In converse phraseology, The greatest gift and opportunity of re-
it is the creative form in which flesh ligion is to inalce the patterns of abundant
awalcens into the boundless realm of the life attractive and effective to the masses of
spirit. men, so that these ideals may gradually
The kind of consciousness thus hinted at spread throughout the world.
is what philosophers have called the concrete During the remainder of this paper I
universal. I t is the lcind of expericncc both shall strive to describe some attitudes or
philosophers and poets eagerly seek after; patterns of life which seem worthy of uni-

namely, the richness of actual personal life
suggesting 'forn~swhich
united with the breadth of ideal insight,
recommended I
living content illuminated by far-reaching
confir~nationof my selec-
thought, finite experience set in a cosmic
perspective. Only in this form does reality
exist for the intelligent mind. Poetic har-
mony and philosopl~ic insight- merely un-
pbasize different aspects of this intimate
synthesis of beauty and truth.

The intelligent religionist, I believe, also
seeks to realize this conscious fusion of the
concrete and the universal. He is an expert
in viewing a particular act in a broad setting
in which God is the focus. For example, in
giving a cup of refreshing water to a weary
traveler he is aware of doing it in the name
of the Most High. Like some poets and
philosophers, the religionist is cosmic in
spirit and concrete in action.

But the truly great religionist as prophet-
reformer, while accepting both, goes beyond
both in a new and important emphasis: the
truth which the poet contemplates as an
emotion-filled image, which the philosopher

versal practice. By
the Babl'i prophets have
shall enjoy their
tion.

I t was indicated above
individual vicwpoints of men
meate some common elements of
for example, the color and
arc of the rain-
bows. The common factor consists of that
mysterious marvel called the
concept or idea.
How is it possible for me11
thus to know
common ideas or truths?
Philosophic criti-
cism compels me to answer: it
is the gift of
one Supreme Intelligence. I
can find no
other adequate source for the
common body
of verity which men know than
a Divine
Wisdom who in diverse orderly
ways mani-
fests himself to mankind. The
realization
of this truth is the basic
philosophic-
religious insight: seeing
through things to
God. This awareness of the
divine has been
happily called cosmic
consciousness.

The Bahi'i scriptures
abound in stirring
metaphors by which the
prophet-poets en-

conceives as a universal principle, the character of this prophet presents as a universal way of acting

deavor to suggest the Supreme Being. Here are a few of their

choicest figurcs: Cod is the Ruler uf cxistence, the Lord of all worlds, the one Foundation of Reality, the Shepherd of the world, the Sun of Reality, the Ocean of Divine Presence, the Sea of Divine Generosity, my Awakener, the Desire of the Universe. I n the invocations of these books a hundred or more stirring attributes are applied to Him. 'Abdu'l-Bahi has written, "Norhing is completely worthy of our heart's devotion save reality, for all else is destined to perish. Therefore the heart is never at rest, and never finds real joy and happiness until it attaches itself to the Eternal. Man must attach kimself to an infinite reality, so that his glory, his joy and his progress may be infinite. Only the spirit is real; everything else is as shadow. Therefore, let us yearn for the Kingdom of God, so that our works may bear eternal fruit."

The deepest and surest ground of mental sy~npatheticgood-will enlarges

This belief in the oneness of manlsind rests upon several solid reasons. The first is religious: the conviction that God is the one Father of all entails the recognition thar all men are brothers. BahZu'116h aftirms, "The religion of God is for the sake of love and union." The second reason is epistemological: universal intercourse through ideas presupposes a deep kinship among human minds. I n other words, the existence of creative intelligence and common truth makes a inan realize his oneness with other members of the race. The third reason is empirical and ethical. Biologically and psychologically human beings have essentially similar characteristics. Since then I realize growth and joy through friendiiess with my neighbors, it is fair to believe they would enjoy similar benefits. I take it as axiomatic that all men desire a more abundant life, and that the attitude of

our natures.

poise is the conviction thar the framework that the practice of our human life is a friendly cosmic intelligence. This belief, once accepted wholeheartedly, influences and glorifies our attitudes towards everything else. When we awaken to the perspective of a universe ordered by the ever-active and wise God, an ineffable peace takes possession of our souls. I t is like the &wning of the sun over a dark and indistinct earth: the derails of the landscape fall into an ordered whole, and with joy and confidence we set forth on the next stage of our pilgrimage. In this steadying vista of existence the end-point is God and the fore-point is my own soul, and I am content.

I t follows as night the day of good-will--of valuing life and serving mankind-is the ultimate principle of morality. In everyday life intelligellt kindness is basic; there is no demand beyond this for the regulation of conduct.

This ideal and spreading practice of goodwill in social relations is another example of spiritual perspective. I t is of universal application. I t is so simple and intelligible thar even a young school boy could appreciate it. The central problem of civilization is how to extend this spirit in intelligent forms to ever-widening circles of human beings. Love is a divine quality, and the only hope of a harassed and disordered world.

A second source of hope and peace of mind is the belief in the oneness of mankind. This conception and ideal is the most distinctive and i~nportant feature of Bahh'i teaching. "The essence of the Bahh'i movement," declares Horace Holley, "is spiritual democracy." I n exquisite

Now suppose that every person in the world practised this attitude to every one he met, and that his sympathies excluded no one. A BahPi author declares, "As the laws of human association replace throughout society the laws of animal survival, men will learn how to realize

the harmony, the
poetry BahB'u'llih has said, "0 people of beauty, the abundance, the free fellowship
the world! Ye are all the fruits of one which the myths of every people have
tree, and the leaves of one branch, the attributed to the golden age." Immeas-
flowers of one garden, and the drops one urable joy and contentment would fill thr:
ocean. Conduct yourselves with perfect human world. I could feel at home every-
love, union, friendship, and understanding."
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Divine Philosophy.
8Bal~6'i: Spiric of the Age, by Horace Halley,
p. 127.

where if I could exprLL evrlyone to be minority are carcfully provided for. Some-
kind. times a few, after free and
full deliberation,
I can count upon people to prefer kind- may honestly regard the decision of the
ness t o ill-will and malice. I know I majority as unwise. But every member has
dislike intensely the conflicts and regrets understood in advance the expected course
that result from unkind words and deeds. of action in case he finds himself one of the
I can be sure that the psychic effects of minority: namely, to maintain the spirit of
benevolent action will be unifying and cooperation and the method of experimen-
satisfying. Here I come upon a second tation; that is, in assisting the majority to
fundamental source of philosophic poise. If gain the additional experience and facts
I can gain that inner resolution, integrity, necessary to test their hypothesis. If the
or strength of will by which I maintain a viewpoint of the minority should become
friendly attitude at all times in the face of verified, then the majority in their turn
annoyances, injustice, or misunderstanding, would support the minority in their plans.
then I shall have a sure refuge of peace. I In this way minorities are not

embittered or
rely much upon the leaders and literatures excluded, but are e~lcoura~ed to cooperate.
of religion t o help me maintain this spirit. This consideration is of the utmost impor-
The power of religion to increase the de- tance, because it is usually from the
ficient supply of altruism in society is a minority that the most significant new ideas
sufficient justification for its support and arise.
development in contemporary life.
The reign of love in the world would To envisage the universal practice, in the
destroy the dullness and monotony due to different phases of social problems, of this
unsympathetic imagination, for love is in- art of conference as described above is a
genious and creative. The lover invents thrilling perspective and possibility. If this
new devices by which to make his love more technique became as widespread as the hand-
expressive and helpful. Several specific shake, the ill-will, bitterness and tragedy of
techniques for realizing good-will more unsettled social conflicts would be largely
effectively will now be indicated. These alleviated. T o realize this lofty ideal of
methods are uxcluded among the funda- social adjustment requires a philosophic ap-
mental Bah6'i teachings. proach, and a persistent and lofty order of
(a) Let us consider first the art of con- self-sacrificing devotion to the brotherhood
ference, or the technique of consultation. of man.
This art of group discussion is of supreme (b) Let us turn our most lively imagina-
imponance in solving the problems of the tion to tracing the far-reaching conse-
on-coming century. I t assumes that a con- quences of another perspective concerning
ference may be creative in the sense of pro- the brotherhood of man. Suppose that every
ducing valuable insights and solutions which school boy and girl in the world should
would not be found apart from the group. learn, along with arithmetic, grammar, and
The procedure assumes the freedom, equal- other elementary studies, an

international
ity, and utter tolerance of all members. I t presupposes also a willingness on the part of the individual to modify his pl-ejudiccs and plans of action in the light of fresh facts and ideas which may emerge in discussion.

The will to maintain a spirit of unity in the group and the preservation of the method of sympathetic discussiou are of such basic importance that they must be maintained at all costs, even with the failure of agreement upon other plans of action.

I n the ideal conference, obstruction, resentment, and secession on the part of a

ondary language s o m e international body like the League of Nations could make readily available to anyone every important writing. It seems that only a relatively small amount of intelligent planning and of cooperation is required to inaugurate this grand enterprise. Its ever-widening ranges of growth of peace and civilization are stag- gering. I t is another spiritual perspective worthy of realization.

(c) I can think of other patterns of con-

auxiliary language of excellent quality?

Experts tell us that this proposal is eminently practical, and that such a language can be learned in a surprisingly short time.

Then when the school boy grew up to become a traveler or salesman, a scientist or missionary, he could interchange ideas with people in any part of the world.

The result of this interchange would be the dissolution of countless misunderstandings, an increase in the sense of oneness, a mutual enrichment of cultures, and other incalculable benefits.

Through such a sec-

rrrall y l u ~uf earth where he could enjoy the care of growing things.

We have seen how a perspective is an ideal for the generating value in human experience. And those who first see are called seers or prophets.

A prophet is a man who is wise enough

duct which are at once simple in conception for the first time to see and seize clearly
and universal in application. There is space a basic life value which future generations
to mention only a few. BahCu'llih de- will esteem. H e discerns and lives in the
clared that there is no more important present some pattern which in the course of
matter than universal peace. As soon as time many nations, perhaps all the world,
everyone in his heart really desires peace and will practise. He reads in advance the chap-
is unwilling to do violence to anyone else, ter headings in the history of the future.
then war would be impossible. Here is His contemporaries may call him mad,
another spiritual perspective of far-reaching traitorous, impious, or abnormal; he becomes
significance. To gain peace for the world the norm for people at a higher level of
let every individual sincerely love peace and spiritual evolution. The masses of men are
practise it. Then all hate would be turned really looking for the qualities of the great
into fellowship and love. World-wide peace normality, the complete life.
is as simple-and difficult-as that. A The peculiar function of the high
Greek proverb says in effect: to keep our prophets in all ages is to assist men in de-
city clean let every citizen sweep his own fining the patterns of abundant life, to
door front. awaken the divine potencies wh'lch lie dor-
(d) Another pattern of thought of tre- mant in them. Truth-seekers eagerly study
mendous power is the idea that evil is the words of these high for they
transition to good. If everybody actually are the creators of spiritual perspectives.
believed and acted upon that truth, then the In BahP'i metaphor the prophet is the
difficulties and pains of life would lose thcir dawning place of goodncss and spiritual
bitter sting and become stepping stones to truth in the world; as the sun brings light
higher spiritual levels. The Nile River in the natural world, the prophet brings
appears muddy and brown when viewed light in the spiritual world. His advent is

nearby; at a certain distance it becomes a like the coming of spring. He is the
sparlrling blue, reflecting the brilliant sky pattern-maker for on-coming
generations.
overhead. I am convinced that in gen- He plants in civilization the seeds of
destiny,
eral every evil to which we do not and once a seed is discovered all may grow
succumb can become our benefactor if we the flower. Markham has said, "Thou
canst
will. see the whole world's winter in
one leaf."
(e) Here arc a few other perspectives. In one act of unselfish love one can
discern
Could not everyone in his youth learn the the key to universal peace and
happiness.
technique of one of the fine arts? Then Thus the patterns of the prophets
become
through the remainder of his days he could the goals of the race, and perhaps
its cus-
enjoy richer self-expression and development toms also.
in his leisure time. (f) Why not learn in Because prophetic writings
portray ways
youth the simple elements of a perfected of life which promise to abide, the
reader
shorthand as a convenient tool for the rest enjoys there in the present some of
the
of life? (g) As a lover of gardens I could landscapes of eternity. This sensing
of the
propose such an organization of community eternal brings to the mind an
exquisite
and land ownership that everyone could poise and serenity. The vision of the

aid us greatly in finding our con- Rut the true religionist is not, like
the
crete setting in the thought l~nes of the philosopher, merely a passive
spectator of all
ages. time and existence. He is a
vivacious actor
Some of the profoundest joys of life in a definite sphere of life. He
is a pilgrim
emanate from growing perspectives concern- in a country which is not his
own because
ing its meaning. James H. Cousins says, in it is not yet made according to
his ideals.
his Ode to Truth, "For they who catch the He lives expectantly and
adventurously.
vision of the whole may greatly dare the He is a spiritual pioneer who

dares to adopt
part;" and they who feel the power of love the prophetic pattern and act upon it, as
may live at home in all the world. Ethical Abraham who journeyed to a far and
and religions demands sometimes seem hard strange land to make a new home for his
in the present because they presuppose a family and a new religion for the world.
long-range view of a great good. The value The man of spiritual vision sees what ought
of any perspective, however, is measured by t o be and stakes his life on the faith that
the amount of reality it enables us to grasp, what ought to be is more real than what is
the range of future planning it provides for, for it is bound to come to pass.
and the altruistic power it generates. Professor William E. Hocking has writ-
ten, "Destiny in practice means the way
Now it may be that the Bah6'i concep- to my next step in growth." This next step
tion of the "new world order" is a spiritual may be either one of two fundamental
perspective sufficiently grand to include all kinds. (a) I may become newly seized by a
others. Supreme philosophic satisfaction spiritual perspective, by an ideal which sud-
comes from discovering such an all-compre- denly becomes transformed from a mere
hensive ideal. I recall how the Parthenon is word or abstract idea into a soul-gripping
unified by imaginary construction lines conviction. This step is a "moment of vital
which converge at a point far above the decision" when I claim as my own some
temple; so perhaps the great lines of basic prophetic ideal, when I become for the
prophetic perspective may sometime issue in first time the burning focus of a great
a spiritual commonwealth in which God is cosmic perspective.
the "Primal Point" and love the universal (b) The second kind of step in growth
cement among men. may consist in a concrete victory in which
The warm-hearted devotion to such an I actually put in practice a plan of action

exalted cause unifies one's whole life. I t which I have adopted as my own. And the
saves us from the prevalent "sin of dispro- conviction and ideal become clearer as I
portion," which magnifies trifles and dis- strive to realize them. The discovery and
regards fundamentals. I n this long view the realization of spiritual perspectives,
the annoying details of life become neg- then, are the two growing points of life:
ligible, and we maintain our tranquillity the seeing of a new path to a fuller life,
amid worries and disappointments. Tagore and the starting to walk along that path.
has written, "Life's errors cry for the Incomparable poise and peace blesses the self
merciful beauty that can modulate their whose conduct is thus oriented in cosmic
isolation into a harmony with the whole." perspective.

Scene of Bah6'i Martyrdom.

Bahi'is gathered around the Body of a Martyr.

SPLENDOR AT THE CORE

BY ANGELAMORGAN

I N the world of religion, what do the cry the dissenters. And they are right.
times disclose? An evcn more exciting and "We are tired of this eternal prating of sin
significant chapter than that describing the and sinners!" declare the great body of re-
amazing progress of science, could we only sentful youngsters-and oldsters, too-
interpret it aright! An identity of effort brimming with zeal for bold and flaming
so marked, that I am sure it is not blas- adventure. They know instinctively that
phemy t o declare that the scientist and the life itself is more important than any theory
mystic, if they but knew it, are aiming at about life, and they are on their way t o dis-
the same goal. Yes, and the iconoclast is cover the secret of happiness and achieve-
close cousin, if not brother, to boch uf ment. They dare the seus, ride the air, blast
them! mountains, rear skyscrapers, build bridges,
H o w else shall we interpret the cry, dig tunnels, and p e r f o m other

amazing
which grows in strength with every year:
"We want life, not empty ceremonials!
Life itself is sacred, human beings in themselves are important and their demands for justice must be heard! Give us a religion linked with life and the human cause. Take God out of the church and let Hiill become active in the affairs of men!"

This healthy revolt of modern youth, seeiningly against religion, is at bottom not revolt against religion but the trappings and dogma that conceal the true God. If the inner substance of religion were to be presented t o these same dissenters, I venture t o predict we should find hearty agreement from all thoughtful people the world over.

The terrible, yawning gap between religion and actual life is what all thinking people resent. The emphasis placed upon ritual and creed, leaving the vast of life t o take care of themselves, creates lack of balance and breeds rebels everywhere.

This agonizing divorce of the spiritual world from the actual everyday world has fostered

feats of engineering. Rivers of molten metal rush forth at their bidding; steel rails multiply and miracles of transportation unite peoples hitherto separated; excavations in ancient lands reveal treasures of cities buried thousands of years ago. N u wonder our modern age stands rubbing its eyes in the presence of such wizardry! But there is no end t o the story of adventure.

No sooner does man conquer the air than he challenges the stratosphere. Then, in a supreme reach of divine enterprise, he plucks a beam from Arcturus t o light the Century of Progress opening in Chicago!

Hendrik Van Loon bas written a book called: "Mon the Miracle Maker," in which the history of human achievement is fascinatingly told, with the prediction of still greater triumphs 111 the future. The author declares that this volume is "really a confession of faith," and shows us "Man, not as a victim of fate, but as a creature endowed with practically unlimited powers for the developme~ltof his brain

.. . Man still
the modern spirit known as anti-Christ, and at the beginning of his career as a reasonable
until we have bridged the formidable being, but rapidly discovering by which road
divide which separates the two domains of be may eventually hope to escape from those
matter and spirit I fail to see how we can difficulties which make his present existence
convince the doubter. such a torture."
I t is revealing to note the author's use of
How can life be secular a t one pole and a capital M in the spelling of the word
divine at the other? "All life is sacred!" "man." I am glad of it. What a change
'f WORLD

from the old and damning concept of "man, reality ~ h z l l ~ppear? Life is impatient of
the worm," and how refre'shing thus to ex- non-essentials, and the more alive one is, the
pand one's faith in humankind! more vigorously does he insist upon reality
and fight its opposite. Oh, why don't we,
In a nutshell, men are so busy with their why can't we understand? No matter
own struggle against environment, so on what form it takes, whether scientific or
fire with the will to tame the heretofore religious, the urge is primarily the same.
ungovernable powers of nature, that they We are, all of us, fleeing from the surface
fiercely resent interference from whatever to the core, and only the core will satisfy.
source and fight off every seemingly inimical Out on the circumference-termed by cer-
influence. Religion, as they understand it, tain mystics "the remove," as indeed it is,
is alien to their cause. They are in love being "removed" incalculable degrees from
with life! Dead issues do not interest them, the inner reality-one confronts every con-
and religion as taught in their childhood ceivable form of division; wars, hatreds,
appears now an outmoded and useless super- prejudices, injustice, misunderstanding, dis-
stition. ease and death. Only at the

center can we ever find unity.

Everywhere we hear their protest, everywhere we discover this revolt among human beings so deeply concerned with matter that the very word "spirit" offends them. "What has God to do with it?" they cry. "We are interested in this phenomenal world; in the things we can see, touch and handle. I t is all-sufficing."

Dear innocents, little do they suspect that God has everything to do with it and that they, all unconsciously, are acting as agents of the Creator in the very enterprises they so ardently espouse! Nor do they suspect that the forces with which they deal, the mysterious elements they handle, are in themselves divine. To quote Sir Oliver Lodge, these challenging radioactive substances we label with such assurance may some day prove to be "the very garment of God."

Even when our most recent revered scientisteEddington, Jeans, Millikan and their fellow physicist-come forward with the admission that there is something beyond; a mystery which science may not solve, the materialist remains unconvinced.

One reason I hail with thanksgiving the interpretation of religion known as the Bahb'i Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe.

Each one seemed filled with a splendor of spirit so great that i t overflowed all boundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward mother human being.

The prediction of physicists: "The wovld is on the threshold of a new power eua" finds justification today in the realm of religion, which at last is placing the emphasis where it belongs, shedding the husk to make way for the blossom and the fruit. Just as our men of science are flinging

themselves
But he cannot remain so forever; sooner or into this terrific "war against the atom" in
later he is bound to acknowledge the truth; order to strip matter of its surface and
because, whether he knows it or not, that is compel it to reveal its inner potency, so in
the direction in which he is going. the churches one finds everywhere the thrust
Why do we not see this passionate process of minds bent upon preserving the fiery
of growth for what it is-the terrific effort "core" of religion even at the expense of
of Life to throw off all impedimenta; to ritual and dogma. Discarding formula for
strip away the husk in order that the flaming truth, the letter for the spirit!
Bahl'is and Friends gathered at the Grave of Mr. Adam Benlre, German Bahl'i Pioneer
in Sofia, Bulgaria.

Bahh'i Pioneers and Martyrs of frin.

BAHAI-GLAUBE UND CHRISTENTUM

BY DR. EUGEN SCHMIDT

EmE vergleichende Betrachtnng ge- aber ihr geistiger, unwandelbarer Gehalt
schichtlich verschiedener Religionen setzt unterworien. Der Verfall oder die Erstar-
die grundsitzliche Klarstellung voraus, nach rung religioser Lebensformen (Dogmatis-
welchen Ge~ichts~unlrtender Vergleich mus, Orthodoxie, Ausschliesslichkeitsan-
vorgenommen werden soll. Wir p,ehen von spruch) haben, wie die Geschichte zeigt, eine
der Erlrenntnis aus, dass allen p,eschichtlichen Verschiittung und menschliche Entstellung
Religionen eine gemeiusame geistige Grund- der g~ttlichen Lehren zur Folge. Der
lage eigen ist. "Diese Grnndlage muss not- Schwerpunkt jeder Offenbarungsreligion
~vcndi~erweise die Wahrheit sein und lralln liegt uicht auf ihrcn geschichtlichen Daren,
nur eine Einheit, nicht eine Mehrheit Ereignissen und Formen, sondern einzig und
bilden." l Diese Einsicht soll gerade durch allein in ihrem inneren und unverlierbaren
die Untersuchnng des Verhijltnisses zwischen Wahrheitsgehalt. Diesen immer wieder von
der Senduxg Bahi'u'llih's und dem Chris- Neuem zu verkiinden und von

wesensfrem-
tenrum erhirtet werden. Die deutliche den Einfliissen nnd menschlichen Zutaten
Hera~sstellun~ des Ausgangsyunktes unserer zu hefreien, also das ewig
scPnopferische
vergleichenden Betrachtung dient dazu, hei Wort Gottes entsprechend der
Fassungskraft
der Gegeniiber~tellun~ beider Religionen den und Entwiclrlungsstufe der
Menschen wieder
Blick von Anfang an auf das Wese~~tlichezu veriiiinden, ist der gemeinsanle
Auftrag
und nicht auf das dem geschichtlichen aller Manifestationen und Propheten.
Wandel Unterworfene im religiGsen Ge- In der Anfeinanderfolge der
Manifesta-
schehen zu richten. tionen und Propheren erlreunt
der tieier
Wir gehen namlich von dem zweifachen Schauende einen wunderbaren
Erziehungs-
entscheidenden Gesichtspunkt aus, dass jeder plan Gottes fur die Menschheit,
nach dem
Religion einerseits ein geistig zeitloser, sich die geistige Entwicklung der
Menschheit
andererseits ein zeit- und entwicklungsge- stufenweise vollzieht. Jede
gortliche Mani-
schichtlich hestimmter Gehalt zugrunde festation wird so zam Erzieher der
liegt-. Der erstere hesteht in dem in den Menschheit fur einen zeitlichen
Erziehungs-
Heiligcn Schriften niedergelegten "Wort abschnitt, weshalb jeder
Gottgesandte an die
Gottes," das seinem Wesen nach nicht ver- vorausgegangene Offenbamng ankniipft.
alten oder erstarren kann, der letztere urn- Auf den Zyklusgedanlren der
fortschreit-
fasst- die Busseren Gesetze und Gebote, enden Offenharung des Wortes Gottes
welche immer den entwicklu~~gsgeschichtlich kann hier mangels Rauln nicht
weiter einge-
gegehenen Erfordernissen in Bezug auf die gangen ~ e r d e n . ~
Lebensformen der Menscben nnd Vijlker Dass im vorgenannten Sinne
die Sendung
rntsprechen und deshalb durch jede neue Bahi'u'll6h's die Lehre Christi
bestZtigt,
Gottesoffenbarung eine Aenderunp,, Erwei- erfullt, erneuert und znr
Herauffiihrung
terung, ErgZnzung und Fortfiihrung erfah- einer neuen gottgewollten Weltordnung
ren. Den Wachstums- und Verfallsbeding- fortfuhrt, sol1 nun der nachfolgende
Ver-
ungen der geschichtlichen Religionen sind gleich zeigen.
deshalb nnr ihre Busseren Formen: niemals Zuerst eine
Cl~arakterisierun~

des geistigen
- Gehalts beider
Offenbar~~n~sreligionen.
Eiu Wort 'Abdu'l-Bah55, Bahi'i-Perlen, Siorr- -
g n r f 1922, S . 4. 3"Das Worr Gottes
in seiner fortschreitenden
2Religionsitbung, "Gesetze," soziale Normen, Offenbnr~n~.""Sonne
der Wahrheir," XIV, 10, S.
institutianelle Einrichrungen, u.s.w. 7 6 ff.

Christus kam, um in, engeten Sinn die Seiner Wor~e: I I a c l ~ a
~Lebrr~sbcjahurn~
e aub
mosaische Gesetzesreligion aus ihrer starren dem Auftrag Seiner Sendung
heraus. Sein
Umlrlammerung zu befreien und in eine Leiden und Sterben stellen
einerseits die
Iebendige Gesinnungs-, Tat- und Liebes- unerbittlichste und erbabenste
Konsequenz
religion uberzufiihren und um im weiteren Seines Gehorsams Gott gegenuher
und
Sinn der ganzen Menschheit den Weg zu andererseits den Ausdruck
Seiner unend-
Gott zuriick zu zeigen, der uber die Nich- lichen Mellschheitsliehe dar.
So waren Seine
stenliehe fuhrt und die Einheit Gottes zum Worte und Sein Lehen eine
unzertrennliche
Ausgangs- und Endpunkt hat. Seine Send- Einheit Seiner gottlichen
Berufung, der
ung war ein urgewaltiger Ruf zur Selbst- Menschheit "Weg, Wahrheit und
Leben" zu
uberwindung und volligen Einordnung werden.
des Menschen in den von Ihln verkundeten Fassen wir zusammen: Das
Leben und
Willen Gottes. Er verlegte den Schwer- die Lehre Christi zeigen
eindringlicb die
punkt religioser Leben~fiihrun~ nach innen ' untrennbare Verbindung von
Gottes- und
und geisselte jeden nur formgerechten Schein Nachstenliebe, von Religion und
tatfreu-
von FrBmmigkeit. Er brachte licin abge- diger Sittlichkeit, wobei die
Selbstverleug-
rundetes Lehrgebaude, zerbrach erstarrte nung die Grundforderung zu
sittlichem
Dogmen und verwarf iiherholte aussere Handeln und dein Befolgen der
gottlichen

Gesetze. Die von Ihm verkiindete Wahrheit kleidete er in Gleichnisformen mit uberzeitlichem Charakter und allegorisch-symbolischer Bedeutnng. Seine Worte verpflichteten zu eigenem Denlcen und personlicher Entscheidung. Die rnenschheitliche Bedentung des Chrintentums liegt in der Sendung Christi, durch welche die Gottesund Nichstenliebe unloslich zu einem und dem vornehrnsten Gebot auf dem Fundament der Einheit Gottes w ~ r d e n . ~Die Bergpredigt Christi weist den Weg des Einzelnen zur Erfiillung dieses zweifachen Gebots. Sie hat die Selb~tiiberwindun~ und vollige Einordnung des Menschen in den Willen Gottes zum Inhalt, welche eine innere Wiedergeburt und zu Letztem bereites Heldentum aus innegewordener Verbundenheit mit Gott, dem Vater und hochsten Gesetzgeber erheischt. Die Verwirklichung des von Ihm verheissenen Reiches Gottes bindet Christus an den Vollzug des Willens Gottes. Darin liegt die fordernde Gewalt Seiner Sendung, welche

Gesetze wird. Christus wies von neuem den Weg, das Reich Gottes zu verwirklichen:

"Selig sind, die Gottes Willen tun."

Wie stellt sich nun der Bahi'i-Glaube in seinen geistigen Grundziigen dar? Er ist keine neue Religion, sondern will alle geschichtlichen Offenbarungsreligionen auf ihre gemeinsame geistige Grundlage, das Wort Gottes, wie es durch die gottlichen Ma~iifestationenund Prophet- en immer wieder verliiindigt und geleht wurde, zuruckfiihren.

BaI~B'u'llihsagt: "Die Sonne der Wahrheit ist das Wort Gottes, von dem die Erziehung der Menschen im Reich der Gedanken abhangig ist. Es ist der Geist der Wirklichkeit und das Wasser des Lebens. Ihm verdanken alle Dinge ihr Dasein. Es offenbart sich ilnmer nach der Fahigkeit und Farbe des Spiegels, durch den es widergespiegelt wird. Wird zum Beispiel sein Licht auf den Spiegel des Weisen geworfen, dann bringt es Weisheit zum Ausdruck; wird es von dem Geist des Kiinstlers wider-

jedwede Glaubens- und Werligerechtigkeit gespiegelt, so schafft es neue und schane
ausschliesst. "Es werden nicht alle, die zu Kunste; leuchtet es durch den Geist des
Mir sagen: Herr, Herr! in das Himmelreich Gelehrten, dann offenbart es Wissen und
kommen, sondern die den Willen tun Meines enthiillt Geheimnisse.
Vaters im Himmel." Die sozialen Ausfol- Alle Dinge der Welt erheben sich durch
gerungen der Botschaft Christi ergeben sich den Menschen und kommen durch ihm zuln
vor allen aus der Bergpredigt. Vorschein. Durch ihn finden sie Leben uud
Das Leben Christi war ein einziger Beweis Entwicklung, und der Mensch ist beziiglich
- seines geistigen Daseins von
der Sonne des
"Dm Himmelrcich irt inwendig in cuch." Wortes Gottes abhingig. Alle guten Namen
Vergl. Matth. 12, 29-31.
= Mxtth. 7, 21. und edlen Eigenschaften sind Resultate des

Wortes Gottes. Das Wort ist das Feuer, Durch dies rin~igeWort werden die ver-
das in den Herzen der Menschen gluht und schiedenen Religionen zu dern Licht der Ein-
alles verbrennt, was nicht von Gott ist. Der heit gelangen. Wahrlich, Er sagt die Wahr-
Geist der Liehenden ist immer von diesem heit und fuhrt znm rechten Weg." l o Wie
Feuer entflammt. Es ist das Wesen des 'Ahdu'l-Bah6 sagt, ist jeder Mench als ein
Wassers, das sich in der Form des Feuers Zeichen Gottes zu hetrachten.
offenbart. Aeusserlich ist es brennendes Die Lehr Bahb'n'lllh's ist nach den Worten
Feuer, innerlich dagegen ruhiges Licht. Shoghi Effendi's "in ihrem Ursprung gott-
Dies ist das Wasser, das allen Dingen Leben lich, in ihren Zielen allumfassend, in ihrem
gibt." ' Baha'n'llih ruft die Menschen von Ausblick weit, in ihrer Methode wissen-
neuem auf, die Gebote Gottes zn befolgen, schaftlich, in ihren Grundsatzen menschen-
weshalh Er das Wesen der Religion damit dienend und von kraftvollem Einfluss auf
hezeichnet, "das anzuerkennen, was der Herr die Herzen und Gemiiter der Menschen."

offenbarte und zu befolgen, was Er in Ihre besondere Bestimmung liegt darin, nicht
Seinem michtigen Buch verordnet hat." nur den unverfilschten und unwandelbaren
Auch er wendet sich gegen erstarrte Re- Sinn nnd Gehalt aller Religionen von neuem
ligionsformen und -Dogmen. "An diesem zu bestatigen, sondern dariiber hinaus die
Tag muss der, welcher das Licht der Sonne kommende Weltordnung auf Grund der
der Wahrheit sucht, seinen Geist von den geistigen Einheit der Menschheit heranfzn-
Ueberlieferungen der Vergangenheit frei fiihren. Gegenuber dern Christenturn ist
machen; er muss sein Haupt mit der Krone deshalb der Sendung Bahi'u'llih's die ziem-
der Trennung und seine11 Ternpel (Kopper) lich konkrete Losung sozialer und gesell-
mit dem Kleid der Tugend schmiicken, dann schaftlicher Fragen eigen, wie sie sich seit
wird er zu dem Ozean der Einheit und dern Auftreten Christi entwicklungsge-
Einzigkeit Gottes gelangen. Das Hem lnuss schicbtlich immer dringender stellte, vor
von dern Feuer des Aberglauhens frei allem dnrch den technischen, politischen nnd
werden, damit es das helle Licht der Gewiss- wirtschaftlichen Strnkturwandel der Welt
heit empfangen und die Herrlichkeit Gottes besonders seit dern 18. Jahrhundert. Die
begreifen lcann." Er fordert die sittliche Sendung Bahi'u'llih's stellt die Offenbarung
Tat als Beweis wahren Glauhens. "An des Wortes Gottes in einer zeitgeschichtlich
diesem Tag miissen die Menschen ihrem nenen und einzigartigen Synthese person-
Gott mit Reinheit und Tugenden dienen. licher und sozialer Lehensgestaltung dar,
Dic Wirkung des durch den Lehrer ge- die Liebe und Gerecbtigkeit zu den Grund-
sprochenen Worts ist abhangig von der satzen des menschlichen Gemeinschaftslebens
Reinheit seiner Absichten und seiner Tren- macht. Der Schlusselgedanke des Bahf'i-
nung vom Irdischen. Manche begniigen Glaubens ist deshalb Einheit und Entwick-
sich nur mit Worten, aber die Wahrheit der lung als organische Verbundenheit alles
Worte wird durch Taten bezeugt nnd hlngt Seins und als ewig neuschopferischer Lebens-
von der Lehensfuhrung ab. Taten offen- rhythmus. Die in den Lehren BahVn'llih's
baren die Stufe des Menschen. Die Worte zum Ausdruck kommende Welt- nnd Le-
miissen in Uebereinstimmung mit dem sein, hensanschauung steht mit dern

Errungen-
was aus dern Munde des Willens Gottes schaften der Wissenschaft ausdriicklich in
hervorgeht und in den heiligen Schriften Einklang, weshalb auch eine selbstandige
berichtet ist." Bah6'u3116h erneuert und vorurteilsfreie Wahrheitserforschung mit
erweitert das ewige Gesetz der Liebe. Seine dern "Fackellicht" des Verstandes gefordert
Worte sind: "Das erhabenste Wort fur wird.
Harmonie und Liebe ist: Alle sind von Gott. Auch Bah6'u'Ilih widerfuhr das tragische
Dies erhahene Wort gleicht dem Wasser, Geschick des Gottgesandten, von Seinen
welches das in den Herzen verborgene Feuer Zeitgenossen verkannt und aufs heftigste
des Hasses nnd der Erbitterung loscht. bekampft zu werden, sodass Sein Leben bei
- Beginn der Erklarung seiner Berufung.
'Worte der Weisheit, S. 57-58.
8 Worre der Weisheir, S. 6 0 .
Seine Verfolguug, Verbannung und jahr-
-
9 Worte der Weirheir, S. 61-62. '"Die Bahl'i Otfenbarung, Stutrgart 1 9 2 5 , S. 144.

z r h n ~ r l a n ~strrnge
e, Gefangenschaft im CC- che Hcilswcg, dic cinzigc ausscl~liessliche
folge hatte. Eine nachtragliche Verfal- Lichtquelle, durch die alle Wahrheit und
schung oder menschliche Umbiegung des Gnade Christi in die raum-zeitliche Welt
Wahrheitsgehalts Seiner Sendung hat Bah6- einstrijmt." '2 Dem Katholizisrnus ist eine
'u'116h durch die Bestimmung 'Abdu'l-Bahi's, sakramentale Werkgerechtiglteit eigen, wel-
Seines altesten Sohnes, als den allein he- clie als Massstab der Frommigkeic die Kultu-
rufenen Erklirer und Ausleger Seiner Worte streue wahlt und den "Glauben" zu einem
und als das volllrommene Lehensvorbild fur "fur wahr halten" macht.
den Mensclien in religionsgeschichtlicher Demgegeniiber lehnt der Protestantismus
Einzigkeit unterhunden. den AutoritZtsgedanlten ah
und erkennt

Dass die Wahrheitssitze des Christentums und des Bahb'i-Glaubens sich luckenlos decken, braucht nach den1 Gesagten nicht weiter betont zu werden. Wo liegen nun aber die Griinde fur die Erneuerungsbedurftigkeit des Christentums unserer Zeit? Nimmermehr in einem angeblicheu Ueberholtsein seines inneren Gehalts, sondern in der Zuriickdrangung des Tatgetreuen Tatsache, dass der Kern der Sendung Christi im Lanfe der Jahrhunderte immer ~nehrverschalt wurde. Schon in den ersten Jahrhunderten nach Cliristi Gehurt setzte die tragische Einzwangung der lehenswuchtigen und sittlich zwingenden Worte Christi in dogmatisclie und institutionelle Forrnen ein.ll Die Verkiindigung des Christentums wurde nach der Seite menschlich gefassten Glaubens hi11 verlagert, sodass der Absolutheitsanspruch, welclier in der Wahrheit des Wortes und des Christentams als solchern begrundet liegt, in der Form des Glaubens, in Dogmen und Bekenntnissztzen geltend gemacht wurde. Die Spaltungen innerhalb den Christenturns gehen nicht auf die reine Ansitze zu dieser wahren Glauben in dem Vertrauen zu Gott und Seinem Wort. "Das Wort Gottes ist das Heiligtnm uber alle Einige, das wir Christen wissen und haben" (Luther). Die Verlegung des Schwerpunktes der Frommigkeit auf den Glauben als innerer Vorgang hatte aber im Protestantismus die danltens, der Wandlungs- nnd Umbildungskraft der Religiositit im diesseitigen Leben zur Folge. Kennzeichnend dafur ist der Inhalt des Belre~mtnisses. Daraus entstand eiue Glaubensgerechtigkeit, welche den Einzelnen immer weniger zwang, seine religiose Haltung in alle Lebensbereiclie tatfreudig hineinzutragen.ls ". . . auch werden wir alle nach und nach ans einem Christentum Glaubens irnmer mehr zu einem Christenturn der Gesinnung und Tat lt~rnmen."'~

Dieses Wort Goethes zeigt an, worauf es bei der unumgiinglichen Erneuerung des Christenturns ankommt.

Lehre Christi, sondern nachweislich auf die Schaffung nnd die Ausdeutung der Sakramente, die Bibelauslegung nnd den Absolutheitsanspruch der katholischeu Kirche zuriick. Eine ausfiihrliche Kennzeichnung des Katholizismus und Protestantismus, den Haupt auspragungen des geschichtlichen Christenturns, miissen wir uns bier versagen.

Im Mittelpunlrt des Katholizisinus stcht der Anspruch der Kirche als dern Reich Gottes ulld dem ~ ~ christi i b Init dem papst, der die sichtbare Verltijrperullg der kirchlichen Einheit in der seit dem Vatikan-Konzil von 1870 ansgesprochenen Unfehlbarlteit darstellen soll. Ohne die "allein selig machende" Kirche gibt es kein Heil. "Sie ist in oh-

::~!'$~;r~e~G7h ~nslisch-amerikanischen jektivein sachlichem Betracht der ordentli-

Ecker~nann11. 1. 1812.

- 11T'ergl. Christenturn in Geschichte und G ~ burr ~ ~der ~Menschheir,"

wart, Frankfurt 1933, S. 10-12.

Erkenntnis sind zweifellos vorhanden.15

Eine entscheidende Urn- und Neubildung des Christenturns als wieder lebendige, in das innere und aussere Geschehen der Volker hiileinwirkende Religion erheischt aber einen neuer und machtigen Durchbruch der gettlichen Wirklichlreit.

Lehre Christi leuchterc im Lichr der Wahrhere; ihre ~~h~~~~~ wur,jen ge~ebrr, =lie Menschen als Briider zu liebcn, keine Furcht zu habe", auch nicht vor dem Tod. Sie wurden gelehrt, ihren Nichsten zu Jjebeo, sich selbst und ihr Eigeninreresse dern allgerneinen Wohl ihrer Mitmenschen zu apfern. Das erhabene Ziel Jesu Richtung lag in dem Calvinismus.

'4Gcspriche mit

15 Vecgl. r . B. Alexander Graf Hayos, "Die Neuge-

der Leuchter 1921-22,

S. 9 9 A.

BAHAISMO K A J LA SOCIA PROBLEM0

iama vicprezidanto de la Germana Esperanto-Asocio kaj Lingva Kornitato, membro de la Esperanto-Akademio

B AHAISMO estas speco de religio, kiu inter la religioj ludas saman rolon, kian estas akirita per metio-aii alia profesio. Tatga

impostado devos zorgi, ke la ritajo de un-
Esperanto havas inter la lingvoj: gi estas uopulo ne fari* tro granda; kio kondukus
neatrala haj ne kontraiibatalas aliajn religi- a1 malbona stato de socio. Same devar entre-
ojn. prenisto aii fabrikestro partoprenigi siajn
Nu, lrio estas religio? La vorto mem el laboristojn en la profit0 de la entrepreno,
la latina linvo montras anliaii en la Es- per tio oni instigas a1 laboremo kaj evitas
peranta forlno tre bone la esencon de la ideo. strikojn."
Religio re-ligas homon a1 tiu potenco, lciui TaCga impost-leg0 lasus impost-libera
Zamenhof nomis en la fama kongresa prego malritulon, sed, pli multe 01 nun, pagigus
"la poteuca senkorpa mistero, la fonto de ritulon. La bahia instruo rekomendas na-
amo, de vivo, dc vero." Tiu vorto reli- turai-imposton, kiu estas liverata de kampo-
go ricevis duan i liaj farigis religio. Mi teritorioj a1 urhaj distriktoj. "Ekzemple:
tre Satas la sufikson "-io" por io tutaja: kampulo kulturas la grundon kaj produktas
la tutajo de l'falro por filozofo estas filozofio, nutrajojn, el ili la urbo ricevu dekonon. En
por astronomo gi estas astronomio, do religio la urbo estu konstruata komuna domo, en
estas la tutajo de tio, kio nin ligas a1 tiu kiun oni metu eiujn kampo-produktajojn.
senkorpa mistero, kiun mallonge ni nomas Se iu en la urbo estas senhelpa, oni a1 li
Dio. donu liajn tiutagajn bezonajojn. Kampulo,
Bahiismo cetcre ne esras nur ligu a1 Dio, kies enspezo nur sufi?os por propra nutrado
gi sin okupas-kiel ankaii aliaj religioj- kaj bezonajoj, devos esti impost-libera. Se
pri la individua kaj la socia vivoj. La socia aliflanke ritulo nur bezonas 50 kg da pro-
vivo estas portata de du kolonoj, nome: amo duktajoj kaj li posedas 10,000 kg, li post
kaj lahoro. Ni unue atentu la laboron, lciu pago de Siuj siaj kostoj estu impostata je
ja estas esenca faktoro en tiu vivo. Bahi- du dekonoj, kaj je la fino de 1' jam Sio, kio
'u'116h diris: "Plej profnnden falis tiuj restas, estu donata en la

domon por generala
homoj, liiuj snr la Tero ne portas fruktojn, bezono."
ili fakte estas kvazaii mortintoj. La plej Pri la reguligo de la salajra problemo Ba-
bonaj en iu popolo estas ili, kiuj perlaboras hi'u'116h rekomendas, ke la oficistoj kaj
la por la vivo necesan kaj uzas la gajnitajon laboristoj ne nur ricevu salajron, sed ankaii
por si kaj por la kunuloj la6 amo a1 Dio." profitu el la gajuo:
"Posedanto de kapitalo,
En la libro "git6b-i-AqdasN estas postulate, minejo kaj fahriko dividu siajn enspezojn
ke Sin lernu iun profesion kaj per 5 akiru kun siaj labor-prenantoj, t.e. li donu a1 ili
viv-rimedojn, kiujn li uzu por la propra lati-mezuran rentumon, tie1 ke ili ricevu
bono kaj por tiu de aliuloj. Oni rajtas havi krom sia salajro iom el la generala enspezo,
privatan posedajon kaj labore akiritan hava- por ke ilia animo kun plena intereso parto-
ion. Bah6'u'llih diris: "kiam homo farigis prenu en la entrepreno. Tiamaniere oni
memstara liaj matura, tiam li bezonas bon- estonte ankaii ne plu starigos trustojn. La
staton; estas laiidinde, kiam tiu bonstato trusta problemo perfekte malaperus. Fabri-

kantoj, kiuj havas 10,000 partumojn, donos En tiu hahaa komunumo komitato kun
el ili du-mil a1 siaj laboristoj kaj skribe cer- almenal naii membroj havas la taskon, zorgi
tigos tion al ili. La resto apartenas al la pri la bono de la ko~nunumokaj de la unu-
kapitalistoj. Poste, je fino de l'monato aii opuloj. Tiu komitato estas nomata de Bah6-
jar0 post depreno de la sumo por salajroj 'u'116h "Domo de Justo." 6 i decidas pri
kaj bezonafoj oni dividu la profiton laii la malfacilajoj estigintaj inter membroj de
nombro de la partumoj." Tia reguligo alti- l'komunumo; tefa tasko estas la zorgo pri
gos la laboremon de unuopa oficisto kaj bona edukado. A1 kelkaj religioj oni janl
laboristo kaj savos la popol-ekonomion de la riprotis, ke ili estas kontraii klerigo de la

detruaj strikoj. "eiuj registaroj de l'mondo popolo, ?ar tie1 la paatraro povas pli facile
unuigu kaj organizu kunvenon kies membroj regi kaj gvidi sian gafaron. En Bah6ismo
estu elektataj de la parlamentoj kaj la noblu- kontrace, kie ja ne ekzistas pastraro, oni
loj de 1'8tatoj. Tiuj per plej granda sageco tre multe atentas klerigon kaj bonan edu-
kaj energio realigas la projekton tiel, ke nek kadon. Ju pli homo evoluigas sian inte-
la kapitalistoj havu malprofiton, nek la la- lektajn kapablojn, des pli li proksimigas a1
boristoj farigu malritaj kaj mizeraj . . ." Dio. Tial estas unu devo por gepatroj, doni
"c'luj. registaroj devas farigi protektantoj de al siaj infanoj edukadon kiel eble plej
la le legoj, tar strikoj tiam kaiizas detruon, bonan, kaj tiu devo validu a1 knaboj kaj
sed legoj estas kaiizo de vivo. Legoj devas knabinoj; estas e t dirite, ke, kiam la rimedoj
esti donataj, postuloj nur estu farataj inter- ne sufitus, oni pli klerigu la knabinojn, Car
konse~ltebun legoj kaj ne per striko, per- ili estos la edukantoj de la venonta genera-
forto kaj sen-indulge." cio. Se iuj gepatroj malzorgas tiun devon
La fundamentoj de tiuj sociaj statoj estas pri eduko, tiam la Domo de Justo intervenu,
spiritaj: ili devenas el koro kaj spirito. Tial kaj kiam la rimedoj de la gepatroj ne sufitas,
diris 'Abdu'l-Bah6: "La malsano, lciu tur- la Domo de Justo subtenu. Car, kiel estas
mentas la komunumon, estas manko de amo dirate en la Kit6b-i-Aqdas: "La Domo de
kaj foresto de altruismo. Sen amo kaj kon- Justo estu rifukejo por malrituloj kaj sen-
kordo neniam estos progreso aii prospero." hejmuloj." 'Abdu'l-Bah6 en siaj leteroj
Amo do estas la dua kolono, kiu portas tiam denove akcentis, kiom necesa estas la
la socian vivon. Ekzistas konata vorto bona instruado a1 la lmabinoj tar ili estonte
"pregu kaj laboru," mi opiuias, oni povus povos konsiderinde influi celadojn, necesajn
samsence ankaii diri; "amu kaj laboru," tar por la bono de la socio. La Domo de Justo
la plej bona interrilato kun Dio estas certe, devas aparte atenti

malzorgitajn infmojn,
kiam oni helpas iel a1 liaj gefiloj sur la Tero. kiuj facile faribas krimuloj, gi devas zorgi
Staris iam du amikoj autal ruino de pri konvena familio aii instituto, en kiu ili
monaliejo, unu el ili diris: jen ruino, tar estu edukataj. Ankaii pri servistoj kaj
oni tie ne sekvis la principon: "pregu kaj servistinoj la Domo de Jnsto estas repondeca.
laboru," oni nur pregis kaj ne laboris; venos Unu el la diroj de Bahi'n'116h estas: "benata
la tempo, kiam nunaj fabrikoj ankaii estos estas la princo, kiu asistas malliberulon, la
ruinoj, tar en ili oni nur laboras kaj ne pre- ritulo, kiu helpas premizerulon, la justulo, kiu
gas. &u la nuna stato de kelkaj fabrikoj ne zorgas, Ire subpremito spertu juston, kaj tiu,
jam verigas tiun diron? Kompreneble mi kiu plenumas, lrio estas a1 li ordonita de la
per la j u s dirita ne volas diri, ke ne ekzistis Eternulo."
kaj ekzistas monaliejoj, kie oni kontentige Estis la ideo de Bahi'u'llih, ke estonte la
laboris kaj laboras, kiel ankaii ekzistas fabri- institucio de Domo de Justo estu aplikata
koj, kie oni pregas aO aplikas amon, kie ne por tuta urbo, por tuta popolo.
nur la profitemo de la entreprenanto regas, La Kitib-i-Aqdas ankaii instruas pri la
kie la dungitoj partoprenas la profiton laii enspezoj de Domo de Justo. En Eiu komu-
la konsilo donita de Bahi'u'llhh jam antaii numo estu deponejo, kiu ricevu la enspezojn.
multaj jardekoj. La unua enspezo estu dekono el la havaio
Ni revenu a1 la amo, efektivigota per de unuopuloj, dua venos el la brutoj, tria
Bahiismo. Tie oni zorgos kaj zorgas jam el la mineraloj: de tiu minejo unu triono
en bahlaj komunumoj por la malrituloj. iru al tiu deponejo, kvare: se iu mortas sen

heredantoj lac-legaj, lia postlasajo iros en bahia estas pli detala, oni povas diri: pli
la generalan deponejon, kvine: se io estas nuntempa, ili bezonos eventuale langojn,
trovita sen-mastra, gi estos metata en la kiam aliikas la cirkonstancoj

en la socio.
deponejon. Tion akaG esprimis la
fondintoj de la ba-
Se iu farmisto havas elspezojn same gran- h i a movado, dirante, ke tiu nova profeto
dajn, kiaj estas liaj enspezoj, li ne pagu im- kaj ulstruanto de la homaro instruas tion,
poston; alia farmisto eble havas elspezojn, bio estas taUga por la tempo, en kiu li agas,
ni diru mil dolarojn, kaj lia enspezo estas lraj por la homoj, kiujn eduki li estas sendita.
2,000 dolaroj, de tia homo dekono estos Facile oni demandos, t u la pli bona es-
postulata, tar li havas pluson. La orfoj, tonto, kiun revis la fondintoj de I'Bahiismo,
Irripluloj, malrituloj, tiuj estos prizorgataj iam realigos? Tamen, kiam ni konsideras,
el la deponejo. Pluso en la enspezoj iras a1 ke ekzemple en Persujo kiu estas la lulilo de
la uacia trezorejo. Bahiis~nokaj kie ties ideoj estas tre konataj,
Tiaj estas la instruoj de Bahiislno rilate tiuj ideoj multe influis la nunan pli bonan
a1 la socia vivo. Kiam ni pripensas ilin, ni staton en tiu lando, kvankam la bahianoj
trovos, ke ilia esenco estas enhavata en la sin detenis de t i u politika agado, tiam ni
instruo de la Irristana religio, ear ?ion en- povas esperi, Ire ankae en aliaj landoj pros-
havas la ordono: "amu vian proksimulon peru kaj venku tiu nobla celado. Ciu-kaze:
kiel vi mem," kaj: "lsion vi deziras, ke aliaj celado a1 bona idealo havas rekompencon en
faru a1 vi, sam-tion faru vi a1 ili." La ioma si mem, kaj por ni validas anka6 la Zamen-
diferenco inter la du instruoj estas, Ire la hofa devizo: "Ni lahoru kaj esperu!"
Mullh Muhammad-Taqi, Ibn-i-Abhar, Prominent Bah6'i Teacher.

BAHA'U'LLAH'S G R O U N D P L A N O F W O R L D - F E L L O W S H I P AS P R E S E N T E D BY ' A B D U ' L - B A H A

A sketch based on " 'Abdu'l-Bahi in London" and "Talks by Abdu'l-Bahi in Paris"

BY GEORGETOWNSHEND

T H E Ground Plan oi World Fellowship is clearness of spiritual vision, the guidance
which is now submitted to your considera- of intuition. Only Faith can

point or see
tion was composed out of the writings of the way in such an hour as this. Men ques-
Bahi2u'116h and presented by 'Abddl-Bahb tion the love of a God who could let loose
in London, and later in Paris, about a on them so dire a cataclysm and could
quarter of a century ago. I t proposes in choose out this generation for sufFering
the simplest possible form a practical scheme wholly unprecedented. Their doubt cuts
for mastering the urgent problem of world- them off from the source of light and help.
fellowship; and its originating idea, though There is no vision; and tlie people perish.
of outstanding magnitude, is such as to Only Faith sees clearly-in open view-
place the whole plan from its beginning that this darkness is cast by a great light,
throughout in complete accord with the that this passing defeat of the spirit of Fel-
purpose we have before us to-day-that of lowship is the prelude of its final victory.
promoting the spirit of fellowship through A loving God would not have set this
the inspiration of religion. generation problems without bestowing the
This Plan in every feature plainly implies ability to solve them, would not inflict dire
that nothing less than a concerted effort on penalties on those whom he regarded as
a world scale, with the spiritual energie3 of guiltless.
m~nkind informing its practical energies, We are daunted by the strange new
will now suffice to awaken the spirit of fel- troubles that close us in on every side; we
lowship and secure deliverance from danger. do not look within and observe that a new
No local or regional effort; no partial effort power of mastering these is being developed
of either religion alone or statecraft alone, in conscience and in spirit. Intellectual
will completely solve our problems. The vision never was so keen as in this genera-
sense of fellowship (to be adequate to this tion; but spiritual vision, was it ever more
unique emergency) must be broad, based on weak? We talk-we

boast-of the New
the whole of our human nature (spiritual, Age; but we miss its greatest gift. We
moral and intellectual) and not limited by say the human race is a t last reaching ma-
any terrestrial boundaries. turity, but we do not realise the fuiness,
Such a thesis may still be ahead of the the completeness of this powth. We per-
public opinion of mankind. But it is not ceive it is intellectual; we do not perceive
so far ahead of that opinion as it was when it is, in like measure, moral and spiritual.
it was first proposed in this city in 1911. Man's conscience has become more sensitive,
To-day our emergency is rather more seri- his spirit more responsive to heavenly
ous than then; but it is of the same general promptings. As he is to-day endowed with
character. What then and up to the pres- a new degree of intellectual power, so is he
ent has been lacking in men's experiments endowed to-day with a new degree of re-

ligious power. The evulutio~~aryprocess The urgc of evolution pressed us for-
with even hand bears onward the whole ward; we would not go. The spirit of fel-
being and nature of man; his heart as well lowship grew warm in our hearts; we would
as his brain. New ideals, new hopes, new not feed its flame. The gates of world-
dreams of further progress, a more general, brotherhood opened wide; we turned away.
more insistent desire to build a better world God poured His Spiritual bounties on spirit
than that one which we inherit-these bear and conscience in greater abundance than
witness to man's consciousness of growth. ever; we in our blindness rejected His gifts
I n all its faculties che human race is pass- and Him.
ing from childhood and ignorance towards But this failure is not final nor for long.
maturity, towards the tasks that befit full I t is not the failure of Faith, nor yet of
manhood. To-day mankind is like a youth Love. I t is the open, the

confessed failure
leaving school for the sterner world of of human wisdom. Through its purgation
business and affairs. I t is called on to put men who have doubted will learn to turn
into practice the lessions of moral principle for fellowship and peace to the way they
and human fellowship in which it has been have not trodden; the way of religion. But
instructed for so long. For how many cen- all must tread this way together. Since the
turies have we-all of us-been under whole world as a unit is involved, the ideals
tutelage to those whom we revere as the which are to guide this movement must be
Founders of our Faiths? Is it strange a time given a definite shape. If there is to be
should come when we should be required concerted action towards a single goal, some
to put into concrete deeds the precepts of map of the common journey must be made.
brotherhood we all acknowledge and should Vague sentiments of goodwill, however
at last be threatened with condign pnnish- genuine, will not su6ce. Some explicit
ment if we disobey? agreement on principles will be required for
Much indeed has been done of late to any coordinated progress.
remedy old wrongs, to suppress tyranny, to I t was to this task that BahVu'llhh long
upMt the oppressed, to relieve the poor, to ago addressed himself, and worked out a
teach the ignorant. But how much remains Ground Plan on which the temple of human
undone! We have accomplished enough to fellowship might be reared. I t consisted
convict ourselves of being fitted for a better of a set of fundamental principles and
social order, of being ready to inaugurate represented the minimum of what the occa-
a system of widespread justice and fraternity sion required. No foundation less deeply
a n d of lacking the resolution to put our dug than this will hold the structure that
ideals into effect. There is enough of good is to be built upon it.
in our recent record to incriminate u s The burden of the whole scheme was laid

but not enough to deliver us. We stand now before the judgment seat of heaven condemned by the evidence of our own acts.

We had no Vision: Men turned from saints, n~ystics,seers, and listened to secular philosophers. Blind leaders of the blind, into what perdition have they led us! Our intellectual eminence by some fatality heightened our troubles. Divorced from faith, it aggravated human pride, taught men to forget their moral respo~lsibilityand to deny their servitude before the moral law. The inevitable hour of retribution draws near. Surely this is a Iove-tragedy vaster in its scale, more terrible in its poignancy than any in the history of our race!

ultimately upon the shoulders of each individual man and woman. Everybody by virture of his status as a human being had his share in the vast world enterprise. The principle of individual responsibility was thus to be the basis of all progress.

But underneath this basic fact of human duty lay something deeper yet. The living rock on which this foundation was to be laid was something the strength of which humanity hitherto has too little recognised.

That rock is the Truth. This spirit of fellowship which we seek t o encourage is not by Bahh'u'llhh conceived as some addition to being which the genius of man should undertake to create. As a flower within the bud, it lies waiting the hour of its appear-

ance. I t is a reality which our fragmentari- men's view their rsaential unity is the difness denies. And what this Assembly desires ference between the world-religions, which to do is not to create something new but has been made the cause of estrangement- to give expression to something which is of prejudice and even of ill-will and strife. already in existence though unused. Man's But, insisted 'Abdu'l-Bah6, there is nothing advancing power is due to his increasing in these differences which should produce

knowledge of truth; and the magnificence so sad a result. Indeed, there is an impor-
of this present age bears witness in the last tant aspect in which all religions are at
resort not to the personal greatness of this heart one; and he included the existence of
generation but rather to the greatness of a this unity as a principle in his scheme. He
continuously unfolding Truth. If this Age meant (70 it seems) that a religion does not
is to become the Age of Universal Brother- consist solely of a doctrine, and an institu-
hood, it must be the Age of K~iowled~etion, but is also in a real and vital sense a
(Knowledge of Truth). The Truth will spiritual atmosphere. It is, as he once de-
set us free. The Truth will make us one. scribed it, "an attitude of soul towards God,
As the first item of his programme, there- reflected in life." This the essence of true
fore, Bab6'u'llih claimed that every indi- religion; and to this extent, the whole world
vidual should have the right of seeking for o v e ~members of all the religions have an
himself the truth. Love of truth (which outlook, an experience, an obligation which
at the present time is growing apace among they share in common with one another in
mankind) is the sole real corrective of all spite of their special and distinctive loyal-
forms of error and illusion. The great en- ties, and which groups them all together
mities which in the past have divided man- apart from the sceptic.
kind, and which were due to misunderstand- The more intensely spiritual men are, the
ing and ignorance, have in recent times lost more vividly conscious are they of the re-
their vitality, and our estrangements are ality and sweetness of this communion, and
now due chiefly to prejudice. These preju- one of their is the experience of
dices have come down to us from the past- a deep sympathy, a common lowliness, a
racial, religious, n%tional-and the instinct common aspiration which they share with
of imitation. For them all Bahi'u'llih offers those of a different tradition from their

one radical cure-the search for truth. The own.
battle which mankind yet has to fight be- Not ouly in their atmosphere, their influ-
tween prejudice and truth he seems to re- ence, but even in their profaunder teachings
gard as the Armageddon of the human soul. the world-religions may show forth this
Through this search for truth mankind unity. Do not all our faiths affirm and
at last would become really and clearly con- magnify the love of God for His creatures?
scious of the essential unity of the human What truth could be more ancient, more
race. For this unity is and has ever been precious than this? What would bind those
a fact. "Ye are the leaves of one tree, and who espouse it with a closer tie of fellow-
the leaves of one branch. Deal ye with one ship?
another with the utmost love and harmony, This age of widening consciousness and
with friendliness and fellowship," wrote Ba- deepening love of truth has begun t o bring
hi'u'llih. From the full knowledge of this us, on a scalc quite unprecedented, some
unity, and from nothing less, there would accurate knowledge of the sacred treasures
be born in this age a spirit of world-fellow- and the sacred history of the human race.
ship adequate to the present emergency. On Scholars, divines, men of letters, poets have
this consciousness of unity, therefore, 'Ab- all contributed to this enlightenment. They
du'l-Bah6 laid the greatest stress. He gave show us each of the great religions as being
to it a central place in his programme, other like a majestic temple reared in some chosen
features supporting or amplifying it or giv- spot by the hand of a master architect, and
ing it application in the practical affairs of surrounded now by a multitude of lesser
mankind. buildings of various later dates. Each
One of the facts which has obscured from temple blends with its own environment but

is in marked contrast with all the other seem rather to travel by converging paths
temples. No two are alike, and the annexes and to draw nearer and

nearer together.

connected wit11 each are still more unlike. If one is t o accept the account of their

But if the enquiring traveler pursues his experience given by contemporaries or by

investigatious and malies his way within themselves, these mystics seem all the world

the sacred structures he discovers in their over to have gone upon thu: same spiritual

several interiors and even in the shrines adventure, t o be drawn onward by the same

themselves an unmistakable hiuship in experience of an outpoured heavenly love;

beauty. and they testify one and all that t o reach

Experts iu comparative religion have this knowledge of the love of God is to

spohen with emphasis of the points of agree- understand at last the mystery and the hid-

ment to be found between the world reli- den blessedness of life and t o possess an

gions. Professor Cheyne quotes Max MCIler everlasting treasure for which the sacri-

as "advising the Bralnnists t o call themselves fice of all earthly things is but a little

Christians" and himself zrgues that the re- price.

conciliation of religions mast precede that This fellowship among all mystics is com-

of races "which at present is so lamentxbly mon knowledge, of which evidence is within

incomplete." The evideuce of rnen of 1ear11- the reach of all. In a well-known English

ing is supported by that of another cloud of work, Miss Underhill writes of the mystics

witnesses, whose testimony none can gainsay, that-"we meet these persons in the east

and who speak with the voice not of intel- and the west; in the ancient, mediaeval,

lectual criticism but of spiritual knowledge. and modern worlds. Their one passion ap-

The highest exponents of a religion, those pears t o be the prosecution of a certain spir-

who understand most ihoroughly its mean- itual and intangible quest. .. . This, for

ing and interpret its spirit with the most them has constiruted the whole meaning of

compelling authority, are those men and life . . . and it is an

indirect testimony
women of mystical geuins whose impas- to its objective actuality that whatever the
sioned devotion and obedience to their divine place or period in which they have arisen,
Master is the outstailding feature of their their aims, doctrines and methods have been
lives. If each of these religions were strictly substantially the same. Their experience
exclusive, the negation of all the others, therefore forms a body of evidence, curi-
bringing to men its own irreconcilable mes- ously self-consistent and often mutually ex-
sage, in that case those who follow these .
planatory. . .'"
religions t o the extreme, the mystics and the Every public library in this country will
saints, would assuredly move further and contain books supplying illustrations of this
further apart, and would come t o rest at the statement. The mystical outlook and per-
last point of divergence. The greater the spective both on the things of heaven and
saint the wider the gulf between him and the things of earth is in its essence eternally
the saints of alien allegiances. A t the same the same. But perhaps no instance of the
time the less aspiring and spiritually gifted fundamental unity that underlies all mysti-
multitudes, immersed in the daily human cal experience is more striking than that
concerns which all men share alike, would parallelis~nbetween Plotinos and St. Augus-
be found to be the least estranged f r o ~ none tine to which in his "Evolution of Thc-
another by their differing creeds. ology" Professor Edward Caird draws atten-
But in fact this is not so. Strangely, very tion. "Some of the finest expressions of this
strangely, religious history shows us some- (the mystical) attitude of soul," he writes,
thing quite different-exactly the opposite. "may be found in the Confessions of St.
The contrast between each world-religion Augustine. But when St. Augustine ex-
and all its sister-religions is as a rule felt presses his deepest religious feelings we find

most acutely and insisted on most vigorously by the less mystically minded of its votaries. While the mystics of all the religions instead of moving further and ever further apart

T H E B A H 6. ' f WORLD

of Plotinos is "that great passage in which Augustine gives an account of his last conversation with his mother Monica about the life of the redeemed in heaven." And he concludes "how deeply neo-Platonism must have sunk into the spirit of St. Augustine when in describing the highest moment of his religious experience he adopts almost verbally the language in which Plotu~ostries to depict the mystic ecstasy of the individual soul as it enters into communion with the soul of the world."

By what diverse paths have mystics who had nothing in common save whole-hearted servitude before the one loving God, by what diverse paths have they all alike attained the blessed Presence! And what man in his pride of opinion will shut out from Paradise those whom God's own hand has

that he repeats the thoughts and almost the very words of Plotinos." Professor Caird then shows how closely akin t o the thought

Introduction to Mysticism, Chapter 1.

shall all men lrnow that ye are My disciples if ye have love one to another."

In this Age we congratulate ourselves tbat for centuries past religious enmity has been continually growing more weak. Yet our ideal remains negative. T o manifest no ill-will towards those who differ in opinion from us is not enough. Christ enjoined a more positive attitude of soul; one of active goodwill despite all differences. When God thus commands a spirit of affection towards all, he gives the power to obey His command. Religion, in other words, is creative. Through its force the will of an earnest man is enabled to achieve an inward change tbat otherwise would be beyond his strength. If this were not so, what useful place would religion fill in this cosn~osof ours?

If now the creative power of religion to

admitted? Thus do scholars and saints join
to testify that the great religions have their
aspect of unity as well as their aspect of
variety, and that without qualifying their
special allegiance worshippers in all religions
may find something in the fundamental
nature of religion itself which promotes a
sweet, precious and abiding sense of true
companionship.

The promotion of a boundless spirit of
concord and good will Bahi'u'llih maintained to be agreeable to the genius of every
world-religion. Whatever misunderstanding may have arisen in bygone centuries, no
religion as originally taught was meant to
encourage animosity. Quite the contrar7.
Religion is meant to heal discord. So important in an age of disintegration did this
feature of religion seem that 'Abdu'l-Bahi
proposed to include in his Plan the precept
that "the purpose of religion is to promote
harmony and affection."

One will not doubt this loving purpose

n ~ a ybe discovered, or re-discovered, in every
one of our world-faiths, and assuredly in

effect this purpose were called upon and put to vigorous use, how many vital problems which have proved insoluble on the intellectual plane (such as the reunion of Christendom or the combating of secularism) might prove much more tractable when carried t o the spiritual plane!

Another effort at harmonization was called for when Bahi'u'llfh included in this scheme an active partnership between religion and science.

Tolerance between the two is too little.

I n their nature they are cotnplemenrary, as two wings with which the soul soars towards knowledge of the truth. Science divorced from religion gives a wholly distorted view of reality. Religion divorced from science may become a mere superstition. Man is to use both as his servants and thus to bring the material aspect of life and the spiritual aspect at last into evident and complete accord.

T o these principles Bah6'u'llih added (as necessary for practical results) certain provisions of a more material

nature. 'Abdu'l-
Christianity. If we look away from Chris- Bahi mentioned laws to prevent extremes of
tendom to Christ and to the pure teaching indigence and opulence; universal education,
of Christ, we find it evident throughout a common language, a central World-
the Gospels. Christ said that one's whole Tribunal.
duty was to love God and one's neighbor, To the use by all nations of a secondary
and he described neighbor as meaning any- or world language in addition to their
one you could help regardless of creed or mother tongue great importance was at-
kin. He made fellowship in love the evi: tached; without this device fellowship
dence of Christian membership "by this would never be assured. The religious his-

tory of mankind from the dsys of Babel to of Bahi'u'llih. To establish this Bahh'u-
the present bears oat this emphasis. When '116h underwent great difficulties and hard-
we remember, for example, the influence of ships. He was in constant confinement and
the general use of the Greek language he suffered great persecution. But .. .
throughout the Roman Empire at the be- from the darkness of his prison he sent out
ginning of our Era, when we consider how a great light into the world." ('Abdu'l-Bahi
in Islim the adoption of Arabic as a com- in London, p. 18.)
mon language united peoples hitherto es- 'Ahdu'l-Bahh claimed that these principles were
tranged, facilitated the interchange of consistent with the spirit of all the world
religions and were thought and aided the rapid extension of measured with exact and
a single culture over vast regions; or when unlque fitness to mankind's heightened capacity
again we observe how the cause of ecclesi- and its tre-
astic unity was promoted by the use and mendous responsibilities at this time. He
weakened by the disuse of the L a t ~ nlan- had no doubt of their being at no very dis-
tant date adopted: fellowship

along these
guage as a medium among the peoples of lines was the birthnght of our New Age.
western Europe centuries ago; we are driven But though they have percolated far
to conclude that in this age of radio and through the world and have cheered the
aviation a world-language would unify the hearts of many with renewed hope, yet the
peoples of mankind to a degree unpre- large collaboration between races and re-
cedented in the past and di6cult for us to ligions here so definitely butlined has in fact
calculate in anticipation. been postponed in favor of narrower views
The federal tribunal or Board of Arbitra- and materialistic reforms. Our civilization
tion which in a few words 'Abdu'l-Bahl is in desperate plight and has sunk into a
proposed differed in three notable points moral and spiritual abyss. Men realize the
from the League which afterwards was set urgent need of a reformation greater in
up. The provision of an adequate police range and in intensity than mankind has
force was an essential prerequisite: the draft ever yet achieved but know not how to
of any proposed constitution was to be re- meet it. I n such an emergency does not this
ferred not only to the governments but also bold original scheme of fellowship merit
to the peoples of the world: when finally serious consideration and even the test of
ratified and adopted, it was to enjoy the experiment. Does it deserve to he merely
full support of religion, of church as well ignored by the rulers and the teachers of
as of state, and its strict maintenance against the world?
any violation by any nation was to be held I n advocating peace to a western audience
by all mankind as a sacred obligation. 'Abdu'l-Bahl once said, "You have had
I n these and all other reforms man's war for thousands of years; why not try
greatest stay would be the Holy Spirit, peace for a change? If you do not like it,
without whose aid no peace or fellowship or you can always go back to

war." One might
unification would ever be secured. in such an hour as this
hazard the same sug-
This scheme of world-fellowship was pre- gestion about this ground plan
of fellow-
sented twenty-five years ago in London by ship: we have exhausted a
hundred other
'Abdu'l-Bahi out of teachings first promul- devices to no purpos+why not
try this?
gated some forty years before. "This," he If we do not like it, we c a
n always return
said "is a short summary of the teachings to our present-condition.

Professor Dr. Jan Rypka, Charles University, Praha, Czechoslovakia.

DIE BAHAIS U N D MEINE ERFAHRUNGEN

NocH heute, nach mehr als vier Jahren, alles wusste, wie ich es
anfinglich vermeint
kann ich mich meiner ersten Beruhrung mit hatte. Ich wiirde meine damaligen
Mangel
dem militanten Bahi'ismus ganz genau erin- heute folgendermassen bestimmen:
Hier trat
nern. Es hatte mir einer meiner Kollegen ~ n i rdas Leben entgegen, wohingegen
all
auf mein Universitatskabinett telephoniert, meine Kenntnisse nur nach Papier
rochen.
dass eine amerikanische Bahi'i-Sendbotin Der Professor wurde unbewusst
und unwill-
mich zu sprechen wiinscht. Auf meine kiirlich zum Schiiler. Er sah nicht mehr
das
Entgegnung hin, dass ich furwahr keine Phantastische, das sich in Buchstaben
und
Lust in mir verspiire, mich mit phantasti- Ziffern ergeht, sondern eine
erhabene reli-
schen Luftgebiuden, die mir iiberdies durch gi8se Lehre mit weitgreifenden
soziolo-
meine Studien kein Geheimnis sind, abzu- gischen und wirtschaftlichen
Auswirkungen.
geben, meinte er sehr ernst, die Ansichten, 'Miss Martha Root entging
mein Interesse
die er soeben gehort habe, seien gar nicht so fur Iran und das Irinische nicht.
Ebenso
grundlos; im Gegenteil, ein durchaus ver- nachte hinweder ich im Laufe unseres
Ge-
nunftiges und anhorbares Credo, dem ich sprichs die mir unsiglich sympathische
Ent-
doch hei dieser Gelegenheit etwas Aufmerli- deckunk, dass Miss Martha Root

Persien, das
samkeit widmen sollte, zumal es in mein Land des Lowen mit der aufgehenden Sonne,
Forschungsgehiet einschlagt. aus Autopsie kennt. 1st es verwunderlich,
Als es ein zwei Tage darauf wirlclich zur dass unserer ersten Begegnung alsbald eine
Entrevue kam, leitete ich so gut wie mit zweite und weitere folgten, zu deren nun
dem Handedruck gleichzeitig das Gesprich auch meine Frau herangezogen wurde?
mit einer vielleicht etwas hochnasigen Be- Immer mehr erfuhren wir uber den gegen-
merkung ein, mir wire die Bah6'i-Doktrin wirtigen Stand des Bahcismus, seine Beweg-
aus der gelehrten Literatur genugend be- ung und Organisation. Nach allen Schil-
kannt. Und ich wurde mich bis zur Stunde derungen schien es nun, dass es kinderleicht
schimen, hltte icb damals es unterlassen, sein muss, 10.000 Meilen in Persien zu
zur Bekriftigung jener Bewillkommnu~g machen, sobald man einige Bahh'is zu seinen
sogleich verschiedene orientalistische Werke Freunden zihlt oder in Ermangelung dessen
zu zitieren. Miss yrtha-t schrieb mir hloss uber ein Empfehlungsschreiben ver-
meine Kenntnisse anftmut~gund unver- fiigt. Ms. Martha Root brachte es zuwege,
drossen zugute. Ihre unverwiisrliche Lie- das ich in lrurzem Mr. und Mrs. Howard
benswiirdigkeit liess sich dadurch weder Carpenter, die auf ihrer Reise nach Persien
krinken noch stiiren. Deswegen gab es kein fiir einige Zeit in Wien haltgemacht hatten,
Zeremoniell der sich zum ersten Male Be- begegnen konnte. (Dafur wie fur gar so
gegnenden. Vielmehr nahm unser Gesprich manches bin ich ihr noch heute iunigst
nach einer derartigen gegenseitigen Kennen- dankbar.) Dies war meine zweite Bahi'i-
lernung unverweilt das Gesicht einer lang- Bekannschaft. Ich kehrte nich enttiuscht
jihrigen besten Freundschaft. nach Prag zuruck. Ich lernte in Wien auch
Miss Martha Root entwickelte vor mir ihre andere Bah6'is kennen, um immer aufs neue
Ziele und Plane, sie zeigte mir verschieden- gute, ja beste Erfahrungen zu machen, frei-
sprachige Literatur des Bahi'ismus und ich lich aber auch mir immer wieder die Frage

begriff alsbald, dass ich denn doch nicht so nach dem Wesen des in all diesen Fallen

Dip Shia hat im 1.aufe der Jahrhuuderte eine nationale Tradition entwickelt. Mit dieser wird der universalistische Bahi'ismus verge- blich ringen, damit er weitere Wurzeln schlage. Dieser Mange1 an Extensitat jedoch wird durch die Intensit.jt und Verinnerlich- ung der iranischen Bahb'i-Diasporen reich- lich kompensiert. Die Bahi'i-Gemeinde wird Charaktere ausbilden, die auch der anders- glaubigen, ja feiudlich gegeniiberstehenden Umwelt durchaus nachahmungswert er- scheinen diirften.

Die im Abendlande gewonnene ErfahrunR wurde mix auch im persischen Morgenlande vollends bestatigt. Der Bah6'ismus ist un- zweifelhaft ein unschatzbarer Kulturwert. Oder wiirden auch ohne ihn alle jene Men- schen, deren hohe Sittlichkeit ich bewun- derte und bewundere, dasselbe Niveau, nur in anderer Form erreicht haben? Oder beruht es nur in der Neuheit der Lehre und in der Frische ihrer errten und nxchsten Anknger?

Photograph of Bahi'i Pioneers of fr6n taken about 1 8 9 1 in Tabriz. (Sitting third from right [third row] is Mirzh 'Ali-Muhammad Varq6, distinguished Bahh'i Martyr. Second from left [first row] is his son Rau'llhh, who was also martyred.

BY MRS. LOUISER. WAITE

TO describe 'Abdu'l-Bahi so that the reader may form any mental picture of Him that would in any way do Him justice, is as impossible as to try to paint a sunbeam. The artist may put the ray of yellow light in exactly the right place and with most beautiful effect; but no matter how great his skill, he cannot catch the real essence of the sunbeam-that golden luminosity, which I

He passed by me. He was dressed all in white. His hair fell in soft waves about His shoulders and His head was crowned with a white turban bound around with a white cloth. His step was firm and kingly. When He reached His door He turned and again motioned me to pass on. I came toward Him and when I reached His door looked up into those marvelous

eyes. I
is like an elixir of life, is uncatchable, un- knew that every act, every
thought of my
paintable. So it is with the lilreness of life was known to Him. Yet, knowing
this,
'Abdu'l-Bal16. His expression is ever chang- I could loolr fearlessly,
unwaveringly at
ing; each thought and elnotion is mirrored Him, realizing all my sins and
weaknesses,
forth and the face becomes so illumined that yet knowing He understood me as I
could
words are but as the dull, lifeless paint never understand myself, and that He
was
which cannot reproduce the sunbeams-yet, indeed "Infinite Love
Incarnate." I could
some idea can be gathered from them. not pass until He turned and
entered His
When I first saw 'ABDU'L-BAHA I was room; then almost overcome by the vibra-
alone and I came face to face with Him tions which thrilled me through and
all unexpectedly. He stood not even four through, I passed on: Later He came to
feet from me. I t was in the npper court, greet us and I was fully
confirmed-this
with the blue sky overhead and the sunlight was truly 'ABDU'L-BAHA, but a very
dif-
shining down brightly upon Him, the hour ferent one, I felt, from the one I had
first
being but a little after "high noon." I seen. As He firmly grasped my hand with
might have thought Him any other member that welcoming pressure that comes deep
of His family, as His sons-in-law were often from the heart, a handshake that
warms you
passing to and fro, but every atom of my througll and through, I saw the
Divinely
being, my heart and soul cried out, "This human man, the personification of my
high-
is He." The face of nly dreams of Him est ideal of an earthly father. I never
again,
stood before me with that same heavenly while in 'Aklci, saw Him as I had in
that
smile of welcome. The Light of Infinite first meeting. I t was then as if I had
seen
Love was radiating from His countenance. the Reality of His being, with the
shades of
Majestic, and yet sublimely tender, He was flesh all raised that the Light of
Spirit might
looking right into my eyes. I gave a start stream forth.
as if I had suddenly plunged into a n ocean, 'ABDU'L-BAHA is of
medium height,

then stood transfixed. I t seemed as if I had but
come upon Him unawares and saw the commanding
"Glory of the Lord" shining forth around so high
Him; and I know I must have felt as did that
Mary Magdalene when Christ revealed Him-
self to her in her vision after the crucifixion
-"The Risen Lord." He motioned me to
pass on. I could not. A sense of my great
unworthiness made me bow my head-then
through the day it rings out, first in one
place, and then in another; for with aston-
~shingrapidity 'ABDU'L-BAHA seems to be
everywhere-now in the garden, now in the
room close beside the entrance, now in a
wo~lldthrow Him-
guest's roonl--or you may hear Him calling
someone in the "family section" of the
"prison home." Always when I heard His
voice, I felt its vibrations most deeply. Like
His face, His voice expresses every emotion,
from tones that are stern and emphatic to
those as tender and loving as the cooing of
a dove.
His eyes defy description. I only know
I t was crying
that to me they seemed gray, with a circle
thou that

He holds Himself so superbly, with such
commanding dignity, and carries His head
high and with such an air of majesty,
that He ever gives the impression of great
height. His voice is full and vibrant, each
word uttered with marked distinctness and
with that tonal quality which leaves a faint
echo, as it were, or wave vibrations
come from a beautifully toned bell. All
'Iis bed rested againsc the same wall that
mine did and I could hear His slightest
move. I could not sleep, and as I lay there
wide-awake, I heard Him pacing up and
down His room; then He threw Himself upon His bed; then arise and walk back and forth again. Once, when He moaned.
Oh, that moan! I t came from the depths of His soul and it pierced me through the heart. . . I felt that once again the Christ Spirit was daily, hourly, being crucified by the lack of perfect love and unity among the believers; that once again out: "0 Jerusalem! Jerusalem!

of white around the iris, which at times killest the prophets and stonesr them which
became luminous. Sometimes in the light, are sent unto thee! How often would I have
I caught a shade of blue, and again by gathered thy children together, even as a
lamplight they seemed almost brown,+ver- hen gathereth her brood under her wings,
changing were they and wonderful. Like and ye would not! Behold, your house is
His face and His voice, they, too, expressed left unto you desolate!"
every emotion felt by Him. How I longed to go to Him and declare
I was deeply impressed by His perfect my love and faith in Him! Then I realized
naturalness, His lack of conventionality and that it is not our love and faith in Him, but
set form, and His refreshing simplicity. our love for one another, that is His crown
Divinely simple is He. His hair, which is of glory and the balm for His soul; for He
gray and long, but rather thin, would at one had said to a pilgrim: "If yon love one
time be flowing softly around His head, and another, it is just the same as if you love
at another it would be tucked up beneath Me. The closer you draw to one another,
His turban in a careless, comfortable way. the closer you draw to Me. I will go away
All His physical senses seem intensified and from this world, but love always stays.
when eating anything which He particularly Therefore, you should love one another very
likes, He evidences the keenest enjoyment of much."
it. Likewise, the perfume of a flower will I felt that every inharmonious thought
seem to entrance H i . I thought of what and action was painfully registered on that
one pilgrim at 'Akkl had said: "When great heart; and with this thought came the
'ABDU'L-BAHA inhales the odor of flow- overwhelming sense of the personal responsi-
ers, it is wonderful t o see Him. I t seems bility falling upon each one of us. Having
that the perfume of the hyacinth is telling seen and heard 'ABDU'L-BAHA, I realized
Him something as He buries His face in the that He is indeed the Center

of the Cove-
flowers. I t is like the effort of the ear- nant of God. And with this realization
a concentrated attention. How He under- came the deepest joy. No need of argu-
stands the mystery of 111 these things of ments and worry ovrr intricate problems of
which we know nothing!" This, indeed, is life and death, which have confounded the
true. greatest philosophers; no need to spend the
While there was a deep undercurrent of precious time in delving into the unknawn
exultancy in 'ABDU'L-BAHA, yet, during and unknowable-He has, or can, explain
my visit, which was but a few days, to my it all and His explanations are true.
consciousness there seemed a strain of sor- Once having accepted 'ABDU'L-BAHA's
row and sadness, as if the weight of the station, it is as useless to vex our minds with
world was upon His shoulders. Especially all rhese "whys and wherefores" as it would
did I realize this upon my first night in be for a way-worn traveler when a wagon
'Akkl. I occupied the room next t o His. comes along and the driver offers to carry
him to town and he gladly climbs in, t o con- town. God has indeed given us an "Ark of
tinue to carry his heavy burden on his back. Safety" in 'ABDU'L-BAHA.
At 'Akki, I not only climbed into the 'ABDU'L-BAHA, the Mystery of God!
wagon of Truth, but I also left my heavy Who can comprehend that Mystery?
bundle of self, opinions and perplexity of Surely not finite mind nor intellect. Only
ideas by the roadside, knowing that this tl~rough the heart can we catch a faint
Divine Driver would carry me safely to glimpse of His Station.

ZWEI HEILIGE GRABSTATTEN

M I T T E N in Jerusalem, der vielbesung- schmuclct mit dem Goldr menschlicher
enen Stadt der Christenheit, ragt die Heilige Zutaten, ruht das Lebendige, der Offen-
Grabkirche, ein uralter, ehrwiirdiger Bau. barungsort des Wortes, unter der Erde ver-

Trittst du in sie eio, so umfangt dich in hoher Kuppelwolbung ein weihrauchge-
trinktes, ~nystischesDunkel, worin~ienGold und geweilite Lampen funlieln. In der Mitte dieser Halle siehst du einen steinernen Bau, unter welchem Christi Leih begraben sein soll. Ein scbmaler Zugang fuhrt in das Innere an einen Stein, der das Ziel frolnmer bedarf im Gegen-
Anbetung ist. Viele glaubige Christen zwangen sich zn ihm hinein, urn dort einige Augenblicke in Andacht zu verweilen.
Seitlich von der Mittelhalle aber zweigen einige kleinere Kirchenschiffe ab, fur jede christliche Konfession ein anderes. Sonntags halten sie oft gleichzeitig Gottesdienst. Da kannst du dann horen, wie sich Worte und Tijne vermengen uiid stijren, Worte, die eiu-
stens verlriindet wurden, urn die Menschen zu verbriidern, um ihnen den Frieden auf Erden zu bringen. An der Tiire aber stehen rnuha~nmedanischp Polizisten, urn dafiir zu sorgen, dass Ordnung herrscht und dass sich die verschiedenen Konfessionen nicht streiten oder gar verpriigeln, wie es auch schon

Die Menschen streiten sich um den Zugang nu ihm. Und, weil sie sich streiten, entfernen sie sich der Wahrheit immer mehr, brauchen sie Teilkirchen und Kirchenteile fur ihre Teilwahrheiten. Die Religion, an-
statt ein lebendiger, ungetriibter Quell der Kraft und Weisbeit fur den Staat in seinen Fragen und Noten zu sein, teil der Hilie seines Armes, ja seiner Waffen-
gewalt, um ihre Wiirde und Ordnung zu behaupten. Das Ewige, Personlichste aber wird in vermenschlichter Aufmachung als k'ufliche Ware auf der Strasse verkitscht
und verscbachert.
Wo ist da ein Lichtblick, wo ein Weg empor? Bedarf es da nicht, urn solche Zustlnde auf der ganzen Welt zu heilen, ei~iesMannes, der nicht nur irgendwo im Endlichen den Hebel ansetzt, etwa an einer alten Religion reformiert, oder von eincr
Nation ansgeht, sondern der eine unbedingte und unbeschrankte gottlicl~e Vollmacht besitzt, kurz, der ein Gottgesandter ist? Der,
weil er ein Gottgesandter ist, und Gott nur

vorgekom~nen sein soll. Und wendest du Einer und die Wahrheit nur Eine sein
dann diesem alten Andachtsraurn den konnen, aoch den friihereii Gottgesandten
Riickeli und trittst du, geblendet von der und Wahrheitsverkiindern nicht wider-
grellen Sonne, hinaus in die lermende Stadt, spricht, sondern sie hestitigt und ediillt.
so geratst du zunichst in eine Schar yon Der aber eben deshalh klar das hirchliche
Hindlern, die dort vor der Kirche ihre Beiwerk, das die Menschen in Religionen,
Buden aufgcschlagen haben und der religiose Konfessionen und Sekten aufgespalteu hat
ArtikeI aufdrangen wollen. und darin erstarren liess, voii der ewigen,
Den gliubigen Christen miissen diese Ge- zeitlosen Wahrheit scheidet, und eine neue,
gensztze erschiitter~lund zu tieferem Nach- unverfalschte Offenbarung niederlegt, die
denken zwingen. 1st dies alles nicht wie ein zur ganzen Menschheit spricht und die
grosses Sinnbild der religjijsen Lage nicht nur ganze Menschheit einigt?
des Christentums, sondern al!er Religionen Wir Bahi'i wissen, dass ein solcher Gott-
auf der Welt? I n dern fester], ehrwurdigen gesandter unliugst schon iiber diese Erde ge-
Bau der alten Traditiunen begraben, in das gangen ist und diese welthistorische Sendung
Dunkel ratselvoller Mystik geliiillt, ge- vollbracht hat. Wir wissen auch, wo Bah6-
'u'llih Seine irdischc Bahn heschlossen hat wasser. So treten wir un den lichten, hoch-
und wo Seine irdische Hiille zur Ruhe gewiilbten Raum. Um duftende Blumen
gebettet ist: und Zierstriucher, die hier aus der Erde
Bahji-+in liostliches Stiiclr Erde. Fernab spriessen, sind kostbare Teppiche gelegt.
vom Geschrei und Gefeilsche der Scadt, Hinter der geweihten Schwelle ist der letzte
fernab von den Blicken der Neugierigen ragt heiligste ort, unter welchem der Korper
aus dem grunen Saum herrlicher Girten der Bahi'u'll&h's ruht.
edel Bau, einfach und doch achtnnggebiet- Der Geist, der diesen Raum durchdringt,
end wie ein Herrschersitz, festgefiigt und ist unbeschreiblich machtvoll.

Rein Pilger
doch zierlich im Kranze seiner Saulenreihe, liann sich ihm verschliessen und seine su-
unsagbar mhig zwischen Himmel und Erde chende Seele kann sich an dieser StHtte zu
und doch erfiillt und durchpulst von einer einem Grade der Loslosung aufschwingen,
Kraft, die machtiger ist als Zeit und Raum. wie er sie anderswo nicht so Ieicht ureicht.
Wenn wir uns diesem Heiligtum nahern, Die Welt mit ihren Nichtigkeiten versinkt
erfasst von der Weihe der Stunde, die dort draussen weit vor der Tiire. Das
Sehnsucht nach geistiger Begegnung im Here in der Brust aber, "die Schatzkam-
Herzen und nicht abgelenkt durch die mer des Freundes," 6ffnet sich jubelnd, urn
duftenden Arme der erdentwachsenen den hier waltenden Geist in sich auf-
Zweige und Bluten des Gartens, gelangen zunehmen, mit dem die Seele, hier allein
wir ngchst dem Palaste zu dem Mausoleum. und frei, innerste erschiitternde Zwiesprache
Wir lassen unsere Schuhs vor dieser Stltte hilt.
und mit ihnen alles, was uns seither nit der Als ein Neuer trittst dn dann wieder in
Erde verband, was vom Staube noch an uns die Welt hinaus, gelcl'art, gestxrkt, nnd
haftet. Die Girtner reichen uns Rosen- tatenfroh.
Mr. and Mrs. Tokujiro Torii, Kyoto, Japan,
July 14. 1931.

Miss Agnes Alexander.

I N PRAISE O F WORDS

BY HELENBISHOP

G L E A N I N G S from the Writings of sowing the seeds of the world culture des-
Bahi'u'lUh." tined "unto this last."
To the waiting hand a Bahi'i gives "a
Book sent down in truth unto men of in- Logos
sight! I t biddeth the people t o observe jus- I t is not the romance of words which we
tice and to work righteousness . . .'" This nor do we hold a brief for those
Boolc is of the quintessence of the Holy philosophies which by lure of words have
Books revealed from age t o age, and may he seduced minds from the

realities of common
weighed by ". . . the just Balance that ye sense. We do find i t
timely t o call an in-
possess, the Balance of the testimony of the quest for theologies
that have obscured the
Prophets and Messengers of God." meaning of words, terms,
and figures, and
Although the pages of this Book of Life thereby withheld followers
from the recog-
are charged with the meaning of our mute nition of God through
His Prophets. This
experience and, hence, can ". . . dissipate is to the end that we
may exalt above all
thy sorrows and dissolve thine anguish," ' others the Words of God
enunciated by the
yet these same pages lie open to communi- Prophets, now again sent
forth as entities
cate mysteries only ro those who can read .
charged with ". . such potency as can in-
"the testimony of God"' with detachrnm~ still new life into
every human frame . . ." n
from traditional misconceptions. Instead of
questioning Jesus for the mean-
Some of the Words were gathered by ing of the prophecies on the
Messiah, Israel
patient labor of the Guardian, Shoghi accepted the
priesthood's literal interpreta-
Effendi, and preserved as "Gleanings." For tion of the Promise, and
was thereby de-
the first reapers were the martyrs of frPn, prived of the
regeneration. The Christians,
who discovered in the Cause a field of hero- uninstructed Ly Israel's
disinheritance, mis-
ism and yielded up to God a harvest of puri- interpreted the promise
of the "Second
fied and consecrated lives.' Coming," and failed to
acknowledge the
Let us say that the "Gleanings" are the Divine Unity through
Muhammad. Thus
mountain of corn which Brother Giles in having deprived itself of
insight, Christen-
homely speech compares to God. A bird dom entered the prison
of the Dark Ages
may seize one grain from the high peak, and closed the door on
its own spirit until
and another, then again; and while it may the waves of Isl6m ("The
Renaissance")

not diminish the magnitude of that store- flooded Europe. The Muslims of ir6n sturn-
house, still each grain contains all the nutri- bled over the words "The Seal of the Proph-
ments for sustenance. Moreover, each grain ets" and put to death the Bib in the year
is the germ of life itself! And so we ought 18SO. To-day, Jews, Christians, Muslims,
not to grasp to ourselves these "Gleanings," besides the other religious communities all
as the all we have; we ought to stride the of which are expecting a Promised One,
field with a fearless and giving movement, cling to the literal interpretation of their
lTrans.by shoghi ~ g ~ Bahl'i~ d Pub.
~ ,Co., New prophetic Books and fail to recognize the
Yark, 1931. universal Manifestation
of Bahi'u'llih. This
Zlbid., p. 306. -although His Book
upholds the mission of
lbid., p. 281.
*Ibid., P. 133. their own respective
Prophets as exponents
The Heroic Age of the Bahi'i Cycle ir reckoned of one divine Messagc"This is the chnnge-
1844-1921. The prerenr Formative Period will usher -
in The Golden Age. elbid., p. 141.

less Faith of God, eternal in the past, eternal Rah&perpetuated the Law of Succession in
in the future." His Will and Testament,
wherein He estab-
Is not religion intended for unity? Where- lishes the Guardianship and appoints thereto
fore these separatenesses? In explanation we His eldest grandson, Shoghi Effendi, and his
venture at least two cardinal distinctions be- lineal descendants. Inasmuch as all Bahi'is
tween the Words of the Prophets and the turn to the Guardian and accept his inter-
words of men: the first, language as human pretation, no longer can the question of
discourse is logical material, and each propo- meaning be the centre of obscurantism and
sition has one, and only one function, so that the prolific source of divisions. A t last,

meanins is not multiple but singleness; religion becomes the basis of unity.
whereas, the pronouncements of God are of As to the second cardinal distinction:
manifold and inexhaustible meanings." knowledge instructs and cultivates the
This circumstance necessitates, on the part mind: whereas, the "gift of understanding"
of the Revelator Himself, the appointment realized through the Prophet shifts the field
of an Interpreter (and designated succes- of consciousness and is the rebirth of the
sors) assured of inspiring and unerring guid- mind itself. Outside of the Bah6'i Writings
ance. T o be sure, the Gospels record the we do not find elucidation of what happens
appointment of the Apostle Peter to a sta- when the Prophet thunders: "Thus saith the
tion of primacy; and tradition upholds Lord!"
Muhammad's choice of the Imniim 'Ali as The authors of a capital work on the
His successor. Nevertheless, as both of preliminary problen~sand uses of language
these appointments were unwritten and in- assail the early and well-nigh universal belief
conclusive, witnesses agreed upon fact but of the race in a special world of "words of
widely disagreed upon n,eaning. Rival claim- power." lo They quote from the German
ants arose in both of these communities; scholar preeminent in this field:
unanimity on great issues was never per- "Aristotle is dead because he was, more
fected so that time and events confronted than perhaps any other notable writer in the
a house already divided within itself. Legis- whole history of philosophy, superstitiously
lation accumulated down the centuries, but devoted to words . . . For full two thou-
it did not have the seal of divine inspiration sand years human thought has lain under
and wisdom upon it, neither did sacraments the influence of this man's catchwords, an
and ceremonials take the place of the spirit influence which has been wholly pernicious
and intent of the Founder. Theologies and in its results. There is no parallel instance
sects have dismembered Christianity and of the enduring potency of a system of

IslAm and destroyed their unity of faith; words." l1
but the organic weakness lay in the absence Aristotle, the father of the sciences and
of a divinely-invested Guardian universally the backbone of scholasticism, is now
recognized by all declared followers of the charged with getting the universities into a
Prophet. straitjacket, notwithstanding his liberal
I n this Dispensation, theologies and sects proposition: "All significant speech is so by
are obviated, for Bahi'u'llniih, in order to convention only3'-a convention as vague,
bind that Covenant of love and unity which or so it seems, as the Social Contract which
is the essential purpose of religion, wrote His Authority imposed upon the pople in the
Testament and legislated conclusively, treatise of Rousseau.
"Everything that 'Abdu'l-Bahh says is My As instances of the enduring potency of
meaning." The disaffected resisted this one- words, we cite the Ten Commandments; the
ness of belief and community, but their Lord's Prayer; the lnillions of boys still be-
agitation proved abortive because the Testa- ---
mellt is an integral part of the ~~~~l~~~~~ thelo Word-magic as prohibitions against pronouncing
secret and ineffable Name are documented by Sir
of Bahi'u'lllh itself. Furthermore, 'Abdu'l-
- jam.$ ~ r a z e rin .'The
Golden ~ ~ r n ~ hMacmillan
Ca.. London, pp. 244-262.
," gr
'Ibid., p. 136. l l C i t i n g Maurhner, C. K. Ogden and I. A.
Refer to any good Handbook on Logic. Richards, "The Meaning of Meaning,'. Kegan Pzol,
" G l e a ~ i n ~ ~p., " 171. & Co., London, Ed. 1927, p. 3 1 .

ing named after M~&a~x~rnad, or tbe nations gests, that ~ L leasuilera S wrrc nLlc to rxplai~l
of Islhm that have recited the five daily away religion and everything else-but not
professions of faith for thirteen hundred to create anything.
years. Bahi'u'll6h points out

that as man cannot
Surely, no one would wish to undo the attain complete knowledge of the reality
civilizing influence of the Law of the Penta- within himself, even less can he know the
teuch or of the Qur'Bn except one who had Divine Essence. "This confession of help-
not read history. Although there is nothing lessness which mature contemplation must
liberal in the dicta of Jesus: "Man shall not eventually impel every mind to make is in
live by hread alone, but by every word that itself the acme of human understanding, and
proceedeth out of the mouth of God," marlieth the culmination of man's develop-
"Heaven and earth shall pass away, but My ment." l4
words shall not pass away," nor anything At this point the will t o believe is opera-
vague about His Covenant: "He that loveth tive, for faith is also a d a t u m of conscious-
father or mother more than Me is not ness struggling to become full-bodied.
worthy of Me,"12 yet we are convinced that However, neglected and even stultified by
nobody would charge the Savior with verbal the modern temper, the capacity for faith
tyranny except a critic trapped in the is co-existent with the capacity for knowl-
appalling confusion between Logos and edge. Indeed, Reality enters culture through
Exegesis. the people of faith: they make up the leaven
Bahi'u'llhh estimates the influence of which animates the realm of being and
Jesus upon minds: germinates the arts and manners?' In ac-
"Know thou that when the Son of Man cordance with this, BahYu'llhh is revealed
yielded up His breath to God, the whole unto men ". . . to lay bare those gems that
creation wept with a great weeping. By lie hidden within the mine of their true and
sacrificing Himself, however, a fresh capac- inmost selves."
ity was infused into all created things. Its Why doesn't a plane tree turn into a
evidences, as witnessed in all the peoples of camel? Because the a pyiori form of the

the earth, are now manifest before thee. The thing lies within the thing itself. And the
deepest wisdom which the sages have m- mature form of the mind lies within the
tered, the profoundest learning which any sphere of mind itself. The mind is destined
mind hath unfolded, the arts which the to both education and conversion but not
ablest hands have produced, thc influence to Theophany. Consequently, man is com-
exerted by the most potent of rulers, are pared to a mine which is worked for its
hut manifestations of the power gems; to a sheep that gets lost without the
released by His transcendent, His all-perva- Shepherd; t o a lamp supplied with both oil
sive, and resplendent Spirit." l3 and wick but incapable of self-ignition.
And the modern says? Our fine old Man, "the supreme Talisman," is a sign of
Professor held that the skepticism which is God and the apogee of His creation, stands
the pride of urbanity and enlightenment in absolute ueed of the Prophet.
ought not to lie in the effortless futility that
we don't know anything and can't know The Universal Cyck
anything, hut, rather in the consent to treat Through a word proceeding out of the
everything as a problem. Then why not mouth of God he [man] was called into
turn the mind on the mind itself? Whoever being; by one word more he was guided to
takes the wager will find himself, as Im- recognize the source of his education; by yet
manuel Kant did, up a blind alley, for there another word his station and destiny were
are definite limitations to man's finite mind. safeguarded?'
The Eighteenth Century couldn't see that -
l4 Ibid., 161-6
and pushed an unreasonable confidence in Ibid., pp. 157-61.
reason itself, with the result as Amiel sug-
- '"bid., p. 287; also
216-60; 336-66.
lrlbid., p. 260; also, "All men have been created
l2 Matchew iiv, 4; xxiv, 31; x, 37. to carry forward an ever-advancinp civili~arian:'
la "Gleanings," pp. 81-6. P. 215.

The Words of Bahi'u'llih arc Logos 'and the B6b precipitated constitute a collective force of the first order, which, by power of Spirit consciously and unconsciously subdnes the minds, informs and recreates them in Truth. This world is the descent into existence; the Manifestation offers the ascent into being: here we are born into time; the Manifestation gives the rebirth into eternity. The Words of God draw the souls of men to life eternal: men, seeking a foretaste of that immortality, strive to perpetuate themselves on earth as well by carving their names into history.

From Bahi'u'llih we learn that man's estate is two-fold: its subjective reality is consciousness; its objective reality is civilization. Culture or the totality of arts, sciences, laws, manners and institutions, is the visible embodiment or concrete form of consciousness itself.

Before the New Cycle, consciousness in the West had not gone beyond Naturalism

The Manifestation of an epoch of unprecedented mental exploration in which the concept of evolution was taken into thought and verified by the emergence of new schools of knowledge or sciences. Psychology came out of philosophy as a new organism, accompanied by pedagogy or education; politics went ahead; economics and anthropology were horn.

Contemporaneously, the concept of evolution was related to the earth, which records the proofs of its cycles in the geological strata; the evolution of the human race became the theme of biology; the evolution of classes dominated the trend of economics; while the evolution of the forms and organization of society was contributed by "the science of man" himself.

This new mental fecundity due to the Bib's outpouring of Spirit brought forth technics and inventions as well: time is defied and space conquered. Physics justified its birth by

discovering the relativity
and automatic necessity. Men bad forgotten of time and space, but its proofs for the
God and turned to nature a? teacher and uninitiated lie in changes that we now ac-
p a l quite unaware of man's dominion on cept as commonplace. Man lives in a three-
earth?' Voices were raised in protest, and dimension world: he possesses the earth,
a loneIy poet cried out: crosses the oceans, moves through the air.
Man subdues Nature and wrests from it the
"Ah, Lady, we receive but what we give, materials for his civilization. Behold that
And in our life alone does nature live;" material civilization! Is there to be no spir-
(Samuel Taylor Coleridge) itual counterpart?
but these were words among many. Bahi'u'll611 the "Glory of God" was
I n the East-the Light, all light comes manifested in 1863. His Revelation sets
out of the East-the Bib (the 'Gate") forth the principles, laws, and institutions of
appeared in 1844. His divine Manifestation World Order. Exiled from frin, confined
gave consciousness a new orientation based by the prison walls of 'Akk6, and subjected
upon the relativity and evolution of religion. for forty years to the Sulfinate and the
The primary aspect of Truth is changeless Caliphate, Bahi'u'llhh withheld not the out-
and absolute, the same throughout the time pouring of Spirit. By means of Letters He
cycles; but that secondary aspect of religion issued commands for the establishment of
which concerns social laws and institutions, the "Most Great Peace" to kings and rulers.
is valid only for thc cycle assigned to the T o all men He unveiled the pattern of con-
given Revelation. Therefore, the divine sciousness based upon the oneness of man-
Message for the Day in which we live kid: this is detachment from all prejudices
is the sole basis of culture and the and acceptance of that one life and spirit
energy behind creative evolution and which is the reality of

man. This new nn-
achievement. derstanding is
consummated in 'Abdu'l-
Bah6: His unique station combines the per-
In 1843 Thomas Carlyle wrote: "To speak in
the ancient dialect we 'have forgotten God'; in the fection of humanity with the Mystery of
most modern dialccr and very truth of the rnarrer, Divinity, and He is the Exemplar to the
we have taken up the Fact of this universe as it is nations.
rrot." "Past and Preseitt," Essay on Pb~noinena,Oa-
ford University Press, London. This hour is the challenge and test.
When we undertook the ncw matcrial civil- Bahi'u'llhh leads us into a Commonwealth
ization and began to live in space, we left of Nations, which is more than expansion
behind the flat surface dimension of the and association, for the Divine Polity takes
earth; so does the universal consciousness the nations into another dimension which
leave behind the flat surface dimension of searches the base and reaches the heights of
the mind with its expansive forms of self- unity. We are called to be citizens of
love, which become destructive as religious Heaven and of "Thy Kingdom come on
sectarianism, exploitation of classes, racial earth": world government lies within the
superiorities, militant nationalism. power of the creative Word.

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THE CONTINUITY RELIGION

RELIGIOUS 1.
bigotly and prejudice are

Creator as is the evolution of solar systems.
Were it not for the instructive, stimulative
due to religions being viewed as his- and inspirational power of religion upon the
heart and conscience Of humanity, men
toiical rather than as functional events.
The followers of every great world remain
On a level with ani-

tend to look upon their Own revelation and In Other words
they would be un-
institutions built around it as unique in moral, without the refined conscience which
the history of the planet and consequently man
possesses. They would be
to deny the authenticity of other world creatures of impulse and of instinct, follow-
religions. ~ e n c ea bitter rivalry has arisen ing the law Of the herd but recognizing
between religions making such monopo~istic that as the only law outside themselves to be
claims. obeyed.
when, however, we take a scientific view Religion brings to man a new conscience,
of a religion as functional in the develop- instructing him in the higher laws of living
merit of humanity we are to look not which for
and
only with tolerance but wirh sympathy prosperity both in an individual and a col-
other religions than our own, wherever a lective sense. Through religion man is
sincere spiritual force is effective in the lives to transcend
to
of a people, we see a religion which nobler than his biologically inherent animal
we may respect. when, religious qualities would permit.
Through religion
expression degenerates into institutionalism he is trained to sublimate all of these animal
either at home or abroad, we may linow that qualities-qualities perfectly legitimate in
religion is no longer its normal their own field but obstructive to the de-
function. velopment of a catholic and harmonious
The function of religion is:-first, to human society.
make humanity ~ ~ d second,. to ~ Through

~ ~religion~ man ~is made~ aware~ of ~ ~ ;
make humanity obedient to the ~ i will ~ his spiritual
j ~ potentiality.
~ He learns that his
implies today the of human- soul can aspire in the realm of spirit and
ity) ; and third, to bring to each human need not be dragged and weighted down by
being the understanding of how to make "I1 the burdens of carnality. Like
use of prayer and guidance and thus take a child learning to walk, he begins
advantage of the inestimable to realize powers which he can put into
offered man by the Divine Power in the way practice. In the use of faith, prayer and
of communion and help. spiritual guidance he becomes more and
more proficient, growing daily nearer to the
2. full stature of spiritual manhood for which
Religions do not come into being by acci- he is destined.
dent. No great historic epoch and no sec- Can any one deny that these are the pur-
tion of the world has been deprived by poses and these the effects of religion? Any
Destiny of the opportunity to acquire the unbiased scientific study of the history of
priceless treasures of true religion. The religion as a moral, social and spiritual force
spiritual evolution of the human race is as in the life of humanity will substantiate the
much a part of the majestic plan of the foregoing statements.

THE CONTINUITY OF RELIGION

collectively? Effects which last not for a day, but for milleniums. Effects which no
But whence does religion spring? Here founders of schools of philosophies, not even
we come t o a much mooted question. We the greatest, have ever been able even in the
are told by the Founders of the world's great slightest degree to approximate.
religions that the truth which they teach is Secondly, we should have to assume that
revealed to them from the Divine Source in their claims of revelation the Founders
itself; that they are hut channds for the of the great world religions were either

Divine instruction and power to flow through; and that their word is, indeed, the Word of God.

Such is the claim of all the great Revelators. But the attitude of science during the last century has been to disparage such super-human claims. From the scientific point of view there seems little chance of objectively proving the claims of revelation. The scieutfic mind can investigate everything in the phenomenal universe, but it cannot investigate the Mind and Ways of God. Here is a field distinctly barred to the scientific approach. There is only one standpoint from which the claims of revelation might be investigated, appraised and corroborated. This standpoint is the field of actual religious achievement.

When we study the force which inheres in every great world religion-a force definite and unique, a force which, while its sources may be beyond our investigation, as regards its workings and effects lies clearly within the field of scientific investigation-using deliberate falsehood or suffering under hallucinations. Both of these points of view have been taken. Previous to the religious tolerance of the twentieth century it had been the custom for earnest adherents of Christianity to accuse the founders of other world religions as being hypocrites, falsifiers or emissaries of evil. The theological doctrine of the uniqueness of Christianity induced this attitude. But as scientific liberalism made inroads into Christian theology and the history of religion came to be studied without prejudice of sectarianism, it became apparent to scientific historical observation that such characters as Confucius, Buddha, Zoroaster and Muhammad were not uttering deliberate falsehoods when they claimed to be channels of Divine communication to humanity. They were at least sincere, there could be no question about that. Ergo-assuming the impossibility of substantiating this claim of divine revelation-certain materialistically inclined scholars of comparative

religion, abnormal
what do we see? History shows that every psychologists, and other secularists were led
great religion in the days of its purity-be- to the conclusion that these claimants to
fore institutionalism and human dogma divine revelation were suffering from hallu-
begin their taints---exerts a terrific force cinations.
upon human conduct and human character, IHas not science, in its materialistic scep-
a force unparalleled in the history of human ticism, brought itself here into a ridiculous
morals as regards its contagiousness, its dilemma? Those beings so pure and sinless
miraculous power to change character, and in character, so noble in their self-sacrificing
its quality of sustained application to the lives that no other humans can even he put
art of living on the part of the individual in the same category; those beings who have
adherent. This force of religion is indeed cxpresscd lofty truths which humanity has
mysterious-as mysterious as is the force of intuitively accepted as a perfect pattern for
electricity. human behavior; those beings
the power of
Can we reasonably conceive that such a whose exemplary lives and exalted teachings
force can emanate from -a source no higher has influenced humanity more than any
than human mentality? Are these Founders other force,--can it be that these great souls
of religion simply spiritual geniuses who are were merely insane? That their conception
but a few degrees loftier in moral and spir- of the nature of their mission and the source
itual insight than their fellows? If so, how of their wisdom was not only fallacious but
could they produce these magical effects the expression of psychologically diseased
upon human nature, both individually and natures? Marching these Revealers of noble

faith and living against opinions of modern- into the world already destined for such a
istic secularists, I cannot see how the verdict mission. Tlleir station is above that of

of thoughtful people can he cast in favor of the materialistic psychologist.

Is the idea of revelation, then, so impossible from the scientific point of view? The painter, the poet, the composer feel that their inspirations come from some source greater than themselves. Plato., the ereatest creative thinker and literary artist the world has ever produced, had a definite theory as to where hi inspirations came from. The artist, he states, is but a channel for images and truths which come to him from the World of the Ideal. The soul of the great artist is able to contact this higher archetypal world where perfection already exists, and thus bring to earth artistic revelations, creative ideas, and discoveries in the realm of truth. Since Plato was himself such a colossally creative thinker, we lnust acknowledge at least some importance to this theory of his regarding the nature of inspiration and creation.

Evolution now ceases to be a something which operates on man apart from his own conscious effort. Progress beyond primitive

ordinary mortals, as the station of the ambassador of a great emperor is peerless in whatever country he may officially abide.

"They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that can never fade."

These great messengers of God are an essential part of the Divine plan for the evolution of humanity. Biological evolution bas gone as far as it is able to go when it has produced "homo sapiens"-man with the power of thought. The further evolution of man in the way of development of his creative intelligence and his spiritual progress depend upon forces from a higher plane. Religion is this force absolutely essential to man's spiritu~levolution, to the awakening and training of potential qualities which elsewise would never come into active expression.

Many a great artist, thinker, and inventor since the day of Plato has felt this same

way about ebe nature of inspiration. Their
man he can make only by voluntary con-
greatest works have seemed to them not so
scious effort. I t is to awaken and aid this
much the manufacture of their own limited
effort toward higher spiritual self-develop-
mentality as a projection, through the
ment of humanity that these great Teachers
sensitivity of their being, of truth or beauty
come to earth. Without the inspiration of
from some world outside themselves.
their teachings and the dynamic stimulus to
In fact, so disparate from their creator are
spiritual progress which they give to man
the greatest achievements of the creative
by means of a tremendous outpouring of
soul that he must look with a feeling of that cosmic, spiritual,
creative force which
awe upon these creations emanating through
has been called the Holy Spirit, man would
him and enjoy them in a purely impersonal
remain on the moral and mental level of the
relation, receiving from them an inspiration animal.
as from a force totally and miraculously
"Further evolution, if it takes place,"
outside of his own personality.
says P. D. Ouspensky in his "Tertium
Now if it is a possibility £or any creative
Organum," "cannot be an elemental and
person to receive all inspiration from some
unconscious affair, but will result solely
mysterious source outside himself, it is cer-
from conscioz~s efforts toward growth.
tainly possible for the prophetic soul of a
Man, not striving toward evolution, not
great world Saviour to become a channel
conscious of its possibility, not helping it,
for those Divine Forces which seek to guide
will not evolve. And the individual who
and stimulate this planet into higher is not evolving does not
remain in a static
spiritual evolution. condition, but goes down,
degenerates.
Not only do these Teachers of religion
This is the general law."
proclaim a truth greater than they them-
selves could originate, but they are born Tsblet of iqin.

Shrubim 'Ubayd, of Cairo, the First Bahl'i to make a donation to the legally constituted National Spiritual Assembly of the Bahi'is of Egypt.

6. spraka of a Return, and warns them to be open and receptive to Trnth when it returns again, as return it must when the gradual crystallization and degeneration of estab- by chance. They are part of a continuous lished religion takes place through institu- plan for the spiritual evolution of humanity. tionalism and the natural carnal proclivities They are a special communication and dis- of man. pensation of that great creative and guiding

7. Force of the universe which we call God, and they are revealed through spiritualized Today it is apparent that all over the beings who are special channels for the flow world religion is in great need of renewal. of this creative force. The spiritual consciousness of humanity is

Humanity, like a battery which has to be suffering eclipse. This is true not only of recharged, is under the necessity of fresh Christianity but also of every other great spiritual impulse at stated intervals. For- world religion-Confucianism, Buddhism, tunately for the spiritual evolution of Zoroastrianism, Judaism, and Muhammadan- humanity, at every epoch when one religion ism. With the normal restraints of religion has been outgrown a new religion has removed, with man's spiritual conscience magically arisen-a religion full of vital obscured as his scientific intelligence is ac- hope and promise and charged with the centuated, we see taking place a rapidly power to remold and to remake the lives of growing chaos and a threatened disintegra- its communicants. tion of world civilization.

"In their essence all these religions are Clearly the time is ripe for a renewal of

one. Spiritual Truth cannot, indeed, he different and conflicting. The aims of all the great prophets were one: to bring human beings into the Divine Consciousness, to advance their spiritual development, and to effect better conditions of organized living.

"Nor can the great Founders of religions be supposed to exist in any sort of rivalry one to the other. Their purpose is one. Their devotion to Divinity is one. Their devotion to humanity is one. There can be no possibility of rivalry between these great Souls whose first requisite is abnegation of self, whose words and deeds are guided by divine inspiration, and whose lives serve no other purpose than to mirror Divinity to man."

Of all the teachings of Bahi'n'lllh, perhaps none is so needed as the clear enunciation which He gives regarding the continuity of religion. As we have pointed out at the beginning of this article, the lack of such realization has been the cause of the crystallization of religious thought and periodically diminishes (as has already been shown), thus necessitating a regular and

man's spiritual consciousness, and that renewal is already offered the world in the Revelation of Bahh'u'llih. Here we find not only a renewal of all rhe spiritual beauty and dynamic force of previous revelations, but also pronouncements especially adapted to the advanced needs of this day. We have not only general moral laws, but their definite application to individual and collective living. We have a comprehensive set of principles upon which the establishment of a great world order is predicated, and a great world civilization of a perfection such as the past has hardly ventured to dream of.

From this point of view it will be seen that no religion is final. As humanity develops, it acquires capacity for new and higher revelations. A t the same time that its capacity to comprehend is constantly increased, its ability to lead a spiritual life diminishes (as has already been expression and its disintegration into re-

ligious rivalries and hostilities never intended
definite reoccurrence of spiritual revelation.
by the Divine Power from whose great
Each Founder of a great religion gives
Purpose for humanity all religions emanate.
warning of this to His followers. He
- Bahi'u'lllh makes clear
not only that His
Revelation is a renewal of spiritual truth
Z"Security for a Failing Warid," by Stanwood
Cobb. and potency necessitated by
the decline of

spiritual consciousness ~ 1 ~ 1 o u ~ h o uthe
t gered through the winter, become broken
world; but also that, just as other religions up by the actinic force of the sun and give
have faded and declined, so the religious way to marvelous new growths whose
expression built around His message is also nourishment they help to furnish by their
destined to decadence, in the course of time. own decay, so today ancient institutions are
Thus He definitely prepares His followers falling and every old form is ~ieIding
and safepards them against the dangers of ground to a marvelous newness, which, how-
bigotry, of religious smugness, and of blind- ever disconcerting it may be to unprepared
ness to the just and verifiable claims of a minds, is the breath of life and hope to those
new Revelator when His day arrives. who can see beyond the present moment.
How refreshing is this view of religion, "When the Holy Manifestation of God,
which is now seen as a part of the normal who is the sun of the world of His crea-
functioning of our planetary life, as neces- tion, shines upon the worlds of spirits, of
sarily recurrent as are the seasons. Indeed thoughts and of hearts, then the spiritual
each religion passes through its phases of spring and new life appear, the power of the
growth comparable to the seasons-its wonderful springtime becomes visible, and
springtime of blossoming and rejuva- marvelous benefits are

apparent. And now,
nescence, its summer of growth, its autumn in this divine new age, see what development
of rich fruitage, and its winter of crystal- has been attained in the world of minds and
lization and decline. thoughts, and it is now only the beginning
And now again a spiritual springtime has of its dawn. Before long you will see that
appeared, and the Holy Spirit is pouring new bounties and divine teachings will illu-
down Its rays upon this planet with a minate this dark world, and will transform
potency that is stirring everything to rapid these sad regions into the paradise of
motion and renewed growth. And as in the Eden."
springtime old forms of vegetation, which in
their sear and withered stiffness have lin- 3 "Some Answered Questions," by 'Abdu'l-Bahb.

T H E "MOST G R E A T P E A C E "

BY MARIONHOLLEY

A N E W PHASE OF H U M A N THOUGHT

W A R is the most preventable acci- rcourge, more t o be feared than the Black
dent!" said 'Abdu'l-Bah6, the exemplar of Death.
the Bahi'i Faith. His words, which even This has not been true in every time.
twenty years ago seemed quite improbable, The benefits of war have often cancelled out
carry t o modern ears an inescapable and its evils, have actually advanced the course
terrible conviction. We recognize in them of human evolution. For example, other-
no less than a profound indictment of the wise isolated groups used t o meet upon the
nations of the world. battle-field; and long after physical combat
The history of these last years has been had ceased, the cultural ferment induced by
dominated by two tendencies intilllately such contact altered and enriched the cus-
affecting the future of war. First, there toms of the hostile peoples. With the
has come such an expansion in the possi- impact of Is16n1 upon Europe during the
bilities of human intercourse, such intesifi- Crusades, the structure

of the Dark Ages

cation of economic dependence, together with a wider sympathy for the habits and ideals of alien groups, that for the first time the sons of earth are drawn close enough to conceive and aspire after forms of relationship other than violence. To this newfelt need-actually an opportunity to substitute for the cruel and gross processes of war a more civilized inter-action-has been added, secondly, a fatal necessity in the guise of an "armament revolution." Until the end of the 19th century the methods of war had "remained stagnant and unprogressive for hundreds of years."' But the conflict of 1914 brought t o perfection new devices for mass murder-poison gas, air raids, tanks, heavy artillery-techniques so efficient that in four years' time, more than twice as many men were killed as in 123 years of warfare preceding 1914. The costs of war are now so staggering that statesmen like Mr. Baldwin are impelled t o ask: "Who in Europe does not know that one more war in the West and the civilization was shattered and the western world entered a new phase. By revealing unsuspected horizons, war has undoubtedly speeded the progress of civilization. Moreover, it has served to breed hardy and vigorous men, inspiring in them the will to enterprise and action. Discipline, cooperation, inventiveness-these, as well as death, sorrow, waste, have been by-products of an activity which the modern world must now condemn. For the costs have finally overtaken the profits. Today, "we see war no longer as a tragic necessity in human life, but as a horrible arrest in development." '

The figures of losses sustained by the fighting nations in the Great War, appalling as they are-ten n~illionwounded, a total money cost of $337,846,000,000-actually indicate but a small portion of the destruction. The costs of war, indeed, cannot be estimated, but their significance may be glimpsed when i t is remembered that, as a biologist has written, "The war question is

of the ages will fall with as great a shock as that of Rome?"

Modern war is not only a preventable accident; it is a dreadful - is a complicated organism. War, therefore, does not affect merely the armies engaged, but the civil populations as well, not only of the belligerent uations but also of remote neutrals."

Thus the Great War distortcd every phase of modern life. Six rnillion people were wiped out by Spanish influenza. "Nearly all Polish children under six are said tu have died from starvation." The fatalities among Armenians, Syrians, Jews, Greeks, Rumanians, Austrians, Serbians, Russians, Belgians, due to starvacion and disease, were enormous. Nations jeopardized even their future health to feed this terror which coveted only the fittest human specimens. In the United States, "about 8 3 per

1 Dalton, Hugh, "Toward the Peace of Nations," p. 2.

2 Quoted by Dalton, p. 1.

3 Wells, "World of William Clissold," quoted by Dalton, p. 276.

Just as the plants and animals in an aquarium, pond, or forest constitute a delicately balanced complex, so human society is essentially a problen~ in human ecology.

blithe children thr nacions of the world seek apparently unconscious of the merciless intent of their opponent.

There are, to be sure, thousands of yersons who, through the bitter years of the Great War, acquired an aching thirst for peace, and many of these have since devoted their lives to this ideal. Moreover, it is now the opinion of an imposing number of statesmen and leaders that war and human society have come to the parting of the ways. Diverse projects exist for the consummation of this process, sustained by as many explanations of the causes and cures of war as there are fields of human activity.

After fifteen years of faithful

applica-
cent of the drafted men who possessed tion, however, some people are ques-
defects of a probably more or less hereditary tioning whether success does not wait
cbracter were rejected," to return to their upon the co-ordination of these separate
homes and father a generation.= enterprises.

At the same time, the economic equi- Now no plan, it is safe to say, so unites
librium of the world collapsed. Factories every contributory rnovemenc, so richly
and industries, growing up to fulfill war harmonizes the impulses and efforts of men
needs, caused dislocation and overproduction towards the superb goal-world peace-as
after the war. Political instability inter- does the Bahi'i Faith. 'Abdu'l-Bah6 wrote,
fered with trade. High and oppressive "The scope of Universal Peace must be such
taxation cut down the purchasing power that all the communities and religions may
of the public and lowered the standard of find their highest wish realized in it."
living by ten per cent. I n the light of sub- Comprehensive in analysis, all-embracing in
sequent developments, it is interesting to scope, inviting the cooperation of every
read a post-war prophecy that "the very forward-looking individual and group, the
breakdown of modern economic society Bahi'i Faith not only conforms with fact,
might be the price exacted." ' but is enabled t o enlist and conserve every
Yet the physical consequences-biologic authentic interest in the quest for that
and econon~ic, together with the political "durable peace" which, as President Roose-
disturbances created by the Versailles Treaty velt has said, "is the only goal worthy of
-were overshadowed, if possible, by the our best efforts."
havoc worlwd upon the character of public Perhaps the primary and most stimulating
ethics and private morals. No appraisal contribution of Bahi'u'llih (Father of
could exaggerate these factors, which in 'Abdu'l-Bahb and Foimder of

this Cause)
their totality form the damning evidence of
unequivocal terms that
"man's inhumanity to man," and predict in
prosper. "Yet so
grim accents the terms upon which another
strifes, these
war shall be fought. One of the strangest
and the 'Most
attitudes of our day is the nonchalance with
His words chal-
which the common man watches his govern-
threadbare theory
ment prepare for suicidal conflict. Like
human nature
does not change, a brand of illogic which
-
8 "Bahb'i Peace Program," p. 19.
a Quoted in Esslemont, "Bahi'tt'116b and the New
Era," p. 48.

is both untenable and futile. Failing as i~
t is said that
does to distinguish between the instincts of
individuals and social institutions, it is
undble to recognize that whereas human
impulses may not change, their expression-
forms can certainly be shaped and guided.
Happily, the opinion of an eminel~tbody
of psychologists h a s been recorded: "Wzr
is not instinctive and ineradicable. By a
vote of 346 to 10 the members of the
American Psychological Association have
registered their opposition t o the doctrine
that war is a part of human nature and
hope-economic causes

pupula~ion pressure and
whereas "in 1800 there were
probably
600,000,000 or 700,000,000
people in
the world, today the number
is perhaps
1,800,000,000." "
Increasing complexity
of economic life together
with a breakdown
of the system of production
and dis-
tribution, (both of them
problems grossly
complicated by the Great W
a r) , these
are the factors leading t
o friction and
rivalries.
But-and it is a
consideration fraught
with importance and

cannot be stopped."

War, actually more akin to politics than to biology, might be defined as "a contest by force between political group-." " Arising from the struggle for existence, it is not therefore a necessary conclusion, but rather the most obvious and brute-like solution of this competition for life. Men-who are endowed with intellect-have often replaced natural processes with reasoned ones, especially when their very existence has been found to depend upon the latter. As one Bah6'i writer says, "Disillusion would only be justified if human society could be successfully established on the war principle."lz Those who are alert to historic necessities know that war is doomed; at the same time they are prepared for a sharp and long-drawn struggle to eradicate the principle which so intimately penetrates the fabric of modern life.

'Abdu'l-Bahi has said: "War is not limited to one cause. There are many kinds of war and conflict going on: political war,

in themselves do not result in war. Conflict springs up only when political groups, in an effort "to support the economic interests of their citizens," l5 clash and resort t o violence. With immigration laws, tariffs, harsh trade policies, raw material monopolies, and protection of foreign investments, governments attempt to underwrite prosperity, ever guided by the unhappy notion that one nation can prosper independently of other nations, even at their expense. As a matter of fact, the World Ecollomic Conference of 1927 disposed of this creed:

"Any strictly nationalistic policy is harmful not only t o the nation which practices it, but also t o the others and therefore defeats its own ends."16 This twentieth-century truth, still not universally known, stands as one of the basic premises of the World Order of Bahl'u'llih.

Economic irritants are not, however, the sole instigators of a war spirit, and seldom if ever are they formally acknowledged. I t is far easier t o address popular fury in terms of its emotional

antipathies. In other
commercial war, patriotic war and racial words, human prejudices form the most
war. This is the very civilization of fertile ground for the seeds of war-preju-
war."13 Today economic causes seem the dices national, racial, religious, class and
most significant, with our world a seething cultural. How carefully through the ages
mass of economic stresses and strains. Un- these provincialisms have been fostered,
employment, "the cancer of the body despite the fact that "the most important
economic," was estimated in 1932 as affect- step from savagery to culture is the emanci-
ing some fifty millions of the world's pation of the individual man from complete
population, unquestionably a conservative or temporary segregation or isolation." l7
figure. Another critical question is that of How tenaciously group-egotisms have been
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l0Science News Letter, August 6 , 1 9 3 2 . 1 4 Patterson, "Thc World's Economic Dilemma,"
'
1Davie, "The Evolurion of War," p. 4 6 . p. 23.
12 Halley, "The World Economy of Bah4'usll&h," lSLamb, "Economic Causes of War," p. 6.
p. 7. l6 Quoted in Lamb, p. 6 0
.
13"C~mpilation,3'etc., concerning the Most Great l7 Davie, p. 16, quoting Ratzcl, History of
Peace, p. 41. Madrind.

transferred fronl the first prin~itive tribal sin~ilarinsurance treaties, and the Kellogg-
unit, exalting itself with the name "Men" Briand Pact. Actually, "every nation in the
as if other tribes were not men, to the suc- world has become signatory to some kind of
ceeding feudal, state and national organ- a solemn pledge that it will settle its future
izations. difficulties by pacific means."
Ethnocentrism, that loyalty which does Yet in 1935 we stand in more danger of

good service in stabilizing each newly-created society, always in the end projects the social body into armed conflict. Today, disguised as nationalism, it is arousing passions which inevitably must hurtle us into another desperate struggle. Perhaps in no other school will men finally learn that:

"All prejudices whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. I t is a grave malady which, nnless arrested, is capable of causing the destruction of the whole human race. Every ruinous war with its terrible hloodshed and misery has been caused by one or another of these prejudices."

These and many others are tLe true causes of wars. But we must distinguish between causes and that basic condition of world society which makes war actually possible. For war is itself nothing but one method for settling disputes. I t has already been dispensed with in the relations of individuals, families, states; only between war than at any time since 1914. The League of Nations, once seen as the hope of the world, has in the last year paved itself ineffectual. Indeed, it is in no true sense a League of Nations, since the United States, Germany and Japan-to name the most important-do not belong. And the League is powerless to stop them, it is powerless to interfere if Japan wishes to quarrel with China, it is wholly inadequate to prevent the next great conflict for which all countries are preparing with ill-disguised haste. The armaments race has at last been entered upon franlcly although six years ago war was renounced "as an instrument of national policy." 20 I t is a fact that the world spends enough on armaments in one year to support the total cost of the League for more than sin centuries!

In a world so enslaved by selfishness, so bestial in many of its impulses, so intent upon destroying the few world institutions which have been laboriously erected, what remains to a lover of

peace? In what con-
nations does it remain the honored arbiter. solation may his soul find patience and what
Only between nations are there no efiective assurance will sustain him through the com-
definitions of law and government, no rc- ing darkness? There is only one answer.
straints to violence, no alternative courts of Those who cling t o the bright vision
last appeal. of a New World Order, whose thoughts
continuously encircle it and whose actions
International relations, up to the Great faithfully contribute to its consummation
War, were in a state of complete anarchy. -they shall wrest sanity from the world's
Even today, after the efforts of the Ver- insanity and peace from its bloodthirsti-
sailles Treaty to establish a League of ness.
Nations, and in spite of subsequent pacts Shoghi Effendi, Guardian of the Bahb'i
and agreements and the organized work of Faith, has written: "That the forces of a
millions of in~erestedpeoplr, international world catastrophe can alone precipitate such
relations are still too chaotic to prevent the a new phase of human thought is, alas, be-
catastrophe which tempts us like a lurid coming increasingly apparent. That nothing
shadow. Definitely, at least five institutions short of the fire of a severe ordeal, un-
and processes for the prevention of war paralleled in its intensity, can fuse and weld
have been established: the League of the discordant entities that constitute the
Nations, the International Labor Office, the elements of present-day civilization, into the
Permanent Court of International Justice integral components of the world com-
a t The Hague, the Locarno treaties and monwealth of the future, is a truth
-
ls'Abdu'l-Bahi, Thr Bobi'i Magazirie, February, Turtle, "Alternatives to War," p. 2.
1934. 20Kcllopg-Briand Pact,
quoted in Turtle, p. l r 2 .
which future events will increasingly dem- May humanity emerge at last from

its blind-
onstrate."" ness into the profound conviction that no
The outlawry of war waits upon the less a foundation than that of undivided
awakening of man's intelligence and will. loyalty to a world society can ever support
- the structure of an enduring peace.
z1 " ~ o a lof a New World Order," p. 26.

K I N G H A A K O N O F NORWAY

AN AUDIENCE

BY MARTHAL. ROOT

M E E T His Majesty King Haakon of spiritual helpers; he too, thinks it may be
Norway, O reader, and you will be as these Northern countries that will save the
charmed as was the writer of this article. world. These srrong, Norwegian people,
Here is a King with a most delightful neutral, whose eyes are lifted up to high
manner. Why, he can laugh at hi~nself and mountains and who loolr down into deep
with everybody else! He speaks his valleys, are serious thinkers, and what they
thoughts so frankly, so sincerely, his sense believe, they live, they promote.
of humor is so sparkling, his sense of pro- His Majesty King Haakon, I observed,
portion so balanced, he is an artist in know- knows very well the religious movements of
ing how to live. Is he spiritual? Yes, very! the twentieth century and spoke of some
The fire of his predecessor on the throne, of them with fine appreciation. He men-
King Haakon the Good of Norway (who in tioned one which he says does much good
965 A.D. first brought Christianity to the and it does not ask to what church one
attention of this great land of the North) belongs; some of His Majesty's bishops
burns in his deep, dark eyes, but he is one favor it we lmow, but as Norway has a
of the smiling kings who give to humanity state religion, Lutheranism-and also as His
religion full of joy. I t was a merry audience Majesty's government is composed of many

full of fun and wisdom, but the man who can caminand this radiant, vital spirituality is a King of courage and evolved personality. What impressed me most in this ever melnorable conversation in the Royal Palace in Oslo, May 9, 1935, was His Majesty's profound belief that the security of the world and universal peace depend upon religion. If we had one religion that peoples could agree npon and live, it would bring the tranquillity of the nations. Every point touched npon came back to this one soh- tion, the spiritual foundation for enduring peace. His most passionate desire is for world peace. Even as one from America wrote recently, "It is our conviction that it is these nations of Northern Europe which may be expected to take a leading part in all plans intended to make peace and bring about an amelioration of the present very troubled and uncertain international condi- tion." Mr. Frank Buchman-inaugurator of the fine Oxford Group Movement-had the divine guidance to come to Norway this after many

parties, this wise King did not permit the audience to become an interview. If one could write what he says about religion, about the economic solution, if one could give his scintillating psychological comments on the universal principles needed t o make a better world, it would be eagerly read. He told me it would never do, for if one quotes a Icing, something he may say with a smile, when one reads it without the smile and doesn't hear the nuance, the world, the political parties, the church may take issue! He laughingly said it is hard to be a King; it is hard enough to be a President, but that is only for a term of years, it is more difficult to be a King be- cause he is chosen for life! However, there is another way of know- ing this great King and that is through his life. What one could never learn froin an interview with him, I relate to you as com- ing direct from the hearts of the Norwegian people and from me. I was ill in Norway immediately upon arrival, and

same year with a team of one hundred
65 1

a beautiful park of silvcr birches whcrc
thc human
many Norwegians came and went enjoying
its loveliness. The first day I asked my
nurse: "What is that great splendid building
on the summit of this people's park?" She
replied in astonishment, "Do you not know
that is ihe Royal Palace and this is the
King's Park?" I saw the standard waving
from the flagstaff and my inner eye saw his
warmly-human heart that he shares so gen-
erously.

The Norwegian people said to me: "We
love our King; he makes us feel he is one
of us even though he lives in the great
palace and we in our houses. H e is so wise,
so honest, so energetic. We call him our
'King Haakon the Good.' Every Sunday he
goes t o the Palace Chapel or t o one of the
regular church services. The Palace Chapel
is a place where every one may come."

This tall, slender, handsome King moves
among his people; he may be seen walking
in the streets of Oslo, he is often at the

weeks when convalescing, I walked daily in
perfections in activity.

An audience with His Majesty King Haalton may be more illumi~~ating and unforgetable than an interview. This spiritually lovable King of Norway who will never talk about himself, who in the whole conversation did not use the words "me, I, my or mine," made me happy. I t was so good t o laugh, so Gibraltar-reassuring to find His Majesty standing firm for religion -liberal, vitalizing religion to change hearts and bring the enduring peace.

Gloriously the sun streamed through the palace windows of his room and fell full upon his pleasing, thoughtful countenance as he said good-bye. The sun did not need to say that morning, "I am shining," and the King did not need to give any interview, for his life spoke it!

Long may His Majesty King Haakon of Norway live! And through his way of "living the life" teach all the

world and
opera and very frequently at the social functions arranged t o help the needy. One could h a r d l y think of himPyet-as father of his country. He seems more the brother who understands, sympathizes; he

begin with us, the joyous adventure of following God's Will, the f u n of fellowhip and sharing and the enchantment of being charming and spiritually ideal even to the humblest!

SOME MEMORIES OF THE SOJOURN O F 'ABDU'L-BAHA I N PARIS, O C T O B E R - D E C E M B E R , 1 9 1 1

(NOTE:I n Vol 1V of the BahBi World, 1930-1932, appeared "Some Memories of 'Abdu'l-Bahk's stay in London in 1911." Recently some of the Bahi'i friends have desired to have some further Memories, those of the sojourn in Paris, October-December, 1911. The author.)

Mum has been written of the journeys of 'Abdu'l-Bahi, 'Abbis EAendi. Having been released from the prison fortress of 'Akkk, after forty years of captivity, he set himself to obey the sacred charge laid upon him by his Father, Bahi'u'llih. Accordingly he undertook a three years' mission into the Western World. He left the Holy Land and came to Europe in 1911.

During that and the two following years, he visited Switzerland, England, Scotland, France, America, Germany and Hungary.

When the days of 'Abdu'l-BahVs first visit to London (in the autumn of 1911) were drawing to a close, his friends, Monsieur and Madame Dreyfus-Barney, prepared

Who is this, with branch of roses in his hand, coming down the steps? A picturesque group of friends (some frknians wearing the kola, and a few Europeans following him, little children coming up t o him. They hold on to his cloak, confiding and fearless. He gives the roses to them, caressingly lifting one after another into his arms, smiling the while that glorious smile which wins all hearts.

Again, we saw a cabman stop his fiacre, talre off his cap and hold it in his hands, gazing amazed, with an air of reverence, whilst the majestic figure, courteously acknowledging his salutation,

passed by with
an apartment for his residence whilst in the that walk which a friend had described as
French capital. I t was charmingly fnr- "that of a Iring or of a shepherd."
nished, sunny, spacious, situated in the
Avenue de Camoens (No. 4) whence a Another scene. A very poor quarter in
flight of steps led into the Trocadero Gar- Paris-Sunday morning-groups of men
dens. Here the Master often took solitary, and women inclined to be rowdy. Foremost
restful walks. Sheltered in this modern, amongst them a big man brandishing a long
comfortable Paris flat, he whom we revered, loaf of bread in his hand, shouting, gesticu-
with secretary servitors and a few close lating, dancing.
friends, sojourned for an unforgettable nine Into this throng walked 'Abdu'l-Bahi, on
weeks. his way from a Mission Hall where he had
I shall try to describe some of the events been addressing a very poor congregation at
which took place, hut these events owe their the invitation of their Pastor. The boister-
significance to the atmosphere of other- ous man with the loaf, suddenly seeing him,
worldliness which encompassed the Master stood still. He then proceeded to lay about
and his friends. him lustily with his staff of life, crying
We, at least some of us, had the impres- "Make way, make way! He is my Father,
sion that these happenings became, as it make way." The Master passed through
were, symbols of Sacred Truths. the midst of the crowd, now become silent

and rcspcctfully saluting him. "Thank you, ters, Mary and Ellinor, our friend Miss
my dear friends, thank you," he said smiling Beatrice Platt, and I toolr notes of these
round upon them. The poor were always "Tallrs" from day to day. At the request

his especially beloved friends. I-le was never happier than when surrounded by them, the lowly of heart!

Who is he?

Why do the people gather round him?

Why is he here in P ~ r i s ?

Shortly before Bah&u'lllh "returned to the shelter of Heaven," He laid a sacred charge upon his eldest son, 'Abdn'l-Bah6 (literally Servant of God, the Most Glorious). This charge was that he should carry the renewed Gospel of Peace and Justice, Love and Truth, into all lands, with special insistence on the translating of all praiseworthy ideals into action. What profit is there in agreeing that these ideals are good? Unless they are put into practice, they are useless.

I hope to indicate, albeit too inadequately, something of that Messenger, the "Trusted One," who came out of an Eastern prison to bring his Father's message to the bewildered nations of earth. During the Paris visit, as it had been in London, daily happy of the Master, these notes were arranged and published in Eng1ish.l I t will be seen that in these pages are gathered together the precepts of those Holy Souls who, being Individual Rays of the ONE were, in divers times and countries, incarnated here on Earth to lead the sp~r~tual evolution of human lcind.

The words of 'Abdu'l-Bahi can be put on to paper, hut how describe the smile, the earnest pleading, the loving-kindness, the radiant vitality, and at times the awe-inspiring authority of his spolten words? The vibrations of his voice seemed to ellfold the listeners in an atmosphere of the Spirit, and to penetrate to the very core of being. We were experiencing the transforming radiance of the Sun of Truth; henceforth, material aims and unworthy ambitions shrank away into their trivial obscure re-treats.

'Abdu'l-BahB would often answer our questions before we asked them. Sometimes he would encourage us to put them into words.

penings took on the atmosphere of spiritual events. Some of these episodes I will endeavour to describe as well as I can re-aslt to be per-member them.

Every morning, according to his custom, the Master expounded the Principles of the Teaching of Bahl'u'llBh to those who gathered round him, the learned and the un-learned, eager and respectful. They were of all nationalities and creeds, from the East and from the West, including Theosophists, Agnostics, Materialists, Spiritualists, Chris-tian Scicntists, Social Reformers, Hindus, Slifis, Muslims, Buddhists, Zoroastrians and many others. Often came workers in various Humanitarian societies, who were striving to reduce the miseries of the poor. These received special sympathy and bless-ing.

Explanations were not necessary when 'Abdu'l-Bahh spoke in fr6nian which was translated into French by Monsieur and Madame Dreyfus-Barney. My two daugh-

"And now your question?" he said.

I answered, "I am wondering about the next world, whether I shall mitted to come back here to Earth to help?"

"Why should you wish to return here? In My Father's House are many mansions -many, many worlds! Why would you desire to come back to this particular planet?"

The visit of one man made a profound impression upon us: "0 'Abdu'l-Bahh, I have come from the French Cnngo, where I have been engaged in mitigating the hard-ships of some of the natives. For sixteen years I have worked in that country."

"It was a great co~nfort to me in the darkness of my prison to know the work which you were doing."

coming t o 'Abdu'lLBahh! ,"Talksin Paris," by tAbdu.l-Bahj, Blhi'i Assem. bly, L,,,,~o~.

One day a widow in deepest mourning came. Weeping bitterly she was unable to utter a word.

One afternoon, a party of the latter type arrived. They spoke wordi of bigotry, of intolerance, of sheer cruelty

in their bitter
Knowing her heart's grief, "Do not
weep," said 'Abdu'l-Bahh, wiping away the
tears from the piteous face. "Do not weep!
Be happy! It will be well with the boy.
Bring him to see me in a few days."
O n her way out, this mother said, "0 my
child! He is to go through a dangerous
operation to-day. What can I do!"
"The Master has told you what to do.
Remember his words: 'Do not weep, it will
be well with the boy. Be happy, and in a
few days bring him t o see me.' "
I n a few days the mother brought her
boy t o the Master, perfectly well.

One evening at the home of Monsieur and
Madame Dreyfus-Barney, an artist was pre-
sented t o 'Abdu'l-Bahi.
"Thou art very welcome. I am happy to
see thee. All true art is a gift of the Holy
Spirit."
"What is the Holy Spirit?"
"It is the Sun of Truth, O Artist!"
"Where, 0 where, is the Sun of Truth?"

condemnation of all who did not accept
their own particular dogma, showing them-
selves obsessed by "the hate of man, dis-
guised as love of God"- thin disguise to
the penetrating eyes of the Master! Perhaps
they were dreading the revealing light of
Truth which he sought to shed upon the
darkness of their outworn ecclesiasticism.
The new revelation was too great for their
narrowed souls and fettered minds.
The heart of 'Abdu'l-Bahh was saddened
by this interview, which had tired him ex-
ceedingly. When he referred to this visit
there was a loolr in his eyes as if loving pity
were blended with profound disapproval, as
though he would cleanse the defiled temple
of Humanity from the suffocating diseases
of the soul! Then he uttered these words
in a voice of awe-inspiring authority,
"Jesus Christ is the Lord of Compassion,
and these men call themselves by His Name!
Jesus is ashamed of them!"
He shivered as with cold, drawing his

'ab6 closely about him, with a gesture as if
"The Sun of Truth is everywhere. I t is
sternly repudiating their misguided outlook.
shining on the whole world."
"What of the dark night, when the Sun
The Japanese Ambassador to a European
is not shining?"
capital (Viscount Arawaka-Madrid) was
"The darkness of night is past, the Sun
staying at the Hhtel d'JCna. This gentle-
has risen."
man and his wife had been told of 'Abdu'l-
"But, Master! how shall it be with the
Bahh's presence in Paris, and she was anxious
blinded eyes that cannot see the Sun's splen-
to have the privilege of meeting him.
dor? And what of the deaf ears that
"1 am very sad," said her Excellency.
cannot- hear those who praise its beauty?"
"I must not go out this evening as my cold
"I will pray that the blind eyes may be
is severe and I leave early in the morning
opened, that the deaf ears may he unstopped,
for Spain. If only there were a possibility
and that the hearts may have grace t o
of seeing him!"
understand."
This was told t o the Master, who had just
As 'Abdu'l-Bahh spoke, the troubled
returned after a long, tiring day.
mien of the Artist gave place to a look of
"Tell the lady and her husband that, as
relief, satisfied understanding, joyous emo-
she is unable to come to me, I will call upon
tion.
her."
Thus, interview followed interview. Accordingly, though the hour
was late,
Church dignitaries of various branches of through the cold and the rain
he came, with
the Christian Tree came. Some earnestly his smiling courtesy, bringing
joy to us all
desirous of finding new aspects of the T m t h as we awaited him in the
Tapest~yRoom.
-"the wisdom that buildeth up, rather than 'Abdu'l-Bahh talked with
the Ambassador
the knowledge that puffetb up." Others and his wife of conditions in

Japan, of the
there were who stopped their ears lest they great international importance of that
should hear and understand. country, of the vast service to mankind, of

the work for the abolition of war, nf thr "Be not troubled," said 'Abdu'l-Bahi.
need for improving conditions of life for the "These enemies have no power over my life,
worker, of the necessity of educating girls but that which is given them from on High.
and boys equally. If my Beloved God so willed that my life-
The religious ideal is the soul of all plans blood should be sacrificed in His path, it
for the good of mankind. Religion must would be a glorious day, devoutly wished for
never be used as a tool by party politicians. by me."
God's politics are mighty, man's politics are Therefore, the friends surrounding the
feeble. much-loved master were comforted and
Speaking of religion and science, the two their faith so strengthened, that when a
great wings with which the bird of human sinister-looking man came t o a group who
kind is able to soar, he said, "Scientific dis- were walking in the gardens and threaten-
coveries have greatly increased material ingly said, "Are you not yet sufficiently
civilization. There is in existence a stu- warned? Not only is there danger for
pendous force, as yet, happily, undiscovered 'Abdu'l-Bah6, but also for you who are with
by man. Let us supplicate God, the him," the friends were unperturbed, one of
Beloved, that this force be not discovered them replying calmly, "The Power that pro-
by science until Spiritual Civilization shall tects the Master protects also His other
dominate the human mind! I n the hands of servants. Therefore we have no fear."
men of lower material nature, this power The man departed, abashed, saying noth-
would be able to destroy the whole earth." ing more.
'Abdu'l-Bahl talked of these and of many
other supremely important matters for more Two days before the close

of 'Abdu'l-
than an hour. The friends, wondering, Bahi's visit, a woman came hurriedly into
said, "How is it possible that having spent the gathering at the Avenue de
Camoens:
all his life imprisoned in an eastern fortress, "Oh, how glad I am to be in
time! I
he should so well understand world prob- must tell you the amazing reason of my
lems and possess the wisdom to solve them so hurried journey from America. One
day,
simply?" my little girl astonished me
by saying:
Truly we were beginning to understand 'Mummy, if dear Lord Jesus was in the
that the majesty of greatness, whether world now, what would you do?' 'Darling
mental or spiritual, is always simple. baby, I would feel like
getting on t o the
first train and going to Him as fast as I
One day, I received a disquieting letter, could.' 'Well, Mummy, He is in the
world.'
"It would be well to warn 'Abdu'l-Bah6 I felt a great awe come over me
as my tiny
that it might be dangerous for him to visit one spoke. 'What do you mean, my
a certain country, for which I understand precious? How do you know?' I said.
'He
he proposes to set forth in the near future." told me Himself, so in course
He is in the
Having regard to the sincere friendship world.' Full of wonder, I thought: Is
this
of the writer, and knowing that sources of a sacred message which is being
given to me
reliable information were available to him, out of the mouth of my babe? And I
this warning obviously could not be ignored. prayed that it might be made clear
to me.
Therefore, a? requested, I laid the matter "The next day she said,
insistently and
before the Master. as though she could not
understand,
To my amazement, he smiled and said im- 'Mummy, darlin', why isn't you gone to
see
pressively, "My daughter, have you not yet Lord Jesus? He's told me two times
that
realized that never in my life have I been He is really here, in the world.'
'Tiny love,
for one day out of danger, and that I should mummy doesn't know where He is,
how
rejoice to leave this world and go t o my could she find Him?' 'We see, Mummy,
Father?" we see.'
"Oh, Masterl We do not wish that you "I was naturally perturbed. The

same
should go from us in that manner." I was afternoon, being out for a walk with my
overcome with sorrow and terror. child, she suddenly stood still and cried out,

'There He is! There He is!' She was the "Wolf" (so namrd because of h ~ sruth-
trembling with excitement and pointing at less cruelty and geed) had borrowed large
the windows of a magazine store where was sums of money from the two noble and
a picture of 'Abdu'l-Bahb. I bought the generous brothers of ISfihbn. T o accuse
paper, found this address, caught a boat that them of being followers of Bahi'u'llih, t o
same night, and here I am." bring them before a tribunal which con-
The above was written down as i t was demned them to he executed, and to have
related t o me. I t is again the second in- the brothers p a t t o death, was their lot t o
stance of the pictured face of 'Abdu'l-Bahl avoid being reqzaired to repay t h e loans.
arresting the beholder with a colnpelling
force. The first incident was that of a man After the death of the "Wolf" some
in deadly despair, about to take his own life; doculnents were discovered, relating t o the
and now this innocent child! borrowed money. This, with the addition
I t was of great interest t o notice the of the interest which had accun~ulated,now
effect the presence of 'Abdu'l-Bahi had amounted t o a considerable sum. The
upon some children. One little girl whis- lawyer who was in charge of the affair wrote
pered, "Look, that is Jesus when H e was to the son of the martyr, asking into what
old." Perhaps their unstained nature sensed hank the moocys should be paid. The reply
the breath of holiness which was always sent, with the approval of 'Abdu'l-Bahi,
with H i m and caused them to liken him to was that he declined to accept repayment
the Most Holy One of whom they were of money which had been one

reason for
conscious. the shedding of his father's
blood.
'Aga M i r z i Jalil was now married t o a
One day a certain man of high degree daughter of 'Abdu'l-Bahi.
came t o 'Abdu'l-Bahi. "I have been exiled
from my country. I pray you intercede Whilst these episodes were
taking place,
for me that I may be permitted to return." we who witnessed them seemed
t o be in a
"You will be allowed t o return." higher dimension where there
were natural
"Some of my land has been bought by indications of the presence of
the Light
one of the Bah6'i friends. I desire to possess which in all Inen is latent
and in 'Abdu'l-
that property once more." Bahi transcendent.
"It shall be given back t o you and with- The constant awareness of an
exhilara-
out payment." tion, which carried us out of
our every-
"Who is the young man standing behind day selves, and gave us the
sense of being
you? May he be presented to me?" One with the Life-Pulse which
beats
"He is 'Aga Mirzb Jalil, son of one of through the Universe, is an
experience t o be
the martyred brothers of Ipfhh6n." treasured rather than an
emotion t o be de-
"I had no part in that crime." scribed. The reader will
understand that
"The part you took in that event, I it is impossible t o find
fitting words for the
know. Moreover, your motive I know." thoughts and feelings which
were with us in
This man, with his fellow conspirator, those Paris days.

RACIAL LIKENESSES A N D DIFFERENCES: THE SCIENTIFIC E V I D E N C E A N D T H E BAHA'I TEACHINGS

1. under a tropical sun should be protected by
T H E Bahi'is of America in their efforts to a dark skin and woolly hair.
On the other
establish peace anlong warring races, re- hand, some scientists are of the
opinion that
ligions and nations, number among their a very fair skin is a faded or bleached

one.
varied activities three Summer schools, one All shades are useful and beautiful. The
of which is famous Green Acre, at Eliot, early race was probably neither white nor
Maine. The location of this center on the black. The development of agriculture and
Piscataqua River and amid rural scenes of the use of iron have sometimes been the
beauty is conducive to exhilaration as well means of separating races.
as rest, and during the past forty years many Another period was given to the discus-
great characters of various races have sought sion of racial antipathies. Factors in this are
its stimulus and shelter. the survival of tribal clannishness; variance
This season's program, which extends of religion; this enables some to regard
through July and August, includes a course themselves as the chosen of God and others
in race relations featuring racial likenesses accursed and unclean; dislike for what ap-
and differences, conveying the scientific evi- pears to be "new," "strange," and "dif-
dences and the Bah6'i teachings. I t is con- ferent"; dissenting ideals of what constitutes
ducted by Genevieve L. Coy, Ph. D., for- physical beauty; tribal sense, that is, a belief
merly of Columbia University, now of the that holding together is necessary to sur-
Dalton School of New York. The work vival; trade and economic rivalries. Even
goes deeply into the study of the so-called the cut of the beard in the past has been
races, from the dawn of history until the the means of separating peoples. I t was
present. It includes such topics as, What brought out that physical differences which
constitutes a race? What racial character- have slight foundation and are always super-
istics prevailed in earliest history? What ficial have unhappily had great effect in
parts of the earth were occupied? What separating races. It cannot be denied by the
color had peoples? What culture? Inter- thoughtful that racial differences conflict
esting facts brought out were that knowl- with the fundamentals of true religion. Yet
edge of color din'erences in early tirnes is how persistent arc they!

vague; that most scientists now recognize but three races; that differences between them are not well defined; that all races are more or less mixed; that skin color is due to environment; that national culture is often mistaken for racial culture and that there is a tremendous racial admixture in the United States and South America. I t is a wise provision of nature that those living in systems in the North. When the Negro lives on terms of equality with the whites, suffering no economic, social or cultural handicaps, it is quite reasonable to assume that he will measure up to the attainments of the whites in every particular. Environment and opportunity make all the difference.

The size of the brain is no gage of intelligence among races. All races see and hear equally well. All are equally sensitive to pain. All races show mechanical ingenuity and inventive ability. In brief, there are no

The effort to measure the capacities of intelligence tests is interesting but exceedingly difficult in estimating results. The reason is that when backward races have the same cultural advantages their median and average intelligence rises. This may be illustrated by the Sourh of migrants from rhe given the advantage of better school

covering the number of outstanding individuals; difference in temperament caused by physical conditions, such as climate; geographical differences, such as caused by mountain or valley, desert-dwelling or proximity to the sea; also nearness to and contact with other races. Also what effect has the possession of wealth, machinery and organization, all of which may be fortuitous? Another interesting discussion centered about the statement of Dr. Herbert

The Spiritual Assembly of t lIC Bahl'is of Karachi, India.

Adolphus Miller that suppressed races tend to be abnormally subjective,

sensitive and
marked racial differences. Cultural differ- aggressive. They are inclined to take every-
ences and those due to climatic conditions thing upon the personal basis and to be
there are. Martinique is mentioned as one unduly suspicious. Representatives of
of the few places on earth where whites and minority groups present admitted this to be
blacks live together on a plane of social true. The statement is made by one who
equality. Here no difference in their respec- has been a life-long friend of minority
tive abilities is apparent. groups, Dr. Miller. I t is, of course, one of
Another very interesting period was that the obstacles to racial understanding. It is
devoted to study of the causes of cultural quite natural, however, in view of pressure
differences in races. This comprehended from without. The Trojans fear the Greeks
such matters as differences in variability, even when they come bearing gifts!

The subject of racial intermarriage was Negro race should move forward into
unemotionally discussed. Scientists agree achievements of higher and finer standards
that it increases fertility in races and is in the fields of music, art, literature, as well
biologically sound. I n view of the pieju- as the liberal and industrial arts and
dices against it, however, those who contract sciences."
such alliances should have the zeal and Mrs. Mary Coristine, a New Englander
courage of pioneers. whose friendship for the colored race has
been accentuated by her study of the Bahi'i
teachings, presided at the second session.
The climax of the week was the annual She spoke briefly on the universal love,
race amity conference, always one of the which is on a higher plane than the mere
most fascinating features of the Green Acre personal love which is so subject to change.

season. The speaker at the opening session was Dr. Genevieve L. Coy, who had brought to light so many very interesting views during the week of study. She said in part:

"The rate of progress of any group, whether rehgious, national or raclal, IS, to a considerable degree, determined by its most intelligent and inventive members. A careful study of the work of such distinguished artists, writers and musicians of the Negro race shows achievements of such excellence as to give a sound basis for the belief that the colored race as a whole will develop a fine and true appreciation of artistic and literary culture. We may also expect that the Negro race will, in proportion to their numbers contribute as much to the culture of America as any of our other racial groups.

"In the field of literary achievement we call attention to the distinguished literary criticism of William Stanley Braithwaite; to the colorful and forceful articles and books on racial problems of Dr. W. E. B. DuBois;

Louis G. Gregory spoke on the trend toward world fellowship, as illustrated in the attraction, cooperation and blending of representatives of various races and religions both at home and abroad. Outstanding thinkers are heginning to see that a divided world is in danger of dissolution. People in all ranks of life are obtaining a vision of world fellowship, sometimes articulate, sometimes more effectively expressed in service. This applies to both individuals and groups. Although as yet these seers represent hut a small minority of the people of the earth, they are imbued with a spirit that is all-pervasive. They are the signs and rising places of a new culture. I t is only a new and universal revelation of religion that can so train and educate mankind that all race prejudices vanish and all discords cease.

The Sunday morning session of the conference was devotional, and the chairman, Mrs. Alice McCausland, read prayers and introduced Dr. Glenn A. Shook, professor at Wheaton College, as the

speaker. The
to the novels of Jessie Fauset and Jean Toomer; to the dramatic and lyrical quality of the poetry of such writers as Claude McKay, Countee Cullen and Langston Hughes. In musical composition and execution, we must take into account the contributions to American art of such men as Nathaniel Dett, Carl Diton, Hall Johnson, Paul Robeson and Roland Hayes. In the field of painting and sculpture we note the work of William Harper, William Scott, May Howard Jackson and Henry 0. Tanner. Of these the most distinguished is Tanner, who is recognized as one of the leading painters of the world. H e has been awarded knighthood in the French Legion of Honor. With such distinguished leadership, the

effort to unite various nations and peoples in past centuries, he declared, had fired the aspiration of men of genius. But in each case it has failed t o bring permanent results.

At this dark hour in human history man is especially in need of divine guidance. This divine outpouring is caused by a new Manifestation. How different would the history of the world have been had the established religious of the past maintained unity.

Science has great value for man, huc cannot alone accomplish such a task. Some schools of science even deny divine revelation. Their god is only a great cosmic force, working for weal or woe. I t is most refreshing to turn to the Bahi'i teachings which satisfy every human need. The com-

plete education of m a n comes through the Prophets of God who create spiritual life. a Bah6'i administration is a creation, a living organism, not a synthesis of the past. We may have all necessary parts of an organism, if those who know it do not teach, no

Mrs. Margaret Cartwright of Cambridge, a representative of the Youth Group, there-upon asked a challenging question: How are reactionary people to get the great message

but we cannot put them together and cause matter what the sacrifice involved?
life, nor make them work. The world of Rabbi Clark testified to his own stand for
man is composite, but the divine Spirit is justice and the chairman, Prof. Cobb, replied
life. This new divine outpouring alone is that people are greatly controlled by their
able to bring us out of our present chaos. emotions. This force with most mortals is
Prof. Stanwood Cobb of Washington pre- more powerful than intellect. One emotion
sided at the next session, given to general can only be overpowered by a greater emo-
consultation and sociability. The unity of tion. The reality of religion, divine love,
the world, he stated, would not be brought is the Master emotion. This is the great
about through the effort to coordinate dif- security for a failing world. One vital flame
ferent organizations, but rather through a of spiritual consciousness is enough to bring
spiritual consciousness of the oneness of order and relief out of the great chaos that
mankind. The Golden Rule must be confronts mankind. Receptivity to the new
founded in minds and hearts. We must ideals brings success.
think of the happiness and needs of others. Mrs. Elizabeth Greenleaf said: "Speaking
An interesting incident related was the story of the great conflict between intellect and
told by Dr. Samuel C. Mitchell, distin- emotion, I am reminded of my early experi-
guished southern educator, of how his heart ence as a Bah6'i worker. In my joy over
was fired when he saw and heard 'Abdu'l- the truth I wanted every one to accept it
Bah6 at the Lake Mohonk Peace Conference and was much discouraged by rebuffs. But
in 1912 as the great message of human unity 'Abdn'l-Bah6 reassured me with three mes-
was proclaimed. sages extending over a number of years.
Rabbi Clark, visitor to Green Acre from First, he said, "Be patient!" Anon he said,
the deep South, gave eloquent testimony of "Be divinely patient!" Still later he said,
his admiration for the Bahl'i religion. He "Be magnificently patient!"
also paid a feeling tribute to the colored race By the chairman: "All who

work in
and expressed the hope that this great nation movements of idealism are prone to pessi-
would see the advantage to itself in giving mism. They encounter so much crass selfish-
every man a man's chance. Spreading love ness in high and low places that unless they
from heart to heart is a colossal undertak- be securely poised there is failure. Politics
ing. We should not hold knowledge, but and all the lower orders of human nature
impart it. Give opportunities to all. My block the plans for advancement. But
conviction is, he said, that a very high per- idealism and realism must eventually be one.
centage of the influence that directs people Let us not give up but rather fortify our-
comes from their environment. Let us selves with the Spirit."
strive, therefore, to develop in all men their The final session of the conference was
God-given powers for the adornment of the held in the People's Baptist Church of Ports-
world, always seeking unity. I t is deplor- mouth, N. H., whose pastor, Rev. Henry
able that well-wishers of humanity cannot Benton Harris, is alive to progressive cur-
always be out spoken because of hostile and rents in religion and human welfare.
reactionary surroundings. A learned Rabbi Alfred E. Lunt, Esq., of Boston, the
was once asked to resign his pulpit because principal speaker, declared that those who
he upheld and applied in a sermon the engage in strife know not the real meaning
principle of justice to a very critical matter of life. They but pursue phantoms.
in race relations. Because members of his Divisions based upon race, creed and color
congregation had business interests in that uphold that which is inconsequential. Yet
community, they feared harm if their leader such counterfeits in the present world exert
took such a stand, though just. a power which may destroy humanity. We

should seek to heal, nut LO wound. Infrac- gcther. The world must be one home.

tions of divine law inevitably bring down-
fall. Those who obey will become a part of
the new world order. How can those who
favor separation be true advocates of liberty?
They array people against each other under
false sanctions. They think by force to
make all human beings conform to a single
type, an idea not contemplated by God. I t
is most unfortunate to set prejudice in mo-
tion, for one fatuity leads to another. Dis-
tinctions based upon artificial values have
no standing in the sight of God. Distinc-
tions not intended to create strife augment
the beauty of creation. Healing for hu-
manity is realized when there is an inner
resolve to help, keep the divine covenant
and treat all men as brothers. When we live
alone we are cut off from the divine reci-
procity and protection. The first Bahi'i
principle is the oneness of humanity. This
ideal today is outstanding in a world of
separation. Because it is the call of God it
must prevail. A being comes into existence
from every natural composition. But an

Vital factors in the new world order are
wisdom and brotherhood. There must also
be the constant urge to translate words into
deeds. Faith in the Supreme overcomes
those precedents not founded upon reality
and it inspires the courage to apply the
remedy that heals. The Bahi'i teachings
make a special appeal to the ~ o u t hof the
world. They ennoble, with the joy of work-
ing for the highest ideals under the sanction
of religion. Ideals having a hwan origin
often degenerate in their realization. But
divine ideals are in perpetuity. They inspire
the highest efficiency and involve no waste
of life.

Dr. Genevieve Coy made brief references
to the week's course at Green Acre and how
scientific evidence had been gathered to
refute prejudices. Those who insist upon
separating humanity become far less dog-
matic when they truly investigate like-
nesses. Merit and deeds must be the basis
of preferment among mortals, not super-
ficial barriers that have no significance.

artificial composition produces no such results. Let us strive to be component parts of something that is real. The oppressed peoples of earth, whether at home or abroad, can find unity and freedom by working under the banner of Bahi'u'llBh. His spirit and teachings fulfill the expectations of all the agcs. They bestow such vision as to enable men to see with the Eye of God. This enables the whites to uphold the standard of justice in such a way as to be kind to the colored, and the latter 011 their part to be appreciative of and grateful to the former. Embracing such an opportunity of service everyone can become the means of quickening and harmonizing humanity.

Maxwell Miller, also of Boston, argued that race prejudice is indefensible. On thc other hand, the force of cooperation is needed to upbuild community and world life. Cooperation and prejudice cannot meet for they express different and irreconcilable planes. The law of evolution which has applied in the growth of our country from a small group of colonies to forty-eight states, will have its next application when it sees the greater values of the international spirit which binds all nations to-

The bibliography of the study class, in addition to the Bahi'i literature, included the works of the most standard authors, authorities both foreign and domestic? white and colored. The list included:

Boas, F.-Anthropology and M o d e r ~Life.

Embree, E. R.-Brown America.

Embrec, E. R.-Every Tenth Pupil.

Gift, M. H., and Cox, A. S.-Foundations of Racial Amity.

Johnson, Charles-The Negro in American Civilization.

Klineberg, Otto-Negro Intelligence and Selective Migration.

Langdon-Davies, John-The New Age of Faith.

Locke, Alain-The New Negro.

Moton, Robert-What the Negro Thinks.

Rogers, J. A,-From Supernzan to Man.

School Money in Black and White.

Wells, H. G.--02ltline of History.

Woodson, Carter G.-The Negro in ouu History.

The most helpful of the above works, by the testimony of Dr. Coy, is the litclc volume of Mr. Rogers called From Superman to Man. Its array of

facts, scientific

and logical arguments and citation of world famous authorities carry conviction, leaving no room for any trace of doubt. This, of course, is not meant to underrate the other authorities mentioned all of whom have both value and charm.

This conference attracted to Green Acre a varied and interesting company of friends representing many cities of America and some foreign landa. As the purpose of Green Acre is the study of reality, those who have watched its progress during the years are more than ever pleased with the combined uses of science and religion to brighten minds, solace hearts and to demonstrate, as in a laboratory, the right methods of solving the vexing problems of humanity.

DENMARK'S ORIENTAL SCHOLAR

BY MARTHAL. ROOT

D E N M A R K , one of the oldest countries in Europe, with its beautiful capital, Copenhagen, the gateway from Western Europe to the great Northlands of the midnight sun, Scandinavia, is making unique contribution to the scholarly investigation of the Bahi'i Faith. I t is significant that this ever unconquered nation of three and one-half millions of people with no illiterates and where almost every farmer has his own library and is an indefatigable reader, in the midst of this cultured, well-balanced race, the Bahl'i Teaching from fr6n has been not himself a

I t was pleasant, too, to see 'Abdu'l-Bahi's picture on the walI of his great library.

When asked about the manuscript, this genial Professor said he had bought it from a Muslim book dealer in Tihrin, that it has 110 titles (frinian manuscripts do not have titles), and contains some Writings of Bahi'u'llih. One is the Tablet addressed to Sulc6n 'Abdu'l-'Aziz, Sultin of Turkey, the very Tablet that Professor E. G. Browne in the "Journal of the Asiatic Society," 1889, said he was not able to procure in frin.

Professor Christensen is

written about historically by one of Denmark's most outstanding scholars, the first Danish savant to go to irin.

Professor Arthur Christencen, Doctor of Letters, Professor of irinian Philology in the University of Copenhagen, member of the Royal Academy of Sciences and Letters of Denmark, has made three trips t o irh-in 1914, 1929, 1934, this last time as first vice-president of the International Firdawsi Congress 111 Tihrin to celebrate the millenary anniversary of the great poet of I r k . His purpose was to study frinian dialects and civilization also, but just as in the case of the distinguished English scholar, Professor Edward Granville Browne of Cambridge University, England, he found an interesting subject opened for him by the literature of the Bib and Bahi'u'llih.

Visiting the Royal Library in Copenhagen in June, 1931, I found in its excellent colhction of Buhh'i books an extraordinary frinian manuscript containing Tablets of prophethood and Bahi'u'llih. The catalogue notes revealed that the Bah6'i Bahi'i because as he said:

"From a religious point of view, in general all deeply religious feelings are alien to me, but there is in the Bahi'i Movement something with which I am in sympathy; it appeals to me because it is international and because there must be something in it which evokes good moral sentiments. I saw that all the Bahl'is in f r i n with whom I had anything to do possessed high morals and noble human qualities. No doubt it is a cultural movement."

Continuing, he said:

"Often I have discussed the main Teachings, especially with well known Bahi'is in frin, but I have had di&culty in sharing with them their bright outlook on the future which seemed to me indicates an undervaluation of the slowness in development due to the kuottiness of all human conditions and of the enormous weighing down of the inferior element in humanity. However, if one has a use for divine Manifestations and such things, it seems to me

that it had been bought in Tihrin in 1914, by Professor Arthur Christensen for this library. I t contains one hundred and eighty-one short Tablets.

The same afternoon the writer visited Professor Christensen in his home, set in the centre of a charming Danish garden.

~ of thousand-year-old religions. You will not lack warmth of faith in the enthusiastic, prophetical Words of Bahi'u'llih or in the intensive, persuasive speech of 'Ahdu'l-Bahi which bear witness to His wide grasp of humanity. Here is a religion which does not need theology because its principles, that is to say, its background of civilization and individual and social psychology, are those of our times."

Professor Arthur Christensen of Copenhagen, Denmark.

"If a religion," said the Danish Professor, "is to be judged by its intluence on men, one should not forget that the Baha'i community in the corrupt, sectarian, suppressed fr6n of the Qij6r dynasty was the germ from which grew a renaissance! Adherence

Movement in somewhat higher degree than other so-called divine Revelations is purified from absurdities of thought such as made one of the ancient church fathers use the expression: 'I believe because it is incredible!' and which in our days causes so many religiously inclined people to feel homeless in the e x i s ~ i nbyatems natural cordiality; they lived for their ideal, an ideal in which there was just as much of sound and practical morality as of religious tenets."

Professor Christensen has written among his many books two in which the Bahi'i Cause is explained; one, "Hinsides det Kaspiske Hav" ("Beyond the Caspian Sea"), published in 1918, Gyldendalske Boghandel, Copenhagen, in which Chapter Ten is entitled "Together with Bahi'is." This is an account of the Movement in its evolution to a World Religion; it also gives Professor Christensen's meetings with leading BahPis in Tihrin and their discussions about the new Faith. I t contains an

excellent repro-
to the Bahi'i Faith could at that time in duction of the ~ a h 6 '
iTemple, M+iqu'l-
ir6n and probably still can he taken in frin A a k l r , in IdqPbld,
Turkistln, from a
as a guarantee for personal honesty and un- photograph talcen in 1914.
Another one of
seffish helpfulness to a reasonable degree." his volumes, "Det Gamle og
det Nye Per-
When I spoke of his high tribute to the sien" (The Old and the New
Persia"),
Bahi'is of frin in his book published in 1930, I Kommission hos G. E.
Gad, Copen-
1918, he replied: "Yes, I can endorse what hagen, in two places
mentions the BLbi
I said then, for personally I have only good Movement which developed
into the Bahi'i
memories of the Bahi'is I met in frln. Cause.
They were trustworthy, courageous, helpful The magazine, "Nordisk
Tidskrift"
people. They always met me with radiant, ("The Magazine of the
North"), in 191 1

had an article by Professor Christensen 011 also several Danish newspaper
articles about
"A Modern Oriental Religion" which he the Bahi'i Teachings have
appeared under
wrote before his Arst trip to frbn; it is an his signature. "Berliigske
Aften," Copen-
historical sketch of the Bib and early Bahi'i hagen, November seventh, 1932,
contains a
events. This magazine for science, art and special feature article by this
celebrated Pro-
industry of Sweden, Norway, Denmark and fessor under the headlines "En
Moderne
Finland contains articles by representative Verdensreligion" and in it he
also reviews
writers of these four northern countries. the Danish translation of Dr.
J. E. Essle-
Professor Christensen said that the account mont's book, "Bah6'u'llhh and
the New
of the Bbbi-Bahgi Movement which he pre- Era," which had just been
published by Nyt
sented in his book, "Beyond the Caspian Nordisk Forlag, Arnold Busck,
Copenhagen.
Sea" contains the main points that are in No other Scandinavian scholar

until now
this article. has written so fully about the
Bahi'i Move-
Professor Christensen also has written ment as has Professor Arthur Christensen of
about the Movement for some Danish en- Copenhagen, whose works are well known
cyclopaedias, the Salrnonsens Konversations- among Oriental scholars of the Eastern as
lexikon, last edition, and for the new Illus- well as the Western world. His influence
treret Dansk Konversationslcxilron, 1933; will continue to bear fruit.

FILOZOFIO

BY LIDJA ZAMENHOF

E N c ~ u. tempoj

j la homa menso levadis sin La naturon, t.e. stataron de la ekzisto, oni
super la aferojn de la tiutaga vivo, par serei povas dividi en kelkajn klasojn, el kiuj eiu
la verojn kaj legojn, regantajn la homojn kaj malpli alta estas Btupo kaj grado, tra kiu
la universon. Grandaj filozofoj postlasadis evoluas la supera klaso. Tie1 sur la plej
sistemojn; tiuj sistemoj ofte bildis la pens- malalta ltupo trovigas la regno de mineraloj.
manieron de la epoko, kaj kune estis ofte Ili havas nek inteligentecon, nek instinkton,
por la membroj de tiu epoko fundamento, nek movkapablon. Ilia sola atributo estas-
sur kiu ili bazis siajn konceptojn. ekzisto. Tamen la mineralo, solvita en la

La pasinta jarcento vidis naskigon de nova tero, donas vivon al klaso pli alta, a1 la
granda penso, kiu aperis en Persujo sub la vegetaja regno. La regno de vegetajoj,
nomo "BahLismo," lraj el sia orienta nasliig- bazita sur tiu de mineraloj, posedas kune
loko disvastikas tra la mondo. La filozofiaj kun ili la atributon de ekzisto, sed ai superas
principoj de tiu movado estas konataj a1 la la mineralan regnon per speciala kapablo, la
okcidentanoj tefe el la verkoj kaj paroloj de kreskokapablo, kiu estas fremda a1 la
'Abdu'l-Bahi, la filo de la fondinto de la mineralo. La vegetaja regno, siavice, pre-
Bahla Movado, Bahb'u'llih. Ofte li re- zentas Btupon, tra kiu evoluas la besta regno.

spondadis a1 diversaj prezentitaj a1 li de-
de la minerala
mandoj, kaj la Cefaj principoj de la Bahla
kiuj gi apogas sin,
filozofio klare elaperas en liaj respondoj.
Esplorante la eefajn trajtoju de la Bahia
filozofio ni turnu ninunue a1 tio, kio nin
tirkaiias, a1 la naturo, kaj ni vidu, lrio gi
estas kaj lria ki estas.
La naturo, la5 'Abdu'l-Bahi, estas tiu
stato, tiu realajo, kiu konsistas, unuavide, el
viva kaj morto, aii, dirante pli precize, el
kombinigado kaj malkombinigado. Ciuj
formoj de la kreitajaro estas rezulto de
kombinado. Certaj atomoj, kunligitaj per
la forto de altirado, kreas delikatan kaj
aroman floron, aliaj kreas la homan korpon,
aliaj amasigas, por doni formon a1 giganta
suno. Nenin el la forrnoj estas eterna.
Kiam la povo de altirado, kiu cementis la
tuton, tesas efiki, la Icombinajo malkombini-
gas kaj venas tio, kion, rilate a1 la vivaj
estajoj, ni nomas morto. La morto ne estas
tamen por la materio neniigo, nur trans-
serti ne en la ecoj
formigo. La atomoj ne pereas. Kiam de-
nove ekagos je ili altira forto, ili formos
homon super eiujn

Tiu ?i regno, krom la ecoj
kaj vegetaja regnoj, sur
posedas atributojn
klasoj, t.e. movokapablon,
sentojn.
Kaj super tiuj t i
trovas sin kreitajo la
plej perfekta, la homo.
Li heredis de la antaiiaj
atributojn-la ekziston,
kapablon kaj sentojn. Per
sia fizika ekzisto li ne
besta regno. Same kiel la
estas dependa, por sia
aero, akvo, nntrajo, de
maksimumo de temperaturo.
kapabloj de lia korpo
bestoj. Li ne povas
la flaro de hundo, sian
aglo, sian lertecon kun la
sian forton kun la forto de
leono.
Kaj la grandegan
kaj la homo oni devas
kaj kapabloj de lia fizika
tingajo, lriu levas la

novajn formojn, kis kiam ankaii tiuj novaj antaiiajn regnojn, estas lia intelekto, tiu
formoj, subiaante a1 la sorto de i.io kom- forto abstrakta sed
potenca, kiu permesas a1
binita, iam malkombini~os. Tiun t i princi- la homo, apartenanta fizike
al la mondo de
pon la moderna scienco kouas sub la nomo naturo, altigi super tiun
t i mondon kaj
"konservigo de la materio." grandparte sklavigi gin al
si.

Observante la naturon, ni devas rimarki, Kiamaniere ekestis la naturo?
eenerale,
ke bi estas blinda sklavo de la legoj, kiuj oni povas distingi 3 manierojn
de kreo aii
gin regas. Vere, tiuj legoj trapenetras bin kombino: 1. akcidentan kreon,
2. senvolan
kun tie1 mirinda precizeco kaj harmonio, ke kreon, 3. volan kreon.
lajnas, kvazaii ili venus de la naturo mem. Se ni volus deklari, ke la
naturo elrestis
Sed la naturo ne havas legokrean povon. akcidente, ni estus mallogikaj,
tar tio sig-
La tie1 nomataj legoj de la naturo ne nifus akcepti efikon sen
kaiizo-tar kreo
estas legoj, per kiuj bi regas; kontraiie akcidenta nepre supozigas
antaiiekziston de
-ili estas la lekoj, kiuj regas la naturon. cirkonstancoj, a1 kiuj gi estas
auldata. Nek
Elrampi sin el sub ili la naturo ne kap- unu el la sennombraj atomoj de
la universo

The Spiritual Assembly of the Bahi'is of San Francisco, California, 1931.
(First Bah6'i
Spiritual Assembly having representatives of the black, yellow and white races
in its
membership.)

ablas. Bi posedas nek la intelekton nek povus kreiki akcidente el la
granda "nenio,"
la volon por tion fari. La grandega suno kiu devus esti ekzistinta
antaiie.
vole aii nevole, sen la propra iniciativo La dua konstrukoncepto. la
koncepto pri
kaj kompreno, devas brili, 5 s konsumigos la senvola konstruo, supozigas,
ke la ele-
kia varmo, sed antaii tiu konsu~nibo gi ne nlentoj havas kvazaii denaskan
emon a1

kapablas, lac sia plato, favori per sia hrilo kombinigado, unu knn la alia. Tiu t i kon-
unu planedon kaj deteni la radiojn de la cepto ne klarigus la ekekziston de la elemen-
alia. Akvo de meza temperaturo devas flui, toj mem; kaj plie, la kombinajoj vole
kaj ne povas, laii sia plat0 kaj fantazio, kreigintaj, devus esti tie1 daiiraj, kiel la ele-
transformigi en solidan korpon. Tiu giganta mentoj mem, kaj dume plej firma roko, plej
universo, kies senlima grandeco imponas a1 potenca suno iam devas malkombinigi, kaj
nia limhava, horna menso, estas nur sklavo la elementoj, gin konstruintaj, devas disfali.
en la manoj de la Potenco, kiu gin kreis, Restas do la tria konstrt~konce~to-la
konservas kaj regas. koncepto pri la vola kreo. Tio signifas

ekzirton de iu rupera Volo, de kiu devenas la homa intelekto, rnalgraii tio la Lorno rklavi-
elementoj kaj kiu pSas ilin unujn a1 la aliaj. gas la elektron en telegrafan fadenon kaj
La Bahia filozofio akceptas ekziston de transportas sin de lando a1 lando per potenco
Superega Volo, ltiu regas la Universon kaj de la vaporo. Kaj same, la homo ne povas
estas gia lekodonanto. Tiu Superega Potenco ltompreni la Suyeregan Potencon, sed tiu
estas nomata Dio. supera Potenco ekzistas malgraii kaj super
Multaj homoj neas la ekziston de tiu lia kompreno, kaj tenas lin en sia povo.
Supera Potenco. Ili argumentas, ke ili povas Kia estas la rilato de tiu krea Potenco a1
gin nek percepti, nelr koncepti. Sed tiu la kreajoj? Bi estas kiel tiu de aiitoro a1 sia
argument0 pruvas nur, ke nia homa menso verlto, liiel tiu de suno a1 la planedo, a1 kiu
estas liinigita kaj super la destinitan a1 si gi donas la lumon, varlnon kaj vivon. La
kompreu-sferon ne povas levigi. Por Irom- suno mein restas en sia loko lcaj ne forlasas
preni ion aii iun nefesas, ke la komprenanto kin, por kontaktiki kun la planedo. La
estu almenaii egalgrada kun la komprenato. varmo kaj lumo emanas de la

suno a1 la
Plej potenca roko, plej pura diamanto planedo, sed la suno mem ne dispartigas, por
neniel povas koncepti la misteron de la veui sur la teron. Same la skribafo emanas
germanta semo, tar la germokapablo estas de la skribanto liaj kanto emanas de la
freinda a1 mineralo kaj estas super kia sfero. Itantauto, sed la skribanto ne transformikas
Same plej potenca ltverko ne povas ltopreni mem en la skribaion nek la kantanto en la
birdon, kiu nestas en kia foliaro, saltas de kanton. Alie okazas, ni diru, en la ekzemplo
branEo a1 branto kaj kantas melodie, turn- de arbo, kreskanta el la semo. Tiam olrazas
ante la lcapeton por aiidi kantoil de alia birdo ne emanado, sed transformigo, tar la semo
-tar la movopovo de la besta mondo, kiaj rnem transformigas en la lcreslcajon, kiu
instinktoj kaj kapabloj estas fremdaj ei. a1 naskigas el gi kaj je gia kosto. La semo
plej perfekta vegetaro. mem lan &as sian formon, kaj liiel tiu t i
Kaj siaflanke besto, t u formiko, t u ele- semo, tesas ekzisti.
fanto, neniel povas koncepti tiop, kio estas La krea Potenco ne transformigas en la
konceptehla por la homo i n t e l e k t e g i ne kreaIojn. &i restas tiam en sia esenco sende-
komprenas la lekojn, kiuj regas la naturon penda, neelterpebla, nedi~parti~ebla,nedi-
kaj kiuju la homo grandaparte fleksis a1 sia videbla. La rilato inter la krea Potdnco kaj
volo-ki vidas kaj aiidas fulmotondron, sed la kreitajoj estas do la rilato de emanado.
gi ne komprenas la elektron kaj ne scias Tiu krea Potenco estas absolute sende-
apliki &an forton a1 siaj bezonoj. &i vidas penda. Sendependa de tempolimoj, Car t i
hriletojn sur la nokta tielo, sed ne kom- ekzistis tiam kaj daiiros Ciam. Nenia
prenas, ke tiuj briloj estas mondoj, nestantaj komenco kaj nenia fino por gi ekzistas. La
en la senlima spaco de la uuiverso. tempo mem, sekve, rilate al gi ne ekzistas,
Tiel do, t a r nenio, staranta sur uilu grado tar tempo estas mezurata per templimoj, kaj
de ekzisto, povas kompreni tion, kio estas kie la templimoj ne

ekzistas, kian signifon
sur pli alta grado, anltaii la homo, kvankam havas la tempo?
li estas plej alta el la kreitoj, sed tamen nur Tiu krea Potenco estas ankat sendependa
kreito, neniel povas kompreni la senkompare en sia Esenco, Ear gia ekzisto ne estas sekvo
superantau lin Krean Potencon. Por povi de iu antaiia ltaiizo, same kiel neniu kaiizo
kompreni Dion, li devus esti egala a1 Dio. povas meti finon a1 ki.
Se li prezentus a1 si ion egalan a1 si mem, tio Kaj tiamaniere, sen komenco kaj fino, sen
ne estus Dio. La homo povas koinpreni nur kaiizo kaj konsnmigo, gi estas la Alfo kaj
tion, kion li povas imagi, kaj povas imagi Omego de la ekzisto.
nur tion, kion li povas kompreni. Dion li Krea Potenco, sinpifas-la Potenco, kiu
povas nek imagi, nek kompreni. Tio, E o n li kreas. La kreado estas Eiama, kiel la krea
kapablus imagi kaj kompreni, ne estas Dio. Potenco mem. La koncepto mem pri la
La mineralo ne povas imagi kaj kompreni Krea Potenco sen la kreo estus nelogika, kiel
la kreskokapablon de la floro-rnalgrat tio koncepto pri instruanto sen instruato, pri
la floro kreskas, burgonas kaj floras. La donanto sen ricevanto, pri suno sen radioj.
besto ne povas kompreni la eltrovajojn de la Sed la radioj de la suno, kvankam tie1

pratempaj, k i d la suno mem, estas tame0 evoluas, pasante dc la originaj prin~itivaj
esence dependaj de la suuo, t a r la suno estas forlnoj a1 for~nojtiam pli perfelrtaj. En la
ilia IcaGzo kaj kondito. Kaj la kreita uni- lcomenco de la evoluado la evoluanta estafo
verso, kvankam rilate a1 la tempo senko- povas ankorati forte malsimili de la poste
menca kaj senfina, en sia esenco, t.e. en sia atingota formo, tamen la evoluado oltazas
kaiizo, dependas de la Krea Potenco, la Unua ?ism en la lradroj de la speco. Nek gi venis
Kaiizo. 6i estas do absoluta rilate a1 la el trans la limoj de la speco, nek gi iam
tempo, sed ne rilate a1 la esenco, tar en sia trapasos tiujn limojn. Tie1 la mza arbusto,
esenco gi estas emanajo de la krea Potenco. lrovrita de florantaj

bonodoraj rozoj, forte
Tameu la ekzisto, lrvankam eterna, ne malsilnilas de la senaspekta semo, el kiu gi
estas eterna en sia formo. Kiel ni diris naskigis. Rigardante la semon, la gardenisto
antaiie, t i u formo lronsistas el certa lcom- scias, kion gi Isatas en si kaj lrion t i aperigos,
bino, kaj tio, lcio foje estis lcombinita, nepre sed persono nekompetenta pri la gardenkul-
devas iam esti malkombinita. La daiiro de turo povas kredi, ke el tiu semo naskigos
iu formo povas esti kelkaj tagoj, kiel vivo eble violo, ati eble potenca arbo.
de insehto, aii miliardoj da jarmiloj, kiel Krom la individua evoluado ekzistas speca
ekzisto de sun-sistemo, sed eterneco lraj evoluado-tie1 la rozo povas evolui de la
absoluto rilate a1 la formo neniel elzistas. kvinpetala modesta floro gis la resin0 de niaj
Kiel fenikso, la mondo de ekzisto Eiam gardenoj, dank' a1 la saga flegado de la kul-
renaskigas el la propraj cindroj. Kiel peli- turisto. Sed eiam gi estos rozo. Kiel ajn gi
kano, per la propra sango gi nutras siajn povns evolui, neniam gi igos lilio aii kverlto.
idojn. Kaj kiam ni vidas rozon, ni scias, Ire C.e gia
E n la mondo de kreiteco ne ekzistas halto komenco estis roza semo, dotita potenciale
kaj staro. La konstanta movado, Ir kon- per Eiuj kvalitoj de la roz-speco. N e estas
stanta Pangado estas la leg0 de la naturo. Se eble imagi, lte la roza speco evoluis, ni diru,
birdo ekhaltus en sia flugo, t i falus. Same la el tritilto.
astroj ne povas ekhalti en sia kurado, nek la Kaj ankac Ee la komenco de sia pratempa
organismoj en sia evoluado. Halti, ne iri evoluado la homa gento estis Eiam homa
plu antaiien, signifas iri malantaiien. Tie1 gento, aparta de Eia besta speco. Vere, lafi
la homo kreskas kaj maturigas, gis li atingas sia aspekto, vivmaniero, lingvo gi povis simili
sian plej eblan staton de evoluo. Kaj kiam la beston. Sed simileco ne signifas identen-
plua evoluo ne estas ebla, komenci~as la con. Kiel en la ekzemplo de la rozo, en la
malevoluo, la malprogreso de la korpo t.e. la pmtempo de 1%homa gento

ekzistis jam la
maljuniiado, gis venas la morto kaj metas poste aperontaj kvalitoj,
lriuj marlcos la
finon a1 tiu i.i formo de ekzisto, kiu estis la diferencon inter homo Icaj
besto. Kiel en la
homa korpo. ebzemplo de la rozo, tiuj
kvalitoj ne tuj
De kie venas la'homo? e u la homa speco elmontrigis, sed kvanliam ne
elmontritaj, ili
dekomence ekzistis kiel speco homa, dis- ekzistis potenciale kaj
ekfloris, kiam venis la
tingiganta de la besta mondo, aii 2u gi estas tempo. La evoluado de la
homa gento
rezulto de longega evoluado, eliranta el la similas la evoluado~lde la
homa individuo.
besta regno? El la anatomia konstruo de la Komence la embrio neniel
similas la maturan
homa korpo, el la konstruo de lia vertebra homon. En certa stadio de
la evoluo gi et,
kolonaro oni konkludas, ke iam, ell la f r u l similas fiQon. Kaj tamen de
la lromenco gi
epoko de sia evoluado, la homo havis voston. estas homa embrio, dotita
per tiuj homaj
El tio kaj el similaj premisoj kellraj deduktas, kvalitoj kaj perfektecoj,
kiuj elmontrigos en
ke la homo devenas de besto. Sed tiu de- la posta grado de la evoluo
de la individuo.
dukto estas erara. e a r tin; premisoj mon- Ne el la besta regno
devenas la homo. La
tras nur, ke la homo evoluis, ke en iaj pra- homa speco estis tiam speco
aparta, speco
tempoj de sia ekzisto li, homo, havis voston, supera a1 la regnoj
minerala, vegetaja kaj
simile a1 la besto, sed lafigrade, kiel la speco besta.
evoluis, tiu organo ne estis plu bezona kaj Krom la korpo, kiu
prezentas la fizikan,
iom post iom malaperis. Nenio tuj venas videblan parton de la homa
estajo, la bahaa
en la ekziston en sia perfekta formo. e i o filozofio distingas en homo
animon, menson

kaj syiri~o~l.Per la animo oni komprcnas la maturigas je kapabloj, kiuj
monisfestiios nur
movantan forton de la korpo. Se la animo poste, kiam gi ne estns plu ligita a1
la korpo,
kro2as sin al la mondo materiala, gi restos same kiel birdido jam en la ova

Belo ricevas
malluma, tar gi transprenos eiujn malper- la flugilojn, sed neniel povas flugi antaii la
fektecojn de la materiala mondo, kiel elkovigo.
avidecon, voluptamon, egoismon. Kaj komprenante tiun 6i veron, la homo
La menso estas tiu kapablo, per kin la ne devas, dum sia surtera ekzistoparto, glui
homo malkovras la sekretojn de la ekzisto sian animon al la mondo de argilo kaj koto.
kaj ekkonas ilian esencon. Li devas zorfe flegi la flugilojn de la spirito,
La animo, lumigita per la lnmo de la por ke li povu flngi, kiam venos la tempo.
intelekto, levas sin super la bestan, ma- Tamen, kiagrade la homo estas libera en
terialan mondon. Kaj la esprimo "la homa sia celado? Cu li, kreito, ne dependas entute
spirito" signifas gnste tiun animon, dotitan de la kreinta lii Potenco! Tiu krea Povo,
per intelekto. estante absoluta, havas la scion pri 2in homa
Tiu intelekta animo, estante abstrakta, ne ago, tiuj homaj agoj estas do kvazaii en-
dependas de loko. 6 i ne enltorpigas en la skribitaj en la libro de destino. Cn estas do
hornan korpon ltaj en sia ekzisto ne de- eble kontraiistari la antaiidestinitan sorton?
pendas de la korpo, sed estas knn bi ligita, La antaiiscio ne estas kaiizo de la destino.
kiel lumo, respegulanta sin en spegulo, estas Ekzemple nun ni eiuj scias, ke post kelkaj
ligita kun la spegulo. La lumo ne dependas horoj la sun0 kalos sin sub la horizonto, sed
de la spegulo. Kiam rompigas la spegnlo, la tiu nia antaiiscio ne estas kaiizo de la fakto,
lumo plie brilas. Plie et, se en la mondo kontraiie, gi mem venas de tiu fakto. La
ekzistus nenia lumo, 2u la spegulo entute astronomoj scias de antaiie, kiam okazos la
estus imagebla kaj uzebla? Ankau rilate al eklipso de la suno, sed ilia scio ne estas
la korpo liaj spirito-esenca estas la sp~rito, kadzo de la sun-eltlipso.
tar sen gi la lrorpo ne havus signifon. Kaj Same, ltvankam en la antaiiscio de la Plej
kiel la lumo ne pereas malgraii la rompo de Supera Krea Potenco enskribita estas nia
la spegnlo, ankaii la spirito ne pereas malgraii sorto, tiu antaiiscio ne

signifas destinon, Ri
la detruo de la korpo. estas nur unu el la atributoj
de la Krea
La korpo en sia esenco estas mortema, Sar Potenco.
estante Icombinita, gi devas malkombinigi. La sorto estas duspeca:
nepra kaj akci-
Sed la spirito ne konsistas el atomoj, gi ne denta. Por klarigi la diferencon,
ni uzu
estas komlinita, gi ne malkornbinigas, gi ne ekzemplon. Laii sia nepra
destina la Fun0
pereas. Malligita de la korpo, i i plue vivos devas brili kaj de la mateno iis
la vesper0
en la propra sfero, en la regno de spirito, kie lumigi la teron. Sed sorto
akcidenta ail
gi eterne evoluos, celanee la perfektecon. hazarda povas kaiizi, ke nulo
aperas inter la
Nia surtera vivo estas por nia spirito sun0 kaj la tero kaj detenas de la tero
la
kvazaii la vivo de embrio en la patrina sino. sunajn radiojn.
En la stato de embrieco la homa estajo kapa- Laiidestine, kiam oelo en
lampo konsumi-
blas nek kompreni, nek e2 imagi la mondon, gas, la lampo nepre devas estingigi.
Sed
en kium gi venos poste. Vere, gi havas jam povas okazi, ke et antaii la
konsumigo de la
la okulojn, sed ili ankoraii ne vidas. 6 i oleo hazarde forta vento estingos la
flamon.
havas orelojn, sed la aiidopovo manifestigos Ankaii la nepra sorto de la
homo estas
nur post la veno en la mondon. La ekstera veni en la mondon, maturiii,
atinginte la
mondo atendas gin, plena de beleco, sed vane staton de la matureco, komenci
maljunikadi,
Ia embrio en la patrina sin0 demandus, kaj fine, kiam plenumi&os la tempo,
redoni
ekzemple, kio estas la "Sielarko?" Ne, tia sian korpon a1 la tero-sed povas
okazi, ke
demando mem estas neimagebla! Kaj vane briko falas sur lian kapon kaj pli frue
&i demandus, por kio servas la okuloj. La tran2as la fadenon de lia korpa vivo.
La
patrino mem scias tion, sed klarigi a1 la ido nepran sorton ni ne povas eviti,
sed ni povas
ne estas eble. Cio, kion si povus respondi, eviti tiujn flankajn katzojn, haj
estas saae
estus: atendu, gis vi venos en la mondon. gardi sin kontraii ili.
Ankaii nia spirito dum sia surtera ekzisto La homo estas responda por tiuj
siaj agoj,

kiujn li plenumas la6 sia propra elekto. Se amo, ne ekzistoe plu la egoistno. Same
ekzistus nenia libereco de la volo, ekzistus avideco en sia esenco ne estas malbonatar
nenia respondeco-nek merito, nek kulpo. deziro je io plia estas stimulilo de la pro-
Ne estuskulpo de Judaso, se superega fato gress~. La malbono ku3as en tio, ke la
estus iginta lin perfidi sian Majstron, same deziro direkcihas a1 celoj materialaj, anstata3
kiel ne estus merito de Kristo, se tiu sama al la spiritaj. Tie do, kie ni kredas mal-
superega fato igus lin, por la bono de la bonon, estas nur manko de hono, manko de
homaro, elporti persekutadon kaj morti sur harmonio. Tiel ankau la venena serpento
la kruco. Same $tono ne estas respondeca, ne estas io malbona: la veneno estas ja gia
t u j; estas jetita por frakasi ies kranion, a5 armilo, per kit1 gi defendas sin. Sed ear
t u gi estas metita kiel barn de templo. mankas harmonio inter giaj elementoj kaj la
Konscie, libenrole celi a1 la perfekteco-jen niaj, pro tio, rilate al ni, la venena serpento
la merito de la homo. aperas kiel malbona.
Sur sia vojo li ofte renkontas malfacila- La homo devas peni, ke la besta parto de
jojn. Cagreno kaj malgojo akolnpanas lin lia naturo neniel superregu la spiritan parton.
ofte tra la vivo. Sed ili ne venas hazarde. La supereco kaj evoluo de la spirita parto
Ili estas senditaj a1 ni desupre, por ke ni devas esti lia celo, la lrialo de lia vivo.
lernu kaj perfektikadu tra ili. Facile estas Kiel atingi tiun celon?
e u forturuante
veli sur trankvila maro-sed vere brava estas la okulojn de tiuj gojoj kaj beloj de la vivo
uur tiu maristo, kiu meze de ondegoj kaj kaj lacigante la korpon per la asketismo?
uraganoj ne perdas la kapon, sed scias kon- Tute ne. La gojoj estas kreitaj por ni, por
duki la dipon a1 sekura haveno. Per la ke ni uzu ilin, kondite nur, ke ni ne donu
malfacilajoj ni lernas kaj hardikas. Sen ili al ili rro da loko, ke ni ne permesu al ili

ni estus neelprovitaj. Ju pli granda estas ekposedi nin. Kaj la korpa malforteco ne
la sufero, des pli granda estas la rikolto de estas virto. Paralizito povas neniun frapi,
la spiritaj virtoj, elmontritaj en la homo. mutulo ne povas mensogi, sed tio ne estas
La gojo ialoje igas la homon memfida kaj virtoj. La homo devas lerni ne bati, havante
forgesema. Sed kiam venas la malkojo, la fortan brakon kaj ne mensogi, havante sanan
homo rememoras sian malgrandecon kaj langon. Tio t i estas la Vera mildeco kaj
senpoveon, kaj turnas sin supren, al la supera boneco.
Potenco, kiu sola havas la povon savi lin el Rigardante la homojn, ni vidas, ke ili tiuj
liaj malfacilajoj. Kaj tiel degelas lia memfido apartenas al la sama, homa, speco. Ciuj ili
kaj kreskas lia spiriteco. estas faritaj el la sama argilo, kiel potfaristo
Doloro ne signifas malbonon. Hirargiisto, el la sama argilo faras ujojn, sed donas a1 ili
trantanta la malsanan lcnrpon, kaiizas dolo- diversajn formojn, destinas por diversaj celoj
ron, sed ne faras malbonon. kaj pentras per diversaj koloroj. S i p l a ,
Pozitiva malbono, la6 la bahaa folozofio, ordinara poto ne rajtas kritiki la potiston
ne ekzistas. Se la krea Potenco escus kreinta kaj riproti, ke li ne donis a1 gi subtilan
malbonon, gi estus neperfekta. En la kreajo formon kaj luksajn kolorojn-tar la potisto
ne ekzistas malbono. Cio estas bona. Tio, plej bone scias, kio estas bezona. Alitlanke
kion ni nomas malbono, estas nur manko a6 eleganta vazo ne rajtas fieri super la ordinara
malforta grado de bono. Homo tiel nomata poto, 2ar en la sama fabriko estas formita,
malbona estas homo, kies pli alta naturparto el la sama argilo, de la sama potisto.
ne estas ankorac disvolvira, dum viglas la Kaj se ni vidas homon simplan, e t krudan,
malpli alta, besta parto de lia naturo. Kiam egale ni ne rajtas fieri super li, Ear se ni e t
disvolvihos la parto yli alta, la aisnuna superas lin, t u per nia inteligenteco, 2u per
malbonulo igos bonulo. Se li estas memama, aliaj kvalitoj, ni tamen apartenas al la sama,

la malbono ne konsistas en lia amo al si mem, homa speco. Kaj nia supereco-se entute ni
tar Eia amo, e t la propra, estas bona. La rajtas paroli pri supereco--devenas ne de ni
malbono konsistas en tio, ke tiu amo estas mem, sed estas a1 ni donita de nia Keinto.
direktita ekslcluzive a1 li mem, ne a1 aliaj. Bah6'u'llih diras: 2u vi scias, kial Ni faris
La malbono konsistas do en manko de amo vin tiujn el la sama argilo? Por ke neniu
a1 la aliaj. Kiam a1 la alija direktigos lia el vi fieru super la alia.

Ciun cl ni kreis, formis, vokis al elrzisto tiuj, kies opinioj diferencas de la niaj. Car
unu sama Povotu ni ne estas do fratoj en ties pensokapablo venas el la sama fouto,
la plej Vera senco de tiu ti vorto? e n ni ne eiuj opinioj estas radioj de la sama sun0 de
estas tiel p t o j en unu maro, folioj sur unu intelekto, radioj, lciuj, kvazau pasante tra
branto, floroj de unu gardeno? diverskoloraj vitroj, yetas diversajn brilojn.
Kiam ni eniras belan bardenon, ni vidas Ciuj homoj estas sertantoj de la Vero, kaj
tie florojn kaj arbojn diversajn. Kaj h s t e multaj estas la vojoj, kiuj kondukas a1 la
tiu diverseco faras, ke la garden0 estas bela, Vero. Tiuj vojoj povas preni la nomojn de
Ear se i i konsistus nur el samaj floroj, ni plej diversaj religiaj, sciencaj, sociaj, filo-
trovus gin monotona. Ankaii en la gardeno zofiaj sistemoj, sed sur kaj tra eiuj vojoj,
de la hemaro kreskas diversaj floroj-blankaj, iie kaj Siam, a1 la sama celo, a1 la progreso
nigraj, flavaj kaj ruiaj. Tiu diverseco devas kaj perfekteco iras la homoj. N i do respektu
esti inter la homoj kaiizo de harmonio, same iiun homon lraj tium opinion. Ni penu
kiel en muziko diversaj tonoj formas unu kompreni tiun nian homfraton, ni amu lin
harmonian akordon. Tiu diverseco faras, tiel, kiel unu frato amas alian, ni vivu en
ke la gardeno de la homaro estas tie1 bela kaj paco kun tiuj homoj kaj en harmonio kun
riEa. tiuj superegaj leioj, kiuj kondukas la stelojn
Same, kiel ni devas esti en harmonio kun sur iliaj orbitoj kaj la homojn

en ilia celado
niaj alioloraj, alilingvaj, alinaciaj hom- supren, a1 la perfelrteco.
fratoj, ni devas ankair esti ell harmonio kun

T H E BAHA'I M O V E M E N T

MY first acquaintance with the Bahi'i Movemcnt and teachings occurred some years ago when I received a communication from Mr. E. T. Hall of Manchester, England. Mr. Hall had happened to see one or two copies of the local Journal which I edit, and from the tone of its editorial and other articles he judged that some indication of Bahl'i principles would not be unacceptable. His letter was duly published, and ever since then an interesting and intimate correspondence has been kept up between us.

Subsequently I had the pleasure of receiving many Bah6'i publications-books, magazines and pamphlets-so that by this time I am probably better informed concerning the Movement and all it stands for than any other journalist in the country. (This I count 3 privilege and an education.) These publications I reviewed, sometimes briefly and sometimes more fully, in the ordinary

suggestion or system for the better ordering of world affairs could possibly originate in f r l n ? Or is it rather that the Bahb'i principles, when only casually examined, are regarded as too utterly idealistic-the dream of some would-be new Messiah?

Whatever the Bahh'i principles seem to me to be worthy of the most earnest and sympathetic consideration. It is a trite but true saying that Truth is a diamond of many facets, and light should be given free scope for clear shining no matter from what direction it may emanate. Even the Christian religion had its origin in Judea. So noble and so pregnant with practical suggestions for world betterment are the Bah6'i teachings that it seems to me the World's Press is missing a great opportunity in failing to give them every publicity while at the same time inviting all pertinent and relevant

course of my journalistic work. The re-
views or notices were kindly spoken of and
I fear rather highly appraised by Mr. Hall
and other Bahi'is who did me the honor
of reading them, and I have been the recipi-
ent of many warm-too wann-words of
appreciation. But the reaction of my readers
to these thoughts was practically nil.

Nothing has surprised me more than to
learn that my treatment of Bahi'i publica-
tions as a journalist has been exceptional if
not unique in British newspapers. Why it
should he so I am at a loss t o understand.

The British Press in general has a world-wide
reputation for the freedom it affords for the
discussion of all shades of opinion emanating
from thoughtful minds. If an exception is
deliberately made in so far as Bahh'ism is
concerned, it must surely be due to some
strange misunderstanding. Can it be that,
as iz was asked of old by Nathanael, "Can
there any good thing come out of Naz-
areth?" so it is tacitly assumed that no good

criticism or comment.

Would that the
world's leaders possessed
a knowledge of
Bahh'ism in its spiritual
and social aspects
and seriously set
themselves towards hring-
ing its fundamental points
into actual
operation.

I n perusing Bah6'i
publications, what first
struck me most pleasingly
was the high spir-
itual tone which permeates the
writings of
all exponents of the
Movement. Bah6'ism
is based in the first place
on the essential
unity of the human race.
This is fully in
harmony with the
declaration of St. Paul to
the Athenians: God "made
of one every
nation of Inen for to dwell
on all the face
of the earth.'"
Moreover, every moral and
spiritual precept set
forth by Prophet or
Apostle-those whom the
Bahh'is refer to as
Revealers or
Manifestations of the Divine
Mind and Will-is clearly of
universal appli-
cation. Truth has relation
to the whole

-human race, not to any particular section,
' Acts xvii. 26-R. V.

class, race, or nationality, and it is an accepted axiom that sound principles of advancement and uplift are for all mankind.

Concerning other leading tenets of the Bahi'i Movement it is unnecessary that I should enter into any detailed statement in this article. They are set forth with great clarity and beauty in the publications issued on behalf of the Bahi'i Cause. Though enunciated and proclaimed by the frlnian sage, Bahi'u'lllh, some seventy years ago, they are entirely fresh and applicable to present-day developments, while some of them are still in advance of leadig modern thought, and are laid down with a statesmanlike grasp of affairs that may be regarded as truly inspired. No lover of humanity can afford to set such teachings aside as mere idealism unworthy of serious consideration or concern. So much can be said without insisting that every claim and statement in the Movement must necessarily be infallibly true.

Personally, I was raised in the Christian tianity did not set fnrth any scheme of administration for universal adoption. Very obviously the world was not then at a stage of development fitted for the working of any definite system of social order. Bur the nineteenth and twentieth centuries have brought many changes-more, indeed, affecting international relations than in any previous period of recorded history. Bahi'is claim that Bahi'u'llih was a Prophet for the New Age, inspired t o set forth how the Christian truths and the truths at the basis of all other religions can be fitted to administrative processes the universal adoption of which would result in bringing into operation the long-prayed-for Kingdom of God upon earth. For myself I see no difficulty in accepting the suggestion that as there were great Prophets who pointed forward to the coming of the Divine Teacher to be born in Bethlehem, so, from that turning-point in human history onwards, other great Prophets should arise to proclaim t o the world how His infallible truths are to be

practically
(Protestant) Faith and as a member and applied and administered for the welfare of
office-bearer for many years in the Church mankind. That Babl'u'llhh takes a high if
of Scotland (Presbyterian) I subscribe to its not an altogether unique place among such
confessional standards as sufficiently expres- Prophets or Revealers can hardly be denied
sive of my religious beliefs. But this does by anyone familiar with his writings and
not mean that my mind is foreclosed to fresh teachings. And that he arose in f r l n seems
expository thought-quite the contrary. As to me to have a significance all its own. At
a journalist, too, I naturally welcome high any rate, the student of Bah6'ism who fails
and constructive thinking-immeasurably to be impressed by the nobility and sanity
beyond my own powers-from whatever of Bahb'ullhh's Revelation, safe-guarded by
source it may come. To me, therefore, the successive Guardians of the Cause, must be
Bahi'i publications have proved of profound singularly insensible t o the excellencies and
interest. In particular I appreciate the fact values of great constructive thought.
that it is not a system of priestly orders, I n the summer of 1930, I made a tour of
with elaborate rites and ceremonies. Yet it various cities of the United States and Can-
recognizes that "Religion is the greatest ada. When at Chicago it was my privilege
instrument for the order of the world and to be shown over the Bah6'i Temple at
the tranquillity of all existent beings." This Wilmette, so far as it had then been con-
emphasis on personal religion is, to my mind, structed. Not only so, but I had the honour
all-important, for without the Holy Spirit of an introduction to Mr. Louis J. Bourgeois,
operating in the hearts and lives of men all its architect, who showed me his blue-prints
our social and economic plannings will be and drawings and by means of a model of
largely disappointing and vain. the Temple explained to me the spiritual

Throughout Christendom, apart from denominational differences, it is common grobnd that the ethical teachings of Jesus Christ of Nazareth are incomparabIy the greatest the world knows. Equally it is common ground that the Founder of Chris-

ing his studio. I t afforded me an insight into the unifying principle underlying Bahi'ism such as I had not previously realised.

I t was with sincere sorrow that I learned of Mr. Bourgeois' death a month or two later.

My visit to his studio and the interview with which he honored me I regard as a veritable red-letter day in my life.

We all speak of Brotherhood and Unity and we lcnow that as general sentiments they are admirable. Various organizations and agencies exist for the purpose of giving effect to the spirit of Brotherhood among men and nations; and for all that has been and is being done in this direction we cannot be too grateful. But until scope is afforded

significance of its design: Never had I seen anything that so captured my interest and imagination. Here, it was evident, was something original in conception, with a wealth of symbolism and beauty far surpassing anything I had conceived prior to entering his studio. I t afforded me an insight into the unifying principle underlying Bahi'ism such as I had not previously realised.

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My plea, therefore, would be for fair and impartial consideration of the World Order promulgated through the Bahi'i Movement.

I t will be found worthy of study by the most highly cultured minds in all nations.

If it be what it claims to be-a Revelation for this new age-then i t may be likened to a lens of crystal purity focussing and manifesting the Light that shines from Zion hill, the Light that is destined eventually to lighten every land.

Some of the Bahi'i Friends in Addis-Ababa, Abyssinia.

Miss Jane Addams, "mother of Hull House," Chicago, and referred to as "the most useful citizen" of that city.

'ABDU'L-BAHA'S H I S T O R I C M E E T I N G W I T H J A N E ADDAMS

"Oneness of the world of humanity insz~resthe glorification of nzm. International peace is the assnrance of the welfare of all mankind. There are no greater nzotives and Purposes in the human sozll." .. . "Your efforts must be lofty. Exert yourselves with heart and soul so that perchance through your e,forts the light of Universal Peace may shine and this dnvkness of estrangement and enmity may be dispelled among m a ; that all men may bec0m.e as one family and consort together in love and kindness; that the East may assist the West and the West give help to the East, for all are the inhabitants of one planet, the people of one original nativity and the flocks of one shepherd."-
'Abdu'l-Bahd.

I T was on a warm, springlike day, April thirtieth, 1912, that Hull House in Chicago was all astir. For 'Abdu'l-Bahi, a great and holy Personage from Palestine was expected. This important visit was planned by Jane Addams, "Mother of Hull House," or "Chicago's Most Useful Citizen," as the people of Chicago lovingly call her.

Seldom has biographer presented two more significant and inspiring world figures, both working earnestly for the Unity of Mankind and the establishment of Universal Peace than 'Abdu'l-Bahi, the Center of the Covenant of the Bahi'i World, and Jane Addams,

scientious, sensitive, idealistic girl. These qualities developed into high moral courage, the unswerving devotion to duty, and the passion of self-sacrifice for others. These characteristics served to make this frail woman elect to pass her life in an unsavory quarter of this great industrial city, Chicago, and to spend there, in behalf of the poor, her inheritance, which would have maintained her in comfortable idleness amid the beautiful things that she loved. Here she has ministered to and educated those in dire need and thus worked indefatigably for the establishment of the unity

and amity of
the President of the Woman's International League for Peace and Freedom: one Who had been chosen as a Divine Exemplar to humanity, and the other reflecting the spirit of service. How fitting that Hull House- an outstanding example of the application of the great principle of the Oneness of mankind, should be the place of meeting.

During a recent interview with Miss Addams, the writer learned that it was in 1 8 4 4 that the Quaker father of Jane Addams moved to Illinois. A pinecrowned hill is the living memorial of the bagful of seeds planted by him in that memorable year of world history. In 1 8 6 0 a little girl was born at ~edarville,Illinois, in the shadow of those pines. As a child, she was a shy, con-

mankind.

As the years unfolded, Jane Addams received her A. B. degree at Rockford College, Rockford, Illinois, in 1 8 8 1 . Then she spent two years in Europe, 1 8 8 3 - 1 8 8 5 , because of imperfect health. In 1 8 8 8 she studied in Philadelphia, and the next year opened Hull House with the assistance of Miss Ellen Gates Starr, and has ever since heen its Head Resident. For three years she served as inspector of streets and alleys on the south-west side of Chicago. She received her LL.D. from the University of Wisconsin in 1904 and in 1910 was honored in the same way by Smith College. Later she became president of the National Conference of Charities and Corrections. Yale University granted her its A. M. degree in 1910. h

During the year six thousand paid showers and twelve thousand free showers help to keep up the physical, mental and moral standards. The Italian, Jewish and Greek nationalities seem t o predominate in the clubs and classes.

I n Miss Addams' high-ceiled living room,

president. She was the delegate to the Peace Conventions at Zurich in 1917, at Vienna, in 1921, and at The Hague in 1922. O n January 12, 1923 she started on a six months tour of the world in the interests of world peace. During all these years many books have come from her pen, and she has served on numerous state and national committees having to do with social, philanthropic, industrial and international problems.

Hull House, one of the first American settlements, stands as a dream fulfilled. I t was established in 1889, t o become a spacious and hospitable home, tolerant in spirit, equipped t o care for the pressing physical, mental, social and spiritual needs of a poor, alien, complicated community.

About fifty men and women of various races and creeds and backgrounds form the residenti~l staff, mostly college graduates who pledge themselves t o remain two years.

I n addition, one hundred and fifty others

the writer aslied her, "What has been one of the central ideas of the activities of Hull House?" Her liindly eyes brightened as she said, "The things which make inen alike are finer and better than the things that keep them apart, and these basic likenesses, if they are properly accentuated, easily transcend the less essential difference of race, language, creed and tradition." After a time she continued with an alert enthusiasm.

"Life at the Settlement discovers above all what has been called the extraordinary pliability of human nature; and it seems impossible to set any bounds t o the moral capabilities which might uilfold under ideal civic and educational conditions. I n order to obtain these conditions, the Settlement recognizes the need of cooperation, both with the radical and conservative elements.

Hull House casts aside none of those things which cultivated man has come t o consider reasonable and goodly, but i t insists that those belong as well t o that great body of people who because of toilsome and under-

come to Hull House each week as teachers, visitors or directors of clubs. About nine thousand persons come to the settlement each weeli during the winter months, as members of the audiences or classes. Miss Addams explained that the attractions offered include classroom instruction in English, current topics, typing, arts and crafts, music, drawing, folk dancing and nearly all phases of domestic arts. Public lectures and clubs of many kinds supply the needs of men, women and children of all classes, beliefs and shades of color. A circulating library of two thousand volumes stimulates mental interest. A well trained, working boy's band of sixty-two pieces is a source of great joy, as are the many tournaments and contests, enjoyed especially by the little children of foreign lands. The monthly gymnasium attendance is three thousand, and the fifteen showers are kept in constant use.

paid labor, are unable to procure them for themselves. Added t o this is the profound conviction that the colnmon stoclr of intellectual enjoyment should not be difficult of access because of the econonlic position of him who would approach it, that 'those best interests of civilization' upon which depend the finer, freer and nobler aspects of living must he incorporated into our common life and have free mobility through all the elements of society, if we would have a true, enduring democracy. The educational activities of a Settlement, as well as its philanthropic, civic and social undertakings, are but differing manifestations of the attempt t o socialize true democracy, which is the very existence of Hull House itself. I t is thus that peace and unity are established."

"Do yon thinlr that the people of the world generally are more peaceminded than before the World War?" she was asked.

THE B A H A 'f WORLD

"Oh, yes. The wlr startled and shocked them into a realization of the need of peace ever impressed with a finc quality of innate courtesy, a sympathetic

sensitiveness, a
as never before. I t has been more discussed queenly dignity and greatest of all the keen-
and written about and has become the most ness of a brilliant intellect expressing a well-
vital probleill before man." balanced and well-ordered mind.
"What do you consider the greatest forces When the author asked her if she had met
of the world today working for peace?" that distinguished Personage of Palestine
"There are three," she replied: "First, psy- Whom Great Britain had knighted as one of
chological; second, political; and third, me- the greatest advocates and establishers of
chanical. First, the psychological includes World Peace and the Unity of Mankind that
all the boolrs, newspapers, magazine articles the world had known, 'Abdu'l-Bahl, she re-
and all the addresses and discussions on the plied with an emphatic "Yes." In a low
subject, but something more than all of pitched, well modulated voice, she spoke of
these, the interest and overwhelming desire inviting 'Abdu'l-Bahl to visit Hull House
in the heart for peace. Second, the political, on April 30, 1912, to speak in Bowen Hall,
even, has become a force for peace. Inter- and although the hall seats 750 people, it
national instruments to take care of the was far too small to hold the crowds that
affairs of all the nations of the world must poured in. I n streams the rich and poor,
be created before peace can be maintained. the educated and ignorant, the managers of
These are only just beginning, in the League business and the industrial slaves came. Hull
of Nations, the World Court, an Interna- House was all astir. So was Halstead Street,
tional Code of Law and an International that bit of cross-section, seemingly, of all
Police Force to enforce the law. Many the markets, bazaars, cafes and wayside
other international instruments of this na- churches of all the races, nationalities and
ture will be required. Third, nothing can creeds of the world.
stay the progress of the machine age, the Miss Addams herself, acting

as chairman,
invention, the improved methods of in- welcomed 'Abdu'l-Bahi and graciously pre-
tercommunication and intertransportation. sented Him to the audience. Dr. Bagdadi,
This is also a great force, bringing about a physician of Chicago, served as His inter-
better understanding in the world which preter, having known and loved 'Abdu'l-
is the basis of peace." Bahi years before in the Holy Land.
"You ask what I consider to be the great- To attempt to describe 'Abdu'l-Bahi is
est need of the world today?" she continued. like trying to paint the lily. As he stood
"I would put it in one word, understanding before the sea of hungry upturned faces,
-understanding between individuals, classes, His magnetic personality, His radiance, His
races, nations. Literature, history and me- penetrating potency, the power of His in-
chanics are bringing it about much more spiration, the very purity of His life, and
rapidly today. Are not nations simply the great understanding compassionate love,
families living together, learning t o adjust made an impression upon His listeners that
themselves to each other for the best good they can never forget.
for the greatesr number?" Because in 1912 racial prejudice and
"Yes, you are right," she said in reply hatred were very intense and because of
to my question. "The problems of the world the outstanding historical work that Miss
which are caused by wrong mental attitudes Addams had achieved, 'Abdn'l-Bahi spoke
are returning t o the heart and mind of man of the races being like many varieties of
and the solution must come through flowers in one garden, all adding t o the
changed mental attitudes." fragrance and beauty of the garden. He
spoke of the benefit to be derived by all
Although having spoken on the same humanity when universal peace and racial
platform with Miss Addams many times and amity have spread over the earth. This

dined as her guest, yet during this interview at Hull House, alone in the spacious living room with her, the writer was more than bc based upon color, but only up011 noble qualities. With an almost overwhelming power, 'Abdu'l-Bahh declared, "The standard can be no other than the divine virtues which are revezled in him. Therefore, every man imbued with divine qualites, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, is verily in the ;wage and likeness of God .. . a divine station which is not sacrificed by the mere accident of color."

'Abdu'l-Bahi at the close of the meeting in Hull House went out into the dingy crowded street, mingled with the little children and the under-privileged poor, and gave t o them freely from a bagful of coins, with many kindly words of encouragement, sympathy, love and hope, which brightened the eyes, strengthened the courage and uplifted the faith and hope of all who met Him.

depends upon the spirit: and intelligence of man. The basis for the establishment of world peace and the amity of man cannot may rise t o help in the establishment of the New World Order, and of peace and good will t o all maulrind.

As the writer said farewell t o Miss Addams, who was leaving on an extended trip for her health, she presented her with an autographed copy of her photograph and her book, "Twenty Years a t Hull House," 2nd spoke again of being deeply impressed with 'Abdu'l-Bahi, and with the beauty and spirit emanating from the Bahi'i Temple.

She expressed the hope that more people would feel the great need and rise, today t o help bring amity permanently to the world.

Gaking at the very building in which toolr place the historic meeting of 'Abdu'l-Bah6 and Jane Addams, and in which 'Abdu'l-Bahi had so perfectly voiced the note of the Oneness of all ,Mankind, and left His spirit lilre a benediction hovering over all, one saw people of

all races stream-
'Abdu'l-Bahi expressed his pleasure at ing in and out of Hull House, honoring the
meeting Miss Jane Addams because she was founder before her departure. With a deeper
serving manhilld. According t o His own conscio~isnessof realization, one recognized
words, He was chosen by His Father, Bahi- the fulfilhnent of those priceless words of
'u'llih (the Glory of God) t o be the Servant 'Abdu'l-Bah6: "Today the most important
of humanity, and because Miss Addams has purpose of the Kingdom of God is the
devoted her life ullreservedly t o others she of the cause of Universal
certainly reflects the beautiful light of servi- Peace and the principle of the Oneness of
tude. One of the bounties of the Bahi'i the World of Humanity. Whosoever rises
Revelation is that women of heavenly capac- in the accomplishment of this preeminent
ities can never more be hindered by the service, the confirmation of the Holy Spirit
ancient stupid form of male supremacy, but will descend upon him."

THE SOUL OF ICELAND
A BAHA'I S A G A

"Maiden with veil of snow, people can read today the sagas of the
Why dost thou haunt me so, twelfth century. Almost a thousand years
Longing thy song t o know ago, Njill Bergthorshvoll of South Iceland
Valiant and sweet." said of Christianity when it was announced
t o his countrymen, "It seems t o me the new
0 ICELAND, fair Arctic Isle, it is your soul saga that attracts the Bahi'i believers
Faith must be better, and that he is fortn-
nate who possesses it. If the men who
of the five continents today; of all the sagas preach it come t o Iceland, I shall assist them
-those ancient, wonderful tales of these according to my ability."
01af Tryggvason
North lands suug and told and later written of Norway had sent some Christian mission-
-what will be chanted in the new Baha'i aries t o Iceland. During the

year 999, just a
sagas down the centuries now that the Ice-
landic people have heard Bah6'u'llih's great
Message for the first time in their news-
papers, over their radios, from their public
libraries and through lectures in the one
short month from July 12 to August 8,
1931, in Reylijavilt their capital! The pea-
ple of Iceland are ready for this universal
Message.

Some peace workers in other Scandinavia11
countries said to the writer of this article.
"Why do you go to Iceland with these
Bahi'i peace principles? The Icelanders are
the most real lovers of peace in the whole
world." Why go to Iceland? Because this
country of high latitudes morally as well as
geographically deserves t o know the Truth
of this New Day of God. They are cour-
ageous; they possess the Viking spirit and
are wide awake; never have they been so
wrapped in superstitions as many other peo-
ples. Iceland is unique in that it never had
a primitive or savage race. Its first colonists
were nobles and chieftains of Norway who

few years later, two
converts, Gizur White
and Hjalti Slteggvason, went
over to Norway
to hear more of the
Teachings; when they
returned they succeeded in
introducing a
resolution at the Althing
(the Open Air
Parliament) and it was
carried, that the new
religion should be adopted in
Iceland.

One may with profit to the
whole of
humanity tell the Icelanders
about these
Baha'i Teachings because today
they are
great travelers, as well as
long ago when in
986 A.D. they fared forth and
discovered
Greenland, and this led t o
one of their num-
ber, an Icelander, Lief, son
of Erik, the
Red, in 1000 A.D.,
discovering "Vinland"
as he called it, namely
"Wineland," but it
was America. As Iceland (long
before
1492 Columbus went to
Iceland where he
heard about "Vinland") gave
us America,
is it not only a joy but a
sacred duty that
American Baha'is should carry
home t o the
"mother-land," Iceland, the
Glad Tidings of
the Bahl'i Revelation?

The people of this most

Northern civil-
came in the ninth century t o colonize Ice- ized state high in the Arctic
waters are op-
land because they were dissatisfied with con- timists. They must take so
many chances
ditions a t home. with the weather on land and
sea that they
The Icelandic language which is prac- have developed strong character,
exceeding
tically unchanged since these first settlers kindness to one another and
hospitality that
came, is the original of all the Norse comes straight from the
heart. One well-
tongues. I t has been kept so pure that its known man wrote in a
Reykjavik newspaper

the day of the writer's last lectur~ nn once, "We have a love for
frln; what i s
"Bahi'u'lllh's Teachings of Immortality": this spiritual Teaching
from frhnl"
". . . our guest will give her last lecture The Broadcasting
Station of Iceland-and
here tonight, I do not know what the it is subsidized by the
owners of the radio
Teachings of the Prophet of frln are on life sets-on July 15, and later
on July 23, sent
after death, but every one who carries in his over the air for the first
time two talks
heart the hope of eternal life will wish to about the Bahi'i Cause:
one an air interview
hear this significant address. Also, if people and the other a
book-review of "Bahi'u'lllh
would go in great numbers it would make and the New Era"; besides
they gave other
her memory of Iceland more intinlate, and ,terns of Bah6'i news.
These all came in the
that is the kind of hospitality we should like News Hour in the early
evening, just at the

Newspapers and Book containing the First Mention of the Bahi'i Movement in Icelandic Language.

to give to every one who visits Iceland." time when at least fifty
thousand people all
The hall was crowded. Icelanders always over Iceland listen in. If
the farmers are
come half-way to welcome new truth. worlring late in the

fields in this summer
Their spirit, like youth, is ready to seek, to know, to accept, to promote.

Iceland has the distinction of being the first state in the world to announce to all nations and peoples her neutrality. She definitely states she will not take part in any war whatsoever. The state that has the courage to do this is composed of men and women who have capacity to appreciate the principles of the Bahi'i peace Teachings.

I t is interesting, too, the Icelanders said at

weather in July, they always send some one from the family into the house to listen to the news, and come back to report it to the others.

The "Morgunblab'ii3" in Reykjavilr, on July 14, 1935, printed the first article ever published in Icelandic language about the Bahi'i Teachings. The editor had said two days before, "1'11 read this book and these pamphlets and then I'll write." All the editors as well as the radio director had

received copies of "Bahi'u'llih and the New Era" from the visitor, for "Johanna," a Bahi'i of Copenhagen, and friends in the United States had sent her copies to he given during this visit.

The "Nfja Dagbla8i8" had a long interview written by the editor, Mr. Sigfus Haldorsson, on July 17, and later on July 28, was a second article, "What is the Bahi'i Movement?" T h ~ swas so excellent that a thousand reprints were made of this one article in order to give them out to people,

libraries. Although Iceland is so small, nnly 26,000 people in Reykjavik and 126,000 population in all-for it must he remembered that nine-tenths of Iceland is uninhabitable, being a vast desert of rugged lava poured forth in ages past from its many volcanoes and intersected with mountains and great glaciersyet the number of hooks drawn out from the public libraries is extraordinary. From the People's Library in Reykjavik they lend out ten thousand hooks a month. Packages

containing forty
because there was as yet no Bahi'i booklet hooks each are lent regularly to the fishing
in Icelandic. trawlers when the men go out to sea to
A school principal in Reykjavik, one who remain months at a time.
for years had studied Theosophy deeply, was I heard that even at Hbsavik, a little
introduced to the writer next day on the herring station up on the coast there is a
street and he said, "Oh, so you are a BahCi! splendid library started by a farmer, Benidik
I read the article 'What Is The BahCi Jhsson, now over eighty years old. He has
Movement?' in the 'N$ja Daghla"d8' yester- gathered together nearly five thousand vol-
day and said to my wife, 'A lodge will grow umes. A few are English books; in the
up in Reykjavilr around such a Teaching autumn the farmers come there from remote
as this.' " places to buy their provisions for the winter
He invited us to come with him to his and they call at the library to draw out a
home to coffee, as is the delightful custom large collection of books which they read
in Iceland. We went, and after a long con- during the long winter evenings: for in this
versation about the BahCi Teachings, just land of the summer midnight-sun the win-
as we were about to go, he asked, "Tell me, ters are very long, dark and cold. Often
do you believe in dreams?" The writer re- during the winter one reads aloud in the
plied, "yes," that Bah6'u3116hsaid there may home while the others work at varions kinds
be many mysteries and wisdoms in dreams; of handcrafts. These farmers return the
even there are occasions where it may hap- hooks when they come to the station again
pen that one witnesses outwardly in the in the spring to sell their sheep's wool.
world of time exactly the thing he had seen There is a thirst for knowledge in Iceland
in his dream. and a love of reading is innate; there are no
"Well," said the host, "last night I illiterates in Iceland.

dreamed that a bird came into this room, and resting on the sofa sang such a beautiful melody. I was so happy. This morning I said to myself, 'Who will come?' Then I met you in the street, you come with your friend Holmfridur to our house and you have talren the seat on the ~ n f awhere the bird came and sang the melody!" He was one of the great souls of Iceland.

Other newspapers that used excellent articles were the "Visir," July 18, 193 5 , and "Althydubla8i"G" July ZT, 193 1. The newspapers and likewise the broadcasts gave information where Bah6'i hooks could he obtained and that any public library wishing the Danish volume "Bah6'u'llih and the New Era" could obtain one free of charge. Books were placed in the Reykjavik public

Esperanto is making progress here. The writer lectured in Esperanto before the Esperantists of Reykjavik and was presented with the volume, "Alphj6damil og M6lleysur" (International Language and Bad Languages) where on page 84 is the first mention ever printed in Icelandic literature of the words "Bahgi Movement." I t mentions "La Nova Tago," Esperanto magazine devoted to the Bahh'i Movement. The hook is written by an Icelandic author, ThQburger Thbrdarson, and was published in Reylxjavik, 1933, by the Culture Foundation of the State. The writer had corresponded with Mr. Th6rdarson and last year sent him BahCi books in Esperanto, he sent back the word, "Tell her we are waiting for her in Iceland."

Another brilliant group in Icelaud are the Theosophists. They have one of the most beautiful Theosophical buildings in Europe. When the first Bahh'i lecture was given in the Chamber of Commerce soon after arrived in Reykjavik public library on July 12, 193 5,. and quiclily unpacking her bags in her upper room, Martha sent a note by messenger to Hohnfridur and 10, she comes. How smiling she is and yet how quiet! She possesses poise and peace, a fine

rival, the inajority of those present were Theosophists. The Secretary of the Theosophical Society of Iceland who was present invited the Bahi'i speaker to meet a few friends in her home the next week, and later she graciously acted as interpreter when the Theosophists extended the courtesy of their hall for the lecture: "Bah&'u'llih's Teachings of Immortality." The Theosophists had just had a large Summer School of Theosophy in Reykjavik. Some of them said they had seen copies of "The BahCi Magazine" and thus had learned something about the Teachings.

And here is where a charming bit of saga should be sung: "Milly," a devoted American Bahi'i, had come with her husband in 1924, on one of those cruises now becoming so popular, where the passengers stop in Reylijavili for a few hours. There in the wonderful Einar Jirnsson Museum, an Icelandic lady, "Holmfridur," had explained the sculptures and the two became friends; Milly later asked the ship's guide for the full

mind, spirituality, and a pleasing sense of humor. I t is Holmfridur who has shown "The Bahh'i Magazine" in the Theosophical circles during the past years here, for she is herself a Theosophist but she is very sympathetic to the beautiful Bahi'i Teachings.

I t is she who introduced the writer to the thinkers of Iceland and helped daily .to make the month so memorable. When the Bahh'i saga is sung a century from now, may Holmfridur be praised and may Milly's name be chanted high, for her eleven years of love to her Faith and to her friend prepared a clear path for the Bahi'i Cause here in Iceland.

One day in Reykjavik, Holmfridur went with the writer to visit the Leper Hospital far out, where Bah6'i books were given, some to the nurses some to the patients.

Walking back to the city along the shore of the Arctic Ocean where the banks gleamed white with salted cod-fish drying in the sunshine, suddenly Holmfridur said: "I think it would interest you

name and address of Holmfridur. From the home-land Milly wrote to this new friend in Iceland and regularly has sent "The Bah6'i Magazine" from that time to the present.

The next year, 1925, Holmfridur came to the United States for a few months to attend an International Congress and study at Columbia University. Milly entertained her friend for nine days at her summer home in Massachusetts, where the guest read the Bahi'i literature several mornings and said she was delighted to see what 'Ahdu'l-Bahi had written about Iceland and Greenland, and how even the climate would change should the fire of the love of God be ignited there. A decade passed by and a few times each year these two exchanged notes of greeting.

Then in July, 1935, "Martha," another Bahi'i, also from the United States, is just ready to start from Copenhagen to Iceland when she is surprised to receive a letter from Milly recounting the Iceland incident and enclosing Hohnfridur's name and address.

Arriving at Hotel Island, in Reykjavik, on to know that a leper boy, Christopher P6tursson, first heard of Theosophy in that hospital. He came there a boy of sixteen years and remained until his death at the age of forty-three; he is the one who has translated most of the Theosophical books into Icelandic."

What great things they do in Iceland!

One of the greatest hymn writers of this country, Hallgrimur Pjetursson, was a leper too. Mr. Einar Jdnsson, the celebrated sculptor of Iceland, whose works are visited every year by art lovers from many lands, has a famous piece in his gallery: this sculpture represents the poet alone, suffering, sitting on his bed; but just above is the spiritual Hallgrimur Pjetursson, the glorious religious poet of the Passion psalms, with the crucifix in one hand, the harp in the other leading the long line of Icelanders up and up.

One should begin any saga, any article about Iceland with the name of Einar Jdnsson, he is the greatest soul in Iceland today. His masterpieces in

his museum are

like "scriptures" of art, giving the glad-
tidings of spirit conquering the physical,
immortal rising up from death. The
humblest peasant, as well as the most pro-
found scholar, all art lovers who walk
through the gallery cannot but be cheered,
refined, inspired. Just as Raphael could
paint the soul, Einar J6nsson can release
spirit out of marble.

Whatever his religion is, certainly his
spirit is "Bahl'i" (light-bearing) ! He said
to me, "Everything is from the Higher
Plane. It is! The artist only makes it
manifest; I am only a servant. The sculp-
tor takes away the rough envelope which
enwraps the spark of God."

I t may have been only a coincidence, but
it is like a confirmation from God that it
was in this lofty Einar J6nsson Museum that
the Milly-Holmfridur flower of friendship
was first planted in Iceland.

What saga could ever tell it all! Those
days in Reykjavik so full of joy and glad-
ness, those eager questions! One man who
lectures in all parts of Iceland said: "I'd
like to translate 'Security For a Failing
Cause on these

Winters in Iceland may be dark, but the warm Gulf Stream flowing up from Florida waters winter and summer, is what makes Iceland a livable land. As one Reykjavik doctor expressed it, "Iceland is centrally located and the furnace is in the Florida of Great Britain in the European isles, is between four or five days' journey by ship from Hull, England, three or four days from Leith, Scotland, via the Iceland Steam-ship Company line; 1300 miles from Copen-hagen by way of the Danish Steamship Company line; it lies 440 miles east of Greenland, and 610 miles from the West coast of Norway, via the route of the Bergen Steamship Company. All these liners pass by Faroe Islands and Vestman-naeyjar, Westmann Islands, so they gave an excellent opportunity to the Bah6'i to speak a little about the Bah6'i

Picturesque Reykjavik-capital of this land of jagged snowcapped mountain peaks, great glaciers, and ice fields, magnificent waterfalls, boiling hot springs, geysers and

World,' this is a book Icelanders would desolate lava fields, with everywhere that
like!" Another said, "Who is going to wonderful fascination and nameless charm
translate 'Bah6'u'Ilih and the New Era' which is associated with this high a l t i t u d e
into Icelandic? I t should be published in has a climate of extraordinary clearness and
our language." In a word, the Bahl'i purity; pare by reason of its freedom from
Movement was discussed everywhere. the taint of dust-the strong winds keep it
'Abdu'l-Bahi in His Tablet to the be- clean. The fine and generally dry air tem-
lievers of the Bah6'i Assemblies of the pered by the glaciers and the sea, and then
United States and Canada, on April 11, pervaded all day and nearly all night by
1916, wrote, "Show ye an effort, and after vitalizing solar glow is something possible
this war, spread ye the synopsis of these only in a high Arctic land like this. Houses
Teachings in . . . Iceland, Faroe Islands. . . ." are comfortably heated, the air is full of
Also, in His Tablet to the believers in ozone, one does not feel fatigue, and the
the Provinces of the Dominion of Canada, salty breezes from the ocean are most
written April 5 , 1916, 'Abdu'l-Bahi said: bracing. The future will witness many
"Perchance, God willing, the Call of the travelers from all lands coming to "take
Kingdom may reach the ears of the Eskiinos. their cures" and their summer holidays in
-Should in Greenland the fire of the love Iceland; for bodies, minds, souls experience
of God be ignited, all the ices of that con- here something different from what they
tinent will be melted and its frigid climate have ever known before. There is a calm
will be changed into a temperate c l i m a t e too, a repose in the very Icelandic atmos-
that is, if the hearts will obtain the heat phere, and the almost celestial colors of sky
of the love of God, that country and conti- and clouds, mountains and sea, not to be
nent will become a divine garden and a found anywhere e l s e a l l these will bring
lordly orchard, and the souls like onto the one back again to Iceland! Maiden with
fruitful trees will obtain the utmost fresh- veil of snow, now we thy song do

know.
ness and delicacy." I t is thy soul we hear,
valiant and sweet!

E I N J U N G E R GLAUBE W I R D BEKANNT

Beitrage zur Ent~ickelungs~eschichte des Bahi'i-Glaubcns in Deutschland

VON DR. HERMANN GROSSMANN
(NECKARGEM~~ND)

B E 1 ent~ickelun~sgeschichtIicher Be- Bihi, "iiber deren Glauben sehr verschiedene
trachtung des Aufkommens neuer Glaubens- uud unsichere Mitteilungen hestehen."
lehren pflegt neben der Geschichte der Aus der Gelehrtenwelt sind hesonders
Grunder die Geschichte der Bewegung im zwei Namen eng mit der Geschichte des
Vordergrund zu stehen. Und doch ist die Bahi'i-Glaubens verlmupft, die zwar nicht
Bewegung in der Regel nur einer, oft nicht den Grenzen des deutschen Vaterlandes
einmal der bedeutsamste, nnter den Fak- entstammen, deren Werke aher grosstenteils
toren, die zum Bekanntwerdeu des jwgen in deutscher Sprache geschrieben sind und
Glaubens beitragen. in Deutschland starke Beachtung und Ver-
So ist auch die Kenntnis des Bahh'i- breitnng erfahren hahen: der ungarische
Glaubens in Deutschland nur zu einem Teil Orientalist Professor Her~nann VambPry
auf die Bewegung und ihre Trager zuriick- und der schweizerische Psychiater, Sozial-
zufuhren, wihrend im iihrigen zahlreiche hygieniker und Ameisenforscher Professor
Veroffentli~hun~en der verschiedensten Art Dr. August Porel. VambPry traf im April,
sowie gelegentliche Berichte und Vortrage 1913, nicht lange vor seinem Tode, per-
von Aussenstehenden den Boden bereitet sonlich mit 'Abdu'l-Bah6 in Budapest
und in hohem Masse zur Verbreitung zusammen und wurde durch diese Begeg-
beigetragen haben. nung so stark beeindruckt, dass er sich
Unter den fremden Veraffentlichungen vollig vom Geiste des neuen Glaubens
sind es vor allem die Arbeiten iiber den angezogen fiihlte. Er schrieh darnach an
Bah6'i-Glauhen hezw. den Bibismus und 'Ahdu'l-Bahi in Erwiderung auf ein von

deren Erwahnung seitens der Wissenschaft, diesem an ihn gerichtetes Schreiben u.a.:
in Lexiken und anderen Nach~chla~ewerken, "Die Zeit meiner Begegnung mit Eurer
Abhandlungen aus christlich-theologischen Exzellenz und die Erinnerung an die Seg-
Kreisen, Notizen und Essays in belletris- nungen lhrer Gegenwart kehrten wieder in
tischeu. Publiationen, insbesondere Rei- das Gedachtnis dieses Dieners ein, und ich
seschilderungen, sowie Zeitungsartikel aller sehne mich nach dem Zeitpunkt, wenn icb
Art. Als ein gewisser Massstab fiir den Sie wiedertreffen kann. Obwohl ich durch
allgemeinen Grad der Verbreitung mag dabei viele Lander und Stndtre des Islims gereist
die Tatsache gelten, dass sich unter den in bin, bin ich doch nie einem so hohen Char-
Frage kommenden Lexiken und Nach- akter und einer so erhabenen Personlichkeit
schlagewerken der letzten Jahrzehnte in wie Eurer Exzellenz hegegnet, und ich kann
Deutschland und Oesterreich keines be- bezeugen, dass es nicht moglich ist, solch
findet, in dem Bahi'i-Glauhe und Blbismus eine zweite zu finden. Aus diesem Grunde
nicht mindestens unter einem Stichwort hoffe ich, dass die Ideale und Bestrebungen
mehr oder minder ausfiihrlich vertreten Eurer Exzellenz von Erfolg gekrbnt sein
sind. Bereits 1866 behandelt Meyers und unter allen Umstanden von Erfolg
Konversations-lexikon unter Persien die begleitet werden mogen, denn hinter diesen

Idcalcn und Taten erlienne ich leicht das Wiunsch." Gerade diener Testament isr
ewige Wohl und Gedeihen der Menschheit. unter den zahlreichen deutschen Freunden
Dieser Diener trat auf der Suche nach und Verehrern Forels weitgehender Auf-
Quellen-Unterwei~un~en und-Erfahrungen merksamkeit begegnet, und die darin zum
in die Reihen verschiedener Religionen, d.h. Ausdruck kommende Wandlung Ton der
ich wurde Busserlich Jude, Christ, Muham- materialistischen zur religios-wissenschaft-
medaner und Zoroastrier. Ich entdeckte, lichen Betra~htun~sweisehat ihnen dabei
dass die Verehrer dieser verschiedenen Re- neue Bahnen gewiesen und

manches Interesse
ligionen einander nur hasseu und verfluchen, fiir den Bahl'i-Glauben geweckt.
dass sich alle ihre Religionen zu Werlizeugen Bei dem vorerwihnten Besuch in Buda-
der Tyrannei und Unterdruckung in den pest kam 'Abdu'l-Bahi auch mit dem be-
Handen van Herrschern und Regenten kannten ungarischen Orientalisten Professor
umgewapdelt haben und dass sie die Ursache Ignaz Goldzihev in engere Beriihrung dessen
des Unterganges der Menschenwelt ge- Feder ein Beitrag uber Bhbismus und Bahl'i-
warden sind. Wenn ich diese iiblen Ergeb- Glauben in der Sammlung "Die Kultur der
nisse betrachte, so muss sich jedermann Gegenwart" e n t ~ t a m m t . ~Ebenso gehort
notwendig auf Seiten Eurer Exzellenz ein- der Orientalist und Diplomat Friedrich
zeichnen und freudig die Aussicht auf eine Rosen, der 192 1 deutscher Reichsaussen-
Grundlage des Glaubens Gottes anerkennen, minister war, zum Kreise derer, die sich ihre
die durch Ihre Bemuhungen im Werden ist. Anschauung uber den Bahb'i-Glauben durch
Ich habe den Vater Eurer Exzellenz von persouliches Zusammentreffen mit 'Abdu'l-
fern gesehen. Ich bin der Selbstaufop- Bahh sowie durch Beriihrung mit Bahl'i im
ferung und des edlen Mutes seines Sohnes Orient bilden konnten. Er brachte wieder-
ansichtig geworden und vergehe in Be- holt seine Wertschitzuug besonders fur
wunderung Fur die Grundsatze und Ziele 'Abdu'l-Bahi zum Ausdruck. Aus der Zahl
Eurer Exzellenz drucke ich die iusserste der sonstigen Auslassungen uber Bhhismus
Ehrerbietung und Ergebung aus, und wenn und Bahii'i-Glauben in der wissenschaft-
mir Gott, der Hochste, langes Lebeu gibt, so lichen Literatur sei noch Professor Dr. H .
werde ich imstande sein, Ihnen unter allen Ritter, ehem. Universitatsprofessor in Ham-
Umstinden zu dieneu. Ich bete nnd flehe burg, erwahnt, der 1923 in der Zeitschrift
darum aus meines Herzens Tiefe." (Inter- "Der Is16m u.a. schreibt: "Das, was der

national Psychic Gazette, Oktober, 1913.)

Uaber dns Verh'iltnis Fovels zum Bah6'i-
GIauben berichtete der Verfasser bereits
ausfuhrlicher in einem friiheren Band.l
Bekannt ist ein langeres Tablet geworden,
das 'Abdu'l-Bahh an ihn sandte und das
insbesondere die Frage des Fortlebens be-
handelt. Mit der Leidenschaft des aufrich-
tigen Wahrheitssuchers tritt Forel an seinem
Lebensahend in seinen verschiedenen Werk-
en, in Zeitungsartikeln und durch Grundung
des ersten schweizerischen Baha'i-Kreises in
Lausanne fur die Sache Bahh'u'llah's ein und
legt in seinem Testament eindringliches
Bekenntnis dafur ab: "das ist die wahre
Religion der menschlichen sozialen Wohl-
fahrt, dogmen- und priesterlos, die in sich
alle Menschen auf unserem kleinen Erdenball
vereinigt. Ich bin Bahh'i geworden. Dass
diese Religion zum Wohl der Menschheit
leben und gedeihen moge ist mein heissester
l''Bahl'i World," N, S. 3 9 3 f.

Bhbibewegung fur unser Auge ihre Gross-
artigkeit verleiht, ist wesentlich die gewal-
tige Kraft des Glaubens und die unerhorte
Opferbereitschaft, mit der ihre Anhlnger
fur den Gegenstand ihrer Verehrung in den
martervollsten Tod gingen, und beim Bib
selbst die aus den tiefsten Quellen dos
religiosen Gefuhls stammende ehrliche
Ueberzeugung von der Wahrheit seiner
Mission, die ihm und seinen Nachfolgern
ein tatsichliches Zerreissen der Verbin-
dung mit dcr islarnitischen Tradition rn$ich
machte und zur Stiftung neuen Selite, sondern einer neuen Religion
fuhrte."

Aus den Kreisen der christlichen Mission
drang bereits vor acht Jahrzehnten, erst-
malig wohl 18 9 1: die Kunde von dem neuen

-

2 Teil I, Abtlg. 111, I , "Die Religion des Orients,"
Leiprig, 1923.
Band XIII, 1/2, S. 134.
- Zeitschrift der deutnchen m~r~enl'indischen Gesellschaft, 1851, S. 384 ff.

Glauben nach Deutschland. 1894 be- Quakers" a von 'Abdu'l-Bahl: "Der jetzt

richtete der nachmalig Professor in Halle lebende grijsste Profet ist vielleicht 'Abbis
a.S. und Begrunder der Missionswissenschaft, Effendi (= 'Abdu'l-Baht4 Anm, des Verf.)
Dr. Gustav Warneck in der Allgemeinen der Fuhrer der Bahi'is in Persien." Ganz
Missionszeitschrift hochachtend uber den besonders aber durften zur Verbreitung der
Bibismus. Von grosser Bewnnderung und Kenntnis des Bah6'i-Glaubens in Deutsch-
Wertschatzung ist das 1896 in Leipzig land zwei vielgelesene Schriften der evange-
erschienene Buch von Dr. F. C . Andreas, lischen Pfarrer Scheurlen uud Dr. Roemer
dem fruheren Dozenten am Orientalischen beigetragen haben, die, obwohl einer ten-
Seminar in Berlin, "Die Bibis in Persien" denzmassigen Gegeneinstellung entspringend,
getragen, das aus Quellen und eigener in ihren ausfuhrlichen Darstellungen die
Anschauung eine Darstellung der geschicht- Aufmerksamkeit jedes ernstlich nachdenken-
lichen Entwickelung gibt. In einem Vor- den Lesers auf die hohen Ideale des Bahl'i-
wort dazu schrieb Pastor W. Faber: Glaubens hinlenlren nnd so dem Bahl'i-
"Gelingt es der persischen Regierung, die Glauben in hohem Masse den Weg bereiten.
BBbi's auszurotten, so wird viillige geistigc Die eine dieser Schriften hatte bereits 1930
Finsternis das nngluclrliche Persien bedeclren, in vierter A d a g e das 18. Tausend erreicht
denn der Bibismus ist ohne Frage die nnd ist inzwischen in weiterer Auflage
Morgenrote einer besseren Zeit. . . ." und erschienen. Sie hat wiederum bei einer
ferner in einer Schlussnotiz: "In den Augen ahnlichen hollandischen Ver~ffentlichun~
der yersischen Regierung w r e n und sind Pate gestanden, die 192j mit 12.000 Ex-
die Bhbis gefahrliche Umsturzler, die sie mit emplaren gleichfalls die vierte Auflage zu
Feuer nnd Schwert auszurotten sucht, in verzeichnen hatte.
Wahrheit aber sind sie Bahnbrecher fur Betrachtlich ist die Zahl der wahreitd der
Wahrheit, Freiheit und Recht in dem dunk- letzten 21 Jahre und fruher in Deutschland
len Lande Persien, wie sie die Weltgeschichte erschienenen Rei~eschilderun~en,in denen
von gleichem Opfermut und von gleicher Bhbismus und Bahi'i-Lehre erwahnt und
Sterbensfreudigkeit selten gesehen hat. behandelt werden. Unter ihnen und anderen

Moge der neue Schah Muzaffereddin den Ver~ffentlichun~en der belletristischen sowie
Bibis Religionsfreiheit geben, dann wiirde der philosophischen Literatur finden wir
er seineln Lande die griisste Wohltat er- Namen wie Pierre Loti, Alfred Kerr, Armin
weisen." In der Zeitschrift fur Religions- T. Wegneu, Collin Ross, Roda-Roda, ferner
psychologie fasste 1908 Dr. E. Rnnmussen Tolstoi, Graf Keysarling, Oswald SPengler
sein Urteil dahingehend zusammen: "Im u.a. Als ein gewisses literarisches Kuriosum
ganzen muss anerkannt werden, dass die d r e ~ sei erwahnt, dass sich auch Karl May in
Trager dieser Religion (Bib, Bahi'u'lllh seiner Rei~eerzihlun~ "Im Reiche des sil-
und 'Abdu'l-Bah6. Anm. des Verf.) eine bernen Lowen" ausfuhrlicher nit dem
Reihe der humansten Reforinbestrebungen Bibismus auseinandergesetzt hat.
unserer Zeit offenbart haben," und John W.
Weursch von Bertha Siersrorpff, mir einem Geleir-
Graham schreibt in "Der Glaube eines wart
- von Richard Wilhclm,
Qi~hkcr-Verlag, Leipzig,
5Band I, Halle a. S. 1 9 0 8 . 1926.

SOUTH A M E R I C A

Journey Taken in the Interest of the Bahi'i Cause

Soum AMERICA can no more be de- and upon reaching the Cathedral one sees
scribed as a whole than can the continent him proudly riding a spirited horse, sword
of Europe. Its vast area comprises variety in hand. This fine statue is the work of the
in language and custom, while its history late Charles Rumsey. Inside the church on
stretches back into a dim past, from whose the right Pizarro's body has been preserved
shadow archaeologists have rescued broken and is visible through a glass casket, awe-
fragments that show mummies embalmed some and hideous, but the proud treasure
after the manner of Egypt, skulls that have of the city of Lima.
been trepanned, geometrical ornaments, As we had journeyed to South America
vases of classic design as well as delicately with a definite Bahh'i program, that of
wrought profiles in silver and gold. Alas! forming groups for the study of the Bahh'i

that no Rosetta Stone has been found to Faith, as well as to find individuals of
enable us to read the characters on the capacity, who could comprehend Bah6'u-
arches and columns that lie prone on the '116h's program for a future civilization, we
sites of the ancient temples. gathered facts about the countries through
Each country of South America has which we were to travel. Thus we learned
written its own separate history. The West that while outwardly the Spanish conquest
Coast, however, may be said to possess a maintained, commerce was slowly drifting
common denon~inator-trade, because of the into alien hands. Canadians, hardy and
depots of fruit, oil, metal, fertilizers and thrifty, were here. Americans also, their
grain. The Humboldt current, an icy heads crammed with schemes for acceler-
stream of water, flowing up from the ating trade. Germans by the thousand,
Antarctic region encounters the Japan cur- driven from the Fatherland by the great
rent, chilling the waters of the Pacific and war. Italians out of sympathy with present
killing thousands of fish upon which the day government. These pioneers were
guano birds feed. Sometimes the shores moulding the environment to suit their
become lush and tropical wherever the needs, while each brought his traditions, his
Current has wandered off into deep waters. culture.
The most interesting city of the West The "Santa Lucia" landed us at Val-
Coast is Lima in Peru. Here in the year paraiso and from there the train carried us
1.538, Pizarro made himself master, not to the capital of Chili, Santiago. The city
alone of what he surveyed, but, like Midas, is set in a bowl enclosed on all sides by
of gold and silver. Having captured the towering Andes mountains. Each hour of
last of the Incas, Pizarro promised him his light throws a mantle of color over the
life if he would fill a lofty chamber with mountains and at sunset the shadows turn
gold, but when this request was complied from pink to blue and taper into a soft
with, Pizarro put him to death with crafty purple that diffuses its imperial color over
haste. The Conquistador then turned his the whole city. The streets of the capital
attention to founding a city that he named are narrow and shabby; here and

there a
for Saint Rose. Lima today breathes the richly ornamented building bespeaks a spurt
spirit of Pizarro. From the palace to the of ambition.
Inquisitional Hall his steps may be retraced, My first definite request to present the
69'2

Bahh'i Cause was at the Y. W. C . A. The Era" and "The Goal of thc Ncw World
proposal met with an instant response. The Order" in Spanish and English.
staff made all arrangements and when the At length the time came when we bade
afternoon arrived the hall was crowded with farewell to our new-found friends, happy
notables-the heads of the Sweet: Memorial in the thought that in the capital of Chili
hospital and clinic; the directors of the there would be a group studying the Cause.
Valparaiso Y. M. C. A,, the leaders of the Study would augment capacity and in time
literary societies as well as President of the an understanding of the principles of the
college and ministers of various denomina- New Civilization would draw these stttdents
tions. Mr. Mathews opened by reading a to become part of the great program of
page from the Bahi'i Scriptures. When he Bahi'u'lllh.
finished, the chairman asked him t c read it I n 1921, 'Abdu'l-Bahh wrote a Tablet to
again. This request became the keynote of Chili and sent it to Martha Root. I t is of

Class for the Study of the fqin, Sprecklesville, Maui, Hawaii, February, 1934.

the occasion, lifting it beyond the ordinary the utmost importance and passages are
meeting and when the talk "Widening Our herein quoted.
Horizons" was finished, questions were "You see how the world is attacking one
asked from every part of the audience. I t another, how the countries are dyed with
was already dark when we left the building; human blood. . . . Heads have become
the whole afternoon had been filled with like grain in a grinding mill. . . . Pros-
heavenly enthusiasm, so much so that we perous countries have been

ruined, cities
could scarcely credit: the fact that we, the devastated, villages demolished. Fathers
bearers of a new Message, had been so have lost their sons, sons their fathers,
warmly received in this distant land. mothers have wept blood for the loss of
Immediate results followed, for both the their children. ... The source of all this
head and secretary of the Societi de Femina unhappiness is racial prejudice, national
became students of the Bahi'i Cause. This prejudice, religious prejudice and political
little literary circle of thirty students prejudice. The source of these prejudices
studied literature in both Spanish 2nd is ancient imitation. So long as blind imita-
English and it was therefore arranged that tion lasts, the human world will be in ruins
they should read "Bahi'u'lllh and the New and in peril.

"Now in such a glorious age, when the this court decides must be accepted and
realities have appeared and secrets of being followed. If a government or nation dis-
have been discovered; the morning of truth obey, the whole world must rise to oppose
hath shone, the world has been illuminated, that government or nation. . . . Now it is
is it permissible to wage these terrible wars, clear that these teachings are the life of the
wars that throw the human world into world and its true spirit. As you are ser-
ruins? No, not by the Lord! vants of the human world you must strive
"From the horizon of frin His Holiness with heart and soul until humanity is
Bahi'u'llih has shone like a sun upon the rescued from darkness, from prejudice and
world and He has declared that the world from the world of nature. Strive to reach
was dark and that this darkness would con- the light of the divine world. Praise be to
tinue with horrible results. From the prison God that you are informed of these teach-
of 'Akki He clearly addressed the Emperor ings. Today without

Bahi'u'llih's instruc-
of Germany saying that there will come a tions the world will have no rest. Of itself
great war and that Berlin will weep and the darkness will not disperse, these serious
lament. When the Sultin of Turkey maladies will not be cured, instead condi-
wronged Bahi'u'llih, He wrote him from tions will become worse and more diflicult
the barracks of 'Akkl that Collstantinople day by day. The Balkans will not be
would fall a victim to a great revolution, tranquillized, they will seek means to in-
one extending even to the women and chil- flame the fires of war again. New public
dren so that they would (also) lament, with movements will use their powers to achieve
great cries. I n brief, He addressed all the their own selfish ends. Therefore with
Kings and Presidents of Republics what bright hearts, divine souls, celestial strength
would happen and that which He wrote has and heavenly will, strive to be to the world
come to pass. The Supreme Pen has written of humanity God's bounty and the cause of
how to prevent war and His words have rest and tranquillity to humanity." (Signed,
been scattered all over the world. First 'Abdu'l-Bahi 'AbhL.)
among these councils is the independent
search after truth, because imitation limits There are two ways of reaching the
man. The second teaching is of the one- Argentine from Chili; the first is over the
ness of the world of humanity-all are the Andes, the route Martha Root had taken;
creation of a Creator; God, the kind Shep- the other skirting Chili and Patagonia. We
herd shows kindness to all, He does not determined upon the Southern route where
differentiate. The Clement Lord sees no no Bahi'i had yet been. From the south,
differences between His Creatures. All are winter was already enveloping the whole
His servants and all receive his Generosity. Antarctic region, sending icy winds north-
The third teaching is that religion is a strong ward over Patagonia. We decided, however,

fortress, but it must be the cause of love.
. If it causes hatred and enmity, it is
unnecessary. For Religion is like a cure; if
the cure causes illness than it is better to
dispense with it. Religious, racial, national
and political prejudices are the destroyers of
the world. These are the causes of blood-
shed, prejudice is the ruin of the world of
humanity. As long as they last, frightful
wars will recur. The cure for these ills is
universal peace.

"For the world to have universal peace a
great world court must be set up by all the
governments and nations. . . . The pmb-
lems of all nations and governments must
be turned over to this court and whatever

to risk these hazards and go to the Argen-
..
tine via the Chilean Lakes.
Orsono, the,starting point for this region,
lies a day and night journey from Santiago.
In the town of Orsono there was but one
motor available for reaching Lake Llan-
quihue-an old and rickety Buick; in this
disqualified vehicle we began our journey,
swaying over dirt roads furrowed by con-
tinuous rains. Here and there the ruts gave
way to beds of lava, over which the machine
would roll shaking and groaning. After
four and a half weary hours we descried
the welcomc lights of Ensenada. It nestlev
beside a sheet of still water surrounded by
great trees from whose pointed leaves heavy

drops fell rhythmically. Thc tiny cabin that
received us was as narrow as a box, its single
window nailed against fresh air. Its fur-
nishings consisted of a straw mattress laid
on boards covered by turkey red comforters
that did duty for sheets, blankets and pil-
lows. No palace, however, could have

gather on the wharf ahead of time, so wc
hurried hither accompanied by the German
couple now deep in the study of the Cause.
We skirted a swift running river, now and
then crossing it at shallow points and taking
occasional dips under water falls that seemed
to occasion no surprise.

Arriving well in
seemed more luxurious! Our inquisitional advance we prepared to wait when sud-
ride was soon forgotten in the company of denly the boat decided to start and began
the proprietor who was both cultured and churning white foam in long streaks
charming, and expanded mightily on hearing through the green water. Our friends
Mr. Mathews' fluent German. pressed to the edge of the sand, their arms
In this remote land occurred a great o~rcstretched, calling God's blessing on our
spiritual experience. One of those meetings Bahh'i endeavors. Far out on the water we
of the spirit that make social amenities pale could hear their voices. The afternoon was
by comparison. I t happened that a German bright and still, trees crowded down to the
couple had come from Puerto Varas, Chili. water's edge; snow smooth as frosting
Madame de Burmuihl spoke English. In rounded the tops of the monntains. A
whispers in the corner of the office we tallred thousand rivulets poured snow water into
of the New World Order; as I unfolded the the lake. The atmosphere was laden with
Divine Plan she seemed to read it with me as a kind of thrilling, expectant beauty.
from an open book. Nature occupied in seasonal rounds seemed
Each statement of mine was rounded out indifferent to man's behavior. Crossing the
and completed by this clear-sighted woman. Lake of All Saints was like witnessing a
As I explained the simple form of our fraction of creation.
Administration and the station of the A week we travelled thus. Sometimes
Guardian of the Cause, she repeated my mounting over the crests of rocky promon-
words to her husband: "Listen, Gustave, we tories; sometimes encircling volcanoes where
have a Guardian--one who holds the world we were lost in steam. We made steep
together in this day--one who is preparing descents on foot and once we were ferried
humanity for a new civilization." Very by a crude handmade craft.

thoughtfully he turned the idea over in his mind and then replied in a deep voice:

"Yes, yes, I can understand that. I t is as it should be--somewhere a spiritual leader must he making the plan that will guide us out of the wilderness and chaos of the present into a new and better path."

Madame de Burmuihl explained that they belonged to a large group of Germans who met and studied under the name of "Liberal Thought Society." But no more literature from the society was permitted in Germany, so as Winter approached they were without material for study. The Bahi'i Revelation formed the link in the chain and they embraced it eagerly and whole-heartedly. They felt sure that the study group would accept it, as they did.

The steamers connecting one island with another sail only three times a week. These inland mariners pay small heed to schedules and departing passengers find it wiser to

journey was hard, spiritually it was revivifying, for everywhere were listeners eager to hear news of the Great Event. I t was, indeed, a pilgrimage of the spirit and reflecred a degree of capacity in the Germans of that section of South America that is nnforgettable.

At length we reached Lake Nahuel Huapi at the far end of which lies Bariloche, the town that terminates the lake trip when coming from Chili. The last journey by watcr is the longest, and that morning dawned cold and windy. The tiny steamer was tossed and tumbled by the waves. Spray was continually flying overhead, while on the benches it was impossible to avoid a wetting. All through the four and a half hours' journey our eyes strained towards our destination as the wind rose and moaned, grew angry, dropped into silence only to repeat its attack on a higher scale. The pilot hugged the shore and when at last the

l~cadland,behind wllich LILT>Learner was to question alone. The Americana

make .I
moor, hove in view a shout of joyous relief weak show of getting together by drinking
rose simultaneously from every throat. tea under the entwined flags of all nations,
Bariloche has one train a week. I t arrives but without the genius of BahB'u'llih who
from Buenos Aires every Friday and returns has given us a purpose for meeting-a
on Sunday. The villagers living along the definite plan that is practical as well as
shore of Nahuel Huapi make of the train's spiritual-these gestures of unity lead no-
departure a fiesta. Women wearing Spanish where. Into this land so uniform in appear-
shawls, pound the pavement with high heels; ance, so separate in consciousness, will come
peasants carry bright-colored dusters with the Supreme Remedy, namely the Bahi'i
which to shine the inscriptions on the sides message. I t will gather up the alien threads
of the train. Passengers embarking for the and weave them into a pattern of universal
capital, forty-two hours distant, are re- design; it will set in motion a spark with
garded with awe. Cameras click, fruit is which mankind will recapture belief in the
vended, tunes hummed, as the crowd gape power of love and suffering. self-interest
at the miracle of machinery that has ended will be merged into larger issues. The
an isolation, inviolate for a hundred years. secrets of Being hidden in the stream of life
At five sharp the whistle blows, the admir- itself, will emerge and man will experience
ing throng stand back. The engine shakes the condition described by Bahi'n'llih in the
itself free of lake and mountain; it turns Seven Valleys. "A servant always draws
and twists until rugged outlines fade and near unto me with prayers, until I become
heavy forests disappear, and then it settles his ear wherewith he heareth. For in that
down for a long trek across the plains of the case the Owner of the house becomes mani-
Argentine. fest in his own house (the heart) and the

Mile after mile of swaying pampas passe- pillars of the house are all illuminated and
the train window, mysterious, uniform, as radiative through His light. The action and
though the world had become suddenly a effect of the light is from the Giver of
planed floor of exact measurements. Through Light; this is why all move through Him
this moving sea of grass stalk cattle flank and arise by His Desire."
high. Up or down, east or west, there is Buenos Aires greeted us with a downpour
pampas; the mind recedes from all forms of cold rain. The stirring events of the
of variety and settles back into the subtle Chilean trip, however, buoyed our spirits
peace of complete monotony. above temperature and fillcd our hcarts with
The Argentine is rich enough and big strong hope.
enough to feed the whole world with heef; I t was a strange coincidence that we
its markets could supply grain and wool as should arrive on the same day as Krishna
well. Prices have fallen in the general Murti, for he had come to Auckland, New
economic depression and growers fasten their Zealand o a the same date as we, of the
hope of recouping diminished fortunes on previous year. Again our arrival in Sidney,
war, war in Europe or, in fact, anywhere. Australia had been simultaneous; now he
Already they are tinning heef, weaving landed by steamer from Brazil as our train
blankets and rolling bandages so that at the pulled into Buenos Aires. Naturally the
first cry of battle these goods can be set three branches of the Theomphical Society
afloat and at the Argentine's own prices. combined on an intensive campaign for him,
Naturally peace is unpopular, kindness and punctuated by flurries of publicity. Martha
brotherhood are looked upon as antiquated Root had been received by them with the
principles. Old animosities live, though utmost cordiality, but I knew I could expect
each nationality within the country deplores nothing for the present. I had, however,
the fact and wish it otherwise. The brought letters to other

important organiza-
churches watch each other in jealous alarm, tions as well as to diplomats and high
fearful of the increase in number among officials. Affable conversations, cakes and
opposing denominations. The Argentine tea, followed upon the presentation of these
and the English leave the whole ethical letters but when I spoke of the mission that

had drawn ~ r shither, invisible barriers de- came known that a new and cons~rucrive
scended barring further advances into the movement had been brought to Buenos Aires
subject. I was encircled by absent-minded and I was asked to address first the Con-
smiles and polite retreats. Even Peace, that temporary Club and later the American,
redoubtable and highly honored topic, fell The Amateur, and the Business Clubs as well
to earth without an echo. as smaller groups. I was elated when ap-

The rain continued. The test of faith proached about addressing the Girls' High
is more faith. When difficulties surround School, but the proposal laid before the
one it is best to draw back from the material board of directors, did not prosper and the
world into the circle of Divine Protection. invitation was withdrawn.
The personal will with its desires nus st be Giving a talk at the Spanish Club I had
folded up and laid away. A realization of to employ an interpreter. This was a veri-
the power within the Cause must be made a table ordeal and I remembered how many
reality, so that the knowledge of Bahh'u- times 'Ahdu'l-Bahi has passed through the
'116h's spirit shining upon the earth filling ordeal of having His words redistributed by
it with unending rejoicings, may manifest an alien tongue.
itself in the individual. One must grasp From a variety of p b l i c tallrs there
the fact that subjectively the whole world emerged certain personalities that made an
is aware whenever a messenger comes to indelible impression. First in order of time
earth. Success, or failure-neither have was Miss Beer, a German from

anything to do with truth. Under these re- Coast. Tragedies had rained down upon her
flections one may wait for guidance, but ever since the World War. I n an agony of
once convinced of a course of action, go spirit she had battered at the door of ancient
fo~wardunhesitatingly and leave the results theology, only to find herself shut out by
t o the guiding spirit that animates and sus- dogmatic controversies. From the first, she
tains the Cause of God. 'Abdu'l-Bahi says: fell in love with the Bahi'i principles; she
"Know that the blessings of the Kingdom amassed a wealth of quotations from the
of Abh6 are not dependent upon the capac- Writings and studied by night as well as by
ity and worthiness of anyone; the blessings day. After our third lesson she read a
themselves are the worthiness. As the ac- paper on the Bah6'i Movement before the
tion itself, when it reaches the thing acted German Literary Circle. As the inner com-
upon, makes the thing the action, so the motion of soul subsided, she expressed a
blessings themselves become identical with happiness that is impossible to describe.
worthiness.'" A,giant of undaunted courage was Setiora
Opportunity came in the form of an Barnll. Her husband had been a pioneer in
invitation to address the Dramatic Society Argentine finance and from his accumulated
on the modern drama! I accepted. The fortune had built a veritable palace of
afternoon came and dressed in my best I medieval splendor. Then, suddenly, she was
stepped upon my initial platform. The talk left alone. I t was at this period of her life
received wide-spread publicity and the daily that an awakening of soul occurred. All at
papers carried the entire talk. This brought once there flooded her being an iniler con-
the editor of "The Standard" to interview sciousness that a new Message had come to
us. I confided to him my dilemma. He earth, Message that would bind all re-
was so intrigued that he decided to study ligions together. She closed the palace and
the Cause with me and investigate its truth started forth in search of that

which her
for himself. After an intensive course of heart foretold. But everywhere she went
reading he was carried beyond journalistic she encountered creeds, old and new. Sad-
impulses and there hegan to appear in the dened by failure she journeyed homeward.
columns of his paper references to the word I gave a talk at the Y. W. C. A. on the
Bnhl'i, its meaning, its origin and finally uaion of all races, religions and creeds.
a two column article on the history of the Though understanding no English she came
movement from its inception. to hear it, with her niece as interpreter.
The bridge of sighs was crossed. I t be- All during the talk I could see that she was

in a statc of agitation; she clasped and un- that Mr. Julius Lay had bccn appointed
clasped her hands continuously. As soon as Minister to Uruguay. This was happy news
I hished she beckoned me. "All over the for me, since they were not only my friends
world I have been seeking the treasure that but Mrs. Lay had studied the Cause with
yon have now placed in my hands this after- me during a visit to a mutual friend. She
noon. 'The New World Order' that you was a woman of purpose and generosity and
have explained, has been ringing in my heart one that could be counted upon to uphold
for many a long day." Often when we sat the Cause and to use her influence in its
together before the fire she would cry out, behalf.
"Let us go spread the good news-let us The visit to Buenos Aires that in the he-
tramp the world over." And though well ginning had been fraught with dark diffi-
over seventy, as we left she was preparing culty, terminated in great enthusiasm for
to depart on a world crusade. the BahPi Principles. Alas, that a rigid
Another wonderful friendship was formed code prevented joining my pupils to-
with a distinguished Argentine family that gether. Nevertheless, as I

stood on the
we had met on the train from Bariloche. deck of the steamer that was carrying
There was a widow, her daughters and a us to Brazil, I felt that group consciousness
niece. They came to hear me speak and would be the natural consequence of
presently we found ourselves being enter- BahCi study and would come about as a
tained by the most hospitable of people. result of it.
We saw gardens copies from the palaces of I cannot believe that the door first opened
Europe, where roses grew as high as young by Martha Root and a second time during
fruit trees, beds of lotus in bloom, white our voyage will ever be shut again.
and tranquil beside marble pools. Every-
where were rare tropical plants gathered A journey of four and a half days by
from the far off islands of the Pacific. One water brought us to Santos, Brazil. This
day, while Sefiorita Lavarello and I were low-lying unimportant looking island rep-
driving, she remarked, "You remind me of resents the largest output of coAee in South
someone I met in Geneva-a woman all America. We made a special trip to SBo
spirit." Naturally I asked her name. "Lady Paulo. One is astonished to see a sky-
Blomfield," she replied,-"Like you she is a scraper of twenty-five stories, the largest
BahCi. I t is strange how much this religion concrete building in the world. In fact, the
attracts me, but I know it is not for me, for size and proportion of the buildings is a
should I approach it ever so secretly, the constant surprise. For example, in the Hotel
family would know and every member of Esplanada of SBo Paulo the seating capacity
the clan would arise to save me from Hell of the dining-room is five hundred. Enter-
that they would see yawning to receive me; ing this enormous banquet hall you behold
-you have no idea of the power of Spanish an elaborate display of tropical fruits on
traditions-the Rock of Gibraltar is a weak illuminated cakes of ice; this frosty feast

defense by comparison-I would be immediately surrounded by an ecclesiastical conference that would go on forever and ever." "Well," I replied, laughing, "if thc picture you have painted is even half true, I think you better come to the United States where no one will be interested in your beliefs, nor take heed of the ideas you harbor beneath your charming curls." So we planned that she should come in the Autumn and I pray that this free soul may come under the Bahb'f training that will develop, without curtailing her lovely spirit.

One morning the daily papers announced

SOUTH AMERICA

Root's notable visit to South America. Settling in Bahia, (which in Spanish means hay) she had set herself the task of mastering Spanish and Portuguese, while earning her living in a city directly over the equator. Encouraged by our Guardian, she translated and published "Bah&'u'116h and the New Era" and other volumes, thus making an outstanding contribution for all time to the

makes a welcome contrast to the burning sun that is forever shining behind the curtained windows. We drove to the Butantan snake farms, now world famous, where is distilled the serum that has lowered the death rate from snake bites from 90 to 40 per cent and they work here night and day to fight a menace that constitutes one of the major difficulties in homesteading this vast country.

Twelve hours by rail brought us to Rio de Janeiro; the train winds and slides down, down to the sea. I n Rio, Leonora Holsapple joined us. She had come following Martha impressed us all. I t was evident that there existed a strong spiritual tie between us and some day this will be cemented. From that moment they did all in their power to help us spread the Bahh'i Message and surrounded us with every kindness.

Through Miss Holsapple's influence I spoke at the Educational League. This important committee controls the education

Bahb'i Cause.

Through the influence of this true Bah6'i friend, we were able to form a class without delay. These people were sufficiently evolved to draw together for study and to meet often. A second class soon followed the first, through important Americans to whom we had brought letters.

The members of this class enabled me to place Bahb'i books in the circulating libraries. I found only one BahCi book in Rio; that was a copy of Mr. Holley's "Bahh'i, the Spirit of the Age." I t was gratifying,to learn from the librarian that it had been widely read.

We were invited to spend an evening with the SGfis t o address their members. As far as we could learn, they were not connected with the SGfis of frhn. The movement had been brought from India to London and its leaders, Mr. and Mrs. Cecil Best, were English. The pamphlets describing the belief seemed subjective in character though broad and humanitarian in design.

of Brazil as well as the reading matter that goes to schools and libraries. Religion may not be spoken from their platform but the breadth of the Cause gave ample opportunity to outline education from its spiritual standpoint. I also addressed the Y. W. C. A. that throughout the journey had treated our mission with so much cordiality.

We held a Bah6'i picnic, on the shores of an inland lake. We talked of 'Abdu'l-Bahh's presence at Evergreen Cabin in West Englewood. We discussed the happy 19-day feasts that are held throughout the world, their origin and purpose; the day was sweet and memorable.

I n retrospect it is impossible to number the individuals that crossed our path during this voyage of five months. Constalrtly we were meeting strangers and constantly telling them of the purpose of our visit. By land and by sea, over thousands of miles, the Cause was heralded and its dynamic news spread.

South America needs workers to carry on the Divine Plan. It is not

enough that a
Shfi Lodge was built on the top of a teacher crosses the continent every few
mountain, literally above the clouds and years. I t is not enough that one woman
standing on the roof garden the fleecy white gives her life for the spread of the Cause.
clouds floated below while above was the If these two Republics could unfurl the
starry sky. On an opposite mountain carved banner of BahCu'llih's Principles together,
from rock stands a gigantic figure of Christ they might lead the world into a new era of
with arms outstretched in an attitude of peace and happiness. The Guardian is
blessing. Far below the sea was visible, deeply concerned with the spiritualizing of
breaking into white foam that shimmered South America. Whosoever arises to labor
and glistened under the thirty thousand in this field will be rewarded and every
lights that encircle the shore. I t was a traveler will be upheld by the Holy Spirit.
sight of beauty for which no adjectives No sacrifice should be too great to a true
seemed adequate. I spoke on the prophecies believer. For the purpose of life in this day
fulfilled by the Bahh'i Religion and gave a is to extend God's glory through the Message
short outline of the BLb, Bahh'u'llih and of Bahi'u'llhh to the far-flung corners of
'Ahdu'l-BahL. Their reception of the talk the earth.
Plan of Haziratu'l-Quds, Ba&d6d, 'Ir6q.

GLIMPSES SWEDEN

"Verily, tue have ordained zmto every hampered in the execution of decisions
land a destiny, z ~ n t oever21 h o w a fate; reached by the Riksdag.
zbnto every utterance a time, zbnto every I n His Tablet "The Glad Tidings,"
circumstance a word. Consider the Bah6'u'llih makes mention of the ideal
case of Greece! Verily w e n u d e i t the government-a fusion of aristocracy and
center of wisdom for a long keriod. democracy through the medium of consulta-
But w h e n the t i m e of its end came, its tion: "Although a republican

form of
throne became veiled, its tongae d n m b , government," He says, "profits all the
its lamp extitzct, and its standard re- people of the world, yet the majesty of
versed. T h v s W e give and take nway. kingship is onc of the signs of God. We
Verily t h y Lord is the Takel-, the do not wish that the countries of the world
Giver, t h e Mighty, the Potent." should be deprived thereof. If statesmen
Bahi'z~~lldh. combine the two into one form, their re-
ward will be great before God."

S W E D E N is the oldest of the three The tradition of the nobility, having its
Scandinavian kingdoms. "When the Ger- impetus under King Gustavus Adolphus,
manic groups went south in great folk has also been of importance. Indeed the
migrations to mingle their blood with the public-mindedness of the nobility, reaching
Mediterranean races," says Hanna Astrup its crest in the seventeenth century, and
Larsen, Editor of the American-Scandinavian which later fell into neglect and abuse,
Review, "the Scandinavians stayed behind created a tradition of noblesse oblige which
and in their isolation developed their own still obtains, although nowadays the nobility
peculiar heritage." as a separate group exercises no influence.

Ancient tradition has etched in the con- But the national development of Sweden
sciousness of her leaders the spirit of public- is unique in the traditions of her peasantry.
mindedness and in the consciousness of her Says Miss Larsen, "The national impulse of
people faith in the Crown. And from the Scandinavian countries turned not only
period of the Wasa Kings, in the sixteenth backward t o the past but also inward t o the
century, when King Gustavus Adolphus study of the peasants, who were thought to
organized state and Crown leadership, em- have carried on the traditions of the fathers
bodying the definite paternalistic attitude of most unbroken." The capacity of the
the state toward the people and the recog- Swede for organization and legislation is
nition of education as an important factor innate but this sense of law and order--

in the life of society, the moral influence of the Crown was enhanced.

Today Sweden is a constitutional monarchy, with a distinctly democratic representation and a parliamentary government. The left wing is always a strong factor in the Riksdag, the socialist party having now risen t o a commanding position.

Nevertheless, Royal Committees and advisers appointed by the Crown are un-

through which far-flung changes have been achieved without revolution-grew out of the early political training and responsibility imposed upon the peasantry, for the landowning peasantry of Sweden has exercised political rights since early in the fifteenth century. This practice had its inception in the period when the Wasa Kings, founders of the principles of Swedish statesmanship, introduced the severe practice of forcing

the people to participate in decisions of national scope-war, peace, taxation and educational reform. Characteristic of the precision and conscientiousness of the Swede, no one was permitted to remain unconcerned. Hardship and peril beset the traveler in those days and the representative of a district would, before setting forth on his journey, put his affairs in order and partake of the last communion! Consequently, representation in the Riksdag was a responsibility hardly to be sought after with enthusiasm!

of the arts and sciences in t h e drvelopment of civilization and have a keen appreciation of co-operative activities, of finance and commerce. Freedom from the consciousness growing out of the practice of serfdom has created a peasantry with aristocratic traditions and has been a powerful factor in obviating that sharp cleavage between classes which became accentuated under autocratic rule.

The part played by the peasantry in the development of Sweden is of unique interest to students of Bahb'i principles, for recog-

Property owners of each district were required to sign the decision of the Riksdag which their delegate brought back with him.

In later times Swedish peasants have had their seats in the King's cabinet and no movement or reform can pass the Riksdag without their influence. This stabilizing influence of the peasantry has served to strengthen the prestige of the Crown and the custom of conferring titles on persons of the lower classes distinguished for public service, has extended and fertilized the nobility. "The Scandinavians," writes H. G. Leach, editor of The Forum and an outstanding authority on Scandinavia in the United States, in his book 'Angevin Britain and Scandinavia,'" are freemen. They understand organized democracy. . .. The Norseman belonged to those people who, unlike the destroying Tartar, possess the strength and latent power of growth that enable them to adopt a civilization without decaying under it. Instead they bettered what they found, advancing rapidly from poverty. ... A

nition of the fundamental position of the agricultural unit is unequivocally set forth in the writings of Bah6'u'llih and amplified by 'Abdu'l-Bah6 again and again in his unique station as Interpreter of the Revelation:

"In reality," he says, "so far great injustice has befallen the common people. . . .

The community needs financier, farmer, merchant and laborer, just as an army must be composed of commander, officers and privates ... but justness of all. . . . First and foremost is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order, because the peasant class and the agricultural class exceed other classes in the importance of their service.

... It is important to limit riches as it is also of importance to limit

. .
students to teachers. . The ancient Scandinavian rivalled the modern Japanese in taking on a new material civilization in a day."

National and social coalescence are further enhanced by racial and religious homogeneity, for with the exception of approximately one and a half percent the population is Swedish in origin and belongs to the Swedish state church.

The peasantry of Sweden has not only contributed to the past, but to the present progress of Swedish society. I n contradistinction to the experience of a people growing out of serfdom, they are conversant with the trend of national affairs, the importance

financier with colossal wealth should not exist whilst near him is a poor man in dire necessity. When we see poverty allowed to reach a condition of starvation it is a sure sign that somewhere we shall find tyranny.

The rich must give of their abundance, they must soften their hearts and cultivate a compassionate intelligence."

Religion has initiated in Sweden three distinct phases of national development: The initial phase of exotic influence began in the period of the Vikings, 800-1000; the second phase might be said to constitute the Medieval Catholic Church when the intellectual life fused with that of the continent of Europe, and the third phase-the Reforma-

tion-from which issued national independence and entrance upon a new political and economic experience. I t marked the inception of interest in elementary education. Today school and church are classified under one department head with representation in the King's Cabinet.

terial elr~lcnts are transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil of dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of

the organisms of
The Christian Faith was originally . .
those kingdoms. . Throughout these de-
planted in Sweden by the Crusaders, grees .. . it retains its
atomic existence and
Ansgarius and Birgitta, early in the ninth is never annihilated nor
relegated to non-
century and while the Scandinavian may existence. ... Death,
therefore, is applicable
adopt a material civilization with facility, to a change or transference
from one degree
the fact that Christianity was not officially
.
or condition to another. . . The purpose is
inaugurated as a state religion till the this:-that the
everlasting bestowal of God
eleventh century demonstrates the depth of vouchsafed to man is never
subject to cor-
religious susceptibility of the Norseman. ruption. . . . The conception
of annihilation
The old "pagan" faith was not subverted is a factor in human
degradation, a cause of
till after the conquest of England by the human debasement and
lowliness, a source
Danish Kings, Sweyn and Canute. of human fear and abjection.
I t has been
Significantly, Ansgarius foresaw a future conducive to the dispersion and
wealiening
spiritual glory for Sweden. "A great light," of human thought, whereas the
realization
he said, "will emanate from the North." of existence and continuity
bas upraised
That was early in the ninth century. Early man to sublimity of ideals,
established the
in the eighteenth century, nine centuries foundations of human
progress and stim-
later, Sweden gave birth to a spiritual genius, ulated the development of
heavenly vir-
Emmanoel Swedenborg. His advent, the tues.... Spiritual
existence is absolute im-
spiritual life he released, had the effect of mortality, con~pleteness and
unchangeable
refreshing spring showers. He magnified being."
anew the belief in immortality, picturing The philosophical and
spiritual teachings
graphically in his interpretative scriptural of Emmanuel Swedenborg
penetrated the

writings the continuity of l i f e a factor of incalculable potency in relieving the ego-centric maladies that attack mankind.

In the journey of the soul, depicted with transcendental beauty by Bahi'u'llih in "Seven Valleys," He writes, "0 Son, if thou canst overcome sleep thou wilt also be able to conquer death and if thou canst prevent thy waking from sleep wilt thou be able to prevent thy rising after death."

And the scientific exposition of 'Abdu'l-BahL inculcates a clear knowledge of this teaching. "The iuunor~alityof the soul," he says, "is mentioned in the Holy Books. I t is the fundamental basis of divine religions. . . Total annihilation is an impossibility. At most, composition is ever subject to decomposition or disintegration.. .. This is the law of creation in its endless forms and infinite variety. As existence can never become non-existence there is no death for man. . . . The rational proof of this is that the atoms of the material body of man are in motion and change, but they do not become annihilated. Their composition changes, but they do not become nonexistent. Man's reality is his spirit, which is the power of the divine bestowal, and this power is not subject to decomposition. It is eternal and everlasting."

West. I n a Tablet addressed to an American Bahi'i, E. E. Wrestling-Brewster, 'Abdu'l-Bahh gave to Emmanuel Swedenborg the significance of minor prophet. "As soon as a bird is fledged," he said in that Tablet, "it cannot keep itself on the ground. . . . When the season of spring dawns, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruit. . . . In reality Emmanuel was the forerunner of the second coming of His Holiness the Christ and the herald of the path to the Kingdom. . . . I hope that thou wilt arise to perform all that which His Highness Emmanuel hath predicted. . . ."

In recent times a movement to recapture the spirit released by Swedenborg was set in motion under the leadership of the late Archbishop Nathan Saderblom of Upsala, Sweden. The ancient church of Ansgariua, Whrn he newapapcra of

Swedcn an-
situated on the island of Visneg ii outside of nounced that Mrs. Louise Erickson, Swedish-
Stockholm was renovated and in 1930, an American Bahi'i teacher had-in an audi-
exalted spiritual ceremony took place in that ence with the Crown Prince--presented His
church. There congregated the Ruling Royal Highness with literature on the
House of Sweden, Archbishops representing Bahi'i Faith, it was the signal for wide-
most of the nations of Europe, besides spread interest and as it offered a panacea
eminent Inen and women. The late Arch- for the social, religious, national and political
bishop Sderhlom presiding called to mind ills which have beset mankind, it made a
the sacrifice of those early Crusaders in strong appeal to leaders of peace move-
promoting a new Faith-his theme taken ments. T o eager inquirers Mrs. Erickson
from the twenty-fourth Psalm: "Lift up lost no time in declaring the Principles of
your head, O ye gates and be ye lifted up Bahi'u'llih to he the creative source for the
ye everlasting doors; and the King of Glory solution and healing of these problems. She
shall come in. . . . Who is this King of spoke of this new Faith as "a religion not
Glory! The Lord of Hosts, He is the King new but revitalized and freed from dogmas
of Glory!" and rituals. To leaders of Peace organiza-

Undoubtedly the mission of Emmanuel tions Mrs. Ericltson said simply, "Peace can-
Swedenborg was greater than his most de- not he accomplished with a plan. You must
voted adherents imagined, for he was indeed have principles. 'Abdu'l-Bah6 said that
an announcer of the approach of that cycle Peace will come-it is the spirit of the age!"
of reality envisioned by poets in all ages "Today," 'Abdu'l-Bah6 said, "there is no
and promised by Celestial Messengers in suc- greater glory for man than that of service
ceeding cycles, the Era of Universal Peace in the Cause of the Most Great Peace. The

and Enlightenment, initiated by the Bib in 1844, brought into the full range of its magnificence and power by Bahi'u'll611, 1863-1892, and carried by His Son, 'Abdu'l-Bah6 in person to the Western continents.

Throughout his arduous career, the late Archbishop Soderblom devoted his far-reaching infl~tence to the propagation of spirituvl and humanitarian idcals. Hc investigated and endorsed the Bahi'i teachings, finding in them the fulfillment of his loftiest aspirations. In his later years he worked to establish those principles. His efforts have borne fruit. In her recent travels throughout Northern Europe, the international Bahi'i teacher, Mrs. Louise Erickson, was impressed with a new spirit permeating her native land, Sweden.

"Wherever I spoke, wherever I met people," she said, "I felt the presellce of a new spirit. Frequently I heard the remark "Our beloved Archbishop Soderbloln was an ardent advocate of those very principles which you are disseminating." And Mrs. Lindhagen met me

powers of the earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century.

I t is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. . . . At present Universal Peace is a matter of great importancc, but unity of conscicncc is essential so that the foundations of this matter may become secure."

Mrs. Ericlrson found that distinguished public servant of Sweden, Carl Lindhagen, a strong advocate of peace. In a remarkable interview granted her by the former Mayor of Stockholm, Mrs. Erickson received inestimable support. "When he conceded the interview," she said, "he invited me to come and see his home. 'Come out to my house,' he said, 'I want you to see my home.'

"The house is built on a high rock. Viewed as one approaches from below it appears like a great white swan resting against the rock. Mr.

Erickson added, "The cultured people of Sweden are putting into practice the Principles revealed by Bahi'u'llih, although unaware of their source. The movements for peace in Sweden are strong."

in Swrden. It completely surrounds the little town of Mariefred, on a tiny island, and there is Gripsholm Castle built by the great King Gustav Vasa.

"Mr. Lindhagen intended that this should he an inspiration to me. I t was. The home and the environment were to me the key to the personality of my host. 'We are too busy with humanitarian work and our writing,' Mrs. Lindhagen told me, 'to enjoy onr home.'

"In the library we had coffee and smorhrod-coffee is the rare treat in Swedenand the conversation settled on the paramount question-Peace. I outlined the principles of Bahi'u'llih, dwelling especially on the oneness of mankind, the abolition of all prejudices, harmony between science and religion, the equality of privileges for men

at the door and invited me to the veranda to meet Mrs. Lindhagen and there to view the scenery. From the veranda the panorama is mountains, valleys and water. You gaze out over Lake MiIir, the most historic spot

Era.' He requested me to autograph it and seating me at his own desk he said, "Write my name and yours under it. On my vacation I shall study it."

"This instructive and refreshing interview-which seemed to pass so quickly- had consumed several hours and was the means of my audience with the Crown Prince."

"Bend your minds and wills," BahB'u'llih admonished over sixty years ago, "to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face and all mankind become the upholders of one Order, and the inhabitants of one City. . . . Ye dwell in one world and have been created through the

operation of one
and women, universal education and a uni- Will."
versal language. My host listened atten- I n a beautiful home an hopr's ride out-
tively and answered, 'I have always thought side of Stockholm, Mrs. Erickson found
along these lines. But if they build on the Harald Thilander, blind Esperantist and
principle of a Universal Lauguage that publisher of Braille books. This remarkable
alone will establish Pence. I t is a medium man has translated into Esperanto and pub-
for universal understanding. I believe in lished in Braille a considerable number of
the Principle, that is why I work for it.' " Bahl'i pamphlets.
Esperanto is becoining increasingly popular Nowadays the ancient democratic spirit
in Sweden. of Sweden is embodied in His Royal High-
"Yon must speak Esperanto very well," ness, Gustav Adolph, the beloved Crown
I ventured, recalling public addresses made Prince. "The Crown Prince," Mrs. Erickson
by Mr. Lindhagen in Stoclcholm at the related, "is required to participate in social
Esperanto Convention in 1934, and at activities ranging anywhcrc from thc dcdi-
Danzig, where he had planted a tree at a cation of universities, public parks, museums
public ceremony given by the Esperantists and schools to cattle conventions. He in-
there. Gathering from all corners of the stils new ideas and practical methods as well
globe, representatives of this organization as the pattern of noble ideals and beauty.
brought with them the soil in which the I believe he is surely one of the busiest men
tree was planted. in all the world. To have met him person-
"No," he answered, "I studied that speech ally is an experience I shall cherish always.
in Esperanto especially for the Convention." That meeting opened every single door and
"Have you seen the Crown Prince?" he was the greatest means for the spreading of
asked. the universal teachings of Bahi'u'llib."

"No," I told him, "I have no acquaint-
ance who can open the way to an audiet~ce."
He arose, excused himself with exquisite
courtesy and left the room. "I have talked
with the Crown Prince on the telephone,"
he announced when he came back, "and he
will receive you next Tuesday at ten in the
morning."

"It was my wish to leave with Mr. Lind-
hagen a copy of 'Bah6'u'llhh and the New
Ar~s~ariua and Birgitta, through the Me-
dieval Ages to the Reformation and Sweden-
borg-destined as the herald of the approach
of the Promised Age-the influence per-
petuating the onward march of Sweden has
been, without doubt, superbly spiritual.
This preparation, combined with a natural
religious yearning, is indeed significant of a
spiritual destiny. That spirit it must have
been that sustained her and stayed precipita-
tion into the World War and in the present

"In Copenhagen, I telephoned Mrs. Ruth Bryan Owen, American Ambassador to Denmark. I had met her distinguished father, William Jennings Bryan, after his pilgrimage to 'AkkL while 'Ahdu'l-Bahi was still in prison there. She arranged for me an opportunity to present His Majesty, King of Denmark, with a copy of 'Bahi'u'llih and the New Era' in Danish."

Up from the age of the Vikings, to

maelstrom of conflicting and unpredictable events in which the nations of Europe are becoming more and more submerged. Is it not possible that Sweden, reinforced with new spiritual v a l u e s t h e dynamic principles and teachings of Bah&'u'llih-will not be caught in the disintegrating forces of war and aggression; will keep aloof and stand ready to lead the way out of the perplexities and chaos of that old world order?

Bah6'i Pioneers of irln.

RUSSIA'S C U L T U R A L C O N T R I B U T I O N T O THE B A H A I F A I T H

M Rs. ISABEL GRINEvsKAYA, a RUSsian poet in Leningrad, gave a great impetus

that He saw the narrative.) When H e held the manuscript of the drama "Bahi'u'116h" to the Bahi'i Movement and to world art in His hands, H e blessed it and prophesied in her three celebrated writings, the two t o the author that these two dramas would dramas, "Bib" and "Bahi'u'llih," and a he played in Tihrin! narrative called "A Journey in the Countries The drama "Bib" was published in May, of the Sun." The last named is an account 1903, and was played in one of the principal of her visit to 'Abdu'l-Bahi 111 191 1 when theatres in St. Petersburg in January, 1904. H e was in Ramleh, Egypt. While the last I t was this drama that first brought to is in prose it has verses introduced so that Count Leo Tolstoy a knowledge of the we might allnost say that the three form a Bahi'i teachings. He read the book and at trilogy in poetic form presenting the new once wrote t o Mrs. Grinevskaya his apprecia- universal religion of the oneness of mankind tion of her great drama and his sympathy proclaimed by those three heavenly person- with the Bah6'i Movement; the letter was ages, the Bib the Forerunner, Bahht'll6h printed in the Russian press and the poet has the Revealer of the Word and 'Abdu'l-Bahh his letter in her possession now. the Center of the Covenant of the Baha'i I have before me as I write a clipping Faith. from the "Herold" of January, 1904: "The From the point of view of art the dramas play Bib appeared in May of last year, 1903, rank high. Russian critics affirm that these the most inconvenient time for the appear- works have proclaimed their author a poet ance of a book. Nevertheless the pens of of the first order. One of her countrymen, the critics began to move in the journals and Mr. Wesselitzky, President of the Foreign magazines in order to compose hymn-songs Press Association of London, said that he of praise t o the author. Moreover an en- read the drama "B6b" on a railway train lightened Persian society sent her an inspired

when he was returning to England from
letter of thanks; and above all, Mrs. Isabel
Russia in August, 1901. His own words
Grinevsky had the spiritual satisfaction that
were: "I was at once attracted by the rare
among those who eulogized her drama was
combination of philosophical thought with
the lion of contemporary Russian literature,
a great power of expression, beauty, imagery,
Leo Tolstoy. The impression was such that
and harmony of verse. I keenly felt the de-
it made us think that amidst the statists rep-
light of reading a new, great poem and dis-
resenting the Persian throngs were real
covering a new first-rate poet. I should
Persians; it seemed as if the scene exhaled the
have felt so on broad, general grounds from
perfume of the roses of &iriz!"
whatever country the poet came! How-
Mr. Wesselitsky, whom I mentioned
ever, my joy was intensified by the fact that
earlier in this story, gave a lecture in London
the poem had been written in my own lan-
in 1907 about this drama and his speech was
guage and that the author was a conntry-
afterwards published in pamphlets in
woman of mine."
English and French.'
- I quote two para-
This article purports to give a little his-
tory of these works, for 'Abdu'l-Bah6 Him- IPamphlets in French and English, London, 1907,
a t the Press of "Chronide," 2 9 Besborough Srreer,
self praised these dramas. (I do not know London, S. W.

gaphs: "Amidst thc sorrows of disastrous thc Russian Revolution.
Pcoplc came cvcn
war and those dreadful inner troubles, that from Moscow and Turkistin to
see it.
book 'Bib' was my only happy impression, Diplomats from foreign
countries were in
and it remains since a permanent source of the audience; the ambassador
from China
joy and comfort as a manifest proof of the was one. A second edition of
the drama
vitality of Russia and its creative genius. had been published in 1916,

and these books
"The romantic side of this drama, too, is were sold at the entrance of the theater;
quite original. The plot is not based on many spectators sat with the open books in
adultery as in French drama and not on their hands during this performance. I t is
seduction as in 'Faust,' but on renouncement a long drama in five acts, equal in the num-
and self-sacrifice. The romantic side of the ber of verses to "Don Carlos" of Schiller
Bib is closely allied with the metaphysical- and "Cromwell" of Victor Hugo.
ethical side. The drama has so ~ n n c hof the When I wrote asking Mrs. Grinevskaya
latter that every act may seem t o be a about these dramas she sent me several
sermon and the drama itself a suite of letters. I should state that she has written
sermons. Yet all that preaching is relieved many works along different lines of thought
by genuine enthusiasm, eloquence of the and lectured on many subjects in Russia,
heart and real passion. The conflict in the and had often spoken in conferences on these
soul of the hero is not between passion and two dramas, "Bib" and "Bahi'u'llih." She
reason, but between two passions-human was a member of the former Philosophic
love and love d i v i n e t h e latter being Society of the University, an active member
stronger and more ardent than the former. of the former Oriental Society, and is a
I t is that man~festationof the power of the member of the present Bibliological Society
higher aims in the heart of man which is and several literary societies and unions. She
the chief feature of this book and the secret said that before she wrote her poem "Bib,"
of its irresistible charm." the Russian public generally had not heard
Celebrating the decade of the first per- much about the Bahi'i Movement. She
formance of "Bib" in January, 1914, Mrs. herself knew about it only $;om reading.
Grinevskaya gave a great conference on the The critics thought she had traveled much

drama in one of the most beautiful concert halls of Leningrad. The "St. Petersburg Infor~nationsPaper" gives the event a long review praising the author and her reading of selections from the poem and her address. One paragraph particularly I remember: "As a characteristic of the frame of mind of the poetess during the creation of her poem, the following words of her own may serve as an illustration: 'A well known professor told me that the name of my poem, "Bib" does not sound well t o the ears of Russians. I answered that the names of the people who preached the ideals of love, paying for those ideals with their lives, must sound well to all those who have ears to hear. All noble ideals are so few in these days that it would be worth while to renew the performance of "Bib" in order to awaken the remembrance of these ideals. We, the people of the West, rise too late, we do not know the East where the sun shines!' "

The play was presented again in the Folk Theater in Leningrad in April, 1917, after

in frin, she was so well informed about the life there, but as a matter of fact she had not been in frin. She had heard that some Bahi'i believeri from f r i n had been driven out of their land into Turkey and India, and that some had come t o Turkistin and were residing in the cities of Ti&kand, 'Ishqibdd and Mary and in the city of Bdku in the Caucasus.

"Still, I thought," she says, "these believers in the Bib now called Bahi'is had mingled with other nations, and perhaps had ceased t o exist as a religious entity. The description of Professor Edward G. Browne seemed t o me a fairy tale. How astonished I was when, after my drama 'Bib' made its appearance in 1903, I received one day a letter with the following address: 'To the Author of the book "Bib," Mrs. Isabel Grinevskaya in St. Petersburg.' Neither street nor number of the house was marked, yet thanks t o thc carcful postal authorities, that letter, though unregistered, reached me safely."

Both the handwriting 2nd signature proved unknown but she relates: "That letter was from 'Ali-Akbar Mamedkanly from B6ku who wrote that he was a be- Liever in the Bib, that he had read in the News of Biku about my poem, the account of which had interested him greatly and that he would like t o get the book. He asked that if he found any mistakes against the Teachings of the Bib, could he perhaps

point them out? I t was like a star falling from heaven at my feet! As if I had found a precious stone where I had not expected t o find one." The book was mailed to him at once and

Isabel Grinevskaya

she explained t o that Bahi'i that she had had t o deviate just a little from a few of the historical facts for the sake of a dramatic whole. She added: "I wrote for a public all unprepared t o hear moral, religious

and philosophical idea* from the stage; it was accustomed to lighter plays, not a theme about God, of religion, especially about the conception of a new religion or rather, 1 would say religion renewed!"

nated by the poem BdL like a youth though I am not a youth in years. I have passed two faculties of the university and have in my library all the available works which appear in the literature of the world.' "

The Bahb'i from Biliu politely replied to Mrs. Grinevskaya's letter as follows: "The impression which I received in reading your drama was such that I could not see any mistalies of any kind, even though I read it many times. We read it in the Bahl'i Assembly (meeting) and the believers send

"He counselled me," Mrs. Grinevsky says, "to compose a tragedy about the life of Bahl'u'llbh. I myself had thought of it but had been so occupied I had never attempted ~ t now ; I determined t o undertake this big work. I always remember with gratitude the memory of this Russian gentleman who

you sincerest thanks. They feel sure that the literary world will soon unite in a general solemnizing of your creative powers."

She said that he also wrote beautifully about the Bah6'i life in Caucasus, stating among other points: "We live here cherishing the tenets for which our grandfathers, fathers and brothers shed their blood maintaining the chief principles: pardon, patlence and love to mankind." Mrs. Grioevskaya said that these letters were written in Russian and showed that the Bahh'is were very enlightened in literature and science. She also added: "It was such a joy t o me to find that there are in the world people so congenial t o me in feeling and in vision. I loved with my soul those spiritual people who, just like the people in my drama, were holding those principles of pardon, patience and love to all mankind, holding them not as a dead dogma but as a living truth!"

Now I shall speak of the tragedy-poem "Bahl'u'llbh." Mrs. Grinevskaya wrote me was not a Bahh'i but a man of great heart.

H e passed on before my work was published, and I never met him. His name was Nicolas Zazuline; he, as I knew, was president of the nobility in Kishinef and the author of several philosophical treatises."

She continues: "When my work was finished and notices about it appeared in the press, a number of people who had assisted at the representations of my poem 'Bib,' and had heard my confereuces about that poem which I gave many times, asked me t o prepare a lecture about my new composition. The first address about it was given in our summer capital Siestroretzk and afterwards I also lectured in the capital itself at the Society of Oratorical Arts' Hall, in the year 1910."

Mrs. Grinevslcaya explained that when her Bahi'i correspondent of Biliu, Mirzb 'Ali Akbar Mameaanly, read in the newspapers that the work was finished (he had known from her that it was being written), he asked to have a copy sent t o him. She mailed to him several excerpts

from the
how she received the inspiration to write it. She said: "Among the many letters which I received from unknown people, all writing me about my play, 'Bib,' was one from a gentleman who to my astonishment had a profound knowledge not only of the Bib but also of Bahi'u'lllh. Like the Bib, until 1903, Bahi'u'llih was generally unknown even among the cultured classes, professors sometimes asking me who my hero was. Even one (Czarist) politician had once asked me, 'What is Bahh'u'llih?' N o t mind you, but what! So I was all the more impressed t o hear from my Russian provincial correspondent the name of Bahi-'u'llhh. H e said in his note: 'I was fasci-

poem. A few weeks later she was amazed to receive a telegram from him saying:

" 'Ahdu'l-Bahl permits us to visit Him in Egypt." 'Abdu'l-Bah6 was at that time making a short stay in Egypt. She writes in her letter to me: "That had been my secret, my innermost desire, to see with my own eyes those people whom I had described, who, as my correspondent said, 'love all mankind.' I had thought it absolutely impossible, and yet, unexpectedly, wonderfully, i t had come t o pass that I could go to see even the greatest of those people! I started from Russia with my manuscript of the poem 'Bah&'u'llbh' in December, 1910, my aim being to see the

surroundings of my dreamf, nf my fancy, about which my .former respectful correspondent and present fellow-traveler in that journey to Egypt had spoken-to see 'Abdu'l-Bahi!"

of God-such is the title of the new tragedy with which Mrs. Isabel Grinevskaya has enriched Russian dramatic literature. We must praise without restriction a work whose high, dramatic significance is combined with admirable form. The author of

Seven years had passed between the ap- the drama 'Bib,' that work of

such strong
pearance of the drama "Bib" and the con- thought, has never attained such a powerful
cluding of the tragedy "Bahi'u'IIih" fol- conception as this poem.
lowed by this memorable journey. Mrs. "The mind of the reader, attracted by a
Grinevskaya spent two weeks in Ramleh, rhythm of an unspeakably harmonious
Egypt, as the guest of 'Abdu'l-Bahi. After poetry, rises imperceptibly to summits where
she returned to Russia she had several letters the most grave problems are discussed,
or Tablets from Him. In one of these He problems over which thoughtful humanity
speaks of an article which He had just re- bends with fear and despair, helpless to solve
ceived about her poem "BahB'u'llih." them. The characters are analyzed with
From the Tablet (or letter) addressed to great psychological insight.
Madame Grinevskaya and signed by 'Abdu'l- "BahB'u'Ilih, the central figure, is de-
Bahi, I quote: picted with the clearness and power of an
"The article which was published in the antique high-relief. The complexity of that
Saint Petershurg Journal about thy recent elect-nature is presented with the authority
book (Bahi'u'llih) was in the utmost elo- and truth of the great masters of the
quence and fluency. I t was an indication classical theater. What a lofty lesson, what
of thy praiseworthy services. The publica- eloquence sursum cord2 in that life of pure
tion of such articles is very useful. They bounty, of selflessness in that wide desire
are conducive to the promotion of the divine to spread peace!
Call. Praise be to God that thou art assisted "How not to he moved, fascinated by the
in the service of the world of humanity nobility of this Apostolic character?
and art spreading the sumlnons of the "As in the 'Bib,' the events touch the
Kingdom of God. Day and night thou great religious nloveinent which roused the
must praise God that thou art assisted to country of Persia in the middle of the last
such a great service. Rest thou century. The historical part is exact.

Mrs.
assured that that which is the utmost desire" Grinevskaya did not limit herself to the
of thy heart shall come to pass concerning studies of documents, the great quantity of
this matter. which we can hardly imagine;
she knows the
"This seed which thou has sowed shall country very well. Her knowledge gives to
grow. If the meaus are not available at the characters an intensive life and a warm
present, unquestionably they will become coloring.
realized. I pray in thy behalf that thou "The origin of a faith analyzed with the
mayest beconle confirmed in the unin- help of true science is carried forward with
terrupted service of the Kingdom of great art beginning with the first thought
God." which moves the heart of the
Apostle, who
The article which 'Abdu'l-Bahi mentions loves lnanlrind as He loves His family and
in His Tablet had been published in the His own country.
French newspaper "Journal de Saint-Peters- "The author gives a vision, a revelation
bourg" January, 1912. The headline was of all that is hidden of moving, precious
"Bahi'u'llih." I quote paragraphs from depths in that supreme struggle. The liber-
this review: "Bahi'u'llih means the Glory ating pain, the majesty of effort, the active
bounty-all these elements of that struggle
'In a footnore Mrs. Grinevrkryr adds that her
urmosr deiire which she had expressed in Ratnleh remain ordinarily unattainable for the crowd
had been char ller poems might be iranrlated into which cannot fathom under their austere
European hngungcs. The poem " B W hag been dogmas, one of the beautiful forms of
translrred into Gcr1n.n m d French, bur the poem
"Bahh'u'llih is still unrranslatcd. human unity.

~ -- -- ----- -- - --

"The love, the deep necessity which lives she came again t o Leningrad she immediately
in each human heart passes throughout the began the of the

drama "Bahi-
tragedy as an undercurrent, the fountain- 'u'llih" so that it was not until 1914 that
head of which, never drying, remains hidden she completed the manuscript of "A Journey
to the exterior world. to the Countries of the Sun."
I t is interest-
"That beautiful and bold worls points a ing to note that when she completed it,
return to the school of majesty and aesthetic three frinians, Assad-Ullah Namdor of Mos-
morality, the aspiration to the eternal truth, cow, 'Ali Akbar Kamalof of T l h k a n d and
which are the indelible character of perma- an old frinian Baha'i friend whom she had
nent works. We foretell for this book a met at Port Said, came t o call upon her and
most merited success. Humanity, be it to she read to them many parts from the
its credit, is tired of the histories of the "Journey," the central figure of which is
impure which spoil the taste and soil the 'Abdu'l-Bahi. This book of 510 pages
mind. I t cannot bur receive with enthusia- has not yet been published because at this
asm a work of which the most civilized time the world war commenced; neither
countries of Europe will be proud." has it yet been translated into other lan-
guages.
Mrs. Grinevskaya, returning from Ramleh May this great Russian poet, Mrs. Isabel
in January, 1911, gave interviews to the Grinevskaya, who has made such a cultural
press at Odessa, the Russian port of the contribution to literature and to the Bahi'i
Blaclt Sea, and as soon as she reached home Movement some day see all her works trans-
she began her book, "A Journey to the lated into European languages! The Eng-
Countries of the Sun," which is an account lish reading world eagerly awaits them, I
of her visit to 'Abdu'l-Bahi. This was in- know, for many inquiries come from the
terrupted because in the summer of 1912 United States asking where it is possible to
she was called to Paris by the French trans- get these books in Russian, in

French, or in
lator of "Bib," Madame Halperin. When German!
I N C I D E N T FROM
THE NETHERLANDS
BY LOUISEDRAKEWRIGHT
T H E broad sympathetic outlook, brilliant pressing those aspects of the Cause that had
mentality and executive capacities of particularly attracted her interest, and sent
Madam W. Wijnaendts Francken-Dyserinck it to the publishers, Nijgh and Von Ditmar,
of The Hague, the Netherlands, entitle her who later brought it out in one of their
to he known as one of Europe's leading illustrated magazines, "Wereldkroniek,"
figures in the Woman's Movement and vari- with of
'Ahdu'l-BahQ together
ous national and international affairs. with the Temples at Wilmette and 'Is_hqi-
She is a member of the International hid, Turkistin. At the request of Mrs.
Council of Women, established in 1888, and Stuart W. French of California, this article,
for years has lectured, written and freely which is given below, has been translated
spent her energies in helping to forward into English.
the progressive ideals for which her country Notwithstanding her many public and
is noted. private engagements,
throughout the time I
She is a skilful organizer, and established remained at The Hague, Madam Wijnaendts
throughout her native land the Girl Scout Francken, with thoughtful generosity,
Movement, as well as the Soroptomist Club helped in many ways to make known a
for business women, similar to the men's Faith that had been the means of inspiring
Rotary Club. so exalted an example of
heroic sacrifice
In the summer of 1933, during the unto death for the upliftment of woman-
Century o f Progress Exhibition in Chicago, hood, as that of the famous disciple of the
she represented her country at the Inter- Bib and Bah6'u'llih, Qurratu'l-'Ayn, and
national Woman's Congress asselnbled there, she hopes to write for the Dutch people a
and spoke to vast audiences. history of that alorious
life.
At the request of Shoghi Effendi, the next
winter I returned to thc Netherlands for WHAT DOESB A H MEAN?

~ ~

the third time and endeavored again to make symbol of world known Bahl'u'llih's priceless gifts to man- kind.

Soon after my arrival at The Hague, Madam Wijnaendts Francken kindly asked me to diile with her and the evening was largely spent in answering questions as to the history of the Founders of the Cause, its principles, and present-day, world-wide activities under Shoghi Effendi's great ad- ministrative power. Her quick, enthusiastic response to the immense scope and peace- bringing character of the Faith was indeed refreshing, and she asked, "What can I do to help make known this Movement?"

Not long afterwards it was encouraging to learn that she had written an article ex-

Shining temples, the unity for the coming years. The frin.

Following the adjournment of the Inter- national Women's Congress in Chicago, in 1933, many of the foreign and American members were guests at a garden tea-party. In spite of the economic depression that summer, American hospitality was, I think, practically the same as that I had experi- enced in 1925 and '26. I t is a regrettable fact that our programs of work and enter- tainment left us little time for ourselves.

When preparations were being made for the conference, while motoring we saw a beautiful building in Wilmette, a suburb of Chicago. This structure, situated on the

shores o l he jus~l?farnous Lake Michigan, dominates the surrounding scene and many of the European and other guests would hare enjoyed prolonging their inspection of the building.

Although our view of it was one of short duration, for days afterward it called forth much comment. Seen amidst the lighting

universality and rile principl~aand ~ e a c l i ~ ~ g s of its two leading irlnian prophets consti- tute a basis for world unity.

Even as Jesus was preceded by John the Baptist, so Bahh'dlllh was receded by one who called himself the Blb, meaning the door.

The unity which the

Bah6'is seek to es-
effectswhich Americans have been for years so skilful in producing, and in which the Century of Progress exhibition excelled all previous displays, one can picture (with the aid of the accompanying photograph ' of the temple) the overwhelming impression this brilliantly illuminated, nine-sided temple made during the night. Those flying over it looked down upon the beauty of a nine pointed star shining far below them.

The number Nine contains all other numbers and symbolizes unity.

One of the guests knew the name of this temple, Ma&riqu'l-Aekhr; another, was su5ciently acquainted with the Bahb'i Movement to know that although the Temple was not yet finished, meetings were held there by the followers of a prophet of frhn, Bahl'u'lllh, who lived in the previous century. A third person knew that one of the tenets of their teaching was the absolute equality of the sexes.

This information was, naturally, sufficient to arouse our interest, and it was rather

tablish will, when put into operation, lead humanity to world peace.

I t is a remarkable fact that sixty years ago Bahh'u'llhh, the prophet of frln, wrote to Queen Victoria stressing the necessity of establishing a bond of unity among all peoples. A copy of this letter is preserved in the British Museum. I t was sent from the prison of 'Akki, in Palestine, where Bahh'u'I16h, with his family, spent many of their forty years' imprisonment. His son 'Abdu'l-Bah6 was his father's constant attendant until Bahh'u'llhh died in 1892.

When, about thirty years later, the son also passed from the world, 10,000 men and women of many races and classes, followed the bier from Haifa, his dwelling place, part way up Mount Carmel where be was interred, near the last resting place of the Blb.

The frinian prophet proclaimed the latlguage. A t a time when the organized woman's movement had not yet begun to function, he taught that mankind has two wings, one,

the man, and
extraordinary that in the hegil>ning of the the other, the woman. Both wings of a bird
next winter a follower of Bah&u'lllh, Miss must he equally well developed before it can
Louise Drake Wright, from Boston, the fly. If one wing remains weak flight is Im-
United States, came to the Netherlands and possible. Not until women are placed on an
that she was willing to grant an interview. equal footing with men in respect to oppor-
We were much impressed by her reserve, and tunities and powers of accomplishment can
the absence of any attempt on her part to success and welfare develop unhampered as
impose her own convictions. She was in the they should.
Netherlands in accordance with the express One of the outstanding doctrines of
wish of the Guardian of the Cause, Shoghi Bah6'u'lIlh was free sharing of one's posses-
Effendi, who residcs in Haifa, Palestine, sions with others. This seems even more
where his grandfather, 'Abdu'l-Bahh, had important than the equality of the sexes, but
lived. If the Bahh'i Movement is to awaken he says this cannot be attained by means of
more than an intellectual curiosity in the any coercive measure.
Netherlands, a person like Miss Drake These teachings also found expression in
Wright, quiet and reserved in manner, a letter written by 'Ahdu'l-Bahi to the
would have to represent it. Central Organization for Permanent Peace
To call the Bahb'i Movement sectarian is at The Hague. The executive committee,
a mistake. The Temple itself represents to whom the letter was addressed, had upon
~ i " s r r l t i o n sf, the Templein its international list two Dutch names, One
of the book.-~ditar. at the beginning and the other at the end-

A B A H A ' ~INCIDENT FROM THE N E T H E R L A N D S 711

H. C . Dresselhiiys, the chairman, and B. de Bah6'i reckoning of time begins with the
Jong, the secretary. revelation of the Bib, 1844,

and we must
I t is interesting to note that the Bib, not forget to relate that six years later he
who was much ahead of his time, proposed died a martyr's death.
the adoption of a uniform calendar for the The fact that Bahi'u'116h proposed the
whole world. The year was to be divided establishment of an International Court of
into 19 months having 19 days each, leaving Arbitration is of greater interest t o us. And
extra days as holidays, between February when his son, 'Abdu'l-Bahd, whom Bahb-
>
21th and March 2nd. This can be com- 3
u 116h named as his successor, was lecturing
pared to an attempt made later amongst in Paris in 1913, he proclaimed the necessity
Western peoples who sought to change the of a world Tribunal for the guidance of all
calendar for the sake of greater efficiency. peoples, which was to consist of members
The Bib also proposed new names for the chosen from each land and government.
months: Splendor, Glory, Beauty, Grandeur, All grievances of an international character
Light, Mercy, Words, Names, Perfection, were to be submitted to it, and all causes of
Might, Will, Knowledge, Power, Speech, war were to be settled by arbitration, thus
Questions, Honor, Sovereignty, Dominion, prohibiting war. Upon the eve of the out-
Loftiness. One doubts if such names will break of the world war in 1914, 'Abdu'l-
ever find acceptance. Bah6 was making powerful efforts to bring
I t strikes us as a little strange that the about international disarn~ament.

M R . HARALD T H I L A N D E R A N D HIS P U B L I C A T I O N S FOR T H E BLIND I N SWEDEN

D U R I N G our recent brief sojourn in subscribers to his various magazines and a
Stockholm, made interesting and valuable large quantity to Dr. Echner in Praha.
through an unexpected and delightful meet-
ing with Miss Martha Root, Bah6'i lecturer Besides being an accomplished linguist

and teacher, we were able, with her assistance, to have an interview with one of Sweden's outstanding literary geniuses. Because of certain efforts in behalf of the blind, Miss Root knew that we would have much in common with Mr. and Mrs. Harald Thilander, and accordingly at an appointed hour, these delightful people came to the Grand Hotel in Stockholm to call on us.

If we mention here the physical handicaps under which Mr. Thilander is working it is because of his amazing accomplishments and his beautiful spirit that we venture to do so. Totally blind, and seriously crippled in both arms he must also depend upon an apparatus to convey to him the sound of his wife's voice, for it was through the medium of a conversation in Esperanto with Mrs. Thilander that our messages were conveyed to him. Mrs. Thilander herself is nearly sightless, and since she was unacquainted with the English language we found Esperanto our best vehicle, although Mr. Thilander being master of six languages

Mr. Thilander is the owner and editor of a number of periodicals. An enumeration of these will give an idea of the large amount of work which Mr. Thilander accomplishes. This he does through the aid of a man who reads to him, and an office force consisting of two blind men and one who sees.

One of the Swedish publications has a circulation of nine hundred fifty. Its title translated into English is "The Weelcly Review for the Blind." Mr. Thilander chooses and edits all the material which is printed in this weeldy. In this connection he was deeply interested in the fact that Miss Helen Iceller had read of the Bah6'i Cause and had received and graciously acknowledged some Baha'i books in Braille.

His most important publication in Swedish Braille is "Gefrata Rondo," a religious paper which is founded on liberal ideas and expresses the liberal church. This has a subscription list of five hundred sixty-five.

A quarterly Esperanto magazine is called "Lumo Sur Lavojo." The "Esperanto

modestly replied to us in English.

Our interview naturally turned upon the subject of the Bahi'i Faith of which Mr. Thilander had first learned through a small booklet which he had received from Miss Root some time before. So attracted was he to the spirit and principles of the Faith because as he puts it, "It is the religion of life, built upon deeds-not merely words," that he translated the booklet into Esperanto and sent a copy of it to each of the Braille readers. Then there is the "Radio Journal," a Swedish weekly for the blind. The "Northland Musical Gazette," printed in Swedish and Danish has a monthly circulation of one hundred fifty. Mr. Thilander also publishes three foreign magazines, one Spanish, one Irish and one Bulgarian. Besides the above and "Lumo" which appears semi-annually, there is a "Woman's Magazine" published in Swedish Braille in which Mrs. Thilander also assists. This has a monthly circulation of three hundred and fifty copies.

The accompanying photograph can give but a meagre impressiou of these two remarkable people, the charm of their sincere interest and the light in their faces which is expressive of that great inner Light which they so beautifully reflect.

At the close of this impressive interview

Ligilo" has one thousand

give to his readers, and it was then that our modest efforts in Braille transcription seemed to receive the divine confirmation, and how joyously we promised that the new National Bahl'i Committee for Braille Transcription would send him as soon as possible some products of their devoted labors for the spread of the Bahl'i Messagethe Message of the New Day. We told him, too, that this interview would be printed in our "Bah6'i Magazine," and with a radiant smile be replied: "Don't say anything

Mr. and Mrs. Thilander.

about me,
Mr. Thilander asked if he might hope to have something more on the Bahi'i Faith to Plan of the Ha~iratu'l-Qudsof Tihrin, frln.

the person means nothing, it is only the work which matters."

T H E M O D E R N MIRACLES OF PALESTINE

A M O N G the "Hidden Words" which embody the sacred utterances of Bah6'u'llih translated from the frinian we find these words, "Be ye as great trees bearing broad leaves and fragrant fruits," which is a thought peculiarly appropriate to the subject under discussion. For ours is an age of spiritual springtide in which we see the miracle of many lands, being simultaneously reborn before our eyes.

Through evolution and revolution, the whole earth is emerging from age-old infertias, from prejudices, and from fettering traditions into a verdant and vigorous growth of expanded life, quickened mentality, and new outlooks that may well be compared to the annual miracle of spring.

Perhaps some of us take these wonders of life too much for granted, and because we live in the midst of them, we lose the

heights of Lebanon, 1200 feet above sea-level, to the Dead Sea, 1400 feet below sea-level, its seasons are divided between six months of dry heat and desert winds, and six months of moderate rain and sunshine producing iine fruits and a semi-tropical vegetation.

The tremendous drama of the struggle between the Kings of Israel and the Prophets of God seems to have impregnated this small portion of earth with a deathless spiritual magnetism that at intervals focuses its power, and acts definitely and dramatically as a lever for the uplift of humanity.

Following the early struggles of Israel, the Crusades continued the inspiring traditions of the Holy Land, and then the Turks held it in thrall, for seven hundred years, till in the World War General Lord Allenby made his historic entry into Jerusalem on

sense of their joy and wonder; others, subject them only to the critical analysis of scientific phenomena, but to world-travelers it is sometimes granted to pass beyond both these stages of perception and to become active partakers, as well as eye-witnesses, of those silent mysteries of growth and fevers of spiritual unrest that always precede the re-birth of lands and peoples.

Palestine, more intimately known as the Holy Land, is approximately only two hundred miles long by one hundred and fifty wide. I t has taken, and is still playing, one of the most powerful and dramatic r6les in the great pageant of world reconstruction. Within its small area it is subject t o many climatic extremes which have had their influence on its historic developments and peoples. Bounded on the west by the Mediterranean, on the east by the desert of Transjordania, and stretching froin the cool foot, and Palestine became n British Mandate.

Such, briefly, is the baclrground against which the modern miracles of this land are fulfilling the Bible prophecy that "Carmel and Sharon shall see the Glory of the Lord."

I n the year 1868 Bahi'u'llih with His family and a small band of disciples were imprisoned for supposed sedition in the worst criminal prison of Palestine in 'Akk6 which some chronicles call the "oldest city on earth." Here he dwelt in close confinement with all its attendant hardships for several years, and then at the request of the governor of the city, He was granted a house at Bahji some miles distant, where, though still under restrictions, He was allowed to pass the remainder of His life, receiving the pilgrims that visited from all lands, and writing those books of law and wisdom that are the basis of the New World Order, that it was His divine mission to

proclaim! These principles of unity are spiritual volcanos for within its rcstrictcd

painfully but surely becoming operative area Jews, Arabs and the British are trying
throughout the world, and Bahi'i literature to solve the problems of racial amity and
has already been translated into thirty differ- economic understandings.
ent tongues. Simultaneously with the conflagrations
Bahl'u'lllh ascended in November, 1892, that are burning away outworn prejudices,
leaving the promulgation of his work to other constructive forces have been building
His son 'Abdu'l-BahS, and so the first of the new foundations in Palestine, and the sta-
modern miracles of Palestine was achieved, tistics of these are bewildering in their
and the breeze of spiritual freedom began to magnitude.
rise, unobserved, save by the few. Among When He was charged with sedition,
this minority, however, were certain Turkish Bahi'u'llih replied, "We desire but the good
officials, who communicated to their govern- of the world and the happiness of the
ment that 'Abdu'l-BahS was employing his nations, that all nations should become one
comparative freedom and newly acquired In faith, and that diversity of religion
leadership and leisure in the construction should cease and differences of race be an-
of an imposing building on Mount Carmel, nulled. . . ."
which they inferred was destined to become Of all the lands that are inevitably ad-
a fort for operations against Turkey. vancing to the fulfillment of this hope,
In reality, this historic edifice, already Palestine is one of the most spectacular in its
prophesied in Scripture, and whose location promise and achievements, emerging as it
and plan had been selected by Bahl'u'lllh, has done in such a short space of time from
was to be a shrine for the mortal remains a primitive and pastoral community into an
of the Bib. Turkish intrigue, however, re- arena for some of the greatest engineering
fused to interpret its erection otherwise t h ~ n and cultural feats of our day.
in terms of its own suspicions, and so Before the 'JVorld War (1914) Palestine
'Abdu'l-Bahi was once more placed under had few railways or even motor roads;

in
strict confinement till again, as by a miracle, fact in 1912, only two motors were regis-
he was freed in 1908, by the coup d'itat of tered and communication was largely de-
the young Turk's revolution! At the mo- pendant on caravan trails. Now, thousands
ment 'Abdu'l-Bahl actually lay under sen- of motor cars are registered, and up to date
tence of death by 'Abdu'l-Hamid, but had railways and air-ways abound.
been secretly offered the means of escape by The shining sea of Galilee surronnded by
an Italian ship that lay in the harbor of its golden sandstone cliffs, is an air and
'Akkl. He refused-saying that the Bib water port for giant planes that, flying at
and Babl'u'lllh had never turned their the rate of 120 miles an hour, make this
backs on danger nor would He. Under point their halt between Europe and Asia,
these unique and historic circumstances after achieving the flight between England
'Abdu'l-Bah6 inaugurated His personal mis- and Palestine in three days.
sion of teaching, and the third phase Till 1933, Haifa, situated on the historic
in the unfolding of the Bahl'i Revelation Bay of 'Akki, had only a port of natural
began. beauty, and ocean liners were obliged to
I t is important to note in thin connection dock some miles out. On October 3 1, 193 3,
that in Turkey, where women had been the British government threw open a port
most fettered, they now come close to lead- which has cost over a million pounds, a fact
ing the world in the rightful enjoyment of that marks a milestone in Haifa's history,
their freedom and privileges. giving the town a new international and
Another significant fact is that the industrial importance, and making it a link
Turkish Revolution was the first of those between the near and far East that has
rapidly succeeding upheavals, spiritual and extensive implications for economic de-
economic that have sincc disrupted nearly velopments.
every inhabited portion of the earth. One of the most important of these is
Palestine is still among these smouldering that Haifa has become the terminal of the

giant pipc-linc which conducts oil for six hundred twenty-seven miles across the desert, from Mosul in 'Iriq to be tapped at this point into barrels and distributed around the world! I n its long wanderings, this oil pipe follows for a while the course of the Tigris and Euphrates, whose valley legend connects with the Garden of Paradise, and it also passes over the cavern where Saul is supposed t o have consulted the Witch of Endor. The obstacles overcome in the difficult achievement of its construction present a fairy tale of science, and one of the greatest engineering feats of this, or of any age!

Before the war the Dead Sea was still the Dead Sea, but now owing t o the enterprise of Scottish scientists and engineers this vast sheet of water, five times as salty as any ocean, and lying 1400 feet below sea level, has been made to produce potash and bromine, the latter product being used extensively in chemical prodncts and dye-

in ten years, and that street lighting has become prevalent, owing t o the electrical develop~nent engineered from the Jordan by the enterprise of a brilliant Russian Jew.

America and England have also contributed slew and notable buildings t o the glory of Jerusalem, the former has erected a palatial Y.M.C.A. and museum buildings, the Iatter a new government house, and the handsome St. David's Hotel.

But in conclusion let us drift back to Haifa, which in reality holds the lcey t o all these bewildering activities, for here the creative and holy dust of prophet and martyr mingle, and are enshrined in a verdant and spell-binding beauty that challenges the world! Half way up on Mount Carmel there is unfolded another miracle, a nine-terraced garden which in r few years has been landscaped from the rocky hillside into a modern Eden, where one is led through avenues of palm and cypress, and

stuffs.

Co-operatively with this industrial activity, picturesque building operations have materialized so that the Dead Sea whose borders were once the lone retreat of hawlr and heron, is now a smiling summer resort for the city dwellers of Palestine, and its blue waters are whitened by the foam of speed-boats.

Domestic architecture of a new and interesting character is manifesting in both public and private buildings, notably in the model Jewish colony of Tel-Aviv situated a few miles from Haifa. Here the Zionist Movement has shown itself well worthy of the 285,000 ars of land which it has acquired for socialization, and the Jew 113s proved himself capable of being as good a farmer as he is a business man.

Thc fine international university, built on the Mount of Olives outside Jerusalem, also carries on the tradition of Hebrew learning in an expanded spirit. From these three outstanding projects accomplished within

through flowering progressions of almond, fig and pomegranate blooms, through reefs of roses, stocks, and hyacinths, t o the silence of a golden sandstone shrine. Simple, strong and majestic in outline this building has two beautiful vaulted chambers. I n one of these reposes the remains of the Bib, he who in 1844 prophesied the coming of the slew World Redeemer, Bah6'u'116h, (1 863 - 1892) and in the other rests the son of Bahi'u'llih, who traveled and expounded His Father's teachings throughout Europe, America and Palestine in a mission that lasted from 1892 to 1921 when H e ascended, conferring the furtherance of his worlr t o His grandson, Shoghi Effendi, and t o the body of Bah6'i believers throughout the world.

Among the countless services which 'Abdu'l-Bah6's inspiration rendered to a disillusioned world, the plan for this beautiful garden was one of the most merciful and healing. Ships from all lands discharge their travelers at Haifa, and they stream through

seventeen years-I refer t o the development of the Dead Sea, the construction of the Port Haifa and the laying of the oil-pip+ we can see that even materially Palestine is a land of modern miracles. Statistics show that her main towns have doubled their

these shrine gardens. I t is not t o be wondered at that this oasis of love and beauty inspires very serious consideration of the great lives that it commemorates, lives far into the future and that

symbol of resurrection and joy into the present.

of all creeds and colors in the spirit of the new day, and it distinguishes Palestine with a beacon whose searchlights point to ex- panded horizons from which flooding radi- ance i s dawning on our ken!

This garden is the spiritual port of Haifa. Built by the love of Bahh'i believers throughout the world, it welcomes believers

Tentative design of the Ter- raced Gardens surroundillg the Shrine of the B6b.

Early and Late Views of the Shrine of the Bib on Mount Carmel.

N E W F U T U R E FOR R A D I O

BY SHIRLEY WARDE

W L L radio some day be the means of transmitting the Bahh'i message to millions of listeners at a time? Will it be a new and vaster teaching medium through which the principles of Bahi'u'llih will infuse the world? 1 believe it will.

Surely in this age of unity, as proclaimed by Bahi'~1'116h, the Divine Educator has brought not only the Book but the means of promulgating it. If the Bah6'i teachings are for all peoples they must reach all

lieve, influence the entire future of radio broadcasting.

By the grace of Bahi'u'116h I was privileged to be one of those responsible for this program. From a germ of an idea that came across my desk at the Columbia Broad- casting Company the conception of a pro- gram dedicated to World Peace came into being, grew and was developed. After se- curing the co-operation of World Peace- ways, a non-profit,

non-political organiza-
peoples and there is no other medium today tion for peace education which has been
whereby humall thought can be so easily doing a splendid work for this cause, we
molded as through radio. Even the printed selected the sponsor we felt should be most
word must suffer in comparison for it laclrs interested,
altho~~gheveryone told us that no
the intimacy and conviction of the voice, advertiser would invest in an ideal, and went
and wide though the circulation of some to work to sell our idea.
particular publication may be it cannot pos- That E. R. Squibb & Sons, manufactur-
sibly reach so many persons in a given time. ing chemists, and their advertising agency,
Surely such a powerful instrument for Geyer-Cornell & Newell, immediately saw
the influencing of humanity could not be the timeliness of this program and the tre-
destined to serve solely as a means of selling mendous possibilities of capturing the atten-
produce or of purveying entertainment. tion of the American public on an issue that
The discerning must recognize in radio a was of paramount importance, was a matter
divine instrument designed for a divine pur- of keen business judgment. Rut that they
pose, obscure though that purpose may be at should be willing to risk the large sums
this time. involved in broadcasting in a program which
by its very nature would forbid any direct
Through the enormous success achieved selling of merchandise and the sales results
by manufacturers through this method of of which vould depend entirely upon the
advertising, radio has naturally given more good will the program might promote was
and more time to commercial broadcasts, a decision that took rare courage and sin-
necessarily cutting down on the purely edu- cere devotion to the cause they sought to
cational programs that were more frequent promote. The results have more than justi-
during the early days of radio history. fied that decision.
Sponsors have in turn sought only to enter- "To Arms! For Peace!"

at this writing
tain their listeners, feeling that this was the in its eighth week over a coast to coast
surest way of getting an audience for their Columbia network, has received sensational
commercial story. The result has been that acclaim and has started an entirely new
radio has seemed stopped at this point, the trend in radio programs.
only apparent progress being the production Let me quote a few of the press comments
of more lavish entertainment. as an example of what the nation's radio
But the fall of 1931 brought a program critics have had to say:
that opened up a new vision and will, I be- The Women's National Radio Committee
reports: "By unanimous opinion this is thc Thcsc sketches arc our main plea for peace
best radio program which has ever been as they present in dramatic form and from
staged and it would exhaust all our adjec- the human angle the horrors, the futility
tives t o do justice to it." and the sutlering of war. Some depict the
"This peace program is one of the most agonies of .the actual battle front, others
forward advances in constructive educa- the tragedy of those left at home, still
tion by radio that has come across the air." others showing the cruelties, the selfishness
"To radio this striking union of business and greed that go into the making of war.
and humanitarian effort may be more im- We have chosen stories of many nations, of
portant than whether World Peaceways can French soldiers, German, Austrian, Ameri-
keep America out of the threatened Euro- can, English, so that listeners may realize
pean conflict." that mankind is one, living and dying in
"Radio could not be put t o a worthier the same way, and that individuals, be they
purpose. . . . If you missed the first broad- friend or enemy, are all mere pawns in the
cast don't miss the next. If you heard the hands of those who make wars.
first program you won't miss the next." I n our music, too, we have tried to culti-
"A most effective show. . . . The sponsor vate the international heart, showing

music
is t o be congratulated and thanked for the as a common language which all people can
splendid reticence that keeps all commercial understand, of whatever race, creed or na-
talk away from the precious half-hour of tionality they may be and pointing out that
time available." if in music we can find a basis of under-
In addition hundreds of papers through- standing, why not in life?
out the country have given the program These are the educational factors of the
editorial space and have written columns program and the entertainment values. In
about it. addition there is a practical feature
The half-hour itself is designed t o appeal which, we hope, may prove of real in-
as high-grade entertainment; at the same fluence in forcing America to exert even
time forcefully putting across its message. greater efforts t o maintain the peace of the
Against a background of a large symphony world.
orchestra and chorus we present each week I n over forty thousand drugstores
a guest star from the operatic and concert throughout the United States the firm of
stages, such as Lucrezia Bori, Jascha Heifetz, E. R. Squibb & Sons has placed a pledge
Richard Bonelli, Rosa Ponselle, Lotte Leh- known a? the "World Peaceways" pledge.
man, Albert Spaulding, Jose Iturbi and Listeners are asked t o sign this statement of
many others. Each week there is a guest their adherence to the cause of peace. The
speaker. These have been national figures, pledge is addressed to the President and
Senator William A. Borah, General Hugh S. the Congress of the United States and
Johnson, R u t h Bryan Owen, Professor Rob- reads:
ert A. Millikan, Senator Gerald P. Nye, "I pledge my wholehearted adherence
Alfred E. Smith among others. Here, on t o the cause of peace, in the firm belief
what is termed the "Forum" these promi- that an end may be put, by honorable
nent persons present his or her view on means, t o the destruction of life by the

peace, commenting on what steps we should take towards this goal or what mistakes we are making. Many interesting and varied opinions have been expressed exposing all sides of the question for the benefit of enlightened public opinion.

In each program there is also a short dramatic sketch, either an original written for the program by the world's leading authors, or an adaptation of some famous play or book dealing with the war question.

bound in books of a thousand each and when the returns are complete the total will be sent to the President just as they are without plea of any sort, for we firmly believe that they will be eloquent evidence that this nation demands peace, and we feel that such a voice of enlightened public opinion cannot fail to be a powerful influence in directing American policy.

merciless machinery of war."

Up to date only a small proportion of the opinions have been expressed exposing all sides of the question for the benefit of enlightened public opinion.

ceived over a hundred and fifty thousand slips. From only four thousand drugstores we have received over a hundred and fifty thousand signed pledges. If the rest are proportionate it means that in less than eight weeks nearly two and a half million persons havc signed these pledges. We hope t o buila this total t o many millions. The pledges are being

I hope and pray that tlGs program may lead other advertisers to devote their resources to humanitarian and educational efforts and already thought is turning along this trail we have blazed. I await now the day when our beloved Cause of Bahi'u'llhh may be proclaimed along the airways and reach the heart of every searching soul through this great gift of God-radio.

Bahi'is of Port Said Celebrating Intercalary Days, 1934.

SONG OFFERINGS

O u t of the East, as ever, comes the dawn
Of a new day. Again the wondrous light
Shines from the horizon of Thy boundlessness,
Only this day in such effulgent power

RECOGNITION

Hail to Thee, Scion of Glory, whose utterance Ao ne'er before. There leaps into the sky
poureth abroad A sun whtch t o the eyes of groping men
The joy of the heavenly knowledge sod the light Reveals a vista t o rhar perfect day,
of the greatest of Days Nor yet a disrane day, when aU the earth
Poet of mysteries, chancing in rapture the beauty of Bzthed in Its beauty shall be purified
God, And all Thy creatures realize their oneness
Unto thee be rhallksgiving and praise! Wirh all their kind and Thee.
Bahi'u'LL&h!
Child of rhe darkness rhar wandered in gloom bur Gad's Glory! True Revealer of the Sign!
dreamed of the light, For by Thy potent Word, from God rhe Infinite,
La, I have seen Thy splendor ablaze in the The seals have fallen from the hidden mysteries
heavens afar And man stands face t o face with Truth and God.
Showering and glory, and shattering rhc -H. H. ROMER.
shadows of night
And seen no other star!
Thy words are to rnc as fragrances borne from rhe gardens of heaven, THE BAB
Beams of a lamp char is hid in the height of a holier world, Immorral Man!
Arrows of fire that pierce and desrroy with the Forerunner of a m a u n , ~things,
mighr of the levin Of things bur shadowed by our pupper-Kings!
Into our midnight hurled! How could'st Thou know the King of Kings wrt
..-"-,
..L*A.

Sword of the Father! none other can rend tbe dark Thau had'sr not seen nor heard
veil from my eyes, And yet did'st see and hear?
None other can bear from my limbs with the *
:
; ,,

shearing blade af Gad's might I t was not in ambition's
cause thou gavest Thy
Thc sins I am fettered withal and give me the power body;
to :is" Not glary called Thy
spirit to be brave.
And come forth to the fulnesl~of light. Was ir for pleasure's
use
Thar Thau did'sr welcome venom and abuse?
Lo! Thou hasr brcxihed on my sorrow the sweetness Could aught of
happiness remain
of frsth and of hope, In days passed in
persecution and in pin?
Thou harr sllaotcrl lliah pacans of joy rhac my What goal of gain was
that which beckoned
heart's echoes ever repear T o the martyr's grave?
And the path to the knowledge of Gad begins ro :*
Ij

glimmer and ape Ah no!-such music played upon
thy mystic lyre
Before my faltering feet. As unsensed thee to wind, ro
earrhquake and t o 6re.
Weak and unworthy my praise. Yer as from its How low Olympus must hape
seemed,
throbbing throat Haw plain Parnassus!
Some lone bird pours its song to the flamil~g How vain the utmost man
attains
infinite sky, Which man's ambition mars?
So unto Thee in rhc zenith I lift from a depth What wanders, therefore, met
Thine eyes
remote In the envisioned countenance
This broken human cry. Of Him who Reigns
-GEORGE TOWNSREND. Crowned with the jewelled splendor of the Scars!
H o w gladly did'sr Thou then proclaim IIim
With full sacrifice!
--CHARLES STEELEDAYIDION.

01 Thou Invisible Essence of the Universe
Whence sprang adown the ages glorious orbs IN MEMORIAM-THE
GREATEST
T o illume the abysmal darkness of mankind HOLY LEAF
And rnrnifesr on earth the self of God-
What harr Thou now beatowed t o clear the mists 0 Thou pure flame of
evanescent light,
Thar rrill u'crhang the cons~iuuanessof soul Thar radianr glows
beyond the mystic Gate,
~ n hide
d from it the vision of the Infinite? We lift our souls, sad with

the darkened nighr

- - -

Three days He walked beneath a blazing son, l r Gnrl'r own Rrlllry incarnate
From Shimlrln unto this Capital, This is God's Majesry enthroned 'mongrr men!
'Neath galling chains: the sport and victim of If only they would Iisr and heed His Word!
The ciowds of enemies who flocked from far This is Gad's mystery, His treasure ~ n d
T o jeer and vilify chis Blessed One. His Glory and the Source of His Command!"
As He approached this dungeon an old crone,
Decrepit, cursing, thrust her through the crowd,
A heavy stone clurchcd in her trembling hand.
"By him who died on plain of Karbili,"
She cried, "I beg of rhee to let me cast
GLAUBE
This stone inro His cursed face!"
"So let Weun fcm in hiishsrcn, rrinsren Himmelsorren
rus Lieb und Lichc ein Seelenkeim enrstmd,
I t be," rhe Blessed Beauty spake, "Do nor
Deprive this soul of char which she esteems dann gab ihn der AllmEchtige mir den Worren
An act of merit in rhe sight of God." "Ich glaube dir" aus seiner Vnterh~nd.

(They now had gone full sixty feet below So gleirer die Seele
The l i g h ~oi day. The foulness and rlhe stench aus herrlichen H6hcn
O'crwhelmed the Seeker, bur rhe Marrcr held hernicdcr rum Lcben
His way serene, as entering a roam im lrd~schenSchilss
Perfumed, and filled with joyous melody. und vereinr sich dem Fleisch,
das in Wehen sich winder,
All suddenly H e stopped and fell upon u r ~ drraimcr sich iauchzend
His knees, while on rheir ears there came such PrPgung und Loi. cones
Of Lave and Majesty that time stood still.) Dann aber rpannr sich auFw=rts die Spirale.
Noch raugr sie glaubig Ton der Mutter Brost
Bahd'u'lldh, Chattting: die guten wie d ~ eblurverdorbenen Male

To Him be Glory Who doth quicken men und glaubt xhr
treuverwandr und unbewust.
By merely saying "Be!" and la, ie is!
Durch der Kindbeit Gefilde
T o Him be Glory Who doth by His Pen l'auft sie
dahin,
Cause Verier to descend on knowing hearrs! ihrer
himmlischen Heimat
kaum mehr gewnhr.
Blcpr is My God Who on this Servant hat11 Mit froher
Beg~erde
Causcd to descend Wards guiding to HISPath! ergreifr sie
dar Lebcn
und baut sich die Ringe
Blest is My Gad Who such cnl?imiry Jahre um Jahr.
Hath sent upon rhis Servant thar the hearts
Of those within eternal Gates were rent Bald har sich so
gewalrig angesammelr
Wirh anguish, and those near t o Gad wirh pain. in Jugendkraft ein
kernig Lebenssrdck.
Und, was das Herze such verworren rtammelr-
Blest is My God Who from the clouds of fare die Seele glaubt an
sich U X I ~a n ihr Gluck.
Harh rained the arrows of disasters great,
And yet hath found rhis Semant of His Throne Und rehnt s ~
c hunendlich
In Patience equalled bur by God alone1 hinein in das
Dunkel
verheissender Zukunft,
Rlesr is My God from Whore Decree appeara- und findet
nichr Ruh.
For which 1 thank Him-deresrarian's spears! Da erlebr sie
die Anderc,
T o Him be praise Who on this Servant harh die
Schwerrerseele,
Caused to descend the torrents of men's wrath! die Traute,
die Eine,
For which I praise H i m y e a , for this I yearn! dar hcrrliche
Du.
Bleat are the souls who wirh rheir hearrs discern! So halr die Machr der
Llebe sle umschlungen.
For sacrifice suprcme war I create, Sie achliirft der Wonne
siisres Elixir
Wherefore I glary aver worlds and fare! und fiihlt "om Andern
sich so tief durchdrungen
und glaubt xhm, gleich wie einem Sriick yon ihr.
(Sbokm)

When a t the summir of calamity Da packr sic
die Welt,
I raised My eyes and, Lo! there shone ein lockender
Garren,
A Light from God, and in thar Ligbt a form- in prschrigen
Farben
An angel of surpassing lourliners. .in funkelnd
Gewand.
Und sie rreibt sich herum
Upon her face such happiness was wrir- zwischen
Laehen und TrBncn,
Such exultation on her brow-that all Zagen und
Hogen,
My being was in tumult, and such joy Perlen und
Tand,
Possessed Me thar t h e dungeon was forgot.
bis sich die Schxld an ihre Schwdle kauerr,
Then, with her finger pointed a t My head, bis ihr daa Leid durch
schwere Trlume ziehr.
She called to all in heaven and earth and said: Da fiihlt sie, wie kein
Ding zu lange dauerr,
und wie doch alles-ach!-so rzrch verflieht.
"I swear by God the world's Beloved One
Is here, if men but understand. The Sun So ersrehr ihr
der Glaube
Supreme shines in His mirroring hezrt. Lo, rhis an den Einen,
den Srarken,

den nimmerverginglichrn Perchance he might find Him who
alone could allay
Varer der Welt. the hunger of his soul.
Und sie liebr wie ein Kind ihn He traveled through many lands;
und sehnr sich ihm niher In every niche, corner and place
the rraveler found
und will nor noch leben, signs of his Beloved One;
wie ihm es gefillt. Stately fmes, gleaming shrines in
alabaster purity,
Flowers of beaurcous hues wirh delectable fragrance,
Sic suchr, wo sie den Gorr im Glauben fasse, All redolent of the
Traceless Riend.
durrhrchweift die prlchrigen Reiche der Narur, In embroidered fabrics
of many hues-in ornate
der KSnste Tempel und des Wissens Masse, design and symbols
old-
und fiihlt dort iiberall der Heimat Spur. His traces were present
on every hand.

Bur still his longing remained unxllayed and, weary
Doch am hellsten ersrrahler of aearcb,
die Sonne der Wahrheit He sat down and wept.
im vallkom~nensten Spiegel,
im Propheten *us Garr: The longing unassuaged, again
impelled t o the search
In seinem Geist, of the Friend,
im erhabeoen Beispiel, Again he wenr forth and on the
wings of hearing he
im belebenden Worte, traveled.
in Zuchr und Gebot. "Pcrhlps through the kingdom of
hearing I may find
Him I love--.
Wie sie auf dies- Pfade rnutig schreitet, Perchance I may hear the
melodies of His voice that
lernr sie mit eigenen Augen klarer achauen. will allay the
longing of my heart."
Durch reehre Tat wird Hirn und Herr aeweiter, He rravelrd long and
far.
Vernunfr und Glaube kdnnen sich vertraun. 111 rolling chsnt and
music of many lands, f a i n t
So schwingt sich die Scele echoes of His Beloved's voice
he discerned;
dem heilzgen Ruf Bur instead of soothing it
increased the hunger that
des Sch6pferr enrgegen, msde his life a fretful
dream.
der einsr sie erschuf. His nights were full of unrest,
his days but lonsly
Durch Glaube begnadet despair.
zu ewigem Gluck, His longing but grew stronger and
more intense;
finder sie wieder He sought again in churches and
runples fair.
aum Varer zurhck. Perchance in stately chant and
ancient ward the
- A o ~ ~ n m rM~JHLICI(LEGEL. voice of h i Beloved may be heard.
H e listened and from a far off land came wards
That through the circumambient air soothed and
VII calmed his love torn soul:-
"My son, give me thy hesrt."
"Come unto me ye who arc weary and heavy laden
THE REWARD OF THE MARTYRS wirh care."
TO "Love me rhat I may love thee."-
KEITH RANSOM-KEHLER And soothed and comforred
he slept conrenr.
Again he hungered for the Friend and his heart's

Lo, for her soul! Behold! It is morn! desire;
Freshness snd fragrance 2nd joy everywhere, Norhing but attainment could allay his inward fire.
After the rose-gold of Life's passing day. "Nor by vision of moiral eye nor by sounds on
Our from s o d windows in rapcure she views fleshly ear,
Glistening dew drops of Assurance and Faith, Can I find my home and my Beloved."
Foretelling endless realms of Unfoldmenr; Again rhe lover pondered, "Nor by viszon,
Round her are fairerr fields of Fulfillmenr; Not by bearing can I find my quest."
Plane beyond plane are swirls of Attainment; Again he set forth, this time on the wings of Love,
Luminous Life, Reward of the Martyrs; That ineffable Love rhat penctrares all space,
Dresms melting in blessed Reality; over came^ all barriers, passes through all veils.
Fellowship wirh the Blessed Perfection Behold as this lover swept through the halls of limit-
In the pure Kingdom of EL Abhi! less space,
-RUTH I. MOFFBTT. Thc Beloved of his hearr from the unattainable heights of glary
Mer and enveloped him wirh the garment of
VIII His Beauteous Robe-
The was a r m , his hunger forever appeased, his
THE BELOVED eternal home attained,
The journey endcd and the eternal reunion, that
A son of separriion had traveled to a far off country nothing can sever,
war made.
and,
Satiared wirh the non-satisfying fruits of desire, "Now what shall be the measure of his devotion?"
Longed wirh an ever-increasing longing for rhe home No longer percurbed by grievous longing and desire,
of hi Belovcd. This disciple hastens forth
with shining eyes, an
"Where can I find my heart's desire? undaunted courage,
an undying faith.
Where, oh where, is the land of my Reloved?" No longer futile in word and act by hi human
So loving, seeking and longing, on the wings of frailry,
virion he traveled But armed wirh the sword of
truth, robed in the
Through many kingdoms and spheres, seeking; garments of devotion,

Crowned wirh t l ~ ccrown o f icveranre, filled with
rhe Holy Spirit,
Encircled by ihe glory of the divine Presence,
With the tongue power and lowliness of Jesus,
And worldly detachment and severance;
A witness on earth t o ihc Glory of the Most High,
He sets forth to complete his earthly ~ilgrimage,
-PAUL KBHLER.

To win the victory wirh the power of the Spirit
over the hearts of men,
T o be 1 shining scar in the darkness of mortd life,
A trce to guide rhe wanderers of the desert to their
heavenly home.
Adam was rhe Tree of Life,
That grew in Paradise.
Haw he made a long and arduous journey ro the
home of his Beloved;
EIow when the lover arrived a t the door thar sepa-
rated him from his heart's desire
He knocked once, twice, and once again.
Behind this door thar stood between the lover and
his heart's desire,
He heard the Beloved's voice saying in gentle tones,
"Who is &re? Who is rhere?"
The lover replied in faltering tones, "It is I,"
But no answer came, the door remained closed.
Sorrowing, wirh many tears, the laver returned t o
earthly life.

S~hlier'nuf die Tlir
zum Herren dein
Und lass das Licht nur 7011
hincin.
Dann schwindet Sorg'
und ab'le Lust,
. of .
Es wird dir ganz und
gar bewussr.
Von Garr alein der
helle Schein
Er ffihrt die Menschen
wieder heim.

X

THE
ADVENT

longed far his Beloved;
When The Word moved from the
Primal Will
Branches appeared.
Each Branch a mighty Prophet:
Enoch and Abraham; Noah
and Zuroarter;
Moses, Krishm, Buddha, Jesus
and Mulpmmad.
Through these Day-stars
of rhe inmost heaucur,
God-the Ancient On-
Revives the hearr of
man.
"Thus have the signs
descended
And the matter been
decreed."
For the sincere ones,
His Message is "a Sea
of Light."
Far the deniers among His
creatures

And the impious, "it 1s a Ball of Fire!"
But longing was not appeared, and torn with hope
and despair 0 misery of men! No
Messenger has come t o you,
Again he assayed this journey to the home of his But He has been denied,
rev~ledand execrared,
Beloued. As no pen dare describe.
Again he knocked with trembling hand, one, twice, That sinless Essence of
Hnmiliry,
and once again, Who wears the precious
Diadem of God's Command,
Once again was hear the gentle voice, And brings rhc
priceless Book,
"Who is there? Who is there?" T o which rhe hosts of
heaven certify.
This rime the lover, with sobbing voice, Through Him mm'r
knowledge came-of God;
"It is not I, but Thou!" The vision of obedience
and love.
As the 10"- waited ar the threshold of rhis door He did adorn with Faith
the conrciousnerr ai man,
That hides the Traceless Beloved from morral eye,- Enkindle reverence m d
true submission.
behold-it opened,
Radiant light streamed forth, and, enveloping the Bur only those endowed
with hearing
lover, reunited him forever And with "rhe iron sight"
With the Eternal Beloved. May comprehend the
Fragrance of rhat Prencnce.
-W. B. GUY. The hrugl~tyseek a sign, a proof!
"What!" cry unbelievers,
"Shall we our godr abandon for a dirtraughr poei?"
And great is their derision!
O the pity rhat man should deprive himself
WEIHNACHTS-LIED Of rhis eternal draught,
Melodie:-0 Tannenbaum And on his iongue the mention of the
Name of God
Become an anpry phrase!
O he~ligeNacht du nahest unr und bringsr uns deioe
Lieder. Irs glory and its potency
Gar oft schon war im Welrenrund, wie heure diese
Obscured by superstition, arrogance and giecd,
Feicrsrund. Till unbelief makes chaos
in the earth!
0 heilige Naeht du bringest uns auf's neu das Licht Then, from the Glorious
Orb, the Primal Will,
nun wieder. Again, Thc Word: "Be."

And behold,
The Owner of rhe House is manifest;
0 Menschenkinder hBret all' was diese Nacht xe- For in the earth and in dl the worlds of God,
schehen. A Messenger, Sweet Singer of the Realm,
Der Himmel kehrr beim Menschen ein, damir wir Reiterates: "Remind My people of Mc, God,
sollen seelig sein The King, the Mighty One!"
0 Mcnschenkinder denkt daran, was diese Nacht
geschehcn. With a New Name inscribed upon the Tablet o f hir heart,
Es isr gar gross das Wunderwerk, dass da vor sich Man builds a new creation.
gegangen. "0 denizens of rhe earth!"
"0 gazing questioner!"
In's kleinsre Herzenskdmmerlein. da dringt's mix Rejoice1 For in rhc East a stream of Lighr
hellen Licl~reein. Has reat the horror of satanic
Es ist gar gross das Wunderwerk, dass wir auch heur A Harbinger, at Dawn, proclaims "The Dzy o f
noch nchauen. God!"

Alone, .gainst the world, H r has effaced then, wirh His Book.
Crying the coming of a Mighty One! Like Brother Souls of Light,
Fearlers of consequence! His witness, God. He, too, is Witness of a future Age,
Serene He moves and wirh authority! When Nighringale upon the Tree of Life,
Who in the earrh is able to transcend His power, Shall sing the mystic melodies.
His influence? Nothing can hinder Him,
- 0 r r v r ~ KBLSEY.
Nor change rhe destined utterance of His every Word.
Tragic His days-divine His martyrdom!
His chosen ones abased, slain, burned, betrayed! LIKE A FLAMING SUN
Those twin immortals, Husayn and Quddris!
Thc noble Vibid and the mighty Hujjar! How shall I rell of Him, the Primal One?
And Q~rrratu'l-'Ayn! Has He a parnllel,

saving the sun?
Ten, twenty, thirty thousand martyrs Has He a likeness,
rave Esulgent Light?
Yield their liver, their love, rheir spirit, Did H e not break our
bonds and cleave our night?
T o the Cause that Yourh is heralding! How shall I sing of
Him, rhe Beauteous One,
Lord of the Age, the Mahdi, He, Who came a t Midnight
like a flaming Sun,
Wirh flaming Name "Yi Slhibu'z-Zamin!" Who came in Winter
like eternal Spring
And told us of the coming of the King?
Trembled the earth in shame and grief!
And who amongst rhe Saints that dwell in bliss
Not Since the Day of Adam,
Has known the ecstasy of Love like His?
Had the world witnessed such agitation,
Has ever nighringale more gladly bled
Such violent commotion!
T o rell his tale of love ere night was fled?
Of sacrifice, enough in six short years,
W a r Harbinger of unbeholden days
To speed the universe millenniums!
Sang Hymns of Dawn with such a flood of praise?
"0 traveler in the White Path and in thc Red
Was ever flute or rabret half so cl=zr
Support!
Unless empty-handed, you shall never reachI the As His sweet crying to
the dumb and drear?
homestcad!" Was ever harp or psaltery
half so sweet
As the Sweet Music of His running feet!
0 Letters of the Living! Were ever lips
div~nemorc like s sword
0 Martyrs of Tihrin! Hewing a path for a
Beloved Lard?
Heroes of God! Did ever Hands more
white bring back again
Where is the pen to your glory? The native loftiness t
o bowed down men?
Your blood, your deeds, your ecstasy, Who taught t h e
desolate again to dream?
Have wrought a living organism! Had ever Sun of Truth
a John like Htm?
And yei, "wcrt thou ro rell there wonders
For a thousand years t o stones, How shall I tell of
Him, the Primal One?

Say, would they take effecr?" Has He a parallel,
saving rhe sun?
Has He a likeness save all T r u d ~thai be?
Thus came the onslaught, dealing death and desola- Did He nor carve the
Second Calvary?
tioll.
-SILYIA MARGOLIS.
Only One was left: Bahi'u'llih!
Serene and awe-inqiring!
And H e d e s t i n e d to r e d "the plains of 'Akki,
The Banquet Hall of God!"
Is in a dungeon, in the bowels of earth, GOTT, PROPHET,
MENSCH
Where no light can penetrate,
In chains and stocks, Gott hat nicht Not,
dass er verherrlicht werde,
Breathing stench with thieves and murderers! Er rhronr erhaben
iiber Ruhm und Prelr.
He, rhar shall change the earth into a Paradise! Doch hier, der kleine
Mensch auf dleser E r d e
in Augenbliclren, da er pl6rzlich weiss:
Then speaks the Voice of God: jerzr iiberkornmt es
mich mir mschtigen Schwingen-
"Thou shalt rriumph by Thyself and by Thy Pen. erzirterr, und er mars
ein Loblied singen.
Thou art of them that are secure."
Of Him a swift and noble Pen must sing. Gorr wird van keinem
Menschenherz umschlossen,
Hasten. 0 people ro HIS shelter, Er wird von keinem
Menschenhirn gcdarhr.
Wirh this Garment of Assurance clothe yourselves, Denn, was alr
Seh6pfung Seiner Hand cnrrprossen,
And sail upon the Sea of Glory! rlihrt nisht himn zu
Seines Wesenr Machr.
Wohl kannsc du einen Schimmer widerspiegeln,
Por the Books are opened, wide! doch Sein Geheimnis
kannsr du nicht enrsiegeln.
The mysteries revealed!
The Resurrection and the Signs made manifest! Darum bedarf die
Menschheir iener Grorren,
"0 land of Syria! Where is thy righteousness? die Mirtler reincr
Gnadensrrame sind,
Bethlehem! Do the children know the Father!" die sich der Krafr des
Varers so erschlosien,
This is the Lord of Hosts! das* sie, sein Ebenbid
~ g l e i c hund Kind,
The Promised One! dar Ubermcnschliche im

Blute fassen
The Mighty Counsellor! und andere es durch
sich crleben lasren.
The Prince of Peace!
Sic wirken durch die Lehre, die sie spenden,
He "taught the birds of souls another flight," und durch ihr hohes
Beispiel und Gesetz.
And after Him, no more shall strife and terror Sie fiihren so mir
treuen Hirrenhindcn
Stalk the earth;- die Seelen durch der
Lebcnswege Nerz

und Bffnen fiir Jahrrausende die Pfarten And nevermore will
Tyranny
zum ewrgen Sunnenglnnz von Gorres Worten. Command the Peoples,
or console,
Der Mensch begrcift nicht dies erhabene Walten: Nor greed, 'lor nor
bvlishmenr
er rrigt es nicht, ein fruh geknicktes Rohr. Obstruct the Light
from any Soul.
In Ehrfurcht muss er seine Hlnde falten, For in our hands will
be rhe Power,
vertrauend tastet sich sein Blick empor. And in our hcarts
the Emanation.
Er fiihlt, venn er ~ i c hhingibt allcm Guren, The love of Kind rhat
hears and haloes
drnn wird ein haheres Leben ihn durchfluten. And blesses with
divine creation.
Ihn iibersrramt die Liebe zu dun Vater,
aus ihr entwlchst der Glrubc k l a r und few, And we will heal men
of their Blindness
in allcn Fragen treulicher Berater, And they will be like
Seers and Sager-
der ihn in keinem K=rnpfe mehr verlissr. A race reborn and
rransfigured
So reift der Mensch durch Tar und Uberwindung Returning t o the
God of Ages.
ru immer heiligerer Geismerbindung.
-Sr~vra Mnnco~rr.
Dann wird er erst, wazu er einsr erlesen:
pin Held und K6nig, der den Drlchen zwingr, Xw
ein Tempel frir die hBchsten Himmelswesen,
aus dem das Wort der Otfenbarung klingr.- T H E COMING O F T H
E SON
Das Ziel ist herrlich. Laast uns darum OF MAN
0 , Iasnr uns alles ihm rum Opfer bringen!
-ADELBE~T MOHLSCXLEGEL. LOVE WAXED COLD

("Bernrrse iniq?uty shall oboattd, the love of many
XI11 sbnll wax cold."-J~sus.)
THE NEW YOUTH SPEAKS
In the loveless cold of winterrime
Far seems the warmth of Love's June Day.
The Clarion peals, the Trumpet sounds
The Son of Man would bring it near
Through every bowed and blasted Isnd;
T o souls possessing power to hear
The heavens are a flaming Scroll:
And will to walk Love's Wzy.
The Day of Oneness is a t hand.
WINTER PASSED
The Balances are laid in Justice,
(Suggcstcd by the Sorrg of Solmnorr.)
All hidden issues are disclosed:
And we will hold the reigns of government,
Lo, the winter even now is passed,
And make the Peace that you oppoxed.
The time of soul-depressing dearth;
The cerrain signs of Spring arc clear;
The Night is passing, and rhc morrow
The time of singing birds is here,
Will find us with attenrive mind
The flowers appear an earth.
A-forgtng and reforging still
Thc broken fortunes of mankind.
Though the lirde faxes rpoil the vines
Because of render grapes they bear,
Thc Rivers strained from our rhcir courses
They shall be raken soon, and God
T o wash some eonqueror'r domain
Shall feed His people with His Rod
Will now forget rheir long abasement
And make His Garden feir.
And find the Ocean once
For ours will be rhe Light of Jvstice
He will take away the bramblc
And ours the forcirude sublime
And bring a beauty before unknown!
TII bring back rivers to rheir sources
Earth shall become a garden spor,
And m e n ra men xn every climc.
A joyous life the common lor,
With Love upon the throne.
Our task will be n task of grandeur
Supernal and Elysian-
"IN T H A T

DAY"
For here is * planer to refashion ("Prove me rrow, saith the Lord of Hoiii, if I w i l
Into a peaceful home for man. not open yori the windows of hraven and pour yet,
And here are barriers to sunder, orrt r blerrirg, that them shall not be room enosigh
And hearts to render free and rife, to receive it."--Moi. 3 : l o .)
And souls to teach rhat they are Kindred, In the day when rhe people perforce shall prove
Upon the Ancient T ~ c eof Life- The God of Love who waits to bless,
The windows of heaven shall be opened wide;
The OBpring of one Holy Father, All hungerr shall be sarisfied-
The Children of ooc Mother Earrh: All fed from Love's largesse.
For in the long and drear dispersion
-WALTEK H. B O ~ X A N .
Mankind forgot rheir common birth.
Ah! Ours will be the work stupendous,
And rupcrhuman the Ideal,
Bur We will have the Insting ardor,
And We will know the Martyr's zeal HYMNE
T o end the falsehood and delusion Mein kleiner Blick kann Dich nichi fzsien,
O f many Gods and many Nations, D u gross' Gesicht.
Of many Creeds, and many Races, Doch will ich nimmer von Dir lapsen,
And high and low degrees and srarionr. ich kann es nicht.
THE B A H A ' i WORLD
Thou art a mystery divine, WE HAVE WINGS
But one that all may read We hdve Wings! We may fly, a t last!
Who enter in wirh hesrts made pure, A t last we may search and explore!
Wlrh Fairh and loving deed. We may soar, a t will, like the angels,
We shall chafe in confinement no more!
0 Tcmple of the Beautiful,
0 Miracle sublime! Past the fogs and the mists of tradition
In Thee the nations join as one, Our flipht will be steady and amaoch:
From every land and clime; We have Wings of Faith and of Rclson,

Thou a r t the symbol of God's Peace, At last we shall search our the Truth!
Which comerh from above;
The symbol of His Word Divine, WE ARE FREE
Hls Manifesred Love. We are free! We shall sing t o the world,
--&AHNAZ \VAITE. Wc shall sing t o the sad and the drear!
Wc have Truth and Bezuiy t o giue-
All the nations shall waken and hear!
XIX We shall quicken the dead with our singing,
We shall free all the bound! We are strong:
SONGS OF THE SPIRIT We shall sing of the Oneness of Mankind
And renew all the earth with our Song!
N E W SONGS TO SING OF A NEW REVELATION
Too long have we borne wish rancor Away with all blind imitation!
And wocs of a n ancient we.lving! Away with ancestral beliefs!
Too long have we borne with conflict- \Ve have done wirh the strife they engendered,
And what have they brought us but grieving! We have done wirh humanity's griefs!
Behold! We have cleared our hcarts We sing of a new Revelation,
Of each bitter and withering thing: Of a Cycle untrammeled by rage!
We have seen a Light in the Darkness: We sing of Divine Civilizarion,
We have New Songs t o sing! And Humanity's Coming of Age!

WE CAN SEE A T LAST LIKE T H E FALCONS
Our eyer, thar were blinded wirh groping We shall fly, neath rhe sky, like the falcons
Are healcd! We ran see ar last! And lift up our Voice3 wirh
We c a n see all around n e r y limit, Far and ncar over Valleys and Mounrai~~r
And Beyond our portionless past! We shall cry the Good Tidings a t length!
U17e shall fly, nearh the sky, like rhe falcons
Never more shall we hate a t a bidding, And cry to the dwellers on earrh.
Or slay at a warrior's command! "Lo! the ways of all freedom are opened,
At last we can see thar the earth And the gates t o the

ways of rebirth!"
Is really one native land!
SILVIA Ma~cans.
ECHOES FROM T H E SPHERES
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The Day of Certainty.Words & Music
bv L. R. WAITE.

I ;:
-
de

Re
- joice, re-joice be

-
ljoice re-joice be
joice, re-joice be
joice, re-joice be
-
-
lie vers,The night of doubt i s
-
lie vers7.4s k - d r e n of' t i e
-
lie vers,For now1edge;Faithand
lie - vers,With ban- nerswhite un -

led Where .

night must flee,This is the day of CER-TAIN-TY.
night must flee This is the day of CER-TAIX-TY.
night must flee This is the day of CER-TMN-TY.
night must flee This is the day of CER-Ts-TY.
ECHOES PROM THE SPHERES
THE B A H L ' i WORLD

T h e TempIe BeautifuI
C"TFlln4 'rn a-

O h ! ~ k m p ~of e t h e Beauti'ful, O ! Temple of t r u e Unity
O ! Tam~pleof t h e L o r d ; O f Knowledge an,d of Light,
T,hat f o r God's Oneness e'er will stand, O ! Temple of t h e Living G o d
;

And f o r H i s Holy W o r d ; Of day t h a t knows n o n i g h t ;
T h y rarliance shall shine afar T h o u a r t a mystery divine,
As shines t h e s u n above. B u t one t h a t all niay read
A refuge thou t o weary h e s r t s , W h o e n t e r in with hearts inade p o r e ,
A Fortress of God's Lovc. W i t h F a i t h and l o v i ~ l gdeed.
01 Temple t h a t d o t h symbolize, O ! Temple of t h e Beautiful,
God's W o r d made fl'esh t o m a n ; 0 1 Miracle sublime !
T h o u a r t t h e body of H,is Law, Iri T h e e t h e i ~ a t i o n sjoiil as one,
Revealing H i s g r e a t P l a n ; F r o m every land and clime,
A11 nations shall in T h e e rejoice Th.ou a r t t h e symbol of God's Peace.
And g a t h e r f r o m a f a r ; Which cameth f r o m above;
Shall hold aloft t h e Glorious Name, T h e Symbol of His W O R D Divine,
That Name-Bahi'u'llih. His Manifested Love.-Shahnaz Waite

Anthem of All Nations
Words & Music by
LOUISE R. WAITE.

- -
I 0 ~ h ddf exr 'ry
0 God of ev 'ry-
;a tibn,%
-
-
turn our hearts to Thee.With-
0 Truce of God en . dur ing,Come Thou t o all the world, And
n a tion,Thou fa - ther of us all, Let

s i f e - ty peace and lib- dr - dy.

I
i n Thy love is Is ~ d r
may Thy flag of -
beau ty In -
each land be u n furled. A
now Thy Ben. e - dic - tlon Up - on each coun-try fall. U'ith
THE B A H A ' i WORLD

Awake Ye Nations All.

A-wake ye n a - tions a l l Let a r u - e l warnowoeass,This is the day for

Heoalls i n mighty tones A-wake and hearxis voioo,He bids u s all a s
A-wake ye n a - tions all A-wake andsee t h e light,WhichshinethoJer the

H
-
u - ni ty The day for lave and peace, Spend no more time in strife But
brothersonewithheartsthatdo r e - joice, To g a t h e r roundHisboard
And
mountain tops Dis - pel1 - ing dis-cords night, A - wake and sing a - loud
Your

he?~.thatola-rian oall,WhiehcomethforthfiomGoda-boveThe f a - t h e r o f is
of the feast par-take,Drinlrdreply of the wine of LoveThe bread of Paoenow
prais-es now in-orease,The knowledgeof our Qod a s OneBringsu - ni-ver-sal

A
all ,Which corn-sth forth from God a - bove the f a - thar of u s all.
brt;ak,Drink deep-ly of the n i n e of Love The bread of Peacenow break.
Peace, The know1edg.e of our God a s One Brings u - ni -ver- sal Peace.
ECHOES FROM THE SPHERES

Song of the Covenant
Words axid Music by
LOUISE R . W.UTE
(~hilhnaah%arnm)
Moderato Marcia

, , ,
I" - -
1. This is the day of fid f i l meut

'Illis is the day of the
,

2. The Kilghath come ia His Pbw - er To j~ldgowithjtlstice
the
3. Praise ye ~odbilsmeuitlltha~h-giv-ing Who hat11 prepared theRight

I
Lard Tlie Light of the C,ov - c - uant
shill - rth The
earth TO break cap - tive chains fdr a -
rrul - drr To
Hath gnid - ed mn old of the dark - ness Un -

I
w - ters of Life have doxm -poured A - wake and
a -rise all ye
give to eaoh hope a new birth This is
the glad day of Re -
to this His per -fect - ed day A11 glo - ry

now be to the
-
na - t i a t ~ b i ~s o d bRes-ur rro-tion d;ly A - wake and
be-ltold it's great
demp - tion Let all l i v - iug things re - jaice Be op-ened your
ears 0 y e
Fa -
tiler Whorei8.n-eth su-preme a. - bave %"no giv-eth a uew to Hi=
-
I tiov - e-nant of Peace and Love Whose een - ter is Ab
-dul-Ba - ha.
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Sweet Peace.
Words & Music by
LOUISE R. WAITE.

I
-I
Sweetpeace so pure and ho ly, Come to ourheartsand reign.Sweet
Sweetpeace soblessedand ho - ly, To long-inghearts so dearjThat
-
Sweetpeacethatpass-eth know-ledge,A bide with us , a1 - way. We

peacethatcalmsthe tem-pest,That fol- lows grief and pain. From
bring-eth rest and com-fortjThat -
dri eth eve- ry tearj That
-
need thy ten der pres-enceThrongh-out each corn-ing day. Though

realms of light and beau- ty, Thou com - est a s a dove, And
-
giv eth balm and heal- ing T o eve - rywound-ed ' breastjNow
storms a - round us -
gath er, We know not doubt nor fear. Sweet

in thy s a cred- pres-ence We find God's per-fect love.
lift ourthoughtsand bear them To man-sions of the blest.
-
peace, di vine and ho -
ly, O! be thou ev - er near.
1 A,; ' thou art, And hlv L i a h t is in thee

T h e r e f o r e be i l l u n
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THE BAHA'i WORLD

Song of Thanksgiviq

, r . , . ,

I heaven and earth and all there-m Re - wive
new life and power. All

thank Thk that dur hearts have known Thy Man i fes - -
- ted One. Ba -
thank Wee for Thy - -
Cav e nant Which shines with burn - ing ray. To
-
glo ry be to Thee 0 God Whose love doth nev
- er wane With

- 'a' - llah the
!I ha
it1 - point - I
King
Gen
of Kings Who
- ter true f i r m
to
we
this world has
o w h m t s each
come.
dav.
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